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REV. HENRY T. SPANGLER, A. M.,
THE NEW PRESIDENT OF THE COLLEGE
INSTALLATION OF PRESIDENT SPANGLER.

The Rev. Henry T. Spangler, A. M., of the class of 1873, was elected President of Ursinus College at the meeting of the Directors of the College held on Thursday, July 6th, 1893. He accepted the office in the following letter:

Collegeville, Pa., July 12th, 1893.

Mr. Frank M. Hobson,  
Secretary of the Board of Directors of Ursinus College.

Dear Sir:—In answer to the official communication which you have placed in my hands, informing me of my election by the Directors as President of Ursinus College, I beg leave to say that while I do not covet the responsibilities which the call carries with it, I would not evade the duties to which it is a summons. My heart has always been with the College, and I would not withhold my hand from any labor in its behalf to which your deliberate judgment may call me.

Please convey, therefore, to the Board my acceptance of the presidency of the College, and express to them my sincere appreciation of this highest mark of their good will. Relying upon Him who has watched over the destinies of the institution in the past, I shall enter upon the discharge of the duties of the office with the confidence that we shall be able to labor together with mutual regard, and with increasing enthusiasm for the maintenance and firmer establishment of the cause and principles which Ursinus College represents.

Faithfully yours,

HENRY T. SPANGLER.

A committee of the Board of Directors, with F. G. Hobson, Esq., of the class of 1876, as chairman, was appointed to arrange a program for the installation ceremonies. These took place in the Chapel of Bomberger Memorial Hall, on Wednesday morning, September 6th, 1893, in the presence of the Faculties, Directors, Alumni and students of the College and a representative assemblage of friends of the institution. The exercises proceeded according to the following program:

PRAYER, . . . . . . . . . . . Rev. F. W. Berleman, A. M., Philadelphia  
MUSIC.  
ADDRESS ON BEHALF OF THE FACULTIES, . . Rev. James I. Good, D. D., Dean of Theological Faculty  
MUSIC.

THE INSTALLATION, . . . . . . . . . . . * Henry W. Kratz, President of the Board of Directors

PRESIDENT'S INAUGURAL ADDRESS.  

MUSIC.

ADDRESS ON BEHALF OF SISTER COLLEGES, . . † Prof. E. M. Hyde, Ph. D., Lehigh University  
BENEDICTION.

* In the absence of Mr. Henry W. Kratz, President of the Directors, on account of personal illness, the act of installation was performed by Hon. Hiram C. Hoover, a member of the board.

† Owing to the death of President Lamberton, of Lehigh University, Dr. Hyde was detained at Bethlehem and this portion of the exercises was omitted. The address, as prepared by Dr. Hyde, is published in its proper place in these proceedings.
PRAYER.


Almighty and everlasting God, our heavenly Father, infinite in wisdom, power and goodness, we acknowledge Thee to be the Creator of all things in the heavens above, in the earth beneath and in the paths of the sea. Great and glorious are all Thy works. In the name of Jesus, our blessed Saviour, we come before Thee in reverence and with thanksgiving. We praise and magnify Thy holy name. Thou art the Author and Giver of all good and perfect gifts, the source of light and life, the fountain of all knowledge and blessings, the Father of our spirits and the refuge and home of our souls. How can we truly appreciate Thy overflowing goodness and worthily thank Thee for Thy faithfulness, which is from one generation to another; for Thy mercies, which are new every morning, fresh every moment, and more than we can number. We bless Thee, O Lord, for all that Thou hast done for us, and especially for our redemption through the bitter passion and death of Thy beloved Son, Jesus Christ, who came into the world that we might have life and peace. We rejoice that Thou hast called us from darkness into light, from sin to grace, from out of the world into Thy blessed kingdom, and that we have heard the glad tidings of salvation, and are invited to partake of the blessings of the gospel of truth and life. Grant that we all may receive the blessed Saviour into our hearts, that He may be made unto us wisdom and righteousness, and sanctification, and redemption.

We thank Thee that our lot has been cast in such beautiful places, that we live in a Christian land, surrounded by the strong walls of Thy law and by the life-giving influence of the means of grace and Thy holy Church. We thank Thee for our Christian homes and home influences, for schools and institutions of learning, whereby souls are saved and prepared for a higher and nobler life, and Thy kingdom spread among the nations of the earth.

Bless our land and nation, our rulers and lawgivers, our government and authorities, grant that peace and prosperity, truth and justice, virtue and religion may be preserved among us, throughout all generations.

And, O most gracious God, our heavenly Father, we would especially bless and praise Thee at this time, in this centennial year of the independence of our Church, for all the blessings Thou hast bestowed upon our beloved zion; Thou hast extended and strengthened her borders, and preserved her as a fair bride among the churches of the land; Thou hast made her a power for truth and righteousness, to suppress error and vice; Thou hast given her prosperity in the prosecution of her work and mission, and faithful ministers of the word to win souls for Christ. O Thou God of our fathers, we thank Thee, that Thou art also our God and that Thy face is still shining upon us. Unto Thee we look for help. Into Thy blessed care we commit our Church and all her interests. Send down upon all her congregations and ministers, upon her teachers and workers the healthful influence of Thy spirit, and may Thy cause greatly prosper among us. Bless all our institutions of learning, our colleges and seminaries, our periodicals and publications, our boards of mission and education,
and every agency employed for the upbuilding of Thy Church and the full coming of Thy kingdom.

But, O most gracious God, we would especially ask Thee to bless this institution, this college and school of the Prophets, in whose behalf we are here assembled to-day to rejoice in Thy goodness, and to take part in these memorable exercises. We rejoice that this school of learning, though young in years, stands foremost among the institutions of our Church and land, a monument of Thy favor and blessing. Bless all Thy servants who work and pray for her welfare, guide them in their counsel and deliberations and give unto them Thy grace and the spirit of wisdom and love. Thou hast of late removed from among us some of Thy most devoted and faithful servants, the founder and the most liberal supporter of this institution. Yet Thou, O Lord, art still with us, and wilt ever remain to bless us, and the work and example, the influence and blessing of our departed ones is ever surrounding and admonishing us to be faithful in our calling.

Bless, O Lord, Thy servant, who from this day on shall preside over this institution and take charge of its interests. May his calling to this work be a call from Thee and redound to Thy glory and the welfare of Thy cause. Send down upon him Thy Holy Ghost, that he may walk in the footsteps of his predecessors. Give him wisdom from on high and a due sense of his responsibility; fill his heart with love to Thee and Thy cause; make him an example to his subordinates in word, in conversation, in charity, in spirit, in faith, in purity, and enable him, in all things, to so demean himself as becometh a servant holding such a responsible position. May this institution, by his work and influence, become more and more a rich fountain, from which the pure and life-giving waters flow throughout the land, to replenish the hearts and minds of Thy people. Bless also all the teachers, and may by their labors the coming of Thy kingdom be advanced. Bless the students, who sit at their feet and who come here to drink from the pure fountain of knowledge the truth, as it is in Jesus, that they may be well prepared for Thy service in this world and for Thy glory in the world to come.

Hear us, O Lord, and bless us. Bless all the exercises and the words spoken on this occasion. Grant us hearts to devote ourselves, our means, our time, our prayers to Thy cause. Sustain us in our work, and crown our labors with Thy heavenly benediction. And unto Thee the Father, the Son and the Holy Spirit, be all the glory throughout all ages, world without end. Amen.
ADDRESS ON BEHALF OF THE DIRECTORS.


Honored Sir and Dear Brother:

It has fallen to my lot as a member of the Board of Directors to address you on this auspicious occasion of your inauguration as President of Ursinus College. I deem it, sir, an honor to speak in behalf of the Directors, and what I shall say, shall, I trust, voice the sentiments of my colleagues, one and all.

By our choice you have been called to the presidency of this institution, in whose memorial hall these exercises are held to-day. We believe that we have chosen wisely and well. We do not look upon you as an experiment, as an untried and unknown quantity. You stand before us represented not as by an algebraic symbol whose value must be determined, but by known worth. We estimate you by what we have seen of you, and by proof that was not lacking when it was demanded. You have been weighed in the balances, and have not been found wanting.

I indulge in no flattery. I speak forth the words of soberness and calm judgment. You are no stranger to us,—not a foreigner either by birth or scholastic training. You are one of us. A child of this institution, she asks you to foster her interests. Here was laid the foundation of that eminence to which you have attained. To the work of broadening and deepening and strengthening the foundations on which Ursinus stands, she calls you to-day. Nourished at her fount, graduating with the first honor she bestows on scholarship in course, and manifesting a lively interest in her welfare in the years that have followed, she believes you to be flesh of her flesh, and bone of her bone. We, as a Board, charged with her interests, and having every reason to believe that her interests are yours, have for this reason called you to your high office. All things being equal, this we believe should always be the first, the supreme reason in controlling the choice of an incumbent for such position. Sympathy with the life and purpose of the institution, and an intelligent appreciation of both, are from the beginning assured. Existent already, the life and purpose of the institution and its head are one.

Other reasons, however, have operated as well in bringing us to a decision. Reasons growing out of directly personal character. A colleague with us in the direction of Ursinus, your untiring energy, unflagging zeal, administrative ability, and knowledge as a man of affairs, have become apparent, and in this culminating act to-day we give them public recognition. These characteristics of the individual, sir, we hold to be essential qualities for the position and the duties it entails.

Neither indeed have we been unmindful of your work in the class room. As an instructor you have proved your efficiency. And because of this fitness, and the broader scholarship you, by close application, have made yours, we have called you to the helm, and entrust this staunch vessel to your hands.

In casting about for a worthy successor to the late President, honored and beloved, the Rev. Henry W. Super, D. D., LL. D., we know of none more worthy than yourself,—hence again, our choice.
'Twere out of harmony with our surroundings this morning, and the memories evoked by the hall in which we meet,—whose very name is a talisman, a name to conjure by,—Bomberger Memorial Hall,—did I fail to mention the name of that great and good man, that self-denying and wholly consecrated teacher, and peerless preacher of the gospel of Christ, the first President of Ursinus College, the Rev. J. H. A. Bomberger, D. D., LL. D. Truly his works do follow him, and they speak more loudly to his praise and high worth, than words of mine could speak. To your hand is committed the work he so ably and manfully carried forward in the midst of trials that would have discouraged many even stouter hearts than his.

The names of Bomberger and Super are inseparably connected with the history, and purpose, and glory of Ursinus College. And may the years to come in the addition of the name of Spangler, present a trio whose lustre cannot be dimmed by age, and whose worth shall never be forgotten.

I have no line of policy to mark out, or dictate to you. Ursinus has ever stood for a liberal education on the basis of Evangelical Christianity. As such she must be maintained. If such she should cease to be, then may she perish utterly. But such she shall continue to be, so long as there are sons and daughters who love the faith of the Reformed Church, and whose love shall prompt them to maintain this school of the Prophets.

We live in a progressive age. In line therewith this institution stands for higher education in its best and truest sense. Abreast of the age, and employing all the good there is in modern methods, and eschewing all that may be evil, Ursinus shall advance, and stand second to none.

In all your efforts to further the purposes for which Ursinus stands, and the principles she represents, you shall have our hearty co-operation. We pledge you our support, and with confidence born of personal knowledge of you, commit under God to your care the sons and daughters who may seek a liberal Christian education within these walls.
ADDRESS ON BEHALF OF THE FACULTIES.

By the Rev. James I. Good, D. D., Dean of the Theological Faculty.

I have been requested to speak in behalf of the Faculties of the College on this important and significant occasion. I had hoped, even urged, that some member, whose term of service has exceeded mine in length, might be appointed to this position. But since it has fallen to my lot, I would, in the name of the Faculty, congratulate you on your election, assure you of our hearty support and good will, and voice the hope that your administration may be crowned with success and honor to yourself and to us. The relations between a President and his colleagues are so intimate that there should be mutual sympathy and helpfulness. The President should be the leader, the Faculty the supporters; and yet there should be mutual consideration of each other's feelings, as well as sympathy for each others aims. The position of a college president in these days is so multifarious in its duties (he must be a scholar of reputation, an eloquent speaker, a shrewd manager, an able financier, a good begger and a hundred other things which no mortal man can fulfill or should be expected to fulfill) that therefore members of the Faculty should aid him to the best of their ability in his responsible position. I assure you, therefore, that we will endeavor to share your burdens and lighten your cares.

There is a special reason for this kindly feeling of the Faculty toward yourself. You come not as a stranger but you were a student under some who are now in the Faculty. It is significant that the College has now one of its first graduates as one of its first Presidents. The College honors herself in honoring one of her sons. It shows that your Alma Mater feels an interest in her children. It is a proof that the College cares for those who care for her. It shows that Ursinus is able to produce college presidents as well as men suited to other positions in life. Her Alumni, although yet young, are pressing upward and will yet fill many honorable and influential positions.

There is still another reason why the Faculty feels kindly toward you. It is because you have been led out from their own number to become their President. These many and close associations that you have had with the College, your labors as financial agent and later as professor, have given you an experience and a preparation which will make your relation to the institution pleasant and helpful.

And we also assure you of our help because you, like us, feel that Ursinus has found a field and will make a future for herself. America is the land of small colleges. I use this term as over against the large universities. It will be sad for America when the universities swallow up the colleges. There is room for both and especially for the colleges which have already made the United States what she is. Universities may train for special lines of scholarship but colleges train for the special formation of character. The university can never give the personal help to the student that he finds in the close relation and influence of the professor in the college. The college emphasizes the idea that the making of character is more important than the gaining of knowledge.
And it is especially to Christian colleges that our land must look for her safety. In these days when in some of the State universities rationalism and doubt have been introduced by professors to students, it is important that the Christian college should preserve and emphasize the need of religion. We must train the students to know that above all their getting, they must get understanding and the fear of the Lord. More important than books is the Book; and the foundation of character lies in religion rather than in culture. While a college should not be denominational in its teachings it should be Christian, and its aim should be to preserve its students from doubt and to make prominent religion that makes for character.

For the Theological Department I would say that we sympathize with you in believing that Ursinus has a field in upholding the old faith that is endangered by the subtle rationalism which is creeping into the Church itself. We do not teach the new theology. Ursinus was not founded for that. The old is good enough for us. The theology which our Reformed forefathers loved and for which they died is ours. We never propose to advance beyond the Heidelberg Catechism. This position of Ursinus is known and should be known that the Church may have confidence in her. Her very name (Ursinus) commits her to these things and stands as a symbol of her faithfulness to the faith of her fathers.

Knowing thus that you and we share the same views of the aim and future of the College we are the more willing to give you our support, to labor with you in helpful sympathy and to hope for a bright future, so that the foundations laid by Dr. Bomberger aided by Mr. Patterson, guided by the Directors and Faculty supported by the Alumni, may develop into a magnificent temple of truth and learning and piety whose light, like that of the temple at Jerusalem, shall be seen afar.
ADDRESS ON BEHALF OF THE ALUMNI.


Friends of Ursinus College:

I have the honor to represent the Alumni Association of Ursinus College, and to greet one of our number in the person of President-elect Spangler, and to speak on her behalf upon the occasion of his installation into the high office of President of our Alma Mater—a college noted for its rapid growth and one which is praised by even those who did not rejoice at her founding, and commended by those who were ready to ridicule when she sought recognition. It is joy to us to know that Ursinus College is accorded an honorable place among higher institutions of learning in this Commonwealth and in the Reformed Church.

This College has had to contend for every possession now her own. She has passed through crises that made brave men tremble, but her Board of Directors and her friends were equal to the responsibility, and met those critical times wisely, energetically and successfully, by the aid of a helping Providence.

Men of talent and scholarship have filled the departments of instruction. Possessing high culture and aided by a magnetic enthusiasm, the professors have fitted scores of students in these halls for useful callings in life and equipped many for responsible stations before the public. The boy with provincial or imperfect speech has been returned to his home with clearest articulation. The uncouth, unlettered mountainer, has returned to his friends a cultured and polished gentleman. Because of the lasting effect following the pursuit of the liberal arts under their direction, we will say with Cicero: “These studies are the food of youth, and consolation of age; they adorn prosperity, and are the comfort and refuge of adversity; they are pleasant at home and are no encumbrance abroad.”

A college is known by the ability and greatness of her Faculty, but must depend upon the Alumni for an abiding reputation. The more thoroughly the graduates are introduced to true learning, and enthused with the incentive to aid in bettering the condition of mankind by personal effort in the various honorable callings, the more cordial will people be in their response to her requests for liberal support, and in directing young men and young women to the halls of this institution.

The graduates of this College have, by their work, proved that they were educated for effort and not away from it. To successfully labor in public life requires scholarship, clear discernment and capability to go to others and to attract them. Erudition which will be of real practical value students here may attain.

Another characteristic of this college is the true religious impress here made. True to the revealed truth in Jesus Christ, the whole trend of the teaching here has been to emphasize

“All growth that is not toward God,
Is growing to decay.”

For, as Richter said, “No one is so much alone in the universe as the denier of God. With an orphaned heart which has lost the greatest of fathers he stands mourning by
the immeasurable corpse of nature, no longer moved or sustained by the Spirit of the universe."

The Alumni recognize the fact that the world guages Ursinus College by her graduates, and we are pleased to say that many of her graduates are taking front rank in the professions and as educators in schools and colleges. Two of our number are now at the head of colleges. President Murphy presides over a college for women in North Carolina, and President Spangler over our Alma Mater.

We congratulate President Spangler upon his call to so high an office, so responsible and so honored. His predecessors were great men. Rev. J. H. A. Bomberger, D. D., LL. D. the first President, was great in all that is meant by greatness. Great as a teacher, as a college president, and as a preacher of the gospel. He was followed by Rev. H. W. Super, D. D., LL. D., also great as a teacher, preacher and lecturer. His lectures on Cosmogony were marvels for research and brilliant setting. These are the class of eminent men President Spangler will now succeed. No stranger to the work of the College, and with unusual natural endowments multiplied by close study, we hope for results whereat we shall rejoice. The Alumni Association will certainly uphold you in directing wisely the affairs of this institution committed to your care.

"Acer et ad palmae per se cursurus honores,  
Si tamer hortoris fortius ibit equius."—Ovid.

So will we encourage you in your work, by upholding your hands, giving you our confidence, and cheering you in the discharge of your arduous duties. This you can rightfully expect, and even more than this will the Alumni Association try to do.

But, if you expect much of us, we will require largely of you and of your associates in the Faculty. The record of past achievements and increased equipment now possessed by the College, cause us to look for aggressive work in all departments, and the realization of even greater results.

The Reformed Church looks to this College to defend the faith of our fathers as we believe it has come from the breath of inspiration. Her professors must have convictions, rather than notions of truth and be endowed with discernment to try the specious theories of to-day as they enter the learned world, and to try the spirits as they seek to enter the field of theology. We do not want a negative, but a positive and aggressive theology, where Christ is all and in all. Not every theory is Christological that claims and appropriates that title. The mechanical Christological theory is conservative but is almost death, and its thought is a confusion of ideas. But where Christ is there is light and life.

Let this institution be maintained upon the principles of her founders, true to the teaching of Evangelical theology, and she will eventually win the entire affection of the whole Reformed Church, and her fame will ever increase and her glory never fade.
THE INSTALLATION.

By the Hon. Hiram C. Hoover. of Hooverton, Pa.

Rev. Henry T. Spangler:

It is with much satisfaction and pleasure that I now proceed to discharge the ministerial and ceremonial duty which falls to me, on this interesting occasion, on behalf of the Board of Directors of Ursinus College. You have been unanimously elected by the Directors as President of the College. In so doing they have acted with an eye single to the best interests of the institution.

In the name and by the authority of the Board of Directors I now deliver to you a copy of the charter of the College, to whose head you have been chosen, as well as a copy of its constitution and laws. In these are defined the extent and the limitation of the powers of the Directors, and of the Faculty, as well as of the President.

By the same authority I now place in your custody, while you remain its President, these keys of the College, in testimony of the high charge and responsibility placed in you, as such President, and of your duty to guard and protect the property, and the interests of the College, and to maintain order and discipline within its precincts.

It now only remains for me to congratulate both you and the College on your election to the presidency, and in the name of the Directors to present you to this assembly; to our guests and friends present and honoring this occasion; to our professors and instructors; to our students of both sexes; to our Alumni, as the duly elected and installed President of Ursinus College, and as such, entitled to the respect, confidence and esteem due to its President.

THE PRESIDENT'S REPLY TO THE DIRECTORS, FACULTIES AND ALUMNI.

Mr. President, Fellow Directors, Gentlemen of the Faculty, Fellow Alumni, Students and Friends of Ursinus College:

It is a source of gratification and confidence that I stand among you, not as a stranger, but as a brother and fellow in the relations which all of you sustain to the institution for whose furtherence the formal ceremonials of the day have gathered us.

Reverently, loyally, hopefully, I accept the trust which you have committed to my hands, not to impose a personal policy upon the institution, in which we enjoy a common interest, but to carry out your generous purposes, to help realize your ideals, and to crown your hopes. Relying upon your co-operation and support, confidently expecting the sympathy and good will which brother cherishes for brother, and trusting above all in the help of Him whose grace alone insures success, I pledge you my best efforts to maintain inviolate the trust that has come to us from the past and during the time of my administration, to make Ursinus College serve its day and generation to the full measure of its opportunities.
In tracing the beginnings of educational activity in America we find that nearly all the older colleges "were founded in the fear of God, with the blessing of heaven invoked." The oldest institution in the country owes its origin to a bequest of £700 and about 300 volumes by the Rev. John Harvard for the founding of a college. Yale College was founded in 1701 by the combined action of a few of the ministers in Connecticut. Princeton College was instituted in 1747 under the auspices of the Presbyterian Synod. Several religious denominations co-operated in the establishment of Union in 1795. Amherst was founded in 1821 especially for the education of young men for the ministry. And thus the story of the birth of colleges in America runs on. Some of them were instituted by the direct action of church bodies, and others took their rise in the voluntary efforts of earnest men and women belonging to one or more religious denominations.

The Reformed Church, true to her historical instincts, was among the earliest in the educational field in Pennsylvania, notwithstanding the poverty which prevailed among her people a century ago. The second institution of higher learning in the State, Franklin College, founded at Lancaster in 1782, was one-third Reformed. In 1825 the Synod of the Church succeeded in opening the first educational establishment of its own, the Theological Seminary at Carlisle. Six years later, when experience had demonstrated the necessity of underpinning theological instruction by general scholastic training, the High School of the Reformed Church was opened at York. This modest school was broadened into a college in 1835, from which the founder of Ursinus College, the late Dr. Bomberger, was sent forth in 1838 as the first, and in that year the only, graduate—an honorable representative of the best type of college bred men yet produced by the Church.

Since entering the educational field the Reformed Church has proved herself faithful and aggressive in planting colleges, academies and theological schools to meet the demands of her dispersion over a large portion of the United States. No less prompt and faithful have her people been in caring for the preservation of her historical life and doctrinal position among the denominations of Protestantism. When certain principles inherent in her system of doctrine and worship were unduly emphasized, earnest men came forward and laid the foundations of a new plant, to prevent a one-sided development of her educational and church life. It is upon those foundations that we who are now laboring at Ursinus College are endeavoring to build. For the maintenance of the principles of liberty which lie at the foundation of our national life and which secure the perpetuity of religion as a living force among the people, and not as a tradition and a form, Ursinus College was founded; and only by adhering to those principles can the mission of the institution be realized in the church in whose bosom it stands and from which its life-blood has been drawn,—a church richest in the harvest of martyrs to the truth and most glorious in the record of heroes of the faith; a church whose doctrines and principles are best adapted
to become the rallying ground for the united forces of Christendom against the common enemy.

The exact relation of Ursinus College to the Church under whose auspices it labors and whose colors it has adopted as its own is free and vital, rather than legal and formal. Its projectors undertook their work resting themselves upon the rights inherent in the free principles of the Constitution of their Church, and declaring their adherence with unfltering fidelity to that Constitution, and to all the enactments of the Synod of the Church, when constitutionally expressed and in accordance with the word of God.

That Constitution places no restriction upon the organization of educational institutions on the part of the people of the Church. Its only provision on the subject is found in Art. 62, which states that "Each Synod may maintain or establish such theological and other institutions within its bounds as it may deem necessary." This language authorizes the Synod to engage in the business of education, but its does not confine the privilege to the Synod or to any other ecclesiastical judiciary.

When the constitutional authority of the work done in the Theological Department of Ursinus College was questioned, the General Synod, the highest court of the Church, sustained Ursinus College in the following action: "The General Synod has decided that the conduct of Rev. J. H. A. Bomberger, D. D., and those associated with him in Ursinus College, in giving theological instruction at the request of the Board of Directors, is not disorderly nor contrary to the Constitution of the Reformed Church," as was charged by the complaining Synod.

For twenty-one years theological instruction has been given at Ursinus College. No church court has questioned the authority of the men so engaged. The General Synod, assembled at Reading, in May, 1893, submitted to the Church a new Constitution for adoption, more restrictive than the one under which Ursinus College was organized. But its provisions only confirm the constitutional authority of Ursinus School of Theology. Art. 92 states that "A Synod, or two or more adjacent Synods, may, with the consent of the General Synod, establish a Theological Seminary. No Theological Seminary shall hereafter be established except by a Synod or Synods," clearly implying that heretofore such permission from the Synod was not necessary under the Constitution.

With these clear and undeniable Constitutional rights, under the approval and by the authority of the General Synod, Ursinus College has been sending forth its theological graduates into all parts of the Church. They have been licensed and ordained to the work of the ministry by the different classes. Their success attests the quality of the training they have received. The increasing demand for Ursinus graduates to man the growing pulpits of the Church is proof of the accord of the people with the principles upon which the institution is founded. Although there have been in times past objections made to the Ursinus School of Theology, ere many years passion and prejudice will have spent themselves. The era of peace and comity will come in fact as well as in name. We shall live to see the day when all will say, "Let there be no strife between us,—for we be brethren."

Although Ursinus College thus joyously proclaims its adherence to a definite faith, and labors under the authority of the oldest church of the Reformation, it is not under the control of a sectarian denominationalism. Its Constitution declares the
purpose of its projectors to be "to provide an institution where the youth of the land can be liberally educated under the benign influences of Christianity," and, therefore, that "The religious and moral principles of the College shall always be those of the Evangelical Protestant Church, and in essential historic harmony with those of the Reformed Church, as represented by him whose distinguished name the institution bears. But no person who sustains a good moral character, and is willing to comply with the regulations of the institution, shall be excluded from its privileges on account of his religious opinions," and, we might add, on account of his back of religious opinions.

It is true that Ursinus College is an institution of the Reformed Church, three-fourths of whose Directors must be members of that Church. It belongs to the class of institutions which are sometimes technically designated "denominational colleges." But these colleges are not sectarian. They are denominational because they would be Christian, and because Christianity apart from the Church cannot maintain its life and supremacy. An illustration of the same relation is found in the Christian citizen, who is a member of the Church in order to maintain his Christianity. Into his citizenship, however, the Christian citizen does not carry his church relation, only the Christian spirit and principles which his Church has taught him.

In this sense Ursinus College unflinchingly holds to the place which it has attained as one of the Christian colleges of the land. It does acknowledge One as Master. Him it would enthrone in its daily worship, in its Sunday services, and in the meetings for prayer and the study of the divine word. His spirit it would welcome into the life and teaching of every professor, for He taught as one having authority. His law it would inscribe upon the mind and heart of every student, for it is perfect. His manhood it would hold before every youthful life until the glory of the divine image shall change that life into a heavenly likeness. And all this does not make Ursinus any the less a real college, an institution of learning, imparting instruction in science, in literature, in the liberal arts and learned professions, as its act of incorporation demands.

The Christian principles and spirit of the college do not circumscribe its curriculum of studies. Instruction is imparted in the languages, ancient and modern, and their literatures; in philosophy, history and national economy; in mathematics and natural science; as well as in the Bible and Christian evidences.

Nor does such an atmosphere repress the spirit of investigation. For in all these lines of study the best texts, the latest researches, the most diverse views, are freely brought to the attention of the student; not that his untrained mind may make choice of the best, but that by a free interchange of views his intellect may be developed, and he be taught how to think, what to believe, and how to live.

There are two directions in which the decidedly Christian attitude of the denominational college influences its work. In the first place it affects the atmosphere and spirit in which the social life and the scholastic duties of the institution are discharged. Its life and labor are characterized by the spirit of faith, of reverence and of humility.

The damning spirit of doubt is an alien in its camp, to be driven out as soon as discovered. The Christian searcher after truth is inspired, not by the dogmatism of ecclesiasticism, but by the confidence born of faith in God and in Jesus Christ, whom
He hath sent. He who is the way, the truth and the life, never contradicts Himself. Whether He speaks in the written word, in the heart of faith by the Spirit, in the laws and work of nature which His hands have ordained, in the ways of men as these have been unfolded by His Providence, in the soul of man, which reveals the kinship of the human to the divine, it is the same God, whose voice we hear, whose footsteps we trace, whose thoughts we would think and whose life we would live after Him.

We believe that nature is not deaf and blind and speechless, that the universe is not a chaos, that man is not doomed to annihilation. Therefore as Christian teachers we walk humbly before the invisible God who reveals the things which are not seen by the things that do appear. We honor the manhood that is in every youth, and would fain aid him to gather up the broken fragments of a marred image whose restoration will entitle him to the fellowship of kings and to a knowledge face to face of that which he now sees as thro' a glass darkly.

Above all would the Christian college guard against the spirit of vanity and arrogance which flippantly casts aside the essential truth which has been the staff and stay of the learned of all ages; or which proudly wraps itself in the subtlety of its own philosophic conceits and renders intellectual growth impossible by intellectual self-sufficiency.

The second direction in which this distinctive attitude of the Christian college is apparent is in government and discipline, the department of college life which confessedly is more neglected, though of greater importance, than scholarship. It must be admitted, of course, that here as in other respects there is a difference of opinion among those in authority as to the best methods to pursue in order to secure and maintain that quietness and orderly conduct on the part of students which are most conducive to study, and to the development of those qualities of fortitude and self-control without which it is impossible to meet successfully the temptations and vicissitudes of life.

The Christian college cannot take the position of the secular school, that it is not set to teach religion and morals; nor of the university, that its mission is the development of scholarship along chosen lines, without regard to the character and habits of the student. In the system of American education the college stands between these two extremes. Its mission is to develop character, intellectual and moral; to train and and direct the activities of the whole life; to educate rather than to develop scholarship. This implies more than a teaching function in those set over the students. Even if the tenet of Herbert Spencer is granted that character is developed and morality inculcated by honest, painstaking and exact scientific investigation, it remains true that study does not cover the whole range of a student's time. In the course of his student life, many questions apart from his intellectual pursuits come up for adjustment.

The older method of college discipline was penal and repressive, rather than sympathetic and stimulative. Penalties were inflicted for infractions of college laws, awakening antipathy in the student toward college and faculty. The newer method is patterned after the Christian family life, in which constant effort is made to call forth the nobler impulses, to maintain a spirit of cordial sympathy between the governors and those governed, which makes the former appear what they really are, helpers of the joys and sharers of the burdens of those entrusted to their care.
The laws of Ursinus College are an adaptation of older methods of college discipline to the newer spirit of Christian college government. While their underlying principle is student self-government, it is individual self-government, with the administration of the laws in the hands of college officers. Discipline is privately administered, even to cutting off the offender.

While Ursinus College thus firmly adheres to the principles and attitude of the Christian college, there is nothing in its course of study, in its government or discipline, that in the least interference with the enjoyment of its privileges by students who have no definite faith whatever, or whose religious prepossessions are different from those of the denomination to which the College belongs. Educationally it stands upon the same platform with all other colleges. Indeed, it is among the most advanced in the liberality and freedom of its thought, and the liberty of choice in subjects of study.

On this account it appeals with special force to the men who were themselves educated at this place a generation ago, before the school became a college. Among that number are found men who have achieved success in business, in the professions and in the affairs of various churches. To all these Ursinus College offers the advantages of higher education, of broader collegiate training, for their children, with the attractions which hold their affections to the spot greatly enhanced by the improvements which the culture and the progress of to-day supply. The excellences of Freeland Seminary have not been lost by its absorption into a college.

The first fruits of the practical wisdom of the pioneers of higher education in this valley constitutes one of the chief charms of Ursinus College, and was the determining influence in bringing the College to this place, viz., the location. A choice spot, with ideal environments, both natural and social, has ministered the purest joys, the most hallowed influences, and the healthiest aspirations to the student life of thousands of young people who have sought its peaceful realms. The spirit of the founders was stamped upon the place and abides to this day in the generous shade of the trees which they planted, in the cozy homes for which they set the models, and in a village that retains the quietness and simplicity of an Arcadia.

Here the student is brought into contact with nature in her best estate. All around us she asserts herself in her native vigor, shines in pristine beauty and abundance, tempered only to meet the wants of an enlightened, regenerate civilization. Here youth finds itself purified by the magic touch of man's original foster-parent, mother nature, and mind and heart expand under the guiding hand of teachers who believe that life is lived best when adhering most closely to the lines impressed upon it by the great Creator himself.

A prominent element of strength in Ursinus College, which also characterized its local predecessor, is the practical spirit that pervades its methods and ideals. The men who first undertook to educate youth in this place, like the original Arcadians, possessed a love of freedom and a love of money. Their convictions drove them to hew out for themselves a pathway in the higher life of religion, and their practical appreciation of the comforts and necessities of life led them to seek a training that would enable them to make the best of the life that now is. They never mistook learning for an end in itself, but saw that it is only a weapon in a wise man's hand. Freeland Seminary was, therefore, a school, in which boys and young men were
trained for a practical life, as life loomed up before them. The curriculum embraced studies that would give the young men skill in the hand-to-hand conflict of life,—on the farm, in business, in the trades, and in the professions.

The founding of Ursinus College was the introduction to the place of broader ideals, of a higher training, of a freer atmosphere, but not of less practical aims and purposes. While the attention of its projectors may have been chiefly held by the need of their church for ministers trained in the historical tenets of the church and for practical efficiency in the pastorate, the liberal and comprehensive lines on which the institution was founded were never abandoned. Ursinus has accomplished creditable results outside of the field of theology. Our youth and modesty forbid a parade of the names of men trained in its halls who are achieving success in the fields of law, medicine, teaching, journalism and business, as well as in theology.

Ursinus College has also received an inheritance of men from its predecessor, whose influences and services have played an important part in the development of her life and history. A number of students were bodily transferred from the earlier school to its successor. One professor, at least, has stood like a faithful sentinel in his place, lo these thirty years, bearing the traditions and practical aims of the school into the College. The charter of the institution was framed by the New England educator who first lifted the liberal standard in the educational field of Eastern Pennsylvania. He remains in the Board of Directors to this day, and there are associated with him in that Board five other men who were students in Freeland Seminary.

A rich inheritance has come down to us in the memories which live in the minds and hearts of the men who were educated here. At this place their feet were set in the upward road. Here the higher aspirations were born which have made their life's endeavor fruitful in good to themselves and to their fellowmen. They cannot forget the old spot, the pleasant days, the profitable companionships the virgin hopes which have made them men. Again and again they have come back to do homage to the sacred room, the familiar halls, the joyous grounds. One and another has sent his son hither to be started on the highway of life and learning from the same environment. The return of these men, with their children, in increasing numbers is hailed with pleasure. The place has become historic by forty-five years of educational life and labor. Former students honor themselves and their children when they would secure to them the success that has crowned their own lives, by trusting the formative years of their school life to a place which they know has the advantage of natural healthfulness, social safety, earnestness of purpose and genuine education. Ursinus College hopes so to meet the intelligent demands of the earlier patrons of this seat of learning that each generation will secure to the institution the loyal devotion of its descendents, until families shall have been educated here for centuries, and their history be linked indissolubly with that of the institution.

In casting a glance backward today over the educational history of this region, we cannot fail to notice that there are other evidences of change. Washington Hall, once the pride and glory of the neighboring village of Trappe, lives only in history, and in the hearts of those who were blessed by its educational advantages. The doors of Pennsylvania Female College have been closed for fifteen years. Ursinus has admitted young women to its class rooms for twelve years. The divided educational
activities of those earlier days are now concentrated in the halls of Ursinus, which abides as the legitimate development and successor of them all. The liberal basis upon which it is organized adapts it to conserve what was good in them. Its denominational associations insure its permanence, an element which they lacked.

One more local product, surpassing all others in honor, in influence and in power in the educational development of this section, cannot fail of grateful recognition upon this occasion. The bequest to Ursinus of $160,000 and noble gifts in life to the extent of $51,000, by Robert Patterson, a princely son of Upper Providence township, constitute a monument of beneficence whose glory will never perish, whose usefulness will remain, unmeasured by the flight of years. Other men have been born in this township whose lives God crowned with wealth, whose graves are here among their kindred and friends; but none has honored the home of his childhood, has blessed his fellow-men, has made his last resting place more glorious in the eyes of the wise and good than our dear friend and brother, whose money has made permanent and successful the struggling educational efforts of a half century in his native county. God will ever bless the wealth bestowed on such noble uses, and His mercy will not fail to reward the love which prompts such generous gifts.

Time forbids our speaking of the men who have toiled in the educational field now occupied by Ursinus College. There were old-time teachers, whose love of learning and natural aptitude enabled them to accomplish greater results than many more pretentious scholars of their day. There were able men among them whose work has stamped them as genuine educators and leaders of thought. The names of young and aggressive men appear on the roll, who have since attained eminence in different pursuits in life. To name some would be invidious. To tell of the merits of all is not our mission to-day. We recognize, however, that we are called to stand in an honorable line of useful men; that as our opportunities and equipments are greater, it will justly be expected of us that we exceed them in the range and beneficence of results accomplished. Judging of the future by the past and measuring the promise of the future by the achievements of the past, we indulge the hope that the star of Ursinus will set no more; that her influence will wax no more to wane; that her sons will remain faithful and her daughters come from afar to lay their trophies at her feet.

What promises shall be made to-day to insure the happy future for which all hope and pray? Surely none other than have been made. Ursinus College is blessed with all the elements which guarantee growth and usefulness and success. Its foundations were laid in faith, in prayer, and in self-sacrifice. Therefore the blessing of heaven has not been absent from it. Its principles have been of the heroic order, therefore strong men have been attracted to it and in their loyalty has been its strength. The educational lines upon which its organization has been reared are liberal and comprehensive, affording opportunity for the development of an institution that is free to utilize the best in thought, the most advanced in method, and limited only in the fields of its usefulness by the resources at its command. The educational tendency impressed upon it by its founder is practical rather than philosophical, bringing it into sympathy with the newer education and the scientific spirit, preparing its graduates for efficiency and usefulness in life. It is dominated by the spirit of moral and religious earnestness, causing its students to be indefatigable in study and sav-
ing them from the dissipations and rowdyism of traditional college life. The natural beauties of the region in which it is located minister health and refinement of spirit to professors and students, and afford ample opportunity for the study of nature by immediate contact and for investigation at first hand. The erection of this magnificent recitation hall and chapel, the beautifying of the grounds, the introduction of modern conveniences, the development of the library, the completion of the chemical laboratory, and the first steps toward a gymnasium, are but links in the glorious chain of equipment with which the College will yet adorn itself; for the forces which have given possibility and character to the later developments of the institution have become its permanent possession. Surely the wisdom will not be lacking to carry forward the work along the lines which experience has proved to be the safest and scholarship shall determine to be the best.
ADDRESS ON BEHALF OF SISTER COLLEGES.
By Prof. Edmund Morris Hyde, Ph. D., of Lehigh University.

It is much the fashion, nowadays, to decry that feeling which tempts us to dwell with affection upon the memory of the good and the great of the days long gone by. But, view it as we will, this is a tendency which we all experience. The child loves to hear the tale of warlike prowess or of martial triumph; the youth dreams of the possibility of grand deeds as he reads the records of the past; nay, the mature man unconsciously pays his homage to the heroes of his race. Thus whether it be in the wordless revery, in the sturdy prose of the orator, or in the exalted strains of a Tennyson recounting in limpid measure the story of Arthur and his paladins, we are all susceptible to this subtle, but powerful, influence. Ridicule will not eradicate, nor reasoning destroy it, for it is rooted in the inmost recesses of our being. One can almost say that it is a necessary part of our nature. We can readily see how this may be, if we will but consider that the builder of a character, like the sculptor before his block of marble, needs a pattern in order to produce a finished work; and the development of Christian manhood requires that we must have an exemplar to show us wherein perfect manhood consists, and it is greatly assisted by the grand story of those who have gone before in the race. So we read the records of history and picture to ourselves the careers of the world's champions. We behold the crusader going forth to rescue from the defilement of the infidel the very soil of the land hallowed by the footsteps of the Son of God, and as we consider the trivialities of most of the lives about us and the lukewarmness but too often displayed, the slavish devotion to unholy ambition or craven ease, we are tempted to cry out with the poet:

"Oh, for a shadow of the zeal
That dared in olden time
To gild the cross upon the shield
And seek the holy clime.
Oh, for a glimmer of the light
That shone from martyr eyes
Mid grief and pain,
Through sword and flame,
Triumphant to the skies."

And yet within the limits of our own age and nation there have been men of giant mould who never shrank from undertakings that would daunt stout hearts, men whose courage impelled them to assume a weight of responsibility more burdensome than the fabled task of Atlas. A wonderful nation has arisen in America in a few decades and its architects have been heroes no less real than those of mediaeval times. The castles of the storied Rhine can tell many a tale of fierce conflict; the piles of Rome's famous bridge speak to us of restless daring; but the moral grandeur of a Washington or of a Lincoln, of a Henry Martin or of a Pattison in their distant mission fields, of a Livingston or of a Stanley, in the heart of the Dark Continent, cause the glory of those merely transient and physical displays of courage to pale, as the morning star before the rising sun. So to-day, although we do not have
to face the dangers of savage outrage as did our forefathers, there is still scope for the heroic spirit and plenty of field for the higher type of moral daring.

As I look back in the history of this college and consider the circumstances that attended its foundation, I cannot forbear to give the due need of praise and reverence to the sturdy, manful courage that prompted the Founder to plant his venture, and to honor the Promethean persistence that never faltered in the desire to give the benefits of Christian education to those for whom this institution was designed. No self-sacrifice was too great; no discouragement so intense as to lead him to waver. A writer has said of General Grant, that he owed his success in the East to the fact that he never knew when he was beaten. The opposing army might lie down at night with the assurance that he had suffered total defeat, but they rose in the mornine to find that the vigilant foe had turned their position. It was a bold thing to establish a college without suitable pecuniary support. Many predicted the failure that so often has attended such undertakings. The weary years moved on, but his efforts were not relaxed, and the fruit was ripening for the future to enjoy. It was a mighty step when Robert Patterson, the great benefactor of Ursinus College, determined to lift it out of its difficulties and by the erection of this splendid building give it a local habitation worthy of the work it was endeavoring to do. His generous soul must have swelled with pleasure as he saw others coming to his aid and held the graceful structure rising. And later, when the time came that he must pass from the duties of earth to the rest that remaineth for the faithful steward in the Great Beyond, we learned that his noble heart had so provided for the college of his love that it should be planted upon a basis of security and made sure forever.

Last summer it was my privilege to visit the classic colleges of Oxford and to enter those ivy-clad walls, grey with the lapse of centuries. The very stones were crumbling here and there; the mullioned windows had lost many a delicate tracery; the battlemented towers spoke eloquently of the past; but in those noble edifices there yet lingered the fragrance of the generous memories of the distant founders, and I thought how mistaken the great poet of England was, when he said: "The evil that men do lives after them, the good is oft' interred with their bones." What do we know or care about the warlike kings or robber barons of mediaeval times, whether they wrought good or ill? A few weeks back Winchester School was ringing with the praises of William of Wykeham, who founded it five hundred years ago, and the future King of England with many a one known to fame in two worlds viewed with admiration the monument of the good man who found it in his heart to establish this great institution. Yes, friends, the builder of a pyramid may fade away so utterly, that it may take the utmost learning of centuries to tell even who he was; but the benefactor of a college knows that many a prayer will rise to heaven in his behalf while he lives, and his name will be inscribed upon a roll of honor more imperishable than granite, more beautiful than beaten gold. It has often been a cause of wonderment to me, when I have stood before some costly specimen of the sculptor's art and have thought how little remained for the outlay there represented. The man or woman who would leave a really enduring mark, which should ever recall them as the years roll on, should imitate the example of the noble benefactor of Ursinus College. Such a deed insures an affectionate remembrance from generations of students yet unborn.
Feeling as I do a warm interest in the welfare of Ursinus, far beyond that which I can express, it is a great pleasure to see her planting her stakes deeper and enlarging her borders. The sainted Founder well deserves the words with which Longfellow addresses that wonderful inventor in ceramic art, who toiled so long and so faithfully before he attained to his fame:

"O Palissy! within thy breast
Burned the hot fever of unrest:
Thine was the prophet's vision, thine
The exultation, the divine
Insanity of noble minds,
That never falter nor abates,
But labours and endures, and waits,
Till all that it foresees, it finds,
Or, what it cannot find, creates!"

Nor can I leave the thought of the grand past without remembering the Fidus Achates who stood at the right hand of him whose successor he was destined to be. It is impossible to be associated with such men without loving them, and the second President of Ursinus College has an imperishable niche in the memory of all who have been here in the long period of her struggles. May he long be spared to assist at her councils and grace with his presence the future celebrations of her academic year! May he long be the link between the youth of the college and her larger prospects!

So to-day, the mantle of the prophet falls upon younger shoulders, it is gratifying to see that the mists which have lain over her course are lifting and the way ahead shows light. If the part already trodden has been through dim and murky forest paths, with many a cloud above to make the next step uncertain, a wider horizon is before and the sun is shining upon what lies in advance. Loyal support from her sons will bring magnificent success. Not a dollar need be wasted, it will strengthen and repair the gaps of the past; it will do a definite and permanent work and will do many times what the contributions of the past have accomplished. The years will show the result of the harmony and unity of the children of this Alma Mater.

One of the most impressive things at the great White City in Chicago is the cross section of a tree which was planted a few years before Columbus sailed in quest of the Indies. There one can count the rings and see where a skillful hand has inscribed the events which fell within the year when each slender band was formed. The Reformation, the deadly wars of Europe and America, the Declaration of American Independence and other important happenings are all entered in their place and we have before us a new representation of the slow progress of the world. May the growth of Ursinus College be as steady and the resulting tree as firm and enduring as was this mighty product of Nature! As the tree built up ever widening circles and stretched her branches out to greet the sun, sending sinewy roots to fix it more surely upon the parent earth, so may these earnest souls strive shoulder to shoulder to urge forward the noble work of Christian education, semper fideles! The needs of the hour are a truer education and and a pure Christian civilization. The barometer of the moral tone in our country shows dangerous fluctuations, as the vast hords of European ignorance and irreligion come to ally themselves with the baser elements of our own people. America can have no true or lasting future without Christian in-
fluence; and every Christian college has a value to the coming America that cannot be calculated. As yet we can scarcely even neutralize the evil. It behooves us all to labor unremittingly that the sweet and good may win the ascendancy.

Men of Ursinus, I congratulate you that you have been able to find one from your own ranks to occupy this responsible position which means so much for the college. Your general is one who has distinguished himself here by his devotion to the cause. In past difficulties he has stood ready to come to the assistance of his Alma Mater when she has summoned him and his loyalty is tried and proven. No more flattering compliment than such a call can be paid any one, and I rejoice to offer to President Spangler my heartiest good wishes for the successful course of his administration. May he long preside over your councils and enjoy the fullest sympathy and support of all who owe allegiance to Ursinus! The college is like a river flowing through vale and flower-flecked meadows. Now, perhaps hindered by barriers of puny strength as the slender stream makes its way along; but the waters of refreshing will pour forth ever more abundantly from either side, and its constantly increasing volume will surmount now this and now that obstacle as it waxes in might. It will sweep past umbrageous forest and the teeming abodes of men, distributing the products of distant benefactors and binding climes and periods of time together. For, like the waters of a river, the true knowledge which the Christian college communicates to all who partake of her benefits is the greatest source of strength and happiness to striving youth, to sturdy manhood, and to honored age. Or, to use a different figure, she is a mighty torch held up on high to convince the world that the intellectual and the moral are to be esteemed far more than the merely material; that each life must be consecrated to the noble and the true if it would attain to its loftiest development.

And now, honored President, may the revolving months as they come bring to you and to Ursinus the truest success, the most unalloyed happiness and the fullest reward for the labors of academic service! and may your exertions be blessed most richly in the champions of religion and morality who shall go forth to bear witness to the world that the training which they have received here makes for righteousness and the spread of Christ's kingdom upon earth.
EDITORIAL NOTES.

The Bulletin is glad that it is able to present to its readers in this issue a full account of the exercises and the addresses delivered at the interesting and important occasion of the installation of President Henry T. Spangler. The day marked the opening of a new epoch in the history of Ursinus that is bound to make her star ascend higher in the horizon of the educational world. The candid mind, from a careful perusal of the preceding addresses and from a thorough observation of the present status of affairs, cannot be lead to think otherwise. The policy of the present administration as outlined on that occasion is a reiteration of the principles upon which Ursinus was founded and a determination to carry forward vigorously the work of the institution along the lines laid down by her founders. That it will be done, no one who is acquainted with President Spangler will doubt. His recognized ability as a leader and an executive, his identification for years with the interests, financial and other, of Ursinus, his firm adherence to the principles of the Reformed Church, with which the College is connected, and his broad and liberal ideas on educational subjects mark him as the man pre-eminently fitted for the work.

Thus far everything has been moving along in harmony. The work in all the departments is in a prosperous condition. The total enrollment is larger than last year, and a noticeable feature is, that among the old and new students no rough element is showing itself. Everything indicates a most prosperous and successful year. Let, therefore, all the friends and Alumni rally, as is the student body, to the support of the new President and his able co-laborers.

In order to conform to the new order of things, the Bulletin presents itself in a new dress. It thinks its appearance is enhanced by so doing. Its rank in college journalism will also be raised, and Ursinus, of which it is the sole exponent, will be brought into greater prominence. By sister colleges an institution is judged to a great extent by the appearance, quality and style of its publications. We have long felt that the appearance of the Bulletin did not warrant a judgment of Ursinus from it. In quality and style of contents, we firmly believe the Bulletin is the equal of the publications of sister colleges, and it is our purpose to try and maintain the same high standard as heretofore.

Our readers will be glad to know that the Press Club, Glee Club and Orchestra have been re-organized. This will also help to bring the institution into greater prominence. A football team has been organized and will try to infuse new life into this game at Ursinus, which we regret to say has been too long in the background. Football is the prominent college sport. Ursinus has won some distinction in base ball, but she can more readily win distinction in football, because the latter is the better paying sport and it has been the question of finances that has relegated us to a somewhat obscure position in inter-collegiate sports. Give the team encouragement and it will attain success.