The chief purposes of the Bulletin are:
Statedly to furnish facts concerning the current life and work of Ursinus College; to promote closer fellowship between the college and its friends, and to stimulate zeal for the vital interests which it represents; to supply items of literal and religious news, with special regard to a higher christian education and the evangelizing work of the church; to afford members and friends of the college a medium for occasional contributions; and to give assuring proof of the fidelity of the institution to the principles and aims for which it was founded, and of its efficiency in their maintenance and pursuit.

Short contributions of items and articles in harmony with these purposes are solicited, not only from the Alummt, but from all the friends of Ursinus College. They can do much in this way to make it interesting and effective. 

The rule, “subscriptions cash in advance,” will commend itself as a necessary one. Let all comply with it from the start. Any who may have found it inconvenient to comply with it, can do so by immediate remittance per mail. Let our friends also kindly realize the value of a wide circulation of the Bulletin and vigorously aid in securing it. By a little special effort the circulation of the periodical could be largely increased and its usefulness correspondingly extended. The Bulletin will be sent to friends until they request its discontinuance, and it is expected that they will pay the subscription for the year.

There was not only no reason for this neglect in the facts of the case, but on the contrary every reason why it should not have occurred. The proportion of old students who returned promptly, and of additions to their numbers by new ones entering, has considerably exceeded that of several previous years. During the first week the Roll had on it a large number of names in attendance. To these others have been added since. In the College Classes proper there are:

- Freshmen 15
- Sophomores 3
- Juniors 10
- Seniors 6

In the Theological Department there are now 10. This is two or three less than were expected. But there are satisfactory reasons for their not having returned this Fall.

Better, however, than this numerical prosperity, is the fact that the accessions are so largely made up of such as seem intent upon improving their time and opportunities, and upon conforming to the requirements of good order and proper conduct.
On Thursday evening, September 24, a very pleasant entertainment was given in the Chapel-Hall of the College by Prof. Stephens, the popular elocutionist of Reading, Pa. His various recitations were highly appreciated, and elicited warm applause. The music on the occasion was supplied by the College Orchestra and added greatly to the enjoyment of the hour. Ralph Royer's flute solo was regarded as specially worthy of praise.

Prof. Reichenbach has prepared an admirable blank for the use of teachers in reporting the attendance and progress of scholars to parents or guardians. It is concise and yet sufficiently comprehensive to convey all necessary information. The blank is printed on stiff card-board, in size only a little larger than a postal card, and will hold the record of ten months. Sample copies can be obtained by sending a one cent stamp to Professor A. Reichenbach, Collegeville, Pennsylvania.

He also mails his chart on German pronunciation to any address for fifteen cents.

It is with deep grief that we feel called upon to change the note of these cheerful paragraphs by recording the death of one of the young men who entered the Institution three weeks ago.

John B. Fetters, son of Prof. A. Fetters, of Edgewood Seminary, Chester County, after being but a week in the College, returned home on Friday evening, to spend Saturday and Sunday with his parents, expecting to return on the following Monday. During Saturday whilst helping in some work about the premises he trod in a nail. The wound seemed comparatively slight, and the usual remedies were applied, and until Tuesday no danger was apprehended. It was even thought that he might return to the College on Wednesday. On Tuesday evening however, serious symptoms appeared which rapidly developed into lockjaw, and on Thursday morning he died.

The tidings of his death were received with profound sorrow by the entire School. Though he had been so short a time with us he had won the warm esteem of his more immediate classmates, and the confidence of his Teachers. It was the intention of his parents and himself to take the full Normal or possibly Scientific course of study. The foundations for such a course had been well laid in his Father's School at home, and he started upon his work here with so manifest a purpose to make the most of his time and opportunities, and such proofs of aptitude for study, that the best results could be expected.

But He with whom are the issues of life has ordered otherwise. And whilst feeling keenly the pain of the affliction and sympathising tenderly with the smitten parents and nearest relatives in their sore bereavement, those who best know the Lord can feel assured that, however dark such dispensations may now seem to the dim and limited vision of man, they are not only righteous and wise beyond all human cavil or complaint, but will be made manifest as merciful and gracious when they are seen in the clear light of eternity.

Meanwhile let the lesson of this early and sudden death of an esteemed pupil and companion be so impressed upon all his associates, that even now it may prove a blessing garnered from his youthful grave.
THE LITERARY SOCIETIES.

And first, by due courtesy at least, the Olevian deserves mention for the vigorous interest maintained in the prosecution of its work. A fair plume has been added recently to its hat by one of its Alumnæ which only true manliness can keep the other and older societies from regarding with envy. (See Book Notices on another page). Though the Olevian is the youngest of the Literary Societies of Ursinus, it has stolen a march on the others in authorship.

The new case in course of construction by the Schaff Society for the better accommodation of their growing Library will soon be finished. It will be a handsome addition to their already well furnished room, and afford friends a good opportunity of filling its ample shelves with many more useful and instructive books.

If Colonel George W. Bain, the Kentucky orator, secured by the Zwinglian Society for the evening of Tuesday, October 20, meets the high expectations awakened in his behalf, he will undoubtedly deliver a grand oration. That he will do so is guaranteed by the fact that he has never yet failed. His lecture on "A Journey to the Golden Gate, or, the Age and Land in which we live," which he has promised to repeat on the evening above named, has already elicited the most enthusiastic praise. The College-Chapel Hall ought to be much too small for the audience which should throng to hear it. And when the young men of the Societies of the College show such zeal in getting such Lecturers to come here, they out to be liberally encouraged. In special favor of Col. Bain it is to be said that whilst he is a highly entertaining speaker, his chief aim is to instruct and profit.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION OF URSINUS COLLEGE, organized in 1883, was represented by a delegation (Calvin Derr, and H. A. Bomberger) at the annual Penna. State Convention held in Reading on September 25-28. The College Association is composed of fifty-eight members. It confines its operations to duties limited by Academic relations, but within this sphere is doing a good work.

ALUMNI ASSOCIATION.

Married, on Thursday, June 25, '85, at the residence of the Brides' Parents, Girard Manor, Pennsylvania, Ira William Kline, Of the Class of '82, to A. Carrie Torbert.

Though somewhat tardy it is not too late to offer cordial congratulations upon this happy event, and assure the esteemed party of the very best wishes of not only the Fellow Alumni, but the whole College for their prosperity.

This is the second breach in the ranks of the Class of '82. Who will be the third has not yet been definitely reported.

A recent visit to the Glade Charge, Frederick County, Md., of which the Rev. S. M. Hench, of the Class of '77 has been pastor since his graduation from our Theological Department in 1879, proved very gratifying in every respect. The success attending his labors in that interesting field is marked and cheering. Each year has shown improvement, and a growing esteem of their pastor by the people.
contributions to the various benevolent objects of the Church most commendable progress has been displayed. And Ursinus College has been always kindly remembered in those contributions, as it generally is by the Alumni in their several fields. All of which excites gratitude and inspires hopeful courage.

Rev. A. B. Markley, A. B., '76, has accepted a call to the Lutheran Church of Jonestown, Lebanon Co., Pa. He will remove there in a few days.

The Executive Committee of the Alumni Association has appointed Prof. A. Lincoln Landis S. B., '82, Librarian and Messrs. O. P. Schellhamer and S. H. Phillips as assistants of the Alumni Library.

Rev. H. T. Spangler, A. M.,'73, is canvassing for the college and meeting with very great success. During his absence from home James W. Meminger, A. B., 84, is supplying his pulpit at St. Luke's Reformed Church, Trappe.

SPECIAL TOPICS.

OLD LAWS ON EDUCATION.

It seems but reasonable and right that a matter so vital to man personally, and so essential to the best interests of society as education, should have engaged the attention of nations and legislators from the earliest period. We are not surprised therefore that the history of legislation on the subject reaches as far back as it does into the annals of the more civilized and cultivated people of ancient times.

But there are educational laws and statutes older far than any enacted and enforced by Greece or Rome, or even by the governments of Babylon and Assyria. And, what is of still greater interest and moral significance for us, those older statutes come clothed with far higher authority even as they can be traced to a sublimer source.

Doubtless it might be interesting and instructive, if time and space permitted to give an hour to the consideration of what the wisest and best old gentile statesmen and sages thought of education, and did to promote it. But if there be within reach better lessons taught by an incomparably wiser Master, more authoritative laws, enacted by indisputable sovereignty, then by all means let us leave the pools and go at once to the supreme fountain-head. What may be thus learned will supply the foundation principles upon which all subsequent merely human legislation rests, and lift the whole subject far above any merely earthly and temporal considerations.

Where can those older laws be found? By whose authority were they ordained? These and similar questions find a clear emphatic answer—

First, in the personal and social nature and constitution of man. No parents, none who have given the least serious thought to children even to young children, to infants, can have failed to notice that they early show capacities for something far higher and better than bodily existence and bodily growth and development. It soon becomes manifest that they were given to be treated in a different way from dolls and puppets, things to dandle and pet, to feed and dress, and furnish pleasant diversion for nurses’ spare moments.

But this is not the only or chief thing noticed by the observant parent or friend of children. It soon becomes further evident, that the higher
capacities they thus display, and which show themselves more brightly as months and years advance call for training, nurture, education. Their stammering efforts of speech appeal to those charged with the care of them for help in teaching them language. Their evident longings to know the things around them call for instruction. And thus it is soon seen that in order to the proper unfolding of their higher rational nature, they require proper education.

Now can any thoughtful person fail to discern in all this a plainly written law of the soul-life of children? Or can any one mistake the requirements of this law? Does it not declare as plainly as could be declared: first that the child is endowed with a spiritual nature capable of high development, of vast and most desirable improvement; secondly, that in order to have such improvement it must be carefully trained by those to whose care it is given; and, thirdly, that the duty of such training rests as a solemn law and obligation upon them?

And this law of education is found so impressed on human nature from the beginning. It can be traced back as far as the knowledge of the human race extends. For whatever progress in certain respects successive generations exhibit, all history proves that man was always what he now is so far as the capacities and faculties of his spirit are concerned.

Assuming these facts then as beyond reasonable dispute, the other question suggests its own answer. He who made man a rational teachable being, and in such a sense as to require instruction, training, proper spirit-nurture, is the author of that law. The natural law of education is from God.

And those whom He sets as the nearest guardians of children are therefore bound by a law as old as man's creation, and as authorative as the supreme sovereignty of God, to be true and faithful to the charge thus put upon them.

Do any say—oh! this is nothing new, we learned it long ago. Then many who say so may be answered—the greater shame for you, seeing you have so sadly neglected, or so inexcusably denied your obligations to obey the law which you affirm is so familiar to you. For is it not the reproach of the majority of parents that with all the care, even tender care given to children, their true education of mind and heart is either lamentably neglected, or put off with the slightest attention?

This oldest law of education is however found published and proclaimed in another and in some respects still more special and impressive form. Man should not be left to nature alone for its discovery. That he might be utterly without excuse for any neglect of an important duty in this case the lessons and appeals of nature were emphasized and more explicitly enjoined by most solemn divine injunctions and precepts. These are found written and reiterated in the written Word of God. The Author of nature is the Author of the Bible. Hence both so wonderfully harmonize that atheistic men, heart-atheists, find themselves hopelessly puzzled in their mad efforts to set it aside.

Accordingly explicit precepts and commands, enjoining upon parents and others the duty of giving diligent heed to the education of youth, abound in the oldest books of the Sacred Scriptures, books written long before the ages claimed for the earliest known writings of gentile nations.
It will not be necessary to cite passages in proof of this. Those who revere God and his Word enough to read it know where to find them. And they know, also, how completely its laws on the subject cover all that belongs to a full thorough culture of the minds and hearts of Youth in regard to their highest temporal and eternal interests.

This part of our subject merits, however, further consideration and is reserved for a future number of the Bulletin.

For the present let it suffice to heed the great lesson which the fact of this twofold divine ordinance so impressively inculcates. If the law of education is primarily not of man but of God; if it is to be regarded as not only a human but still more a divine ordinance; how great the responsibility to obey that law, and how fearful the guilt of neglecting it and of entailing upon children the sad consequences of such neglect.

FEEDING ON WINDMILLS.—Mr. Spurgeon, in the July issue of his magazine, the Sword and Trowel, hits well the great faith required to accept some modern notions in place of simple Scripture truth. He says: "There is a quaint story of a giant who had long fed upon windmills, and at last was choked by a pat of butter; and assuredly his counterpart may be seen in the evolutionists of our day, who are unable to receive the Bible account of the creation. The hypotheses of our present philosophers are enough to tax the credulity of a monk of the middle ages, yet many take down these windmills as pigeons swallow peas. The teaching of revelation is fitted for the capacity of a child, but our wise men are choked with such simple fare. We confess we have not enough faith to be an infidel, or an agnostic, nor even an evolutionist. We find ourselves for once standing up for reason, and demanding that our faith should not be overstrained. We can believe what is revealed; for, sublime as it is, there is a kind of truth-likeness about it, but we cannot believe what we are now taught with such tremendous authority; for, in the first place, it is not worth believing, and, in the next place, it looks so dreadfully like a lie that we had rather not. No, thank you, dear; sir, we will keep to our bread and butter; our throat is not yet adapted to the disposal of windmills."

The North American Review for March, 1885, opens with an article by Archdeacon Farrar on Future Retribution. It is marked by the inconsequent reasoning, bold assertion and florid rhetoric for which the author is noted. It says nothing new but only repeats the old blunders. Max Muller has an article on Buddhist Charity, which he makes out to be equal if not superior to what is Christian. If so, why are not the fruits and evidences of the fact to be seen in the lands where Buddhism reigned for centuries, and why do not the present holders of the doctrine of Gautama show something of the divine charity which attends even the most corrupt forms of Christianity? President Gilman has a dispassionate paper on the Use and Abuse of Titles, in which he offers suggestions that commend themselves to every one's good judgement. He avoids all extremes, yet speaks to the purpose. He recounts with some mortification the list of academic degrees—of more than sixty different kinds—bestowed in this country in 1882. Unity of action between educational institutions is urged in order to give stability and value to the academic degree; but owing to the complex nature of our society other titles, military, political, social, etc., are left to the decision of usage.
BOOK NOTICES.

By special order we have recently received from Europe the following works (in German):

_A history of German translations of the Bible by the Reformed Church of Switzerland, from the Reformation to the present time_—by the Rev. J. J. Mezger, Antistes (Head-Minister) and Professor in Schaffhausen. It would not be easy to exaggerate the value of this book. Not only does it give a thorough and valuable history of the subject of which it treats, but brings to light facts hitherto but little known, and strangely suppressed. How few scholars ever, especially in this country are aware, that a careful translation of the whole Bible from the original Hebrew and Greek was made by a Committee of Zurich clergymen, with Zwingli virtually at their head, was published by Froschauer in Zurich in large folio form in 1531, three years before Luther's version was published?—But this statement must suffice for the present.

_The Battle of Cappel, Oct. 11, 1531, two plans of the field and battle._ By Emil Egli, formerly Vicar in Cappel.

_Ulrich Zwingli_ in Glarus, by Gottfried Heer, Minister in the Canton of Glarus.

Both these pamphlets are interesting contributions to the history of the age to which they refer.

_Songs of Ursinus._ Words by Miss Minerva Weinberger, of the Class of '84.

A special pleasure and pride are felt in noticing this literally maiden effort of one of the first Alumnae of Ursinus College, and, if we err not, the incipient attempt of any of the graduates of the College at authorship. Whilst the modest and unpretentious form presented by these preluding pages disarm criticism, the songs themselves (and the music to which they are adapted) possess sufficient intrinsic merit not to shrink from a fair examination. Miss Weinberger displays enough poetic taste and talent to encourage her to cultivate the sisters of song. Her occasional contributions to local papers have been so favorably received, that she might well feel inspired to take to the wing more frequently, and venture upon longer and loftier flights. Ursinus, certainly, will always warmly welcome both her music and her songs, and, though not himself a poet, will feel proud of daughters or sons, who prove themselves annointed with the gift of pure and noble song.

MONTHLY SUMMARY.

CONGREGATIONAL.

Allentown, Pa., Salem's ch., A. J. G. Dubbs, has been repaired at an expense of $8000.

The first English Reformed church in the territory of Dakota was organized at Case School house, near Redfield, on June 21st by Rev. F. W. Stump.

Miamisburg, O., H. M. Herman, repaired its church from foundation to spire, and, having paid for it before reopening, raised a free-will offering of $100 on dedication day. Dr. Hibshman of Tiffin preached the sermon.

MINISTERIAL.

Gurley, D. G., address Thomasville, N. C.

Swenny, C. W., removed from Virginia to Claysburg, Blair Co., Pa.

Schaaff, C. M., remains at North Lima the consistory declining to accept his resignation.

Vitz, H., the fourth son to enter the ministry of pastor Vitz's family, accepts call to Decater, Ind.

BENEFICIARY EDUCATION.

Aug. 31. Rev. D. W. Ebbert, Spring City $30.00

Sept. 25. Rev. R. Smith, Trinity charge, York Co., 25.00

Sept. 25. Rev. S. Spangler, York Co., 6.00

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