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Ursinus College Bulletin.

Volume VII.  May, 1891.  Number 8.

Ursinus College Bulletin.
PUBLISHED TEN TIMES A YEAR, ONCE A MONTH FROM OCTOBER TO JULY INCLUSIVE.

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Terms.
One Copy, a year, 50 cts.
Five Copies, to one person, $2.00.
Single Copies, 5 cts.
All subscriptions must be paid in advance.
Post-Office Address:
Ursinus College Bulletin,
Collessville, Montgomery County, Pa.

Persons wishing to discontinue their subscriptions should send immediate notice of the fact.

Matter for publication (including literary articles, items of news in any way pertaining to Ursinus College, and special communications as to current phases of its work and welfare), will be gladly received from all students, alumni and professors of the institution.

All contributions and changes in advertising, to secure prompt attention, must be presented or forwarded on or before the 1st of each month.

Rates for Advertisements sent on application.

Entered at the Post Office at Norristown, Pa., as second-class matter.

In fulfilment of last month's promise "Bomberger Memorial Hall" is made the special feature of this issue. The frontispiece bears the most accurate current style of the engraver's art. It displays to good advantage, and with excellent combinations of light and shade, the beautiful lines of what we believe the universal judgment will pronounce—"a building rich in grace and dignity." It is hoped the pen-picture will prove equally attractive, and that between the two portraiture everyone will be able to secure entirely correct ideas of what the new structure will be and how it will appear. The architecture of the Hall is designed to embody and exemplify in the highest possible degree those leading foundation principles of Ursinus College of which its late, lamented president was the distinguished exponent.

**

That this purpose has been successfully realized will be generally apparent. Throughout the style of the entire edifice there breathes the spirit of that same religious element in higher education, which was the keynote of the peculiar ideas concerning collegiate training held by him in whose memory the building is reared. Its symmetrical plainness and simplicity of form are faithfully representative of the essential principles in the doctrines and usages of the Reformed Church which the College has ever upheld; while the inspiring impression which the structure conveys, of individuality, solidity and rugged strength, will proclaim in a permanent gospel of stone and mortar the characteristic qualities of those truths which the beloved leader of our Alma Mater defended with such complete consecration of mind that they imparted these very features also to his own sterling heart and life. Touching this subject other things will be said in a more logical way at some future time. What is here expressed is given simply to call to the matter the attention of those who would study the architecture of "Bomberger Memorial Hall" most intelligently and with the greatest pleasure and profit.

**

Never before has the College been more prolific in "events" and "occas-
ions" than during the time that has elapsed since the opening of the current Spring term. The Y. M. C. A. Reception, the Athletic Association's Concert, the Educational Convention, the Ground-breaking Exercises, the Ebrard Anniversary, and the Theological Commencement (not to speak of the Glee Club's Concerts and the Baseball Club's successful little side issues), have all followed each other in rapid and close succession within the short space of a month. The immediate future also—with Commencement not far distant—gives rich promise of a continuance of the same extraordinary activity in these things. All this speaks eloquently of the healthy, energetic life that is now pulsing through the veins of Ursinus. *Dum Vivimus, Vivamus!*

**BOMBERGER MEMORIAL HALL.**

**DETAILED DESCRIPTION OF THE STATELY BUILDING THE COLLEGE IS ABOUT TO ERECT.**

**LOCATION AND SURROUNDINGS.**

The position the new structure will occupy is one well adapted to display most strikingly its imposing out-lines. The spacious limits of the beautiful campus, so long the just pride of Ursinus, afford excellent opportunities in this direction, and the location finally agreed upon was selected after mature and deliberate consideration.

Bomberger Memorial Hall will stand to the left or south-east of the present buildings and about midway between them and the western walls of Prospect Terrace. It will be placed well in advance of the old structure, even its extreme rear bounds being ten feet or more nearer the turnpike than the front line of what is now known as the main college building. The front line of the Hall will be about eleven feet back of the front line of the Terrace portico. The location of the building will be such as to preserve intact the full symmetrical proportions of the grounds surrounding it. Although it will cover an area of considerable size, ample space will remain both in front of it and on either side to preclude the possibility of its appearing cramped for room—thanks to the wise foresight of those who were generous in good, broad acres when the college premises were staked off. The distance from the entrance porch of the new structure to the road will be about two hundred feet. An avenue has already been opened from the highway along the south-east boundary line of the campus, which will give easy and graceful access to the proposed edifice.

The Hall will therefore be the central feature of the lower half of the campus, holding its highest level and standing at an attractive and commanding elevation.

**EXTERIOR ARCHITECTURE AND DIMENSIONS.**

The building will be a noble example of the Romanesque style of architecture. The exterior walls will be constructed entirely of Pennsylvania blue marble from the large quarries near King-of-Prussia, Montgomery County, with trimmings of the same stone, handsomely cut and finished. The stone work throughout will be broken-range, rock-faced work. The contrast between the color of this rock-faced stone, a beautiful bluish-gray, and that of the finished stone of the trimmings, which in this form assumes a much
lighter shade, will be very soft and pleasant to the eye. The inside walls will be of brick.

The building will have a front of 108 feet 10 inches, and a depth of 113 feet eleven inches. As appears from the engraving in this issue of the Bulletin, the front portion of the structure will be two stories high, and the rear, three stories. The square tower on the south-west corner will rise to the height of ninety-seven feet. It will contain an open belfry and clock, and the whole will be surmounted by a Spanish tile roof. The finials at each corner of the roof will be of stone of artistic design.

A leading feature of the exterior architecture of the building will be the main entrance-porch. This will be constructed entirely of stone, that supported by the arch being in square blocks of regular finish, in which will be set, directly above the keystone, the large memorial tablet. The arched opening will be twelve feet high at its centre, and twelve feet broad. Its foundations will be two massive columns of polished stone with richly carved capitals, upon which will rest as well the two ornamental pilasters, also richly carved, which will complete the front corners of the porch. The sides of this entrance porch will be closed in with the characteristic rock-faced stone work; its floor will be laid in handsome tiles, and carved copings and other decorative work will complete its beauties.

The windows of the building will be unusually numerous and well adapted to admit the greatest possible sunlight. In their variety of design and arrangement much artistic skill has been displayed. Some will be covered with heavy rock-faced lintels; others with rock-faced arches. The three large windows in the front building directly above the entrance porch will be of stained glass, and on either side of the large central one of the trio, will be twin columns of stone surmounted by ornamented capitals. The two third-story windows of the rear of the building will be dormer windows of attractive style. As illustrating the careful provision that has been made to secure sufficient light within the building, it may be mentioned that this rear or north-east wall alone will contain no less than thirty-nine windows.

The roof of the building will be in the ordinary hip form and be covered with slate.

There will be entrances for the use of the students on each side of the Hall, both opening into the transverse corridor. All the outside doors of the building will be of heavy polished oak.

The basement of the building, which will not be fully completed at this time, will be nine feet high. It will be easily accessible by large double doors, under the main entrance-porch, slightly arched in form. This part of the building will be generously lighted and ventilated, and will ultimately afford commodious quarters for a gymnasium or banqueting hall, as may be found advisable. For the present it will contain toilet and cloak rooms.

The central portion of the first floor will be occupied by the Chapel. This in its adaptability to the needs it will be required to meet is perhaps the most unique and happily conceived feature of the entire structure. The room will have an ordinary seating capacity of about 350, but by means of the special arrangement of corridors and the skill-
ful disposition of numerous portable screens of leaded glass easily removable, it can when necessary be so enlarged as to comfortably accommodate about 1200 persons. The seats of the Chapel will be arranged in the semi-circular form. The platform will run clear across the hall, and will curve outward so considerably at its central part as to conform with the lines of the seats. The main part of the platform will be twenty-one feet six inches wide. It is so planned that its usual depth (thirteen feet) can be increased on special occasions to nineteen feet six inches by the use of sliding doors in the rear. Above, the chapel will extend to the roof of the building, the ceiling showing the open rafters converging to the ridge pole, and consisting of yellow pine finished and chamfered, with bridged spans, curved braces and brackets and turned drops. Between the rafters the ceiling will be handsomely paneled in natural wood. Its height to the heels of the rafters of the chapel will be thirty-five feet six inches and to the ridge pole fifty-five feet. The sides of the room will be formed by the leaded-glass screens on the first and second floors, the latter floor allowing in addition the formation on three sides of a narrow gallery surrounded by a railing. The chancel and clerestory walls will be of tinted plaster with ornamental decorations and modelings. The three large stained glass windows will appear in the wall of the chapel opposite the stage.

There will be eight other rooms on the first floor: a reception room in the tower on the left of the entrance; two rooms, each twenty by thirty feet, on either side of the chapel (which also by the use of the portable screens are included in the scheme for its enlargement when occasion requires), one on the right for the use of the Y. M. C. A. and the other on the left for the divinity students' recitation room; and five large rooms in the rear, the largest, of the dimensions of about thirty by forty feet, in the eastern corner of the building, forming the library and reading room.

The second floor can be reached by four stairways, one on either side of both the front and rear corridors. It will contain nine rooms, one on the right side, three on the left and five in the rear, including the president's room, the chemical and physical laboratories, and class rooms. The class and recitation rooms will be treated with tinted plaster and finished in yellow pine. The corridors will all be wainscoted with hard wood. Those on the first floor will be ten feet wide and those on the second a trifle narrower. The four large stairways will be of oak and the foot of each will be furnished with handsomely carved posts. All the windows, except of course those containing stained glass, will have inside blinds. There will be double doors to the library from the hall, with enameled glass of selected design.

The third floor will contain three rooms, one in the centre for the museum, twenty-nine feet square by fourteen feet high, with plastered ceilings and a large sky-light; and the other two on either side, for the Zwinglian and Schaff Societies respectively. These latter rooms will be of precisely the same dimensions and style. They will each be thirty-one feet wide by thirty-seven and a half feet long, and will accommodate about one hundred and twenty-five people. The ceilings will
be finished in open rafters of natural wood, starting at the height of seven feet above the floor and converging to the ridge pole at the height of twenty-three feet. As in the case of the chapel, the rafters will be worked and chamfered, and ornamented with turned drops and brackets, and between the rafters the ceiling will be paneled in natural wood. The side walls of the rooms will be plastered.

OTHER DETAILS OF THE BUILDING.

Careful attention has been given to the ventilation of the building, which will be accomplished by means of the fan and flue system, special provision being made for the influx of fresh air. The building will be heated entirely by direct steam and lighted throughout by electricity. When finished, it will be the handsomest structure in construction and architectural design in Montgomery county.

The furniture of the building has not yet been definitely decided on, but it will be in entire keeping with the style of the edifice itself. Upon the occasions when the corridors on the first and second floors and the two large rooms on the first floor are thrown into the chapel proper by the moving of the screens, the seating accommodations will be chairs of selected design, which will be specially secured for that purpose.

THE COLLEGE CONVENTION AND THE GROUND-BREAKING.

TUESDAY EVENING'S PROGRAMME.

The College and Educational Convention held at Collegeville, April 21st and 22d, in connection with the breaking of ground for Bomberger Memorial Hall was a complete success. On Tuesday evening a large number of people assembled in Trinity Reformed Church to witness the opening of the convention. At the appointed time Rev. Prof. George Stibitz, Ph. D., called the convention to order. The congregation sang "I love thy kingdom, Lord," after which the Rev. J. B. Henry, of Norristown, led in fervent prayer. "Those Evening Bells" was next rendered by the Glee Club. Acting-President Henry W. Super, D. D., delivered the opening address, "The Mission of Ursinus College," after which the Glee Club sang most beautifully "The Raven." Rev. D. W. Ebbert, '75, of Milton, Pa., who was to give the next address, "The Claims of the College Upon Its Constituency," was absent by reason of illness. Rev. George W. Williard, D. D., followed, therefore, speaking most enthusiastically of the true meaning and import of Bomberger Memorial Hall. Then Rev. John H. Sechler, of the First Church, Philadelphia, in an eloquent address set forth "The Response of the Church to the Call of Ursinus." As the only speaker present from a distance, we give Mr. Sechler's remarks in full.

He said:—"I shall be pardoned if in my few remarks I repeat in substance some things which have already been said. In fact I scarcely see how I can do otherwise. The programme as arranged is most logical, and bears testimony to the fitness of its authors to the title and degree of A. B. Look at the programme. "The Mission of Ursinus," "The Claims of Ursinus on its Constituency," "Bomberger Memorial Hall," "The Response of the Church to the Call of Ursinus." Here you
have logically at least the premises and the conclusion. What now is mainly needed, is that the logic should become practice, that the theoretical should materialize in the practical. And here in my remarks, after the addresses to which you have already lent attentive ear, “I stir up your pure minds by way of remembrance.” Why should there be a response to Ursinus? What is Ursinus? What is the call? What is the relation? What is the claim on her constituency? Ursinus College stands for a principle. It represents no man or men, except as men were connected with the principle it represents. Men are the creatures of a day; principles are eternal. Men pass away; principles abide. Ursinus is the embodiment, the practical, living expression of principles, which under divine inspiration were enunciated by men; of principles grounded in the word of God, and re-proclaimed in the days of the Reformation. Ursinus stands for the continuance of those principles, as do all similar institutions which are true to the scriptural and historical sense of those principles. And although Zwingli, Leo Juda, Oecolampadius, John Calvin, Olevianus, and many others, were defenders of the faith “once delivered to the saints,” yet most properly is this institution named Ursinus, because to him more than any other are we indebted for the Heidelberg Catechism, and in connection with his name this College stands for that symbol of faith, that compend of principles, which is without a peer. Without disparagement to the many excellent symbols of faith called forth in the times that tried men’s souls, I claim for the Heidelberg Catechism that it stands first and foremost among them all, by reason of its concatenate logic and concise and explicit declarations of vital truth.

“The call of Ursinus then is the call of the Heidelberg Catechism, of the condensed essentials of God’s Word, of the historic faith of the Reformed Church.

“It is a call to loyalty, to fidelity, to principle, to unswerving integrity.

“Such has been its call from the beginning, such it is to-day, and will continue to be. And whatever form the call may assume, this one essential central principle and character remains.

“For the maintenance and furtherance of the principles, certain things become necessary. The principles remain the same; the development of them necessitates improvements and advance in methods and appliances.

“We live in a progressive age; an age into whose lap has been poured all the experience and wisdom of the past; an age throbbing with vital energy, pulsating with new life. Old things, old methods are passing away; all things are becoming new. Better methods, improved conditions, the retention of what was best in the old, is the present order. And woe betide the individual or the institution that does not keep pace with the true progress of the age. Woe betide the individual or institution, that, professing to go forward, to be in the line of progress, looks back, and keeps looking back. A pillar of salt, a fossil along the highway, is the result.

“Ursinus should be in the line of progress, should be in sympathy with 19th century spring-time all around it. It must be in this line, or fall by the way. It is in this line, as present indications plainly teach; and because there is a present recognition of this truth and
fact, the call of Ursinus comes this time freighted with a special meaning.

"The call emphasizes a need, an existing want.

"The call, on the one hand, is for proof that principles do not die with men; that the principles of Ursinus were not buried with the body of its founder and President, Rev. Dr. Bomberger, who bore the burden and heat of the day; who, while life lasted, faithfully, conscientiously, nobly, self-sacrificingly represented the principles of Evangelical Protestantism; it is a call that the memorial window in this Church, or the mound in yonder yard, be not a synonym with failure and love's labor lost.

"The call, on the other hand, is that the proof be substantial; that it crystallize itself in tangible shape, and in keeping with the progress of the age; that the substantial proof be of a kind that will meet the existing need, so that Ursinus may carry forward the work that has been laid to her charge.

"The call is to the Reformed Church, its members and its friends, and to the friends of evangelical Protestantism everywhere. The call to the Reformed Church is a call to her love, her faith, her life. The interests of the church and the college are common, identical. And as the Reformed Church loves the principles of the church, believes in them, and lives in them, and as the college is the embodiment of these, the call is to the love, the faith, and the life of the Reformed Church.

"The special nature of the call at this time is in the interests of Bomberger Memorial Hall. In other words, the college needs a building modern in its arrangement, well equipped in its appliances, fitted for the work of this day and generation.

"And what of the response? What should it be? What is it?

"It should be large, liberal, cheerful, immediate. It should be large, because the circle of constituency is large; should be liberal, because liberality is a broad and deep-laid principle of the Reformation and Reformed Church; should be cheerful, not grudging, because it means under God the greater glory of God and of the Reformed Church and the more certainly assured perpetuity of the church; should be immediate, because now is the need, and now that need should be met.

"The response has been beyond expectation. Things are not always as they should be. But here the response is (while perhaps not what it should be) more than many of us at least, dared to hope for.

"The large-hearted gift of $25,000 from Mr. Robert Patterson, was the first response to a call that then as yet spake in a whisper. But that $25,000, changed that whisper into the clarion call of a trumpet; a call that was first publicly heard from the lips of Dr. Bomberger on Commencement Day, 1890; a call that has increased in volume until it has reached city, town, country, and individual homes, in all these localities.

"And in each of these—city, town, country—the response has been found. With few exceptions, all who have been approached have contributed. As a result of persevering personal canvass, about $12,500 has been secured. The response has radically changed our opinion of human nature, in which opinion all the world holds as a rule equal part. The opinion is that people
as a general thing are averse to giving—unwilling to give, and will not do so. The response to the call of Ursinus for money—yes, mark you, money, which has become a sort of touch-stone of character—alters the opinion and declares the fact that people are more ready to give than they receive credit for. Preachers, pastors, frequently entertain opinions of their people which are not just, and which the people are not afforded opportunity to disprove. Giving is largely a matter of education. And the people who have not been trained or educated to the point of giving are less to be blamed for not giving than their teachers, who neglected to instill the principle of the greater blessedness of giving over that of receiving. I do not hesitate to ask my people to give. The result is a better appreciation of the angel in the stone, of some good, of some principle in man, and tends finally to larger giving and a measure of liberality in keeping with ability.

"The best approach is a personal one—direct contact of individual with individual. Apart from the crowd, views can be exchanged, objections be met, hindrances be removed, and the individual be aided to be true to himself. Public pulpit calls will not amount to much unless accompanied by private personal approach, or unless the individuals have been previously educated to giving.

"But I do not wish to be understood as saying that all persons are liberal. There are some, and I trust they are very exceptional, of whom it must be said that the dollar which comes into their hands just simply drops out of circulation; and these same people can sing, too, sing of heaven and of going home.

"In conclusion, let it not be forgotten there is still a balance to be raised. Who will respond? Do you say, not I; I have done what I can. If you have done what you can, no further response is expected. But have you done what you can? You have subscribed all the money you can afford; but that is not all you can do. You can speak to others and solicit contributions, and persevere until you get what you want. Your congregation has a debt. What of it? Provided for by mortgage, means that debt is not immediately pressing—can be carried along for a few years by payment of interest. But there is pressing need here—immediate necessity. There must be no mortgage. There need not be and will not be if the people of the Reformed Church are given an opportunity to contribute."

After a few remarks by financial agent Rev. H. T. Spangler, and music by the Glee Club, "The Soldier's Farewell," the meeting closed with the benediction by Rev. Dr. Super.

WEDNESDAY'S EXERCISES.

The sessions of the convention were resumed on the following morning, many alumni, former students and friends from a distance, who arrived by the morning trains, participating in them and making them additionally interesting. In the President's room, the full Board of Directors held a business meeting for the consideration of a number of items claiming their attention, chief among which was the awarding of the contract for the new building; the bids for which, fifteen in all, had
The contract was awarded to Burd P. Evans, Esq., of Germantown, at $44,500, he being the lowest bidder and presenting satisfactory credentials to the Board. This contract is for the erection of the building only, and does not include the steam heating, electric lighting or furnishing.

While the Directors were in session, the Alumni Association held a meeting in what was known as the old chapel, in the interests of the $10,000 Alumni Fund. Rev. Henry A. Bomberger, of York, Penna., presided. It was found that there were fifty-two subscriptions of $100 each already on the list, with a number of others in immediate prospect. The question of raising the balance of the amount needed was then considered at length, speeches being made by Rev. C. B. Alspach, of Chalfont, Penna., Professor Stibitz, and many others. After general and animated discussion of the whole matter, the entire alumni list was run over and individual representatives of the classes pledged themselves to personally urge upon different members of their more intimate acquaintance who had not yet subscribed, the necessity of doing so before the coming Commencement.

At 11 o'clock a.m., a general meeting of Alumni, students and friends was held. Rev. Dr. Williard presided, opening the exercises with an extended address, in which he presented the plans (explained elsewhere in these columns) which he has in hand for raising a special cornerstone fund for the new Hall by June 25th, and stated the success he had already met with in this undertaking. Speeches followed in the line of his remarks, expressing approval of the project, and a number of subscription cards were distributed among those of the audience who expressed a desire for them.

The meeting closed with a detailed report of the financial condition of the work by Rev. H. T. Spangler. Luncheon was then served in the college dining hall.

THE GROUND-BREAKING.

At two o'clock in the afternoon the Chapel was filled to its utmost capacity. Acting President Super was chairman of the meeting. The College Orchestra furnished the music. Professor James I. Good, D. D., began the programme with prayer. The first address was delivered by Rev. Professor Stibitz, on "The Advantages of the New Building." Rev. D. E. Klopp, D. D., Lebanon, Penna., spoke on "The significance of To-day's Event." Out of the same courtesy through which we publish Mr. Sechler's remarks of the night before, we give also Dr. Klopp's address in full.

He said:—"The event of to-day first of all signifies the fact that the probationary period of this College is ended. The institution has proven her right to exist. No individual has a right to assume any special functions, except he or she has a good and sufficient reason for engaging in certain activities. And in the case of a literary or theological institution, it is also true that it should be able to give a reason for the hope or faith that governs it. And, furthermore, there needs to be time for putting these reasons to the fullest proof. The almost quarter of a century of URSINUS has been a probationary period. But the fact that to-day she shows new and fuller life and vigor, is evidence that there have been the best of reasons for
her founding. But this epoch in her unfolding has reached its close. And we feel now assured of this one thing: Ursinus is to hold her place among the institutions of our land. She is here as a permanent part of the means by which our own church is to work out her destiny. 

"He, to the memory of whose name and service this building is to be erected, and others, who, in sublime faith, entered with him on the work going forward and to be perpetuated, did not, as has sometimes been charged, enter on it from a mere whim of disappointment. Whether men could see it or not, whether all will even now acknowledge it or not, to-day's event stamps the coin with the approval of Him in whose name and for whose glory the work was professionally started. 

"Of the significance of this day's event, as it has to do with the underlying principles on which the work of the institution is based, I have nothing to say. This will have a more fitting occasion in the near future. 

"That Ursinus has now been vindicated as to her right of an honorable place among similar institutions is so plain that he who runs may read. Only they who will not see and learn will fail to recognize the fact. 

"But more than this. To-day does not only round out the period of probation. The institution starts out with greater energy in the continuance of the work of inculcating and teaching the principles which rule as the law of her life. The fact that at this time and in this way the church is aroused as never before to put into the hands of the Board of Directors the necessary means, is proof abundant that God has only more and greater work for the College to do on the same lines on which she has hitherto moved. To-day God challenges us with renewed emphasis to be true and continue faithful in the work to which, as a college, we have been called. The specific work of Ursinus is not yet done. The only difference which confronts us is that of enlargement in every activity and energy. 

"While the building to be erected will be outwardly a memorial of our great leader in this work, a more enduring monument of his name and fame will be the zeal and earnestness with which the future of those who have to do with Ursinus, is given to a loving but firm contention for the "faith once delivered to the saints."

"I cannot close without saying that I am proud that so much of my life has been intimately associated with the two persons who will go down the stream of history together, in connection with this institution. It will always be a gratification to me that I have been permitted to number among my special friends Rev. J. H. A. Bomberger, D. D., and Mr. Robert Patterson. 

"If their example of faith and works becomes our real inheritance, then will we best approve ourselves worthy sons and daughters of an institution which, under God, owes its existence, continuance, and ability to be and to do, to the energy and zeal of the one and the munificence of the other."

At the conclusion of Dr. Klopp's speech the assemblage adjourned to the campus to witness the formal breaking of ground by Mr. Robert Patterson, of Philadelphia, whose munificence has made the splendid building a possibility. The Glee Club first
sang a selection. Dr. Super, in a few happy remarks, introduced Mr. Patterson, who, with a shining new shovel in hand, advanced to perform his duty, first prefacing the ceremony, however, with a brief but exceedingly pointed and interesting speech that was listened to with much pleasure and many signs of approval.

He said that the handling of tools was by no means unfamiliar to him. That years ago, on the banks of the Perkiomen, he had sifted sand for the present buildings, and had worked as a plasterer on them during the course of their erection, and that now consequently he would engage in this new work in the same cause with peculiar satisfaction. Then (slowly removing his coat and remarking that he did so to set a good example, in deference to those who would like to see the workmen—manual and otherwise—employed on the new enterprise do the same thing and labor with a will) he dug up a goodly shovelful of the campus soil, and the ceremony came to an end amid much applause. The Glee Club then sang again, the audience joined in the doxology, Dr. Super pronounced the benediction, and while the gathering dispersed the boys enlivened the air with the stirring college yell and many ringing cheers for Mr. Patterson. The piece of turf which had been turned up was quickly appropriated by the large number of those seeking a memento of the occasion.

THE SPECIAL CORNER-STONE FUND.

The laying of the corner-stone of a church or educational building is ordinarily regarded as an event of great interest, as is evident from the fact that many documents are deposited in it for future generations to see and read, and from the large crowds that congregate to see it. This being the case, great account should be made of the laying of the corner-stone of Bomberger Memorial Hall on the 25th of June. To add to the significance and interest of it, it has been thought fitting to get all the friends of Dr. Bomberger and of the enterprise to create a special fund by contributions of one dollar or more, so as to bring it within the reach of all to give to this particular object.

To facilitate it cards have been printed with lines drawn for ten names, which will be sent to all who may request them and be willing to help the good work along. Parents may find these cards convenient to write the names of all the members of the family (the parents, children and grandchildren) in a group. So the friends of the College, by a little effort, may also send a batch of names. All are invited to co-operate in the scheme. If you have more than ten names, write on the back of the card or send for more cards.

As this branch of the work is put into the hands of Rev. Geo. W. Williard, D. D., Collegeville, Pa., all wishing cards will write to him and report the result of their efforts not later than the 20th of June, so that a full list of all who give one dollar or more may be made out and be ready to be placed in the corner-stone with the other documents that may be deposited. How many will co-operate, and who will send the largest list?

E. W. Middleton, '92, coached the Lafayette Lacrosse team at Easton within the past month.
NEWS ABOUT COLLEGE.

THEOLOGICAL COMMENCEMENT.

The first Commencement celebrated by Ursinus College was a Theological Commencement. It occurred in Trinity Church, Thursday morning, June 27, 1872, and as there were only two graduates to make speeches, Rev. F. S. Lindaman and Rev. Henry Leisse, the four members of the Junior Class helped them out in this line. For various reasons, however, the good example set was not followed until the present year, although the entire propriety of holding regular graduation exercises for the Theological Department was often talked about and recognized.

The divinity class of '91 has fittingly re-established this precedent so early fixed at Ursinus, celebrating the conclusion of their studies with due ceremony. The exercises began on Tuesday evening, May 5th, in Trinity Church, with the sermon before the class by Rev. Joachim Elmendorf, D.D., of the Collegiate Reformed Church of New York City, and were continued at the same place on the following morning with the Commencement programme proper.

The evening exercises were attended by a large audience. They began with singing and the invocation, offered by Prof. James I. Good, D.D. The Glee Club then rendered a selection and prayer was offered by Rev. John H. Sechler, of Philadelphia. The subject of Dr. Elmendorf's sermon was "We are Fellow-Workers with God." It was a splendid discourse, listened to with rapt attention, and the Bulletin will endeavor to secure it for publication in its June issue.

After the sermon, Rev. J. B. Henry, of Norristown, offered prayer, and the services were brought to a close with another selection by the College Glee.

THE COMMENCEMENT PROPER.

Wednesday morning's exercises, beginning at 10 o'clock, were exceedingly interesting and profitable. The assemblage that gathered to hear them included many friends of the graduates and the college from a distance, as well as those of the immediate community. The programme opened with prayer by Professor Good. The six members of the class then delivered orations as follows:

Ernest Clapp, Newton, N.C., "Watchman, what of the Night?"
I. Calvin Fisher, Kimberton, Pa., "The Sphere of Reason in the Interpretation of the Scriptures."
J. Lewis Fluck, Anselma, Pa., "The Bible Considered as Cause to an Effort, or as Means to an End."
Henry Tesnow, Philadelphia, "Prophecy, its Aim and Character."

The speeches were all well delivered and instructive. The Theological Class of '91 can congratulate itself on having so worthily started a most desirable innovation at Ursinus. A rule so well laid down and followed will certainly be observed with pleasure in the future.

Announcements of the event in the shape of neatly engraved invitations were issued some time before its occurrence, and the other accessories of the occasion were without exception altogether creditable.

BASE BALL.

URSIUS AND ALL PHILADELPHIA Y. M. C. A.

The College nine and the Philadelphia Y. M. C. A. crossed bats at Collegeville, April 18th. The latter team
suffered a bad defeat in a seven-inning game. The score:

**URSINUS COLLEGE.**

<table>
<thead>
<tr>
<th>E. H. O. A. E.</th>
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</thead>
<tbody>
<tr>
<td>Kalbach, p...</td>
<td>3 1 2 5 0</td>
</tr>
<tr>
<td>Jenkins, 2b..</td>
<td>1 2 1 1 1</td>
</tr>
<tr>
<td>Knipe, if...</td>
<td>2 0 0 0 0</td>
</tr>
<tr>
<td>Welsh, cf...</td>
<td>3 1 1 1 0</td>
</tr>
<tr>
<td>Bomberger, ss</td>
<td>2 2 0 0 1</td>
</tr>
<tr>
<td>Davis, cf...</td>
<td>1 1 8 2 2</td>
</tr>
<tr>
<td>Sifer, 1b...</td>
<td>1 0 0 8 0</td>
</tr>
<tr>
<td>West, 3b...</td>
<td>0 0 1 1 0</td>
</tr>
<tr>
<td>Midler, rf...</td>
<td>2 0 0 0 0</td>
</tr>
</tbody>
</table>

Totals........ 14 7 21 9 6

**PHILA. Y. M. C. A.**

<table>
<thead>
<tr>
<th>E. H. O. A. E.</th>
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</thead>
<tbody>
<tr>
<td>Sixsmith, 2b...</td>
<td>0 0 0 0</td>
</tr>
<tr>
<td>Charbon, p...</td>
<td>1 1 7 3 1</td>
</tr>
<tr>
<td>George, cb...</td>
<td>0 0 7 0 0</td>
</tr>
<tr>
<td>Kerr, c...</td>
<td>0 0 3 0 1</td>
</tr>
<tr>
<td>Sinnamon, ss...</td>
<td>0 1 2 2 4</td>
</tr>
<tr>
<td>Gallager, cf...</td>
<td>0 0 1 0 1</td>
</tr>
<tr>
<td>Ginso, if...</td>
<td>0 0 1 0 0</td>
</tr>
<tr>
<td>Babes...</td>
<td></td>
</tr>
</tbody>
</table>

Totals........ 4 7 27 2 1 5

Toitals........ 1 3 18 8 8

**INNINGS.**

- **URSINUS.**
  - 3 7 1 0 1 2 x–14
  - 7 1 1 0 0 0 0

- **PHILA. Y. M. C. A.**
  - 1 0 0 0 0 0

- **EARNED RUNS. URSINUS.**
  - 2 base hits, Jenkins, Bomberger.

- **DOUBLE PLAYS.**
  - Welsh and Miller.

- **STRIKE OUT.**
  - By Kalbach, 11, by Charlton 3.

- **FIRST BALL ON CALLED BALLS.**
  - Charlton 3.

- **PASSED BALLS, Davis, 2, Kerr 2.**

- **TIME.**
  - Davis 2, Kerr 2. Time, 1.38.

- **Umpire, Hendricks.**

**URSINUS AND RUTGERS.**

On the 25th of April the home team made a trip to New Brunswick, N. J., and met with the first reverse of the season at the hands of Rutgers' College. The superior field play of Rutgers together with the inopportune batting of Urisinus account for the defeat. The game was close and interesting. The score:

**RUTGERS.**

<table>
<thead>
<tr>
<th>E. H. O. A. E.</th>
<th></th>
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</thead>
<tbody>
<tr>
<td>Brett, ss...</td>
<td>2 1 1 2 1</td>
</tr>
<tr>
<td>Dewitt, 2b...</td>
<td>1 3 2 3 0</td>
</tr>
<tr>
<td>Malon, c...</td>
<td>0 0 5 1 0</td>
</tr>
<tr>
<td>J., Hoger, 1b.</td>
<td>0 0 15 0</td>
</tr>
<tr>
<td>Wellig, p...</td>
<td>0 0 0 8 0</td>
</tr>
<tr>
<td>Descher, 3b..</td>
<td>0 0 0 1 2</td>
</tr>
<tr>
<td>I., Hoger, if.</td>
<td>1 1 1 1 0</td>
</tr>
<tr>
<td>Strang, cf...</td>
<td>0 0 1 1 0</td>
</tr>
<tr>
<td>Demott, 1b...</td>
<td>0 0 1 2 0</td>
</tr>
</tbody>
</table>

Totals........ 4 4 27 15 4

**URSINUS.**

<table>
<thead>
<tr>
<th>E. H. O. A. E.</th>
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</thead>
<tbody>
<tr>
<td>T. Kalbach, 1bd</td>
<td>1 2 0 0</td>
</tr>
<tr>
<td>Welsh, cf...</td>
<td>0 0 0 0 0</td>
</tr>
<tr>
<td>Knipe, if...</td>
<td>0 0 1 0 0</td>
</tr>
<tr>
<td>George, cb...</td>
<td>0 0 2 1 3</td>
</tr>
<tr>
<td>Bomberger, ss.</td>
<td>0 0 2 2 5</td>
</tr>
<tr>
<td>Davis, c...</td>
<td>0 0 1 0 0</td>
</tr>
<tr>
<td>Miller, p...</td>
<td>0 0 0 1 1</td>
</tr>
<tr>
<td>West, 3b...</td>
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</tr>
<tr>
<td>A. Kalbach, 2b.</td>
<td>0 0 0 0 0</td>
</tr>
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</table>

Totals........ 0 0 0 1 0 0 2 x–4

**URSINUS.**

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<thead>
<tr>
<th>E. H. O. A. E.</th>
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<tbody>
<tr>
<td>Knipe, if...</td>
<td>1 1 0 0 0</td>
</tr>
<tr>
<td>Miller, p...</td>
<td>1 1 0 0 0</td>
</tr>
<tr>
<td>West, 3b...</td>
<td>1 0 1 0 1</td>
</tr>
<tr>
<td>A. Kalbach, 2b.</td>
<td>0 0 0 0 0</td>
</tr>
</tbody>
</table>

Totals........ 0 0 0 1 0 0 2 x–4

**INNINGS.**

- **RUTGERS.**
  - 0 0 0 1 0 0 2
  - 0 0 0 0 0 0 0

- **URSINUS.**
  - 0 0 0 1 0 0 2

**URSINUS AND LEHIGH UNIVERSITY.**

At South Bethlehem, on Wednesday afternoon, May 6th, the music once more changed to the minor key, Urisinus receiving a little set-back from the boys of the Lehigh University. As the error column shows, the home team did not play in its usual clean-cut style, but was listless and without spirit in its work, or the result would have been different. Our boys, however, were well received by their hosts and made a very enjoyable visit. The score:

**LEHIGH.**

<table>
<thead>
<tr>
<th>E. H. O. A. E.</th>
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<tbody>
<tr>
<td>McClung, cf...</td>
<td>2 1 0 1 1</td>
</tr>
<tr>
<td>Thirkorn, 3b...</td>
<td>1 0 2 2 3</td>
</tr>
<tr>
<td>Woodcock, ss...</td>
<td>2 3 0 2 0</td>
</tr>
<tr>
<td>Jenkins, rf...</td>
<td>1 0 0 0 1</td>
</tr>
<tr>
<td>G. Petrelon, lf...</td>
<td>0 0 2 0 0</td>
</tr>
<tr>
<td>T. Kalbach, 1bd</td>
<td>0 2 1 1 0</td>
</tr>
<tr>
<td>Belchell, c...</td>
<td>0 0 0 8 0</td>
</tr>
<tr>
<td>B. Petrelon, b...</td>
<td>2 1 2 2 1</td>
</tr>
<tr>
<td>Gallagher, p...</td>
<td>2 1 1 1 0</td>
</tr>
<tr>
<td>Gearhart, 1b...</td>
<td>2 1 1 2 0</td>
</tr>
<tr>
<td>Downen, rf...</td>
<td>2 3 2 0 0</td>
</tr>
<tr>
<td>Miller, p...</td>
<td>2 2 1 1 2</td>
</tr>
</tbody>
</table>

Totals........ 14 11 27 21 5

**URSINUS.**

<table>
<thead>
<tr>
<th>E. H. O. A. E.</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Welsh, cf...</td>
<td>3 1 1 0 0</td>
</tr>
<tr>
<td>Knipe, if...</td>
<td>1 1 0 0 0</td>
</tr>
<tr>
<td>A. Kalbach, 2b.</td>
<td>0 0 0 1 1</td>
</tr>
<tr>
<td>Wells...</td>
<td>0 0 0 0 0</td>
</tr>
<tr>
<td>Bomberger, ss.</td>
<td>0 0 1 3 4</td>
</tr>
<tr>
<td>Davis, c...</td>
<td>0 0 1 2 1</td>
</tr>
<tr>
<td>Gearhart, 1b...</td>
<td>1 1 2 0 0</td>
</tr>
<tr>
<td>West, 3b...</td>
<td>0 0 0 4 2</td>
</tr>
<tr>
<td>Miller, p...</td>
<td>2 2 1 1 2</td>
</tr>
</tbody>
</table>

Totals........ 4 3 1 0 3 0 0 0 0 3–14

**INNINGS.**

- **LEHIGH.**
  - 3 base hits, McClung.
  - Base on balls, Woodcock, Downen, G. Petrelon.

- **URSINUS.**
  - 2 base hits, Bomberger, Miller.

- **SHORT HITS.**
  - Welsh 1, Knipe 1.

- **EARNED RUNS.**
  - Lehigh 3, Urisinus 6.

- **BASES ON BALLS.**
  - Wild pitches, Miller 2.

- **TIME.**
  - Lehigh 3, Urisinus 6.

**THE SCHEDULE OF OTHER GAMES.**

The revised list of other games arranged up to date by Manager Howard M. Wiest is as follows:

- May 9, West Chester State Normal School, at West Chester; May 13 and 14, Chambersburg Athletic Association, at Chambersburg; May 15, Penna. College, at Gettysburg; May 16, Dick-
in son College, at Carlisle; May 23, Hill School, at Pottstown; May 30, Swarthmore College, at Collegeville; June 6, Sellersville, at Collegeville; June 13, West Chester State Normal School, at Collegeville; June 17, Athletic Club of the Schuylkill Navy; June 20, Sellersville, at Sellersville; June 23, J. B. Stetson Union, at Collegeville.

THIRD EBRARD ANNIVERSARY.

The Third Anniversary of the Ebrard Literary Society of the College was held in the chapel Thursday evening, April 30th, before an audience that filled the room. The exercises were all in German. They were listened to with deep interest, and those who understood all, as well as those who understood little or nothing, seemed to derive profit from the occasion. The performers acquitted themselves with much credit, and the event furnished conclusive evidence that this Society is doing an excellent work.

Following is the programme translated:

Music—"Alexandria March"  . . . . Orchestra
Music—"stars of the summer night"  . . Glee Club
Music—"Overture"  . . . . . . . . . Laros Family
Instrumental Trio—"The Barber of Seville," Misses Preston, Hendricks, Gross
Violoncello Solo  . . . . . . . . . Malcolm P. Laros
Vocal Solo—"Thursday"  . . . . . . . George W. Welsh
Music—"Over the Waves"  . . . . . Orchestra
Selection—"The Last Cigar"  . . . . . Glee Club
Guitar Solo  . . . . . . . . . William U. Helffrich
Music—"Medley"  . . . . . . . . . Laros Family
Instrumental Duet—"The Race Course," Misses Lillie Preston and Lillie Gross
Violin Solo  . . . . . . . . . Dr. J. A. Helffrich
Music—"Pomona Galop"  . . . . . Orchestra

GLEE CLUB NOTES.

Thursday evening, April 9, the Glee and Ocarina Clubs and Orchestra left college in teams for Crooked Hill, a village about ten miles from Collegeville, where they gave a concert in the interests of the chapel newly erected there.

Friday evening, April 10th, the same organizations started in a special car at 6.47 o'clock for East Greenville, where a concert was given in the K. of P. Hall. Saturday morning they continued their trip to Slatington, and gave
an entertainment at that place in the armory.

A short time before the concert on Friday evening it began to rain, continuing until late the following afternoon. Notwithstanding that, the boys were greeted by large and appreciative audiences who braved the inclemency of the weather to hear them.

The trip was a highly enjoyable one. Special mention, however, should be made of the entertainment received while at Slatington. The boys feel under many obligations for the numerous kindnesses bestowed upon them at that place.

The following is a clipping from the Pennsburg paper:

**URSINUS GLEE CONCERT.**

The concert given here by the Ursinus College Glee and Ocarina Clubs proved to be a grand success in every sense of the word, and the large and appreciative audience present more than realized its most sanguine expectations concerning it.

The most prominent feature of the entertainment was the singing of the Glee Club, which, in the beautiful blending of the voices, pleasing harmony and variety of selections, has not been surpassed in this town. The performers were applauded heartily, and responded with amusing encores to several pieces.

The club has certainly made rapid progress, considering that it has only existed since November last, and deserves much praise for its efforts.

On the afternoon of May 1st the Glee Club left for Kutztown, where a concert was given in the Normal School chapel under the auspices of the Y. M. C. A.

**URSINUS Y. M. C. A. NEWS.**

**THE RECEPTION.**

On Saturday evening, April 18th, the College Y. M. C. A. gave a reception in the College chapel to the new students of the Spring Term. The room was tastefully arranged. Tables were placed at various points, and these were decorated with bouquets and cakes. As the weather was fair, a large number of students and friends were present and all the available space was occupied.

The following programme was rendered:

**PART I.**

Address of Welcome . . . . . Prof. A. L. Custer.

Piano Solo . . . . . Miss Ida L. Robinson.

Recitation . . . . . Miss Jessie Royer.

Chinese Song . . . . . Two Chinamen.

Address . . . . . Mrs. Dowling.

Singing . . . . . Two Chinamen.

Intermission of fifteen minutes.

**PART II.**

Address . . . . . Mr. E. W. Middleton.

Duet . . . . . Misses Preston and Vanderslice.

Recitation . . . . . J. Howard Johnson.

After the programme, all were invited to repair to the dining-room of the College where refreshments were served by the Committee, assisted by the members of the Olevian Literary Society.

An important feature of the evening was the presence of four Chinese of Philadelphia, accompanied by Mrs. Dowling. They brought with them many Chinese curiosities which proved instructive to all present. They sang both in their native tongue and in the English, and aided considerably in making the reception pleasant and profitable and an occasion long to be remembered.

The association feels grateful to all those who assisted on the programme, as well as to all those who contributed, in any way, to make this notable event a success.
Mr. Gilbert A. Beaver, son of ex-Governor Beaver, one of the Assistant State Secretaries of the Y. M. C. A., paid the Ursinus association an unexpected visit on Wednesday, April 8th. Fortunately it was the night of our prayer meeting, and thus offered him an opportunity to worship with us. During the service he spoke on the College Y. M. C. A. and its work. He came here in behalf of the Deputy Inter-State, Inter-Collegiate Convention which met at Harrisburg, Pa., April 16-19.

Mr. J. M. S. Isenberg, '93, represented our College at that Convention.

MISCELLANEOUS ITEMS.

The Decennial Catalogue for 1881-1891, which has been in course of preparation for a month past, will be completed about the time this number of the Bulletin appears. A review of its contents may be expected in our June issue.

Acting President and Mrs. Henry W. Super, D. D., recently gave receptions at their home in honor of the senior theological class and the senior class in the collegiate department.

Next month the programme and announcements for the Twentieth Commencement, June 21st-25th, inclusive, will occupy the prominent place in these columns. The festivities this year will be unusually full and enjoyable, and will contain Class Day Exercises as a new feature. The graduating class numbers sixteen members.

Since our last issue went to press the divinity students have been busily engaged with work in different fields of this part of the church. W. H. Stubblebine has been supplying Shenkel's church, Chester county; H. A. I. Benner has been preaching at Shamokin; W. H. Wotring at Nazareth and in the upper division of the Tulpehocken charge; Ernest Clapp at the Royersford Mission, Henry Tesnow at the Chalfont Mission and the Messiah Mission, and Harvey E. Kilmer at Brownback's and St. Peter's churches, Chester county. I. C. Fisher and J. L. Fluck have supplied the charges to which they were recently elected, and Paul Land has been engaged in missionary work in Philadelphia.

Owing to the untiring zeal of its able manager, Howard M. Wiest, this year's base-ball team has reached a degree of proficiency in playing never before attained at Ursinus. The members of the club practice daily under the direction of the captain, Walter Bomberger. The donations received by the Athletic Association have enabled it to put the grounds in excellent condition. A game with the Pennsylvania Military Academy, at Chester, which had been arranged for April 22d, it was found necessary to cancel because of the Ground-Breaking exercises.

GENERAL TOPICS.

THE RELIGIOUS ELEMENT IN EDUCATION.

[Extracts from the Opening Address for the Spring Term of Ursinus College, delivered April 7, 1891, by Prof. Alcide Reichenbach.]

Let us first briefly account for the generally accepted elements in education; secondly, let us inquire into the history of the religious element and its present status; and, thirdly, let us see whether the religious element meets the wants of man's spiritual nature at present, and then suggest some helpful changes in the subject-matter of education.
Man's powers are interdependent. The body depends upon the mind and the mind upon the body. The same is true, in a large measure, of the faculties of the mind. The training of the body, with the aid of the mind, is called the physical element in education. The development of the intellect, with the aid of the sensibilities and the will, is called the intellectual element in education. The culture of the sensibilities, aided by the intellect and the will, for social purposes, is called the social element in education. The exercise of the sensibilities and the will upon matters of right and wrong among men, with the aid of the intellect, is frequently called the moral element in education. The exercise of the same powers upon spiritual things and right living is called the religious element in education. We also speak of a secular element in education, when the mind works with secular matters in contradistinction from religious matters. From this analysis it will be observed that man's powers are interdependent and helpful to one another.

A liberal Christian education implies the education of the whole man. To train the body, to cultivate the powers of the intellect, and to rise to the height of a Chesterfield in manners and etiquette, all this could not educate the whole man. Even the moral element in education finds in the religious element the rock upon which it lays its foundation. The religious element requires all that belongs to the moral element and upon higher grounds than are laid down for the worldly man. For one to be honest in order to prevent his neighbor from cheating him, does not give honesty the force which it has with the man who is honest, because, desiring to do the will of God, he wants to do good to his neighbor. It is very important, therefore, that the religious element should occupy its proper place in education.

Education began in the family, and was at first limited to the knowledge of a language, the following of an occupation, and obedience to superiors. Cain and Abel brought offerings unto the Lord twenty-four centuries before the Israelites received the law in regard to offerings. Abel obeyed God better than Cain did, but both brought offerings, as taught by their parents or by God himself. It was said of Abraham, "He will command his children and his household after him, and they shall keep the way of the Lord," nine centuries before Solomon said, "Train up a child in the way he should go." Jewish children were instructed in the Mosaic law, under the parental roof, for the most part, until after the beginning of the Christian era.

From education in the family, we pass to education by the priest. Among the ancient Egyptians the instruction of youth received the name priestly education. The Hindoo priest was the only teacher to whom the Hindoo father sent his son for more instruction than he could receive at home. The children of the Hebrews learned many religious lessons in observing the service in the tabernacle and in attending worship in the synagogues and in the temple. The Chinese, the Greeks, and the Romans taught their youth reverence for the gods. One goddess was supposed to teach the Roman child to eat, another to drink, and another to lead it by the hands while learning to walk. Seneca says, "Without God no man can be good." Thus it appears that the relig-
ious element occupied a prominent place among most of the leading nations of antiquity.

Christianity ushered in the perfect model for religious education, and the early Christians became prejudiced against the literary culture of the Greeks and Romans, for which the hatred of the Roman yoke had already prepared the way. Subjugated as they were, there was little inducement for developing any other element in education except the religious, which also suffered from the intellectual asceticism existing during the first centuries of the Christian era.

During the middle ages the arts of war absorbed the attention of most nations, thus developing the chivalrous side of the physical and the moral elements in education, while the religious element was confined to very narrow limits. Superstition and bigotry held full sway. Schools existed only in commercial centers and in some of the monasteries. The monks themselves were ignorant when compared with men who lived in earlier periods in the history of education. As late as 1291 A.D., only one monk, living in the convent of St. Gall, Switzerland, was able to read.

The awakening of the consciences of men by the Spirit of God, on the one hand, and through the outrageous practices in the Church, on the other, led to the establishment of Protestantism and a pure religion, which in turn demanded a most thorough revival of the religious element in education. This could be best accomplished by the organization of a system of schools in which all the elements of education should receive proper attention because of their interdependence.

Zwingli's little work on Christian education and his elevating the Academy of Zurich to the rank of a university, placed him on record as a reformer in education as well as in religion. Calvin joined the same ranks in establishing the Academy of Geneva and urging the organization of elementary schools in the same city. Luther organized two schools in his native town, Eisleben, placing religion first in the course of study; and his appeals to the State for public education laid the foundation for a grand system of Christian public schools which became auxiliaries to the cause of pure religion. We need not wonder, therefore, that the German school system has served as a model for all other civilized nations throughout the world. There could not have been any other result. Pure religion unites man to his God; and a system of education which serves the cause of religion, as well as the cause of the State, moves in the line of divine authority and is sure to bring about marvelous results.

The new religious life which followed the Reformation gave education a mighty impetus, and raised the religious element to a very high standard; then came new philosophical theories to modify and re-mold existing educational theories. Finally, discoveries and inventions so wonderfully increased the resources and facilities for commerce, and, in fact, for all other occupations, that a steady increase in intellectual culture was demanded, and often to the exclusion of religious culture. Educational reformers began to be divided in regard to the rank to be given to the religious element in education, but in Germany it remained first in course of studies, and it stands
there to-day. Those who were unfavorable to thorough religious instruction contributed much towards making it a stiff and formal matter. The glowing religious spirit of the reformers seemed to flee from many of the schools. Pupils were compelled to commit the catechism and passages of Scripture to memory, under penalty of corporal punishment. This was not even good for the intellect, much less for the heart. The reactionary movement which followed formal religion in schools and in the Church brought forth its legitimate fruit in rationalism and infidelity.

In the public schools of this country, the religious element was practically ignored from the beginning, owing to the fact that so many different opinions existed in regard to matters of faith, on account of the oppression borne by some Christians in Europe, and because some persons had no faith in God at all. The young free-thinker, after escaping from the uncongenial religious teaching in Europe, hailed with delight the American system of schools; and he eagerly joined hands with that class of persons who take a positive stand against the Bible and its use for devotional exercises in school, even without note or comment. It is easy for the depraved human heart, when freed from the chains of monarchy, to indulge in the abuse of liberty, whether it concerns the school, the Church, or even the State. Could this element of foreigners and the native-born of the same character rule the republic and overrule God's power, it would not be long before everything that savors of religion would be blotted out of existence. The growing competition in trade, the endless variety of secular occupations, and the fierce contest for leadership in each, have so intensified the pursuit of secular studies in many public schools, that even moral instruction has been entirely set aside. Young men coming from such schools will not be likely to want a religious element at all in education.

Fortunately, men who have thought soberly, have not drifted away from the truth, but have found in religion that which fully satisfies the longings of the immortal soul. The revival of evangelical religion in some parts of Europe and the steady growth of the Church in this country, afford religious agencies which foster the religious element in education. The most potent of these is the American Sunday-school. The various Christian Associations lend their influence to the cause of Christian education. In many of our colleges a decidedly religious influence is exerted, and positive religious instruction is imparted. The general law is that the higher controls the lower. The purer the fountains of learning, the sweeter will be the waters in the valleys below. It is encouraging to note the religious spirit manifested at our last County Institute. The lecturer on character said: "There is a Book given us whose teachings are 'for the healing of the nations,' take the principles of this as your guide."

With a brief history of the religious element before us, we may now inquire whether its present status, as a whole, meets God's demands of man's religious nature. Man is naturally prone to wander from God and to commit sin. Although pure religion brings him back to God, nevertheless the war between the old nature and the new continues to go on. The arch-fiend is
ever at work to destroy that which is good.

In these days of temperance reform, statistics still present alarming figures. On a certain night, one-tenth of the young men in Harrisburg were observed to enter its saloons, ten more having entered one saloon than were found in all the churches of the city. A boy's appetite leads him to drinking; his passions urge him on to debauchery; Satan incites him to both. Upon whom rests the responsibility?

The boy who steals five cents from the counter is more likely to be regarded a thief than the defaulter to the amount of half a million dollars; and yet, few will hear of the former and none may follow his example, but thousands will hear of the latter and some will go and do likewise. "Corners" in wheat or in any other commodity, "watered" stock, fraud under government contracts, buying property without money, to escape paying rent, submitting to a sheriff's sale to avoid paying a debt, all these involve the principle just illustrated, namely, the insatiate greediness in trying to get something for nothing, under the cover of respectability. Who shall right these wrongs and forestall their repetition?

These things exist where we have good schools and active churches. An excellent writer says: "In imparting religious knowledge the same principles are to be applied as in intellectual education, as far as language is the vehicle of instruction. Very much of the religious teaching given in the Sunday-school is of no value because of the neglect to observe these principles." Possibly an hour a week is set apart for religious teaching at home and five days a week are so fully occupied in pursuing secular studies, with noble exceptions, that the sixth is often given to lounging about in public places. The Sunday-school is beyond the reach of many children or is unknown to them. Less than 100 miles from the capital of the old state of New York, some boys, after being asked where they went to Sunday-school, replied in astonishment, "Go to school on Sunday! We don't go Saturday nor Sunday." Public schools may yet be found, which do not secure to children the necessary protection morally, since the teachers in such schools drink or swear or mock at religion, or perhaps do all of these.

How easy it thus becomes to breathe the secular atmosphere of the week on Sunday, in the reading of Sunday papers and preparing for Monday's business. Legislators kiss the Bible, when under oath, and then make laws to prohibit its use in the public schools. How can so glaring a contradiction be acted out under the influence of the civilisation of the nineteenth century? No wonder that, of the 7,000,000 young men in America, 5,000,000 are reported as never entering a church. Again I ask, who is responsible?

From these considerations we rightly infer that the present status of the religious element in education does not yet meet the demands of our religious nature, for the times in which we live. Education and Religion are to lift man to the plane of perfection and the two must go hand in hand. Not the family only, nor the school only, nor the church only, is responsible for the present status of the religious element, but all of these together. That the school shares largely in this responsibility, is clear from the fact that our youth spend so large a part of their
time, under the direction of teachers.

The difficult question now is, "How can the religious element in the school attain its proper place and do its legitimate work?" The answer would fill a volume. I shall only venture to make some suggestions and to propose some changes in the subject-matter of education in the schools.

We need a readjustment of the elements of education. The secular element receives nearly all or all the attention, whereas the religious element receives scarcely any or none at all. The latter element is good for this world and the next; the former belongs wholly to this world. The religious element also makes any other element more valuable.

For models of a proper adjustment of the elements of education we go to the schools in which the problem of human life has been longest and most faithfully studied. History points to the higher institutions of learning first. Among these are some whose curricula require the systematic study of the Bible, and other regular religious instruction. The student thus learns to look upon education from the highest point of view; and he not only adds to the religious knowledge received at home and in the Sunday-school, but he also goes down to the underlying principles and then systemizes his knowledge for effective service in the Christian warfare upon which he enters when his school-days are ended. The student thus brings religious knowledge up to the plane of thoroughness required in the pursuit of secular knowledge. I have never yet heard a student of the Bible say that he had more biblical knowledge than he needed, but I have heard men assert this in regard to other knowledge. How can a man act intelligently in religious matters before he knows accurately or before he knows at all?

If there is any one thing in education, more than another, for which I owe our late and highly esteemed President everlasting gratitude, it is the one expressed in the sentiment, "Education in the higher branches of learning upon the basis of Christianity and with chief regard to religious ends." Let Ursinus College ever remain true to this sentiment, because it is scriptural and in harmony with the views of the most eminent Christian scholars in the world.

Religious knowledge must be accompanied by religious acts, right living. This is the practical part of the religious element in education and is comprehended in the expression, "with chief regard to religious ends." Religious knowledge does not of itself make a man virtuous. It only shows him plainly the path of duty and disciplines his mind. Take the grace of God out of education and the religious element is dead. We therefore want religious living. The devotional exercises in the college, the prayer-meeting, the Sunday-school, divine service at church, the Young Men's Christian Association, private prayer and devotional reading of Scripture, Christian conduct in college and elsewhere, all these belong to the exercise of the moral and religious powers and help to develop a Christian character that will adorn the Church and will exemplify the command, "Be ye perfect, even as your Father which is in heaven is perfect."

But the college and the parochial school cannot educate the masses, nor can we expect a system of public schools
in this country to foster the religious element in education, as private institutions can do it. The problem is nevertheless before us and this generation is called upon to solve it.

The first step to be taken is the appointment of only such teachers as favor the Christian religion, and, if possible, are Christians. The competent Christian teacher will, first of all, dispel the secular atmosphere and a religious atmosphere will pervade the school. His example will teach the pupils lessons which they cannot forget.

The next step is moral and religious instruction, without denominational features. That this can be done is shown by the number of denominations represented in the great work of Young Men's Christian Associations, and in union Sunday-schools. The general principle which should govern the religious instruction is that it should be in harmony with the leading Christian denominations of the community. The next principle is, that it should not be obligatory upon pupils whose parents object to such instruction.

The course of instruction may include biographical sketches from the Bible, general biblical history, the general moral and religious lessons drawn from the Psalms and the Proverbs, and biographical sketches of Christian men. The greater part of the course may be connected with the devotional exercises of the school. The rest may be taught without taking very much time for it; but even if some of the secular work were crowded out, the characters of the pupils would, under proper discipline, be the better for it. A brief history of the sojourn of the Israelites in the wilderness, with God's purpose in thus dealing with them, taught by topics, with maps and illustrations at hand, would be ten-fold more valuable to pupils than the ability to bound every county in Pennsylvania. If necessary, it would be an easy matter to designate the points of denominational doctrine which should never be taught.

I said, under proper discipline. The religious element requires the instruction of the teacher and the action of the pupils, doing accordingly. The devotional exercises and the conduct prompted by an enlightened conscience, under Christian discipline, will bring results that will not baffle the efforts of the Church to reach the hearts of the children; but, on the contrary, will honor the State with citizens educated to the conscientious performance of duty, will help to honor the Church with God-fearing men and women, and, with the higher and more clearly defined religious instruction and life in the Church, will honor God in Christianizing the human race.

MONTHLY SUMMARY.

MINISTERIAL.

Apple, A. T. T., Washington, D. C., address changed to 1126 Twelfth Street.

Duenger, R., resigns Ashland, Pa., and retires from the ministry because of old age.

Groh, W. H., removes from Myerstown to Carlisle, Pa.

Hassel, C., address changed to Galion, O.

Long, P. A., died at Chambersburg, Pa., April 8, aged 62 years.

Long, S. C., address changed to Braddock, Pa.

Mill, M. H., resigns the charge near Greensburg, Pa.

Nuenschwander, D., address is Berne, Indiana.

Schaeffer, W. C., Ph. D., resigns presidency of Palatinate College and accepts call to Huntingdon, Pa.

Smith, M. A., Nazareth, Pa., died March 13, aged 69 years.
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