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Commencement Herald

(Ursinus College Bulletin Supplement)

1892

Edited by
Augustus W. Bomberger, A. M., '82.
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Norristown, Pa.
THE REV. HENRY W. SUPER, D. D., LL. D.

PRESIDENT OF THE COLLEGE 1892
Every attending feature of the Twenty-first Commencement of Ursinus College, held at Collegeville, from Sunday, June nineteenth, to Thursday, June twenty-third, inclusive, was such as to fill the minds of all friends of the institution with sincere satisfaction. The weather was favorable throughout the entire week. Each event in the long programme of the occasion was attended by a large and deeply appreciative audience, ever ready to indulge in liberal demonstrations of interest and approval. Bomberger Memorial Hall, in which all the exercises open to the general public were held, was found admirably adapted to giving easy accommodation to assemblages even greater in size than those the authorities found it impossible to cope with properly in the past, with the facilities then at hand. The magnificent proportions of the new building proved a source of continual comment. Exclamations of pleased surprise were the common greeting accorded it by the many visitors to whom the annual festivities had presented the first opportunity of seeing the new Hall with their own eyes. As was anticipated, both its exterior and interior architecture exceeded general expectation in almost every detail among these friends. Both with them and all others the stately outlines of the chapel, combined with its splendid acoustic properties and careful provision for the comfort of speaker and hearer alike, came in for a special share of praise.

Those also who had immediate charge of the construction of the building found nothing in the first test of the completed result of their year’s work at variance with their most exalted ideas of its perfect adaptability to the varied purposes for which it was designed. The structure therefore came forth from its christening crowned with a universal judgment of glowing commendation of its signal beauty and usefulness. “The word pictures and engravings you have given us were inadequate” was an expression that grew very familiar long before the curtain dropped on Thursday’s final exercises.

Naturally this consciousness of the unqualified success of the most momentous undertaking the college has thus far carried through, lent unusual spirit and elation to everything that was done on each succeeding day of the celebration. The strong representation of alumni and alumnae present, showed this most strikingly; but everybody shared in it in full measure. From all points of view the commencement was an unqualified success. Within the compass of five days it achieved results that will be a fund of inspiration for Ursinus for years to come. Unsettled matters in the economy of the institution were wisely adjusted; the new era of broader labor and higher purposes was entered on with dignity, and a grand opportunity to strengthen the institution with its best constituency was used at its full value. The succeeding pages will present the complete story of the occasion without further comment.
BACCALAUREATE SERMON.

BY ACTING-PRESIDENT GEORGE W. WILLIARD, D. D., LL. D.


Text:—“BE STRONG AND OF GOOD COURAGE; BE NOT AFRAID NOR BE THOU DISMAYED; FOR THE LORD THY GOD IS WITH THEE WHATSOEVER THOU GOEST.”

These were encouraging words to Joshua when called of God to fill a new and responsible position. Moses, the great lawgiver and leader of Israel, had died, and was buried with his fathers. He had with much patience and generalship brought the children of Israel to the borders of the promised land, and had shown a wonderful fitness for the work to which he had been called. To lead a people like the children of Israel through the wilderness, where they had to be fed with manna from heaven, and drink of the water that gushed from the smitten rock, was no common or ordinary task. The loss of such a man by death, whilst the people were yet on their journey, was a dire calamity, that was calculated to dishearten them, surrounded as they were by their enemies. The question, therefore, that was uppermost in the minds of all was, who will take the place of Moses and lead us across the Jordan, subdue the Canaanites, and settle us in the land of our inheritance.

And yet difficult as it at first seemed to be to find a successor to Moses, it was not long until all eyes were turned to Joshua as the coming man. God is never at a loss for the agents necessary to carry on His work. He can bury the leaders and veterans of His army without any serious loss to His cause. He may remove those who stand at the head of affairs for the reason that we cut down the tall and overgrown trees that those which spring up under, and around them may have a more healthy and vigorous growth. Hence it is that where men like Moses, David, Paul, Luther, Calvin and Washington die, it is not long until their places are filled, and the work goes on as if no change had taken place.

There was much in the life and character of Joshua that fitted him for the position to which he was called. He was a true and genuine Israelite, a descendant of Joseph, and of the tribe of Ephraim—he was born and grew up to manhood in Egypt and had a vivid recollection of their bondage—he had shared in the toils and trials of the wilderness—he had heard the complaints and seen the outbursts of the people—he witnessed the displays of God’s power and goodness as He lead them forth with a strong hand and outstretched arm, and had often been called to do special work as the friend and minister of Moses. His record from first to last was that of a true and tried man, one that feared God and hated evil, and was always ready to stand up for and defend the right even though he might for the time incur the reproach and
hatred of the enemies of the truth. For such men God always has a place where they may find full scope for their talents and influence.

Like all good men Joshua was distrustful of his ability to meet the demands that would be made upon him in his new position, and shrunk from the responsibility it imposed, and therefore needed the encouragement which God gave him in the text, saying: Be Strong and of Good Courage, for I Am with Thee Whithersoever Thou Goest. These words had their desired effect upon the mind of Joshua, who at once gave command to the officers of the people to go through the host and see that everything would be in readiness to cross the Jordan within three days and possess the land which the Lord had given them.

I have chosen the words of my text, my young friends, members of the Class of 1892, as the basis of my remarks on this interesting occasion in the hope they may have the same inspiring effect upon you as you pass out into the arena of life, which they had on the mind of Joshua, making you strong and of a good courage in doing the work, which may be assigned you in the providence of God.

There is, as we all know, something wonderfully inspiring in a resolute will and a cheerful mind to do what we may undertake. If there is a lion in the way, or an Alps to be crossed, a resolute will fears neither the one, nor the other; but faces the danger and grapples with the difficulty, if its removal lies within the range of human effort. It is largely to this that we are to attribute the wonderful achievements made in every department of life. To a thoughtful and considerate mind it is simply astonishing what human effort and skill have done in clearing forests, building cities, constructing railroads that stretch from ocean to ocean, transferring the products of one section of the country to another; starting manufactories in every town and village, giving employment to millions and at the same time multiplying the comforts and conveniences of life; making the ocean a highway of travel, commerce and exchange between the most remote portions of the globe; multiplying discoveries in the arts and sciences with such rapidity that we stand amazed and ask if there are still other secrets to be unravelled; whilst Christianity has been pushing its conquests so far and wide as to leave no doubt that it will in God's time extend over the entire world. It is upon a world of such toil and conflict, labor and struggle that you are about to enter and act your part with the struggling millions around you.

That you may act well your part in this great drama it is of the utmost importance that you enter upon it with courage, hope and confidence. A good beginning, it has been well said, is half the battle. What you want, therefore, as you enter upon your life's work is a determination to win, to make a success of your calling whatever it may be, and not sit with the timidity and irresolution of the sluggard, calculating the chances of success or failure, when you should be up and doing. There is nothing that so paralyzes the life and energy of a man as to be always vacillating between hope and fear so as to lose all inspiration in his work. Hence it is that a young man starting out in life distrustful, with no fixed purpose in view, always doubting and hesitating lest the chances be against him, will in all probability be a failure; whilst another starting out at the same time with courage and a resolute will, confident that there is a work for him to do and that he is going to do it to the best of his ability, will, as a rule, have a bright and hopeful future. It was doubtless for this reason that God said to Joshua when called to cross the Jordan, "Be strong and of a good courage; be not dismayed for I am with thee."
There is much, my young friends, that ought to encourage you to enter upon your life’s work with courage and hope. The preparation you have made during the years of toil and study while connected with the college ought to be of immense value to you, just as the drill of the wilderness was a great help to Joshua in his new position. For you have here been taught that you possess powers physical, intellectual and moral, which if rightly employed will fit you in an eminent degree for a life of usefulness and honor. The fact is the possibilities of young men starting out as you do, in the prime and vigor of manhood, with the preparation you have, are simply grand and inspiring, and ought to stimulate you to the most heroic efforts to act well your part in life. Nor is there any reason why you should not make your lives sublime, as thousands have done, if you will but avail yourselves of the opportunities within your reach.

The world, also, kindly invites you to enter its arena and take advantage of all its stores and treasures that have been accumulating during the ages that are past and gone. There is not a philosopher, statesman, reformer, or martyr of the millions that have lived and died who has not contributed something to the advanced civilization of the nineteenth century. Many difficult problems have been solved, and much rough, hard work done, making it comparatively easy for you to begin where the fathers left off. If Plato was elated over the advantage he had in being born in the age of Socrates, what should be the joy of the youth of the present day in knowing that they enter upon their life’s work, not only with the inspiration of the life and teaching of Socrates, but of the vast resources that have been gathering force and momentum during the centuries that have come and gone. With the discoveries, helps and facilities which are now the common heritage of all, your progress ought to be greater than those who have preceded you. For moving as we do with the rapidity of steam and electricity, one man ought, if he rightly uses his advantages, to effect more during our present transient life of three score years, than Methuselah did during his 969. And I wish I could impress upon the youth of the present day, as I would like to do, the great advantages they have over what their fathers had in entering upon their life’s work, in the hope that they might be encouraged to the most noble and manly efforts to excel all who have gone before them in whatever is good, praiseworthy and sublime.

I know it is a common thing with many young men as they look out and see the competition that is going on in the world, to think it is harder for them to succeed with this pressure against them than it was in the past. But this is only apparent and not real, as there is now, as there always has been, plenty to do for those who have a mind to work. Nor has there ever been a time when honest, patient, persevering effort in some lawful calling was surer to win than it is to-day, as we may see in the successes and failures of those who are starting out upon their life’s work. The fact is, the progress made in the past has only, as it were, opened up the way for a thousand new forms of activity, amply sufficient for all the talent and energy of the millions ready to enter; which ought of itself to be sufficient to stir up the ambition of all to buckle on their armor and rush to the front as heroes in the strife.

If we study the examples of those who have distinguished themselves in the past we will find that their success in life has not been so much the result of chance or fortune, as of earnest, consecrated effort. Columbus had to overcome all manner
of hardships before he became the discoverer of a new continent. Washington had

to contend for years against difficulties almost insurmountable, and only gained the

honorable title he now has, of being the father of his country, by a life of unsullied

patriotism and the most patient, heroic efforts. David Hume, the world renowned

sceptic, gained his notoriety, not very creditable, by his dogged determination to

make himself known, heard and respected by continuing his criticisms amid the

showers of reproach and condemnation that fell upon him. From these and other

examples which we might adduce we infer that the road to success lies open alike to

all, and that those who strive manfully are sure to win.

Having chosen the sphere to which you desire to devote your best energies, I

come to you, my young friends, with the encouraging words which God addressed to

Joshua under somewhat similar circumstances, saying, be strong and of a good

courage as you now leave us and step out in the world; be not afraid nor dismayed,

but hopeful and cheerful, having the promise that God will be with and prosper you

if you will but observe his law to do it.

That God regarded these words of great import is evident from the fact that

he repeated them four times with slight variations in the commission he gave Joshua,

and David also made the idea which they contain the central thought in the charge

he gave Solomon, when he was about to transfer the government to him, saying: Be

Strong and Show Thyself a Man.

That you may not, however, form a wrong idea of the true import of the text,

I would remark that the strength and courage referred to comprehend more than

that which is merely muscular, or physical, a mistake often made by those who de-

pend mainly for success in their chosen pursuits upon their own individual efforts,

ignoring, if not thrusting God from all they do. There is without doubt much of

this practical atheism in the world, severing the divine from the human, which even

reason would tell us ought not to be disjointed. For if there be a God, as we know

there is, who made and upholds all things by the word of his power, it is a great

mistake not to seek His aid in all we do. Physical strength and courage, although

great importance in the ordinary work of life, are not by any means the chief or

only requisite to success, as a man may have all the strength of a Heracles, Samson,
or Goliath, and be a giant as far as his physical constitution is concerned, and yet be

so intellectually and morally weak as to be unfitted for any high or responsible posi-

tion. So that any one starting out in life with nothing more than his own natural

strength and courage is poorly equipped for the work before him, and will, as every

one does, who proceeds along this line, make a miserable failure. Had Joshua not

possessed the strength and courage which have their root and source in God he

would never have been able to cross the Jordan and drive the Canaanites out of their

strongholds, as they could at any time have commanded an army of giants in whose eyes

the Israelites would have been as grasshoppers and would have fled before them with

fear and dismay. But inspired as he was with divine power there was no difficulty

that could impede his progress, so that he went from one conquest to another until

the whole land was in his possession. So all those who have the strength and cour-
geage of the text may do great things for the Lord in one way or another, and like

David with a few smooth pebbles fresh from the brook prevail against the Goliaths

of the Philistines, who defy the army of the living God. Admiral Nelson was as

brave an Englishman as ever lived. He attacked a bear when a lad of 14, and said,
when reproved by his captain for the rash act, that he did not know what fear was. Yet he was of delicate frame, and not at all fitted for any great physical encounter. So there are many in the army of the living God, small in stature and weak in strength, who are bold and fearless when in the line of duty, and stand like towers of strength against which the mad waves of sin and unbelief dash in vain. What you want therefore, my young friends, more than anything else at this eventful period of your life is that you enter into a covenant with God, making him your friend, counsellor and helper in every time of need, so that you neither faint nor grow weary in your work, but have the courage to stand up and face every difficulty that may lie in your way, determined to overcome and subdue it.

Being thus equipped you may proceed in your calling, be it what it may, with a cheerful countenance and hopeful spirit. And if difficulties and discouragements arise, as they doubtless will, you need not fear or be dismayed; for if God has given you a work to do, he will give you the strength necessary to its performance. You may not become great, rich, or powerful; you may not occupy a high position in the church or State; you may not be a discoverer or reformer; a philosopher or scientist of note; nor be a genius or leader in any great enterprise; but your life, if consecrated to God and spent in his service, will be a success, and will be dotted all along with such acts and deeds as will leave a sweet perfume, and cause your names to be enrolled on the list of the good, the true and the Godlike, who will be held in everlasting remembrance for what they were, and did.

The only way by which any one who is in the line of duty can fail is, either by a neglect or misuse of his opportunities. God will not work a miracle or violate his established order to make amends for the slothfulness and mistakes of those who either bury or misuse their talents. Hence when we see, on the one hand the vast amount of buried talent, which if rightly improved would place its possessor in the front ranks with the great men of the world, and, on the other, the fitful, spasmodic efforts of those who run from one thing to another, without sticking to any thing long enough to make a success of it, we need not wonder at the many failures that occur. Hence when God bestows any gifts upon His creatures, whether they be strength and courage, as He did to Joshua, or any other talents it is with the purpose and design that we should improve them to the fullest extent so as to advance His glory as well as our own comfort.

You will also, my young friends, often find the need of strength and courage as you pursue your life’s work, which will have much in it that will be new, trying and difficult to overcome, stretching over years of toil and anxiety, as no one can tell what the future has in store. This much, however, we may predict, that each day will bring new scenes and trials, making it necessary for you always to be on the alert, so as to be prepared for every emergency that may arise. You may, perhaps, say as many do, we are all right and are never going to be overcome by any sin or vice however deceptive. But when we see the snares and pitfalls that lie all along the pathway of life, and the many who are decoyed and ensnared thereby, we cannot help seeing the fearfully captivating power of sin, and the danger there is in parleying with it.

I know it is often said, “Sin is a monster of such frightful mien that to be dreaded needs but be seen.” But this, it should be remembered, is only a poetical effusion, and gives a very incorrect idea of sin in many of its gilded forms, for
this reason the more dangerous and deceptive. When I see, for instance, men like John B. Gough, Francis Murphy, and thousands of others drawn into the whirlpool of intemperance, and held spell-bound for years, unable to break the fetters that bind them—when I see men standing high in the favor of God guilty of the sin of adultery as in the case of the royal King of Israel—when I see the prevalence of lewdness in all its forms, undermining the stoutest constitutions, and know the weakness of human nature in its best state, I would that I had the power to speak such words of warning as might be heard by the thousands of young men and women who are about leaving our colleges to enter upon their life’s work, telling them of the dangers that lie before them, and the great need of such strength and courage as will enable them to pass by without so much as their garments being polluted thereby. The fact is no young man can afford to risk his reputation, much less the interests of his undying soul, by mingling and associating with those who are base and impure, as evil communications always corrupt good manners. One hour spent at the gambling table with those who make a mock of religion and all that is sacred—a few evenings spent in the society of the lewd and dissolute, hearing their jests and vulgarity—an occasional visit to the saloon and indulgence in strong drink to gratify a friend or comrade—a few nights in the haunts of vice and dissipation may plant the seeds of sin so effectually in the heart as to yield a harvest of shame and mortification, and ruin not only the illiterate and vulgar, but also those who have been reared in refined circles and been blest with a liberal education. The fact is, there is always great danger in parleying with sin under any of its forms, in the belief that a little indulgence now and then is an innocent thing. Hence the only way to a life of nobility is to maintain true manhood and womanhood, and keep aloof from every thing that is low and debasing, by moving in the element of truth and purity, so as to have God for your friend to shield and protect you in the hour of danger, and prosper you in whatever you do.

And now, my young friends, members of the Class of 1892, having spoken thus largely of the importance of strength and courage in your life’s work, I need add but little more than to remind you that the occasion is one of the deepest interest to you all. To you is accorded the singular honor of being the first class to graduate in this hall to which the eyes of thousands are turned with thanksgiving to Almighty God that He has so ordered the events of His Providence as to make it possible to erect it to the memory of Dr. Bomberger, a man whose life and work should be an inspiration to you to make your lives sublime as he did his. Many were the sleepless nights he spent, and the prayers he offered on bended knees that God would make this college, which he had the honor to found, a fountain of pure knowledge and of sound Evangelical Christianity, to which the young of both sexes might come and drink, and grow to a noble manhood and womanhood under its invigorating influence. His prayers have been heard and answered, and many have gone out from this centre of religion and education to unite their efforts and influences with those already at work to better the world and hasten the coming of the Kingdom of Christ. And as you are the first class to go out from this hall, ready to be dedicated to the interests of science and religion, you should here record your vows made sacred by all the attending circumstances, that no class shall ever leave the walls of Ursinus, whose loyalty and love for their Alma Mater shall exceed yours.

We who have sustained to you the pleasant relation of instructors, have de.
sired by word and example to inspire in you the fixed determination to excel in whatever is true and good. But whilst our work in the school room is now done our interest in your future welfare, and our prayers that God may go with you to bless and prosper you, will never cease. Much, very much will now depend upon your own efforts, whether you will succeed or not in your chosen vocations. The scales are put in your own hands and it is for you to determine what your future will be. This much I will say for myself, and I know I express the feelings of all my colleagues, when I say, our desire and prayer is that you may continue steadfast in the principles taught in this Christian institution, and endeavor to build thereon such characters as will commend you to the favor of God and man. To this end let your conduct be manly and Christian, and be neither ashamed nor afraid to avow your principles. Christianity has intrenched itself too deeply into the hearts of millions by the blessings it has strewn all along its paths for 1800 years for any one of a right mind to be ashamed to avow his belief in it as the power of God unto salvation. Be strong, therefore, and of a good courage as you go out into the world and battle for the right. And if doubts should ever arise in your minds by the perversions and criticisms of infidelity do not be dismayed; but hold fast to the truth as it is in Jesus, knowing, as you do, that the difficulties connected with a disbelief in God and Christianity are a thousand times greater and more perplexing. And if you will

"But stand your ground, your foes will fly;
Hell trembles at a heaven-directed eye,
When you are challenged, you may dangers meet,
True courage is a fixed, not sudden heat;
Devote yourselves to God, and you will find,
God fights the battles of a will resigned.
Love Jesus, love will no base fear endure,
Love Jesus and of conquest rest secure."

With my best wishes and prayers for your success and prosperity in life as expressed in these my last words, I do now in the name of the Faculty of Ursinus College bid you all an affectionate farewell in the hope that God may go with you to prosper, guide and direct you whithersoever you go.
JUNIOR EXHIBITION.

The festivities of the Class of '93 on Monday evening passed off smoothly and successfully. The music was well selected and creditably rendered. Those who furnished the literary portion of the programme acquitted themselves with exceptional honor, their efforts all being entertaining and instructive. The exercises in detail were as follows, Whorten A. Kline, Sells Station, Pennsylvania, presiding:

Music—"Adjutant Bridge," R. B. Hall
Invocation, Rev. Prof. Geo. Statz, Ph. D.
Music—Overture—"Fackeltanz," Meyerbeer
Salutatory, Nora H. Shuler, Trappe, Pa.
Music—"Les Huguenots," Meyerbeer
Poem, Lillian I. Rhoades, Trappe, Pa.
Classical Oration—"The Spirit of the Present Age," T. H. Rollinson
Philosophical Oration—"Substantialism, the True Philosophy of Life and Mind," Sallie E. Tyson, Limerick, Pa.
Class Essay—"Architects," J. O. Casey
Music—Cornet Solo—"Impromptu," George Shule, Humane Band.
Encore—Trombone Solo—"Stabat Mater," Rossini
 Invocation, Luther M. Bush, Humane Band.
Epiome, Wm. H. Erb, Pennsburg, Pa.
Music—"Ye Olden Times,"—(Medley of Old Melodies) F. Beyer
Encore—"On the Go,"—(Schottische) J. O. Casey
Beneficent, Acting-President Williard, D. D., L.L. D.
Music—[a blank line]
Music—Overture—"Cavalleria Rusticana," P. Mascagni

The music was furnished by the Humane Band, of Royersford, led by Mr. Charles E. Minker. The full membership of the class was, J. Warren Bauman, William H. Erb, William U. Helffrich, Sallie C. Hendricks, J. M. S. Isenberg, Whorten A. Kline, Elias S. Noll, Lillian I. Rhoades, George A. Rohm, Nora H. Shuler, Sallie C. Tyson, Harvey A. Welker, and William G. Welsh.

ANNUAL MEETING OF THE BOARD OF DIRECTORS.

The annual meeting of the Board of Directors was held on Tuesday, at ten o'clock A. M., President H. W. Kratz, Esq., of Norristown, in the chair. Prayer was offered by the Rev. A. Spangler, of York.

MINUTES. The reading of the minutes of the last annual meeting, of several adjourned meetings, and of the monthly meetings of the Executive Committee, consumed the first hour of the session.
FINANCES. The Treasurer's report stated that the general donations of the year amounted to $5,437. In addition to this $1,000 was received from the estate of Miss Clementina R. Stewart, of Myerstown, Pa., for the endowment of a scholarship. The receipts for Bomberger Memorial Hall amounted to $39,823.40, when the Treasurer closed his report on June 17th. The balance in the treasury at that date was $8,053.24. The income for the beneficiary students during the year was $1,743.94. The total contributions of the year, apart from the Memorial Hall, foot up $8,180, a very handsome amount in view of the all-absorbing interest taken in the erection of the new building, and the large receipts which that fund enjoyed.

REPORT of FACULTY. The report of the Faculty was read by Acting-President Williard. Its tone was cheering and hopeful. The total attendance of the year was reported as 174, an excess of eighteen over the preceding year. The recommendations for degrees included the members of the graduating class, three candidates for the Master's degree in course and three honoris causa; one for the degree of Ph. D., and four for the title Doctor of Divinity.

ELECTION of PRESIDENT. At the afternoon meeting of the Board, the Rev. Henry W. Super, D. D., LL. D., who had served as Vice-President of the college and Professor of Mathematics from the founding of the institution until last commencement, 1870-1891, was unanimously elected President of the college.

ELECTION of PROFESSORS. To fill the vacancies in the Faculty caused by the resignation of Professors Balliet, Custer and Stibitz, the following appointments were made at the Wednesday morning session: The Rev. A. E. Schade, of Baltimore, Professor of History; the Rev. Chas. B. Alspach, A. M., of Pleasantville, Bucks County, Principal of the Academy and Instructor in Eloquence, and Prof. Stibitz was elected to the chair of Hebrew and O. T. Literature. Prof. Charles H. Wheeler, B. Ph., was advanced to the full professorship of Mathematics and Physics. J. A. Strassburger, Esq., A. M., of Norristown, was again chosen Lecturer on the Constitution of Pennsylvania. These gentlemen have since all accepted their appointment.

BY-LAWS ADOPTED. A committee appointed at the last annual meeting of the Board, of which Rev. H. T. Spangler was chairman, reported a new code of laws for the government of the institution. On Wednesday afternoon, after several hours' examination, the revision was adopted with but few alterations. The new laws are very comprehensive, touching upon every detail of organization and duty. They provide for three regular meetings of the Board every year, for a Dean for each department, for a system of advisers for the students, an Editorial Committee, an Athletic Committee, and a representation of the Alumni Association in the Board.

EXECUTIVE COMMITTEE. A large amount of business was left over for the Executive Committee to dispose of. This body held an all-day meeting on June 28th, and arranged for the allotment and furnishing of the rooms in the new building. The door of each recitation room is to be ornamented with a brass plate,
indicating the subject to be taught in the room. Dr. Super volunteered to furnish the President's room at his own expense. A committee was appointed to co-operate with the Librarian, Prof. M. Peters, B. D., in fitting up the new library rooms.

It was also decided to introduce the steam-heating system into the dormitory buildings this summer; to change the stairways in the East and West wings; rebuild the rear porch; fit up the old chapel for the Y. M. C. A., and the first floor of North College for the Academy recitation rooms; renovate the first floor of the main building, so as to have living rooms for the Principal on the East side of the corridor, and a general reception room on the West; to put toilet rooms into the basement of the dormitories; introduce water into the buildings, and in general to fit them up with every convenience for the use of the students.

At the meeting of the Executive Committee of the Board, Miss Mary Wiest, M. S., '85, of Freeburg, Snyder County, Pa., was elected Teacher of Music and Principal of the Ladies' Hall.
ADDRESS BEFORE THE LITERARY SOCIETIES.

THE ADORNMENT BEAUTIFUL.

BY REV. J. WILBUR CHAPMAN, D. D.,
Pastor of Bethany Presbyterian Church, Philadelphia.

The exercises connected with the Annual Address before the Literary Societies of the College, on Tuesday evening, began with the singing of a selection entitled, "How Amiable Are Thy Tabernacles," by a mixed Chorus led by Rev. E. Clark Hibshman, '86, of Trappe. Mr. William Yenser, '92, of Lehighton, Pa., conducted the programme and introduced the speaker of the evening. After the address the Chorus gave another number entitled "Zion Awake," and the audience was dismissed with the Benediction.

In the year 1872 the most distinguished firm of jewelers then known, determined to make a necklace which would astonish the world. They sent their agents North and South, East and West, and they returned laden with 800 of the choicest diamonds the world could produce. They set them in loops and crosses and festoons hanging from the shoulders. They fashioned them in lilies, until it seemed as if they were the handiwork of God and were wet with the very dew of heaven. The necklace was so beautiful that it was given to Marie Antoinette, and with the diamonds flashing and burning, she compelled the admiration of all the court. That was a beautiful adornment, but not the most beautiful, for before the necklace had done its work, it had disgraced a countess, dishonored a cardinal, and produced one of the blackest pages of history that the world has ever known.

There is in the Old Testament a story of Aaron the High Priest, who, as he appeared before God as the representative of the children of Israel, wore a robe of royal color. In it was woven-work, the threads of which were all gold, but the most remarkable part of the garment was its hem, adorned with golden bells and pomegranates. First a golden bell and then a pomegranate, so that as the High Priest stood before God, the golden bells clashing and chiming, gave the children of Israel notice that they were being presented to Jehovah. This was a beautiful adornment, and yet it is not the one which I have in mind. That finds its best illustration in that remarkable building in the Old Testament, the gold and silver of which, according to the present valuation, amounted to $4,447,500,000. Over 183,600 men labored upon the structure for seven years and a half. Its growth was wonderful. Its adornment was marvelous to behold. Its precious stones, fair as the fountain stones of Heaven. The Queen of Sheba had heard much concerning it, but when her eyes beheld its beauty she could only say: "The half has not been told me." The King occupied much of his time in building. There was his own house, and the house of Pharaoh's daughter, his wife. One of the most remarkable things in connection with this building was the pillars, which he ordered Hiram of Tyre to construct. They were all brass and stood 18 cubits high. They were the very symbols of strength, and yet, I have an idea when the King first beheld them, that he was not satisfied, so ordered them to be beautified. Thereupon they had two chapters of moulten
brass, made of wires seven strands each, like the graces of the Spirit, and these were raised in the form of an arch. I do not believe that even that satisfied the King, and so the workmen place 200 pomegranates in rows above the chapiters of brass, and even then the work was not perfect, and so, putting their ingenuity to the task, at last on the very top of the pillars they set lilly work, pure white, the purity representing the light of the soul shining from the face, at the very top, as if the face were turned to God. This is the best illustration I can find of the Adornment Beautiful. The brass a symbol of strength; the chapiters of brass the representative of faith. The pomegranates stand for fruitfulness, but the lilly work, the perfect representation of the adornment which every one in the world may possess. This being true I make not only a plea for strength of character but for the beautiful adornment as well.

Strength of character is not to be disregarded. By it men have won many victories and been crowned with success. It comes to one sometimes in birth. The boy is like his father, a veritable chip off of the old block. Sometimes it is the result of hard study. I have seen the weakest characters transformed into greatest strength as the result of the discipline of study. Sometimes it comes by the absorption. Association with that which is pure and spiritual and true has had the same effect upon the individual as the breath of mountain air, and it has meant very much to the owner, especially as it has been in the charge of young men. It is an inspiration to know that John De Medici was a Cardinal at 15. Luther a Reformer at 35. That Raphael died at 37. Richelieu was Secretary of State at 32. One of the greatest feats of modern engineering was the throwing out of the Cantilever Bridge, connecting Arizona with California. Out from each side the bridge sprang, meeting in the centre a great bolt which was to hold it together. Because of a freshet it was necessary to send trains across almost before the bridge was ready. Thirteen great trains stood ready to pass over. The bridge engineer said if they would give him twenty-four hours the passage would be possible. The time came, and the man who had charge of the first engine, with white face, drove his great iron horse up to the very edge of the bridge. With pale face, leaning from his cab window he said "Is it safe?" The engineer of the bridge answered, "I'll take it over for you if you are afraid." Then the wheels began to move, and the bridge engineer climbed down from the net work of the bridge and stood at the point where the connection had been made. Just as soon as the train was above him he gave the signal that the bridge would hold, and then thirteen locomotives with open whistles and ringing bells passed over from Arizona to California. That bridge was made in Phoenixville in the State of Pennsylvania, and it is a perfect inspiration to know that the bridge engineer was a young man less that twenty years of age. Strength of character has won many a victory, and has battered down much opposition.

Aesop was a slave, but that did not keep him from being the prince of fable writers. Homer was a beggar, but clambered up to success and renown. Demosthenes was the son of a cutler, but he became the prince of orators. Arkwright was a barber. Burns was a plowman. Milton, Greely, Dickens and Franklin were printers. What men have done, men may do. There is a field that is unlimited to the one who has simply strength of character, and yet one might have all this and in the truest sense be a failure. The artist had finished his work, bringing out from the imprisonment of the stone an angel so perfect, that if God had breathed upon it,
it would have taken its place about the throne of heaven. I think that it was Angelo who looked upon it. The artist had hidden himself from the gaze of the people who passed before his masterpiece. When he heard the voice of Angelo say, “It lacks one thing,” almost broken-hearted he withdrew to his own room and refused to be comforted. Not long afterwards, being unable to endure the burden longer, he sent to Angelo to know what it lacked. “Why,” said the great master, “it lacks only life to be as perfect as the handiwork of God.” So it is with the man who has only strength of character. He lacks real life.

But if this is all you have, however, I would suggest that there are some things which cannot hurt you in your search for success. Any amount of gossip or talk upon the part of the world cannot hurt you. It may effect your reputation, but never your character. You alone have the power to injure that.

I have a great feeling of sympathy for the old blacksmith who answered when some of his friends said that his neighbors were talking about him, “Let them talk. I can stand at this anvil and beat out more good character in ten minutes, than they can take away from me in a life time.”

Your disposition however disagreeable, will not stand in the way of your success, for disposition may very easily be changed. Your temper however violent and uncontrollable need not discourage you. It is simply a question as to whether you are controlling your disposition and your temper, or are they controlling you. If the former is true, you can make them the very motive power to drive you on to success. The man who has spirit enough to get mad, has power enough to win a battle.

Salt water drawn up into the skies by the power of the sun, is changed in the laboratory of heaven until when it falls again upon the earth, it is as pure and sweet as the water of a mountain spring. So if you but let your temper be acted upon by a power outside of and beyond yourself, the transformation will be wonderful.

Hard work need not discourage you. Agassiz worked sometimes sixteen hours a day on some of his treatises, keeping it up for six weeks at a time, and then for recreation would tramp over the hills and across the mountains, and was once heard to say, “Hard work has been my greatest blessing. The only trouble is, I have not enough hours in the day in which to labor.” He was one who reaching up into the skies and bending down to the earth with reverent voice was heard to say, “O God, I think Thy thoughts after Thee.”

A poor man was allowed as an act of charity to put up this sign: “James Watt, Instrument Maker to the University.” He toiled night and day, until he gave to the world the steam engine, the aggregate power of which is equal to the manual power of ten worlds like ours. The strongest oaks in the world rise on the Norwegian coast, because there the storms are the fiercest.

The Sandwich Islander used to believe that the strength of every man he slew entered into his right arm, and in a little time, in his own estimation, he was a giant. Out from your days of toil and your nights of struggle, you may draw that strength which will compel the world to crown you as a conqueror.

There are some things, however, which may have the power to hurt, even
to kill. Sin. There is no man with character so strong but will go down before
man's chief enemy if he tries to stand in his own strength.

One of my friends stood upon the shore of one of the lakes of Scotland. Lift-
ing up his eyes he saw an object creeping near to him and drawing near to it he
found that it had been a man, once in the image of God. The poor fellow lifted up
his hand and begged for alms. My friend asked him his name. It was given to him,
and he said, "Why I knew a man in Edinburgh by that name, a brilliant lawyer, a
strong man," and then the poor fellow, dropping his face in the sand said with a
moan, "God pity me, I am that man. Sin wrecked my character and destroyed my
soul. God pity me, I'm lost."

The things we see. Sin will come knocking for admission at the door of the eye.

The things we hear. It will hover at the entrance of the door of the ear.

The things we think. When every other door is closed it will push its way
in by imagination. I should like to give you a prescription as an antidote for
all this, which I received from one who caught it from the very life of the great
Physician Himself. "Whatsoever things are true; whatsoever things are honest;
whosoever things are just; whatsoever things are pure; whatsoever things are
lovely; whatsoever things are of good report; think on these things. "Why do you
paint so carefully?" said a man to an artist as he stood looking at his picture. Turn-
ing his face back to him, he said, "Because I paint for eternity." So do we think
for eternity.

But if this is all you have you will be unsatisfied. The world cannot satisfy
you. Men have tried it and failed. Intellect cannot furnish that which will satisfy
forever. You cannot fill space except with God, nor can you fill the heart of man with
anything less. Byron tried it and failed. Theodore Parker tried it and failed.
Burns sought for fame and found it, and they crowned him because of his fame and
success, but there was nothing in it to satisfy his soul, and there was a time in his life
when to a friend he said, "I would that I could creep back to the time when, in
my obscurity, I wrote about the daisy.— Wee modest crimson-tipped flower."

All this which has been said has touched merely strength of character, and so I
make a plea for the beautiful adornment. There are those who have strength of
character; there are others who go a step beyond and add to their strength faith, for
which the arch and the pillars stand. One of the poets speaks of the "Arch of
our faith." There are those who go a step beyond this and bear fruit. They have
their representation in the pomegranates set in rows, but there is something still be-

beyond all these things. It is a real work of grace. What a change there would be
in us if we but possessed this. It is a great change which comes with the day, and
the morning dawn appears, and two great pillars of fire are seen against the eastern
sky, and the golden chariot of day appears and the air is redolent with the perfume
of the hanging gardens of Heaven. When the songs of a thousand birds echo and re-

echo upon the hills when every sight is beauty and every sound harmonious. The
change is wrought by the rising of the sun. There would be wonderful sweetness
about it which could not be hidden. The little mignonnette has more fragrance than
it can hold. It tosses it up from the grass at the traveller's feet, sending it like a
benediction upon his head until he wonders where so much sweetness could abide.
The very living in the world of one with the beautiful adornment, would be to make
heaven on earth; the least service would become great because the motive would be right.

"No service in itself is small,
None great, though earth to fill.
But that is small which seeks its own,
That great which does God’s will."

There is only one way to receive this gift of beauty, and that is by looking to Christ. Not to love Him at first. This is an expression the new born soul can hardly appreciate, but to trust Him for everything. Thus you will come to know Him, and to know Him is to love Him. When you have this you have real life. He says in John 10-10, “I am come that they might have life, and that they might have it more abundantly.” The expression “more abundantly,” literally means, “wave upon wave.”

One of my friends stood on the banks of the Mediterranean Sea, which, as you know is tideless, and while he stood, thought he saw the waters ebb and flow as if the tide were there. He could not understand it until he stood upon a high hill and looking down upon the sea nestling at his feet, saw that it had a connection with the Atlantic Ocean. When the tide rose in the Atlantic, the waters came in to the Mediterranean wave upon wave, so that the Mediterranean will continue to fill until it drains the Atlantic dry. Do you get the secret? It is keeping in close touch with Him who is the fountain of our life. Keep looking up. You shall yet see God. He will not now press His face between the stars so that you can see Him, but the day will come when you shall be united. This looking up will, however, draw out the best that is in you here. The artist has never yet been able to get out all that there is in him for his picture. Holman Hunt never put on the canvas all that burned in his mind, because he was unable to express it. Mendelssohn, Mozart, and Beethoven never gave to the world all that throbbed in their hearts. They could not. Keep looking up and the result will be the beauty of character. In his “Ethics of the Dust,” Ruskin has said that if you analyze the dirt you tread beneath your feet, you will have before you clay, and sand, and soot and water. If you allow nature to work upon the clay and then touch it with the fire it will become porcelain, and you may paint upon and place it in the kings palace; but if you let nature have her perfect work, it will become clear, and hard, and white, and have the power of drawing to itself the blue and the red, the green and the purple rays of the sunlight and become an opal. If you let nature work upon the sand it will become clear and hard, and white, and have the power of drawing to itself the blue rays of the sunlight and become a sapphire. If you let nature work upon the soot it will become the clearest, hardest, and whitest substance known, and have the power of drawing to itself all the rays of the sunlight and become a diamond. While the drop of water in the summer time is a dew-drop, and in the winter time it is crystallized into a star. Marvelous transformation. Porcelain, opal, sapphire, diamond, dew-drop and star, from the very earth I tread beneath my feet! But a more remarkable transformation will be wrought in your life and in mine if we are given up to the marvellous influence of the Son of righteousness, the result of which will be, the beautiful adornment.
ANNUAL MEETING OF THE ALUMNI ASSOCIATION.

The annual meeting of the Alumni Association, on Wednesday, began at ten o'clock A. M., in the Library Room of Bomberger Memorial Hall, the President, Rev. Samuel H. Phillips, A. M., '85, of Durham, Bucks County, in the chair. Between forty and fifty alumni and alumnae were in attendance. Prayer was offered by Rev. George S. Sorber, A. M., '76, of Watsontown, Northumberland County.

The usual routine business, consisting of the reading and adoption of minutes, the election and initiation of the graduating class of the year and the reception and auditing of the Treasurer's annual report, was then gone through with.

Rev. Prof. M. Peters, '74, Librarian of the College, presented a very encouraging report of the work under his charge, and a unanimous vote of thanks was extended him for the interest he has taken in it. Professor Peters and Rev. Prof. George Stibitz, '82, Rev. S. M. Hench, '77, Rev. C. U. O. Derr, '88, and Rev. Charles B. Alsopach, '90, were appointed a committee to formulate a plan by which the Alumni Association may better aid in the work of the Library. The special Library Committee recommended that the Association make an annual contribution toward the Library and that two members be appointed yearly to represent it in the general Library Committee. These two items were both adopted, M. R. Longstreth, Esq., '89, and Mr. C. D. Yost, '91, being subsequently selected to meet the provisions of the latter, for 1892-93.

Rev. Charles E. Welher, '87, chairman, gave a general statement of the work of the Committee on Educational Conventions during the year. The report was approved and the committee (consisting of Mr. Welher, Rev. F. C. Yost, '76, Rev. D. W. Ebbert, '75, Rev. J. H. Sechler, D. D., '75, and Rev. J. L. Fluck,'88,) was continued. Rev. Henry T. Spangler, '73, chairman of the committee on the $10,000 Alumni Fund reported that $5,950 had been subscribed, and nearly $3,000 of this amount paid into the hands of the Treasurer of the College.

The Executive Committee, by virtue of the authority given it at the last annual meeting, reported a draft of a Constitution for the future government of the Association, which was adopted section by section without change. The chief innovations of the new instrument are, first, that which throws open the full privileges of membership (including that of delivering the Alumni Oration) to "any graduate of the first degree of the Collegiate Department, any graduate of the Theological Department and any person who has been admitted to a degree higher than the first in the institution"; and, second, that which raises the annual fee to one dollar.
ELECTION OF OFFICERS. At an adjourned meeting of the Association at one-thirty P. M., the following officers were elected for the ensuing year: President, Rev. J. Lewis Fluck, '88, Anselma, Pa.; Vice-President, Miss Lillie Preston, '91, Philadelphia; Secretary and Treasurer, F. G. Hobson, Esq., '76, Collegeville; Historian, Mayne R. Longstreth, Esq., '88, Philadelphia; Orator, P. Calvin Mensch, M. D., '87, New Windsor, Maryland; Alternate, Raymond F. Longacre, M. D., '88, Philadelphia.

ALUMNI DIRECTORS. A communication was received from the Board of Directors stating that the term of service of members of the Board hereafter elected would be five years, and that the Alumni Association would be given the privilege of nominating candidates until five members from its ranks were included in the Board, this to be the representation which shall henceforth prevail, not more than one alumnus or alumnae to be elected annually. The arrangement was cordially approved of and a committee consisting of F. G. Hobson, Esq., '76, A. H. Hendricks, Esq., '88, and Rev. E. Clark Hibshman, '86, was appointed to confer with the Board as to the details necessary to carry it out.

ALUMNI PROFESSORSHIP. As a first step in the direction of an Alumni Professorship the Association agreed to contribute two hundred dollars for the coming year toward the salary of Professor Stibitz, provided the Board could see its way clear to retain him in the Faculty for that period with the help thus offered. A committee appointed to take this matter in hand, having seen the Directors and obtained their hearty acceptance of the proposition, subsequently reported to this effect and proceeded to raise the necessary funds. After which the Association adjourned.

REUNION OF THE SCHAFF LITERARY SOCIETY.

At half past three Wednesday afternoon an event took place not down on the stated programme of the week. It was in the form of a reunion of the Schaff Literary Society in the pleasant hall provided for its use in the new building. There was a large attendance of present and former members at the gathering, and it proved a delightful occasion in every particular. Some of the founders of the Society participated in the exercises. These were informal, varied and not without considerable jollity. Nearly every class the college has graduated was represented.

The purpose of the reunion was to recount past experiences and tell the stories of by-gone days of strife and bloodshed and struggle for literary supremacy in composition, recitation and debate. In the second place the present active constituency of the Society desires to keep alive a spirit of close interest and sympathy among those who formerly strove at the front for the advancement of her welfare. In both these respects the occasion was wholly successful. Applause loud and prolonged followed each speaker as he recounted some incident of former times and assured his successors in the same good cause of his continued and hearty support.

After all had had their “say” it was unanimously agreed to hold a similar reunion each year at some convenient time during the commencement week. Then the warriors sheathed their swords and belted their daggers and went their way rejoicing.
ALUMNI ORATION.

THE SOCIAL ANTISEPTIC.

BY REV. JOHN H. BOMBERGER, A. M., ’77.

Columbiana, Ohio.

Wednesday evening’s exercises began with the rendition of the “Bridal Chorus,” from “The Rose Maiden,” by F. H. Cowen, by a Chorus of fifty voices, led by Rev. E. Clark Hibshman, ’86, of Trappe, and accompanied by the piano, and string and reed instruments. Rev. James W. Meminger, ’84, of Lancaster, led in prayer. Professor Alexander Bowers, of Philadelphia, then gave a piano number, “Home, Sweet Home,” with his own improvisations. This received a hearty encore and in response the Professor played Moskowski’s “Spanish Dances.” The orator of the evening was presented by Rev. Samuel H. Phillips, ’85, of Durham, Bucks County, who, as the retiring president of the Alumni Association, conducted the programme. After the oration the Chorus sang “The Song of the Vikings,” by Flanning, and Acting-President Williard pronounced the Benediction.

The paradox of this nineteenth century is the fact, that though the world, more emphatically than ever, condemns and despises a religion which is divorced from morality, there is a prevalent tendency to banish the moral standard from every other sphere. Almost exclusive stress is laid upon the ethical aspect of religion; but ethics is warned off, as an unwarranted intruder, if it seeks to gain an entrance into any other field.

Doctrinal soundness; devotional fervor; denominational zeal are all “back numbers” with the world, and the only good Christian is the good man, whilst in other directions men’s lives and work are assumed to be exempted from so contracted a standard of measurement as the metric system of Sinai. And even many Christians are inclined to accept this arbitrary and utterly groundless assumption, and to manifest impatience with the assertion that morality is absolutely supreme in every sphere of thought and action; and that the ethical standard is co-extensive with human experience; that there are no “regions beyond” exempted from its sway.

The moral factor has “right of way” in every life; in every transaction of each life; in every social class, and under every conceivable circumstance. No human greatness, whether the rank be stamped by vast estates, by the insignia of royalty, or by natural genius, escapes from the control of this principle. No “trust” can claim “rebates” here. Anything less than a radical acceptance of this principle is treachery to truth. Compromise, involving its surrender (even though it be suggested by an angel from heaven, and promise the furtherance of holy ends) is altogether unauthorized. No man, no company of men can claim immunity from its flats. Other rules may have exceptions, this has none.

Morality, (and by that of course is meant supernatural morality)—a morality which takes its hue from the blending lights and shadows of Mt. Sinai and the Mount of the Beatitudes, an uncompromising, unflinching recognition of the claims of right, must be permitted to dictate the terms of every decision and of every choice, in national, social and individual life. The final solution of every question; the ultimate test to which it must submit, will be a moral one. And in our unreserved re-
cognition of this, and our yielding to it implicit assent, lies our only safeguard against social corruption and national decay. This is the social antiseptic.

The crying need of the times, the imperative demand which the age makes upon you college-bred men is, that in every way, from the platform of your exalted privileges, you emphasize and exemplify this supremacy of the moral element in life.

This involves a clear recognition of its importance. It is assumed that your academic training has peculiarly fitted you for such recognition. That you have learned to look beneath the flotsam and jetsam of current newspaper philosophy and superficial popular traditions. Your familiarity with the history and the influence of thought has impressed upon you the intimate relationship which exists between theory and life; creed and conduct; between convictions and character. It is written that “there is a definite and heaven-appointed connection between the things a man holds to be true, and the results which follow in that man’s mind and life.”

Conduct will inevitably rise or sink to the level of our convictions. You cannot group theories and doctrines, and the planks that make up our individual platforms on one side, and actions and decisions on the other, and think, by issuing an anti-reciprocity manifesto to prevent the exercise of mutual influence. A quaint old writer has said that “mind and heart, like hidden lovers, though forbidden, will manage to meet.” The statement of the truth by the inspired penman cannot be improved on—“As a man reckoneth with himself so is he.”

The premises of pure thought invariably tend to become the principles of action. Thought hardens back into character as the sap, which flows so freely in the early spring, hardens back during the winter months into the very substance of the tree. And hence it is that our mental attitude towards life is of vast importance.

That principle to which we are accustomed to assign the highest place in the synagogue of our consciousness, will become the autocrat of our conduct. And hence, again, it is essential that the mind be trained to stand inflexibly by the position that the moral factor, in every calculation and estimate of life, must wear the crown. For if we are to give moral considerations prominence in practice, they must, in accordance with this law, stand first in our theory of life. Christ said, “If thou wouldst enter into life, keep the commandments,” and that “life” is not merely blessed existence beyond the grave, but the truest living even here. And that “keeping the commandments” is, along with outward conformity to rule, the enthronement of the moral in all the affairs of life.

We do not lose sight of the noble principle of Christian liberty; that he who is in spiritual harmony with truth, will by a sort of spontaneity, comply with the outward requirements of morality, and will always exalt it as an inward principle. But such is the deceitfulness of the human heart that it is well for us to be critically vigilant just here, not too easily taking it for granted that because a man’s theology is orthodox, and his religion is genuine, that all of his methods will be keyed to the loftiest moral pitch. In other words it is far less difficult to evolve Christian character from Gospel principles in sermons, than in real life. One great need of the Christian world to-day is that Christ be preached more to the conscience, and not less to the heart.

In a word, whilst our ethical principles as practically illustrated in our lives must have a religious pedestal, until the pedestal has its statue—the sculptural delineation of true manhood raised upon it, it is incomplete and meaningless. A theology
not moral in its results is as grotesque as a morality not doctrinal in its sources. Therefore, grounded on the foundations of revealed truth, we must valiantly stand in personal and social life for all that is pure and upright. The moral aspect of life must be given precedence over all others. And there is the greater need for this in this age, as mighty forces are conspiring against those who hold this position, and it is exposed to bitter assault. Materialism, intellectualism, expediency, all those world-powers comprehended in that term, Zeitgeist, are arrayed against it.

The moral traditions of our past, the heritage bequeathed us by the race of moral giants who first landed upon our “stern and rock-bound coast,” are in danger of being engulfed by the torrent-like influx of illiterate foreigners, in a large measure foreigners also to all moral training. Our country has been well described as the “dumping ground of Europe.” The evil flowing from this is all the greater in consequence of the loose and imperfect character of many of our State election laws. I am not particularly enthusiastic upon the subject of woman suffrage, nor do I think that the millennium would be ushered in by its becoming a fact accomplished. But consider the glaring inconsistency, the suicidal folly of refusing the privilege of the ballot to our Christian and intelligent women, whilst it is freely granted (in one State at least) to the most ignorant Italian or Hungarian gangman, who has been a resident of the State for four months, and declared it his intention (thirty days before the election) to be legally naturalized. Is it any wonder that we cannot carry “prohibitory amendment” elections, and are well-nigh helpless in pushing forward any other moral reform movements by the ballot while such is the case!

A recent writer on this subject, after mentioning the fact that thirteen States grant the privilege of the ballot to immigrants who have lived within their bounds for one year, and, in some cases, six, and even four months, says:

“When we reflect that the ballot is granted to only one-fifth to one-seventh of our native citizens—excluding the purity and intelligence of the female sex—and that our sons are restrained from the privilege until they arrive at the legal age, 21 years, this exuberant generosity, offering voice in the government to assured ignorance and possible depravity of immigration, is indeed astounding. The full extent of the danger is measured by the breadth of the accorded privilege. This breadth may be thus illustrated, as shown by the laws previously quoted. A Polish or Scandinavian or Italian peasant, who can neither read nor write in his own language, of no certified moral character, arriving at Castle Garden, New York, the first day of May, and hustled off to Nebraska to labor in communities largely composed of his own countrymen, may declare early in October his intention of taking out naturalization papers, and in November following, still being unable to speak intelligibly in English, much less to read his ballot, may cast a vote which shall counterbalance and nullify the ballot of an intelligent citizen. Meanwhile your son, graduating from one of our colleges, a thorough student of the Constitution and laws of his native land, nearly qualified perhaps for one of the learned professions, lacking only a few days of the legal age, must stand aside and look on, while the imported immigrant casts his unread ballot in the choice of Presidential electors. And this also while in the original States of the Union, and in others of the most influential States, immigrants lacking but a few days of five years residence, or of two years of declared intention of citizenship, may not vote, and this though their moral character has been certified under oath.”

Shall we continue to allow this Godless, illiterate element of our population, over whom our sacred national traditions exert no sway, to cause us to repudiate the pledges “we, the people,” have given to our nation’s God, by their prostitution of the right of suffrage? Not for a moment would we use the clan-cry, “America for
Americans,” in its narrow sense. Let every man who comes with honest purpose be welcomed to our shores. But let him be made to serve a long apprenticeship before he be allowed a controlling voice in our legislation. Prohibit him from voting the ballot of American citizenship while yet in bondage to the narrow traditions of an Italian lazaroni.

The great evil to be feared, however, and guarded against, is not simply the loss of an election, or the defeat of some important reform measure, through the influence of an unAmerican ballot; nor even increasingly rigorous trade-competition, but above all these there is the peril of the effacement of our moral ideals, the lofty traditions and principles which have been woven into the fabric of our national life. And then, with religion ignored and national traditions spurned, there would be naught left but a horde of hungry human wolves bent on individual ascendancy regardless of the general welfare. The vision of this evil possibility and the strength of the opposition must but nerve us for the more zealous defence of this inner citadel of our social and national existence. The exaltation of the moral (the morality of the Mount); the aggressive thrusting forward of its supreme claims upon all occasions; the recognition of its absolute authority, will be the sole preventive of personal degeneracy and national putrefaction—and here lies our duty.

 Permit the moral fibre of the nation to become flaccid; the moral sense to lose its keen edge; relegate the moral standard to some subordinate place, and the “handwriting on the wall” will begin to glow with baleful significance. Even though we are “a people of destiny,” that will not save us if we are recreant to our trust. “Democracy itself,” wrote James Russell Lowell, “is no more sacred than monarchy. It is man who is sacred; it is his duties and opportunities, not his rights, that nowadays need re-enforcement.” The forces antagonizing, openly or in secret, this supremacy of the moral element in our national life, are as manifold and varied as the revolutionary factions of a South American Republic.

The history of corporations exhibits one form which this evil (viz: the retirements of moral considerations from practical affairs) assumes. That we are awakening to its magnitude is evidenced by the numerous enactments on this subject which have in recent years gone upon our statute books. The effect of corporate association upon individual character is remarkable. There is something startling in the facility with which men, passing from private life to public association with other men, can submit to the Jekyll and Hyde metamorphosis.

There is sorely needed a revival of corporate conscience, a John the Baptist who will gather, on the banks of some modern Jordan, in one vast concourse, the “trusts” and the “combines,” the “cencuses” and the “corporations,” the “legislatures” and “church councils,” and proclaim to them the unvarnished truth, if haply they may find a place for repentance.

By a strange contradiction of all moral and mathematical precedents, ten good men fused together by the heat of corporate competition, too often make one devil. They unite in adopting principles and methods (as directors, trustees, legislators) of which not one of them, in his individual capacity would be guilty. The entrance of a man of integrity into corporate associations has been aptly compared to the dropping of an ingot of gold into aqua fortis, it entirely disappears. And yet that same Sinai code claims sway over corporate as over personal life.

It is said that many of the men who are in control of our political “machines”
are irreproachable in their private lives, and it is even asserted by their personal friends that they heartily endorse the Decalogue. But they cross from private life into the political arena, and as in the case of the traditional daughter of the Emerald Isle, they "lose their characters" on the way over.

The pastor of one of Wall street's most unscrupulous stock gamblers recently allowed himself to be interviewed to the effect that the man in question leads one of the sweetest and cleanest of domestic lives. The superintendent of one of the most successful Sabbath schools in the West, is the moving spirit of one of the most conscienceless of those monopolies by which the commercial world is infested. In a word, then, private piety, too often, is no guaranty for public virtue, and we have come in a large measure to look upon this moral discrepancy between the personal and official life of the same man as a matter of course. We seem tacitly to assume that a public man has the privilege ex officio of being tested by a lower moral standard. When it is remembered that the perpetuity of a republican form of government is dependent upon the fact that the consciences of the people are keenly sensitive to moral appeals, the alarming significance of the rapid increase of a species of creature having no conscience, and not capable of moral convictions will be fully appreciated.

And just here the reasonableness of the claims of what might be termed a modified paternalism is demonstrated. Just as soon as we come to recognize the presence of the moral element in everything which concerns the people, directly or indirectly, will we realize the importance of placing the great agencies of material progress (message, freight, and passenger carriers) under a control which will make them conserve and advance the higher interests of the nation and which will be as directly responsible to the people as is our postoffice department to-day. It is not the whim of a red-flagged socialism, but the logic of conservative common-sense which demands that the welfare of the masses—material and therefore moral and therefore spiritual—no longer be compelled to stand aside, in order that opportunities for speculation may be afforded the elect few. Closely akin to all this is the peril which threatens the supremacy of the moral factor from our growing material prosperity. The colossal fortunes and the vast aggregations of capital—by the power which they bring with them—seem to lift those who possess or control them above the ordinary rules and restrictions of life.

There is danger that the Church herself may assume an apologetic attitude in too gently suggesting to them that the claims of Christ's code may be binding even upon them. The evil in all this is that capital comes to take the place of character, and merchandise, of men. It is so much more expeditions to buy an honor (whether that honor be a university diploma or a seat in the Senate) than to deserve it, that money rather than merit comes even here oftentimes to be the favorite medium of exchange. Purely moral considerations are apt to shrink into insignificance in the angust presence of a bonanza king.

President Andrews of Brown University, has well said that "wealth unaccompanied by what is higher produces Philistinism, which can be naught but degrading to a nation's character. Things can never take the place of men. Trade, commerce, business, industry, these are important factors in human culture, but by themselves they have in no case made a nation great."

Without the predominance of the moral leaven, material prosperity breeds the worms and maggots which have turned to foul corruption the glory of so many
nations pre-eminent in their day. And what is true in wealth is true in every other sphere. Culture divested of the moral element begets cynical misanthropy and pessimism, statesmanship degenerates into the political trickstery of the slums, and the home becomes a harem.

One of the peculiar penalties of pre-eminence in any sphere is exposure to the illusion that genius is exempt from the moral tests which usually obtain. A recent writer in the Westminster Review cites the statement, that, next to the Newgate prison calendar, the lives of noted authors furnish the most melancholy chapter in the history of man, illustrating it by the cases of Marlowe, Francois Villon, Chatterton, Savage, Rousseau, Byron, Dante, Tasso, Shakespeare and a host of others. He regards many of the reported moral eccentricities of genius as exaggerations, but declares, that, "on the whole, it may be safely laid down, that the lives of men of genius are exceptional in the sense of not absolutely conforming to the conventional standard of propriety." He concludes the article by saying, "Genius is not irresponsible, but its responsibility is not the same as that of ordinary mortals."

I have given this summary of his statements because they fairly represent the prevalent heresy, that, for some reason, men of exceptional endowments, are exempted from the claims which morality lays upon the common people. No ground for this belief is furnished by revelation or common sense. It is a pernicious error, and is but another phase of this concerted attack upon the supremacy of the ethical standard.

The finest illustration the world has ever had of the harmonious blending of intellectual greatness and simple goodness—the Christ—said, "not many wise and great shall enter," and instead of finding ground for excuse in their circumstances, He said to them also, "except ye be converted and become as little children." Because men of genius are inclined to assume their own emancipation from moral restraints, art and literature, the creations of genius, are ever in danger of throwing off these checks, and ignoring their ethical obligations.

The cry of "art for art's sake," is the fad among a certain set in art circles today. And certain authors—notorious rather than famous—are seeking to throw off these trammels, and to draw pictures from life regardless of their influence for good or evil, but usually with a morbid bias toward the evil. Zolaism has its staunch defenders. The Walt Whitman cult still survives in England. French art still puts our custom house officials to an occasional blush. Not long since, when the Society for the Suppression of Vice sought to exclude some questionable paintings from importation, a score or more of reputable native artists assailed them with vigorous protest and scathing denunciation on the ground that art is independent of moral censorship. And yet it is infinitely true, as the pure-souled Sydney Lanier wrote, "The greatest work has always gone hand in hand with the most fervent moral purpose." The requirement has been from time immemorial that wherever there is a contest as between artistic and moral beauty, unless the moral side prevail, all is lost. The judgments of time are inexorably moral." Even art must bow to the sovereignty of morals, for an aestheticism which is not pervaded by ethical principles is an Undine-like creature, me.e soulless beauty.

The spread of this heresy—the subordination of moral considerations to something else—is facilitated by the working theories adopted by a large portion of the secular press, and by "practical" politicians. There are editors governed by the
FOUR REPRESENTATIVE DIRECTORS OF THE COLLEGE

REV. O. E. KLOPP, D. D.
HENRY W. KRATZ, ESQ.
REV. H. H. W. HEBSHMAN, D. D.
HON. HIRAM C. HOOVER

THE OLD BUILDINGS
spirit of that grand old founder of the *New York Times*, who, when approached by agents of the Tweed ring, and offered a bribe of several million dollars to suppress the evidence which he had gathered against them, spurned the implication that there was enough gold in the world to influence his editorial utterances.

But on the other hand, there are many who deliberately avow their only conception of newspaper management to be "running the paper for what there is in it"; who make merchandise of their editorial columns; fatten on the subsidies of political bosses; and are ever ready enthusiastically to espouse the cause of the highest bidder. Heaven help the man who in the innocence of his heart, is wont to believe a statement "because it's printed," and who imbibes his political convictions from the columns of a daily whose "leaders" are sold by the inch. And yet how many such there are in this enlightened land; good men and true in life's ordinary walks! Men who would scout the idea of a base action; who yet manifest contemptuous impatience, if in political affairs, it be suggested that moral considerations should obtain. And every attempt at reform must run the gauntlet of success, and expect to be wounded in the house of its friends by these same citizens who believe in morality, but believe in "keeping it in its place."

Canon Farrar's assertion that "what is morally wrong can never be politically right," would seem to be tritely axiomatic; and yet there are hosts of Christian men in this land who deny it, and elaborately defend their position. They seem to be under the spell of that prevalent spirit of utilitarianism, which would measure the rightness of all efforts for the truth by the apparent probability of their success. It is a moral obliquity of vision which is unable to perceive the cumulative increase of a cause or principle amid the failure of successive methods. The fact is, in considering the claims of any cause upon us, all other questions must be subordinate to that leading question, "Is it right?" In the eyes of many so-called "practical men," the acceptance of this principle is sufficient to brand one a visionary or doctrinaire.

What an unconditional surrender to the Machiavellian principles of expediency has been made by these practical politicians of our day! What life could be more petty and contemptible than theirs! Mere personal advancement has become their sole aim, and all else must be made to bend to its attainment. Convictions, principles, aspirations are looked upon as "childish things" to be "put away" when manhood's years are reached. The art of being interviewed, and talking from the platform, without giving utterance to any definite opinions which might inconveniently rise in their future path and bar their way to Barak's promised treasure, is assiduously cultivated. The sincere expression of honest convictions by a public man is for them the unpardonable sin and the height of political folly. And, in a word, the true ring of genuineness, and the controlling hand of noble principle are wholly alien to their lives.

If the great historian's prophecy of the failure of the American experiment, the attempt to form a government of, by and for the people, shall ever be fulfilled, the responsibility for that deplorable disaster will lie at the door of the machine-politician. He it is who has deliberately sought to prostitute the ballot; to make of public office a thing of barter; to soil the ermine of the judge, and sap the honor of the makers of our laws. And many a traitor who has paid the penalty of his treason on the scaffold, was innocence itself compared with him.

It is because the great economic questions of the day have fallen into the
hands of the professional politicians, who manipulate the press and appropriate the offices, that the undeniable truth that their solution must be a moral one, has been so largely ignored. Supply and demand; prohibitive and protective tariff; free silver and bimetallism, and kindred questions all have their place and importance. But nevertheless it is true, in spite of worldly wisdom and human progress, that on that age-old summing up of the moral code, “Thou shalt love thy God and thy neighbor,” hang all industrial laws and profits. There can be no true adjustment of the conflicting interests of employer and employe so long as there is not mutual recognition of the claims of this higher law upon them.

Legislation, Utopian social theories, political revolution, all must fail if this is omitted from their programme. The only revolutions, the only attempted social upheavals which have ever accomplished permanent good results have done reverent homage at this shrine. All those whose motive has been mere selfish advancement and personal aggrandizement have ended in disappointment and irretrievable disaster.

The cause of high-grade morality has no greater foe than the idolatry of party which is so marked a feature of our political life to-day. Men forget that parties are merely the instruments for the furtherance of the highest interests of the State, and they come to look upon them as ends in themselves. Men who are utterly lacking in sentiment in other directions develop the most unreasoning species of school-girl sentimentalism where party is concerned. For their fond hearts the party-type persists through the most radical change of issues. They love the coat because it once was Joseph’s, even though so many new pieces of cloth have been sewed to it that naught of the original garment remains.

The men who won the party’s laurels for them, when, as a political organization it really stood for some great moral ideas, have long since received their tardy monuments; the old issues for whose defense the several parties were called into existence, have long since been settled, and new ones are clamoring for the support of men. But all these pressing needs of the present must be sacrificed to a blind infatuation, and every demand for moral advancement which would endanger the survival of the organization made sacred by the traditions of those principles for which it once stood, is met by the plaintive protest—“Woodman, spare that tree.”

The most flagrant corruption is condoned; criminal practices are extenuated and defended because of party ties. The same man who reasons from the utterances of his daily paper to right conduct, finds excuse for any questionable political expediency in party exigencies. What hope is there for the ascendency of moral truth in the teeth of this widespread spirit of party fetishism? I hail the dawning of a better day.

As the Protestant Reformation of the sixteenth century stood for the revival of the individual conscience in matters of religion, and so sounded the death knell of Romish absolutism in this domain, so the rise of the independent voter stands for the awakening of the conscience of the citizen in civil affairs, and means death to the “boss and his machine.”

And thus we have seen, if we make the round of the circle, and consider every sphere of human influence, every field of human activity, every class of society, and every possible grouping of circumstances, we are compelled to stand at last upon the fundamental truth with which we started—that all things else must be in subjection to a supernaturally revealed moral standard; that in all the broad universe none are
exempt; and that the recognition and acceptance of this law is the true conservator of individual and social prosperity, society's great antiseptic. All real progress which we as a people have made, has been the direct outgrowth of our strict acceptance of this ethical yoke.

We must shun the faintest semblance of that moral jugglery which, combining the plausibility of the ancient sophist with the legerdemain of a modern magician, can so skillfully manipulate the simplest question of right and wrong, as to deceive the very elect; and braving the contemptuous epithets "radical," "extremist," "impracticable," boldly deny that fundamental principles of right can ever be inexpedient. Solomon shrewdly estimated the genuineness of the affection of the pretended mother who was willing to take a half a child rather than none. The men who are ever ready to make terms with the enemy; who have so little confidence in the certain ultimate triumph of the right that they are ever ready to compromise, give evidence that they have never known the pangs of which heroic principle is born.

With profound faith in the impregnability of the right, let us be radical, uncompromising, boldly aggressive in pushing its claims upon all men, at all times, and under all circumstances: the result will rest with God.

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ALUMNI REUNION.

At the conclusion of the exercises connected with the delivery of the Alumni Oration, the members of the Association and invited guests repaired to the spacious rooms in the rear of the chapel on the second floor of the new building, for the festivities of the annual Alumni Reunion.

This event was participated in by a much larger number than any similar occasion in the past, and contained a full measure of enjoyment for everyone present. It was conducted with less formality than at former commencements, all toasts being dispensed with and fullest opportunity being given for the renewal of old acquaintance and pleasant social intercourse. The banquet was spread in a room by itself which was thrown open early so that each one might enter and enjoy the feast as inclination pointed in that direction.

The results were entirely satisfactory. The menu, in charge of a competent Norristown caterer, was everything that could be desired, and expressions of praise for all the other arrangements were general and hearty. After partaking of the refreshments, many wended their way to the room in which Miss Park's classes in drawing and painting had arranged a very creditable exhibition of their work, while others lingered in the corridors for brief promenades.

The gathering availed itself of the liberty accorded it in all points, by dispersing at a more seasonable hour than usual, so that those in attendance were given time for longer rest preparatory to the extended programme of the following day.
COMMENCEMENT.

THE TWENTY-FIRST ANNUAL GRADUATION EXERCISES.

The final day of the week’s festivities was crowded so full of music and speech-making that the wisdom of starting early was specially emphasized. The graduation exercises began at nine-thirty A. M. and continued to the noon hour. The orations on the programme were entertaining and instructive, and the fact that they were all delivered in graceful style and with no show of hesitation or embarrassment added to the interest with which they were followed. Numerous good points made by the different speakers elicited appreciative applause, and it was plain that the cordial approval of the audience was with them in their successful efforts to acquit themselves with credit to their Alma Mater. Mr. Small, the third orator on the programme, was excused from speaking for reasons satisfactory to the Faculty.

The programme began with the arrival of the long rank of Directors, Professors, Alumni and undergraduates (who filed into the aisles and were promptly ushered to the front seats held in reserve for them) and was in full as follows, Acting-President George W. Williard, D. D., LL. D., conducting it:

Music—“Red Hussar March,”
Prayer
Salutatory—“The Progress of Democracy,”
Music—“La Cigale,”
Oration—“After Graduation,”
Oration—“The Key to the Ages,”
Oration—“Education of Women,”
Literary Oration—“The Higher Education of Women,”
Music—“Intermezzo,” from “Cavalleria Rusticana,”
Scientific Oration,
Literary Oration—“Colleges,”
Music—“Loin Du Ball,”
Valedictory—“Culture and Morality,”

At the conclusion of the speech-making Acting-President Williard called the entire graduating class to the centre of the stage and in a few fitting words conferred upon them the following degrees: Bachelor of Arts—Irwin M. Bachman, Ira L. Bryner, Havilah J. Curdy, J. Abner Hunsicker, Thomas E. Kalbach, Thomas H. Medd, Elmer G. Small, John T. Wagner, Howard M. Wiest, and William Yenser; Bachelor of Science—Horace A. Fetters, and Bachelor of Letters—Jessie Royer.

The degree of Master of Arts in course was conferred upon Ernest H. Longstreth, Mayne R. Longstreth, Esq., and Rev. Wallace H. Wotring, all of the class of ’89.

The following degrees were conferred honoris causa: Doctor of Divinity—Rev. J. H. Sechler, A. M., ’75, Philadelphia; Rev. H. A. Keyser, A. M., Mahanoy City; Rev. Marcus Bachman, Baltimore, Md., and Rev. D. J. Waller, Jr., Ph. D., Superintendent of Public Instruction, Harrisburg, Pa.; Master of Arts—Prof. C. E.
Wedel, of Bethel College, Newton, Kansas; Thomas W. Bavan, Superintendent of Public Schools, Catasauqua, Pa., and Rev. John E. Smith, Bath, Pa.; Doctor of Philosophy—E. Benjamin Bierman, A. M., President of Lebanon Valley College.

After the conferring of degrees Rev. D. E. Klopp, D. D., of Lebanon, took the platform and made an earnest effort to raise by public subscription the balance still unprovided for in the cost of the new building. The amount needed was about $15,000, out of a total of $62,000, and Dr. Klopp started with the gratifying announcement that Mr. Patterson offered to give $2,000 toward making up this deficit, provided the rest was secured. A subscription of $1,000 followed close on the heels of this generous proposition; and then, after a brief pause, smaller amounts began coming in thick and fast. The aggregate figures reached by this plan were about $6,000.

Next in order in the exercises came the official announcement of the changes in the Faculty made by the Board at its annual meeting, the mention of Dr. Super's election to the Presidency being received with enthusiastic applause. The programme closed with an instrumental selection, entitled "Marksman Parade March," —Ph. Farbach—and the Benediction.

The music of the morning was furnished acceptably by the Amphion Orchestra, of Philadelphia, Professor Herrmann Knorr, conductor, the same talent playing also at the Dedication ceremonies in the afternoon.
DEDICATION OF BOMBERGER MEMORIAL HALL.

After a two hours' intermission the great assemblage of friends and visitors, that had followed the entertaining graduation exercises of the first half of the closing day of the festivities with evident interest and pleasure, came together in undiminished numbers and with unabated zest for the crowning event of the week—the formal dedication of Bomberger Memorial Hall.

The ceremonies began promptly at two o'clock P.M., with Henry W. Kratz, Esq., of Norristown, President of the Board of Directors, in the chair. They were carried out according to programme, except in a single particular. Hon. Wayne MacVeagh, of Philadelphia, who was announced to speak, was unavoidably absent, because of unexpected professional duties from which he found it impossible to escape. He sent, however, a very cordial letter (which was read by the chairman at the point set for his speech) explaining the situation, expressing regret at being unable to fill the engagement and assuring the friends of Ursinus of his deep sympathy with its work. A handsome contribution to the new building accompanied the letter and gave substantial proof of the writer's interest. Besides this, the audience was further compensated for the one disappointment of not hearing Mr. MacVeagh's promised address. Hon. Henry K. Boyer, of Philadelphia, though not down for remarks, was recognized on the stage toward the close of the programme, and, after repeated calls, was finally compelled to respond, notwithstanding his plea that he had doubled his subscription to the Memorial Hall upon an express agreement with the Directors that he would not be asked to say anything publicly on this occasion. When he yielded therefore he gave up the cake as well as the penny; but his hearers seemed so well pleased with this second evidence of generosity that very soon after he had started in on the able extemporaneous address he gave them it was plain he was not sorry for what he had done.

Instrumental music separated the different speeches. The full programme, which was stenographically reported for the Herald, is given in the following pages.

PRESENTATION OF THE BUILDING.

BY MR. ROBERT PATTERTON, OF PHILADELPHIA.

Chairman of the Building Committee.

LADIES AND GENTLEMEN: This is one of the proudest days of my life, and I am not a young boy any more. I feel highly delighted and pleased to see such a grand turnout as we have here to-day. I hope that the friends of the College, its members, and all who have contributed towards the erection of this building feel as I do, that the building is a credit; a credit not only to the community but to all who feel any interest in education.

Education is one of those things that in my early days I did not have the opportunity of, and not only that, but it would have been no benefit if I had, because I
ROBERT PATTERSON
Founder of Bomberger Memorial Hall
did not have the means to avail myself of it. No doubt there are plenty of people here to-day who knew me forty or fifty years ago and who know how I was then situated in the matter of worldly goods. I hope this building will be a monument for time to come. I have had no selfish motive in contributing the mite that I have contributed towards it, although it seems to have been needed, and I do not intend to stop [Applause] if life and health are spared me, and even if not, probably there might be something. [Applause.]

I can only say that there is one thing above any other consideration at this time that would be a source of great gratification to me, and I have no doubt that it would be to all who have felt and continue to feel any interest in this institution of learning. It would be to see the deficiency supplied. If we all make a long pull, a strong pull, and all pull together, I do not think it is any very great amount to be made up, especially when we see such an audience here as this, and no doubt there are numbers interested who are not present. I can only say that it will be a great source of gratification to me if when this building is completed we can comply with all the contracts and can say that it is all paid for and stands as a monument to all those who have contributed, and to the generations to come that will be benefited through its educational influences. I am not a public speaker and have never had any practice in that direction. If you will excuse me with these few remarks I will hand to Dr. Willard the keys of the building, and hope it will be a memento that may stand here for your children and grandchildren, of which I have none.

EULOGY AND DEDICATION.

BY ACTING-PRESIDENT GEORGE W. WILLIARD, D. D., LL. D.

It is with great pleasure, Mr. Chairman, that I officially receive, in the name of the Faculty, this testimonial of the transfer of this magnificent building to us for the uses for which it is intended. And in doing so I assure you we have the highest appreciation of the noble work you have done in adding so materially to the efficiency of Ursinus College, which was founded twenty-two years ago in faith and prayer, in the fond hope that it might not only advance the cause of Christian education, but also be a stronghold and bulwark of sound doctrine and Evangelical Christianity. We have long felt the need of better accommodations, such as you have now given us, and rejoice with inexpressible joy that this day has come when Ursinus, conscious of its strength and maturity, can take this forward movement and claim recognition along by the side of the other colleges of the land, as a co-worker in the great cause of Christian education.

And I doubt not that if the sainted Dr. Bomberger, the founder and animating spirit of Ursinus College up to the hour of his death, had been spared to witness this grand occasion he would have entered into it with all the impetuosity of his nature and led in thanksgivings to God for his goodness in thus signally blessing the work that was begun in His name and for His glory. And remembering as we do the deep, earnest and abiding interest which he had in the success of Ursinus, which
was as dear to him as the apple of his eye, we who mourn his absence to-day should pray that a double portion of his spirit may fall upon those who succeed him in the work he had the honor of inaugurating, so that it may grow in interest and magnitude as the years come and go.

You will also, Mr. Chairman, permit me to express our obligations to you personally, as the one to whom we are indebted more than any one else for this grand structure which stands before us in all its architectural beauty, and to assure you that our earnest prayer is that God may spare your life many years to see the results which may be expected to grow out of your benefaction. And I may yet add, in the full conviction that I express the feelings of all the friends of Ursinus and of education in general, when I say we most heartily rejoice, not only that God gave you the ability to help us as you did, but that he also gave you what is rarer and more precious the heart to use it for the noble purpose you did, the inspiration of which ought to induce many others to follow the example you have given.

And now as you have formally handed this building over to us to be used in the interests of education and religion it is eminently fitting that due account should be made of the occasion as forming a new epoch in the history of Ursinus, and that it be solemnly set apart to the purpose for which it was built. And in doing this we are only following a custom that has been common in all ages, both among heathen and Christian nations, that whenever any building has been erected in the interest of religion, science, art, the commonwealth, or to perpetuate the life and work of some honored chieftain, great account is made of its formal opening. This is as it should be, as it shows a proper appreciation of the work done and of the objects accomplished thereby. A building unconsecrated stands on a level with all other structures, and may with propriety be used for any and all purposes. But when once formally dedicated and set apart by prayer to some specific object, whether religious, educational, or whatever it may be, it should thenceforth be held sacred, and be used for this purpose only. Hence it is with great propriety that we have come from far and near to take part in the dedication of this stately structure, erected by the liberality of its friends to meet the growing wants, and give wider scope to the educational work of Ursinus College, and also to express our appreciation of the character and achievements of Dr. Bomberger, who gave the best and ripest part of his noble life to its establishment and consolidation upon a basis sufficiently liberal and broad to insure its growth and perpetuity.

The Reformed, like all other churches, holds the memory of its honored dead in high esteem not only because it deems it right to render honor to whom honor is due, but also that it may in this way give an inspiration and incentive to those who come after us to make their lives sublime. And without here designing to detract from, or underrate the work done by the fathers of the Reformed Church in Eastern Pennsylvania, of whom there is a galaxy of names of which any church might be proud, I desire on this occasion to give special prominence, as it is fitting for me to do, to the life and character of Dr. Bomberger, to whose memory this hall has been erected as a token of respect for the noble work he did, not only in the establishment of Ursinus College, but also in the part he took in the defense of the doctrines and time-honored customs of the Reformed Church, as handed down by the fathers of the Reformation. He was indeed a man amongst men, a tower and pillar of strength, a noble type of a Christian gentleman, as well as an able minister of the
Word, and will always occupy an honored place by the side of the most distin-
guished men of the Church.

Among the many elements of strength which entered into the life and char-
acter of Dr. Bomberger, giving him the prominence he had in the Reformed and
other churches, we may mention the strong and well-preserved physical constitution
which he had, by means of which he was enabled to perform his allotted work with
few interruptions for a period of more than fifty years—a mind of more than ordi-
nary parts, which having been well cultured and strengthened by the excellent disci-
pline which it was his good fortune to enjoy, placed him in the front ranks of the
scholars and theologians of the day—a heart frank, open and sincere, full of love to
God and man, and ready to embrace and fellowship all who love the Lord Jesus
Christ in sincerity and truth—an easy and ready flow of language, with a self-pos-
session rarely found, making him one of the most popular orators of the day—a strong
and unwavering love for the church of his choice in which his fathers be-
fore him for several generations had lived and died and which it was his earnest
desire to advance and preserve true to its time-honored traditions, a bulwark and
witness for the truth as it is in Jesus—a character of strict honesty, frankness and
integrity, which secured him the confidence and esteem of all who knew him, and
gave him a power with the people, who hung to him with increasing devotion to the
end of his eventful life—his full and unreserved consecration of himself to the work
of the ministry to which he had been called of God and for which he had such ex-
alted views of its dignity and sanctity—these with the clear convictions he had of
what was right and in accord with the will of God, and with a readiness to stand up
for and defend the truth against all error and sin, made him a man highly respected
and esteemed by all who knew him.

A man of such varied and excellent traits of character will always be es-
teemed and widely known. Placed in any position, whether that of a minister, a
man of letters, or in the common or ordinary walks of life, such men by the force
of circumstances and the power within them make themselves felt and come to the
front. No amount of opposition can prevent it; but will rather develop and call
out their latent and superior powers, as was the case with Dr. Bomberger in the late
heated and animated controversy that prevailed in the Reformed Church for a
period of about twenty years. Had it not been for this he might have remained
comparatively unknown; but stepping to the front as he did, and maintaining his
position with great ability and unflinching firmness, he became the acknowledged
head and leader of those who were in accord with him and gained great prominence
both in and out of the Reformed Church. This he did not from any personal con-
sideration or desire for controversy as such, but from the necessity which he felt was
laid upon him to defend the doctrines and customs of the Church in their true his-
torical sense; for which he will ever be held in grateful remembrance.

As a minister of Christ Dr. Bomberger was recognized as standing in the
front ranks of his profession, and made full proof of his ministry in all the charges he
was called to serve, which grew in spirituality and efficiency as well as in numerical
strength. In all the changes he made it seemed as if the hand of God was opening
the door to wider and broader fields of usefulness for his enlarged and more fully de-
veloped powers and capacities, and in no case did he prove insufficient for the work
entrusted to his care. He was, as all are ready to admit, a man who had made a
grand success of his ministry and had few equals as a ready, earnest instructor and extemporaneous preacher of the Gospel of Christ, in which he was an example worthy of imitation.

But much as might be said of Dr. Bomberger as an able and eloquent preacher, a prolific writer, and Christian gentleman, we shall pass all this by for the want of time and speak of the greater, more difficult and comprehensive work which he performed in the establishment and successful management of Ursinus College and Theological Seminary, of which he was not only the acknowledged head, but the controlling and animating spirit for twenty years, when death came and relieved him of the burden he had been carrying, and which he was still ready and willing to bear had it been the Lord's will. But having done the part he did so nobly and successfully the Master said it is enough, and took him to Himself, leaving the work he had begun to those who were associated with, or might come after him.

Those of you who are acquainted with the origin and history of our institutions of learning, which stand as so many bulwarks of our land, of which there are more than 350, placing America in the front ranks of the nations of the earth in the work of higher education, will know that the founding of a college or theological seminary is an undertaking of such difficulty and magnitude that only a few have the honor of having accomplished it. Men of great sagacity and influence seldom undertake it unless they have hundreds of thousands of dollars, guaranteed for the necessary outfit, and then often find themselves pressed and hampered by the demands that are made upon them. And if any one is bold and courageous enough to attempt it without such financial backing he is ordinarily regarded as presumptuous and visionary and doomed to failure. And yet so clear was Dr. Bomberger in his convictions of the necessity of an institution like that which he founded, in the existing state of things in the Reformed Church, and so unwavering his faith in God that he would incline those who were of like views and feelings with himself to come to his help and support that he did not hesitate or falter, but went forward without any financial backing under the conviction that the movement was in accordance with the divine will and that the inspiration he had was from God, and that he would take care of his own work. Many predicted that the effort would soon exhaust itself and come to naught, so that those who would pass by would mock and say, these men began to build and were not able to finish; whilst others regarded the attempt as unfortunate and calculated to widen and perpetuate the existing trouble in the Church. And yet the work went on to the praise and glory of God, all the while growing stronger by the increased number of friends and patrons who gathered around it with their means and influence, until those who at first opposed it were forced to recognize its existence in the belief that the movement had stood long enough to demonstrate that it was from God, and that any attempt to circumscribe or hinder it in its work would be to fight against God.

If the time would admit I would be glad to speak at length of the work which Ursinus has accomplished during the twenty-two years of its history; but as this is known to the most of you, I will merely add that it has had an average annual attendance of about 150 students, and that its Alumni numbers 152, whilst those of the Theological Seminary number 78, many of whom are occupying prominent places in the Church and State, not to mention the hundreds who attended for a shorter time, not having the means to finish the regular course of study, all of whom were bene-
fitted and better prepared for their life's work than if they had not enjoyed the advantages they did.

And although there were times when the college was sorely tried and pressed by financial embarrassment, it nevertheless made a noble and successful struggle, overcoming one difficulty after another, until it had reached an honorable standing among the institutions of the land, when Dr. Bomberger at the call from God, August nineteenth, 1800, laid down the armor and shield he had so long used with signal success, each bearing the marks of many a hard fought battle, to enter the rest of the people of God, uttering in soft, measured tones as he neared the Jordan of death, "Onward, Christian Soldiers, Onward," which he no doubt designed should be the watchword and inspiration of those he was leaving behind in regard to the work yet to be done for the glory of God in the furtherance of the cause of Christian education.

And now in view of a life so grand and Godlike stretching over a period of more than fifty years active service in the Master's cause—of a work so noble and enduring, and of a character so sublime and inspiring—what could be more fitting than that his friends should unite in the erection of this stately building to his memory, on the campus where he so often stood, spake and prayed, bearing the inscription in letters large enough to be seen and read by those who may come and go, "Bomberger Memorial Hall," by which he being dead still speaketh?

Having made these remarks, which seem fitting and called for in view of the fact that this building has been erected to the memory of Dr. Bomberger, the founder and first President of Ursinus College, I now proceed to the pleasant task assigned me of dedicating it to the purpose for which it has been built.

(At this point the members of the Board, who were seated on the stage, rose in a body and Dr. Williard addressed them.)

Gentlemen of the Board of Directors of Ursinus College, having through your representative received the keys of the building we occupy, I do now, by the authority given me, formally set it apart and dedicate it, in the name of the Triune God, Father, Son and Holy Ghost to the cause of education and religion, the two main pillars upon which the safety and perpetuity of our Republic rest, to the use and furtherance of which may it henceforth and forever be sacredly devoted. Amen.

DEDICATORY PRAYER.

BY REV. D. E. KLOPP, D. D.

Lebanon, Pennsylvania.

Oh, Thou who art sitting on Thy throne of inaccessible majesty and glory, in this moment of glad joy we come to Thee, feeling and realizing the presence of Thy greatness, Thy power, Thy wisdom, Thy goodness, our own unworthiness, and confessing that we do not deserve the least of Thy favors. With humble and contrite spirits in the shadow of the Cross, the way of access to Thy throne of immortality, of judgment and greatness, we approach in this hour to bring Thee thanks. Oh, breathe on this offering of praise, so imperfect, the breath of Thy all-eternal presence, that even Thou, the God over all, mayest rejoice in the thanksgiving of
Thy children. And now, O God, Thou who hast fashioned all things, and above all fashioned us, Thy creatures, and breathed into us, making us unto living souls, creating us in Thine own image and glory that we might rightly know Thee, our Creator, heartily love and joyfully serve Thee, that at last we may reign with Thee—we come to Thee to thank Thee that Thou has not only given the capacity to know, but above all bestowed the grace and given the benediction of Thy spirit to enable us to walk in the ways of wisdom and the attainment of the perfection of the unfolding of the mental and spiritual life that Thou hast given. And we pray Thee that this which Thou has made possible and which has reached a happy consummation to-day, this building which has been dedicated to the service of man, to his highest good for time and for eternity—we pray Thee, our Father to accept it, as given to Thee; and breathe on and into the very stones of this edifice, that even these material things may glow with the life and power of the God that reigns in the truth for which Thou hast called this college into being. We thank Thee that we have been permitted to share in the advancement of that higher, that nobler and that better and sweeter adornment and crown of the spirit life above, that come to us through the instrumentality of Thy kingdom of grace upon the earth, the body of our blessed Lord and Saviour Jesus Christ. Oh, Thou son of God, whose life and truth is believed to find a home here, we pray Thee come to-day and as we give this work anew to Thee in this new building, laying it on the altar of Thy love, Oh, Jesus, baptize and consecrate with Thine own blood and Thine own life these things. Holy Spirit, Thou who alone canst guide and wast given to the church to direct, we thank Thee for the nobility of the hearts of those whom Thou hast inspired to labor for this cause, whether in the material, or the mental, or spiritual and moral field. Oh, we pray Thee now that as to-day we bring this consummated part of our life-work and lay it on Thine altar, that Thou wilt breathe Thyself into every heart and every life which has sought in some little measure to follow the grace and revelation of the heart of God. Do Thou breathe this day into every soul that spirit that will yet lay on the altar here erected, and where this offering is brought to the glory of God, that which shall crown it and make it absolutely Thine own, without the claim of any mortal upon a single atom that enters into its construction. And now, bless with Thy righteous blessing every one whose heart, whose hands, whose feet have labored for this work, and then at last when life's fierce conflict is over, when the roaring of the battle's thunder has died away, and the smoke clouds are scattered in the bright eternity of Thy forever, may we meet with those who have for Thee lived, for Thee died and in Thee risen again; and to Thee, the Father, the Son and the Holy Ghost, be all the praise. Amen.

DEDICATORY ADDRESS.

BY PRESIDENT-ELECT HENRY W. SUPER, D. D., LL. D.

URSIUS COLLEGE originated in a desire to furnish men for the Christian ministry. Harvard, Yale, Princeton and other colleges were established for the same purpose. To prepare men properly for the ministry institutions of learning must be established where they can obtain an education in general knowledge and fit them-
selves for the further and special work of their calling. Hence colleges were appointed for a general purpose. They carry forward and extend the course acquired in the public and high school and prepare the way for the special courses of the university, the medical, law, theological and other departments. The work of the college, of this general character, commends itself to those who do not propose to continue it in one of the professions. All ranks and classes, so far as able, should avail themselves of the college course for the training of the mind and the cultivation of the intellectual powers. This lifts the intelligence and culture of the community and enables men to fulfill the duties of life with greater fidelity and acceptance. All should seek its halls and as few as possible come short of its advantages and benefits.

This college may be said to have had its start in a convention of its friends at Myerstown, Pa., in 1867, aided by the establishment of the Church Monthly, under the editorship of Rev. Dr. Bomberger, in 1868, and the gathering and consultation of a number of clergymen and laymen who then resolved to go forward in the establishment of an institution for the Reformed Church in Eastern Pennsylvania, devoted to the doctrines of the Reformation of the sixteenth century and true to the creed of the noble men who effected that great movement in the progress of religious and civil liberty and in the return to the purity and simplicity of the apostolic times.

In 1869 funds were contributed for the purchase of Freeland Seminary and for the endowment of at least one chair, that of the presidency. A charter was obtained. A Board of Directors was chosen. The Faculty was selected and the institution fully inaugurated. It opened its doors in the Fall of 1870, and immediately met with encouragement. A check was given to its progress, however, by the financial crisis of 1873, which crippled its resources. Nevertheless its friends gathered around it, its students increased in number, the faculty was self-denying and devoted and the work went forward. Each year found an advance on the year previous. The building was found to be insufficient for the accommodation of the increasing number of students. A general desire was felt for a new and larger building. The Board of Directors, prompted by the generous gift of Robert Patterson, one of its number, of twenty-five thousand dollars, resolved to build. The death of Dr. Bomberger, about the same time, led the Board to call the building "Bomberger Memorial Hall." The corner stone was laid June 25th, 1891. We are here to-day to pronounce the building finished. You have just heard it given over to the Faculty for their future use.

To what uses and purposes shall we put this Hall, beautiful in its adornments, stately in its proportions, majestic in its appearance?

We will devote it to the uses of higher education. We have numerous theories and devices for the extension and perfection of the work of education at the present time. The greater number of these have for their end the development of the senses, especially the powers of observation. The object must be brought into the immediate presence of the eye and ear and touch. Knowledge can only be obtained in this way. Nature has sharpened the senses and given to youth especial delight in coming into the presence of something new. This may be right and proper in our early years, but we must not rest satisfied with the knowledge gained by our senses. This must be worked into theory and logical result by abstract thought. We rise into the region of intellectual results independent of the material objects. We reach the realm of pure reason and soar in the heights of logical deduction. This
is the home of poetry; the place where the great philosophies which have dominated the world originate; the abode of genius which has a world of its own in which it brings forth its master-pieces. Here comes in the work of the college in developing the intellectual powers, in preparing reflecting, logical, consistent minds to be leaders of thought, lights of the world, free and independent thinkers, guides to the masses, helpers to progress and civilization. These are the men needed in our professions, in our halls of legislation, in important places and positions.

Let us not then be content with the degree of the public or normal school. Let us advance to the work of higher education. Let us bring the college to the counties and towns and its advantages to the homes of the people. Let us furnish the means for the full development of the intellectual forces lying in the minds of the people. The State appropriates its millions with a lavish hand on the public and normal schools. The colleges are left to the munificence of individuals, who, with wise reference to the interests of church and state and noble devotion to the progress of the people, give their fortunes to institutions of learning. What nobler praise can be given than the tribute we pay to the Packards, Pardees and Pattersons for their gifts to the colleges of Eastern Pennsylvania? They have brought the advantages of the college course to our mountains and valleys and made their names to be honored above the heroes of battle and statesmanship. Let the people of this beautiful valley of the Perkiomen appreciate the educational advantages brought to their doors. It is sometimes said that we need a centralization of educational advantages; that one great university is enough for the State. You might as well say that one great cathedral is enough for the worshippers of the State, or one great public school for the children. We need rather a dissemination of educational facilities for the many than concentration for the benefit of the few. This is necessary to our existence as a republic and the elevation of the masses.

We devote this hall to the sacred aims of a pure Christianity. A thorough education demands not only the training of the physical and intellectual powers, but most especially the development of the moral and religious tendencies. This institution bears the name of Ursinus, a giant in intellect, a model in purity of life and piety toward God. We honor him for the part he took in the great Reformation and as a founder of the German Reformed Church, the mother of the Reformed Churches of Holland, France, Bohemia, Scotland and England. Though the children have outgrown the mother in numbers and activity they have not outgrown her in devotion to the truth and in the sacrifices necessary to maintain it. From her loins have proceeded the great names that have adorned history in the cause of reform, intelligence, civil liberty, republican government, humanitarian institutions, strict morality, law and order. Let the Reformed Church be true to her glorious past. Let her origin and work be exalted. We want no return to the bondage of Romanism. We will suffer no priestly mediation to keep us from our God. We will not give up the grand results of three centuries of progress to go back to the superstition of the tenth century, or the dictum of the Church Fathers of the fifth century. We go back to the Scriptures and build upon the pure word of God, “Super Firmam Fundamentum Dei.”

We devote this hall to the progress of society and the advancement of humanity. Let the men who go hence show kindly sympathy and favor for every good word and work. Let them be found wherever there is need of earnest workers and
brave defenders in the cause of righteousness and the progress of man. In our courts of law when fraud and default come forward with brazen front to control the scales of justice by the artifice of abandoned officials who seek place for plunder; when the cause of the poor needs a defender against the powerful and corrupt; and justice needs to assert its sway over the minions of combined and corporate efforts for plunder, there may a son of Ursinus rise in his place and with bold front, with eloquence on his tongue and courage for the right, strike dismay into the heart of the criminal, however high his position and powerful his political influence.

When the abodes of calamity and pestilence, and the attacks of disease, contagion and epidemic need the skill and experience of the trained hand and penetrating eye to find the cause and to bring relief to the victims of fevers, aches and pains, there may some representative from this hall, with a mind disciplined to discriminate and a judgment clarified by study, be found at the bedside, with Christ-like devotion to suffering, to administer to the despondent and hopeless the alleviating remedy and speedy relief.

Amid the lost and perishing through vice and crime and the degradation of manhood by the folly of sin; in the hovels of moral delinquency and dissipation; among the destitute and suffering, there may many heralds of the Cross, men of devoted piety, going forth from these halls, lift up the voice of consolation and recall from the ways of sin those who, breaking from the restraints of law, have given themselves over to the ruin of soul and body, and bring back the prodigal to his father's house.

When perils beset the State and selfish ends rob men of their patriotism; when party spirit obtains the mastery over judgment and sacrifices the interest of the country to private ends; when conspirators in high places combine for plunder and corruption, there may the sons of Ursinus be found conspicuous for their patriotism, and standing in the front ranks of true and loyal friends of the government, give the death blow to treason.

In every place public and private may this hall help to swell the number of true and faithful men, who with prudence and foresight in counsel, high morality and sensitive honor promote the public welfare and elevate the nation to the front rank among the nations of the earth.

We devote this hall to the memory of the men who have labored to build it. We include in these all who have assisted to bring the college to its present advanced position. We remember, as we look upon these walls, the men who projected and put into force the measures to found and establish the college. We remember the first Board of Directors; we remember the first faculty; we remember the agents who solicited and procured the funds. We remember him whose name it bears, whose eulogy you have just heard, and the heavy burden he bore in nourishing and sustaining it. We remember, with grateful interest, the name of Robert Patterson, without whose noble aid it could not have been erected. We remember the long list of contributors from many quarters who have lent a helping hand to swell the amount necessary for its erection. While it remains it will be the noblest record, written in imperishable marble, of intelligent devotion to learning, of effort for the establishment of the true faith of Christ, of effort for the elevation and salvation of man. May its capacious recitation rooms and corridors be filled with increasing numbers of young men and women eager to enjoy its educational adva-
tages. May it be a beacon light for the people of this community for many miles around; a guide-post to direct the feet of many pilgrims in the path of truth and duty. Let it be a mirror to reflect the beams of the Son of Righteousness upon many hearts. As we look upon its beautiful proportions let us remember the beauty of the science and art within. As we look upon its massive walls let us remember the greater weight of truth and virtue. As we behold its enduring rock let us be reminded of the eternity of its principles. Let us here and in this hall renew our devotion to the cause for which it has been built. That cause needs assertion and defense now as much as at any time in its history. Let us close up the ranks and, hand in hand and heart with heart, declare that Ursinus shall live.

ADDRESS.

BY A. H. FETTEROLF, LL. D.
President of Girard College.

MR. PRESIDENT, LADIES AND GENTLEMEN: I congratulate the trustees and faculty of Ursinus College on this splendid new structure; and I congratulate Mr. Patterson for the wise use he has made of his wealth. A fool may sometimes accumulate money, but only a wise man knows how to dispose of it judiciously. He that contributes to the cause of education is a benefactor and a patriot. Education exalts a nation, but illiteracy is a reproach to any people. Since Wickliffe gave the people the Bible with the right to think, and from the day the Signers entrusted to them the ballot with the right to rule, it must be evident that our moral safety and the safety of the State must rest with the intelligence of the masses. It is to an enlightened public that we must look for independent thinking and honest voting. The greater the intelligence of the average man the less will be the need of leaders, and the less will be the danger to be feared from misleaders. Stars shine at night, and the greater the light the less will be the opportunity for stars of good or evil omen.

I plead to-day for the scholar’s interest in the masses. Complaint has been made—and justly, too—that the scholar has not yet fulfilled his highest mission—that in affairs of greatest moment to governments and mankind, and in the world’s greatest achievements in the line of human progress the scholar has taken but an unimportant part.

In June, 1881, Wendell Phillips made an address at the centennial anniversary of the Phi Beta Kappa Society of Harvard College on “The Scholar in a Republic.” In it he says: “Book learning does not make five per cent. of that mass of common sense that runs the world, transacts its business, secures its progress, trebles its power over nature, works out in the long run a rough average justice, wears away the world’s restraints, and lifts off its burdens.” More than a decade of years has passed since the great abolition orator made this declaration, which, so far as I know, went unchallenged. I question whether the state of things has changed much since then. The scholar is still too much in the cloister. The education furnished by our great schools and colleges seems to lead into seclusion rather than among men—the light
THE MEN WHO ERECTED BOMBERGER MEMORIAL HALL

LOCAL BUILDING COMMITTEE

FRANK M. HOBSON
CHAIRMAN

J. SHELLY WEINBERGER

HENRY T. SPANGLER

FRANK R. WATSON
ARCHITECT

EDGAR P. EVANS
BUILDER
being placed under a bushel and not on a candle-stick—while the education given to
men bred in affairs leads to where men are thinking, struggling, jostling with each
other, and working out the great problems of life.

The class-room makes specialists and adds to the sum of human knowledge,
while the world in its busy activities makes men to feel with men, to see human
needs, to sympathize with human wrongs and to fight for human justice. It has been
repeatedly said during the last half dozen years, and by such eminent authority that
we are obliged to give some credence to the prophecy, that we are on the eve of a
social and industrial revolution. If this revolution comes, what will those do who
are the most capable of doing? What part will the scholar take in directing a tor-
rent that cannot be stemmed?

I am not so sure that I ought to present so grave a subject when there is not
more than time to state it. There is not time for discussion; but the question is one
for the serious consideration of college men. If the graduates of our higher institu-
tions fail in doing their proper work, there should be a remedy, and where does it
lie? In the teaching, in the college curriculum, in the subjects taught, or in the
manner of teaching them? That colleges give men knowledge and mental discipline
no one questions. The faculties, which are man's mental tools, are strengthened and
sharpened. But more than this needs to be attained. There should be an inspira-
tion, a desire to be of use and to do the world's work. Power to do must be ac-
companied by the desire to do. If the young man does not carry away from his col-
lege a noble ambition to serve in some capacity his fellow men, he is not properly
equipped. And this cannot be learned from books. If it be acquired it must come
from the living teacher, and by the study of living issues.

Our present system of teaching makes linguists, physicists, chemists, naturalists,
archeologists, and specialists of every kind. But let us remember that Latin sub-
jectives and Greek verbs and Anglo-Saxon nouns are in themselves things without
life. Matter, force, gravitation and chemical affinity feel neither joys nor sor-
rrows. The flora and the fauna know no life hereafter. The Rosetta Stone, and the
Cheops, and the Sphinx cannot teach men how to live.

I plead therefore for the training of humanists. Let us teach the humanity
of man—not anthropology alone, the science of man, the man of flesh and bone, of
blood and tissue, of organs and their functions. We need to teach more history—
not a history of names and dates, which is but an exercise of the memory—but the
unity of history, the trend and philosophy of history, which is nothing more nor
less than the story of the evolution of our civilization. Let us teach what man has
thought, what man has been, what man has done, and even what man has endured,
and from that we can learn what man can and ought to do. Man needs
to compare himself with man, the present age with past ages. The
teachers and professors in our colleges should see to it that the young
men are inspired as well as taught, that the most important subject that
comes up before them is not Latin or Chemistry or Logic, but the student. Make a
man of him and not a machine. Teach him to think naturally, and not by rule or
formula, and try to see in him the future husband and father, the friend, the citizen
and neighbor, the workman or tradesman, the companion and counsellor. Interest
him if possible in man, his struggles and condition, and in current events and cur-
rent questions, whether they be the government of cities, the training of children, or
capital and labor; or be it sanitation, the temperance question, or good roads. Let us make live men, not recluses; all-round men, and sensible rather than brilliant.

There should be in every college either a chair or lectureship of social science or of economics. Young men should know something of the age in which they are to embark.

"New occasions teach new duties:
Time makes ancient good uncouth."

The methods of half a century ago will not avail at this day. If a young man, for instance, entering the ministry finds that his parishioners know more about the political, social and industrial questions than he does, how can he command their respect, much less teach or help them?

A young clergyman, fresh from the theological school, read to a friend of his a sermon which he had just prepared and of which he was quite proud. It was on the relation of the soul to its Maker. His friend told him that the sermon was very good, but for every sermon of that kind he should preach one of the other kind—that is, after telling how to save the soul, he should teach the saved Soul what it should do after it is saved; how the saved Soul should behave in the home; how it should do business; how it should make the community happier and better; how to fulfill the duties of husband or wife, father or son, of neighbor or friend, of workman or employer, of owner of wealth or holder of office, of citizen or patriot. The young man answered despairingly, "But I don’t know anything about these things." The college and the seminary should see to it that the preachers of the future do know something about these things to start with, and what is more important still, that they know how to study these things in connection with their future work. We need preachers rather than sermonizers. We do not want a fastidious, kid-gloved scholarship that shrinks from contact with the masses. We do not want it in the pulpit. We do not want it among the learned or educated classes anywhere. The people want light and help. They want to know how to do their daily tasks. They want to know how to make the best use of their means, their time, their opportunities in general.

"The proper study of mankind is man."

ADDRESS.

BY HON. HENRY K. BOYER,

MR. PRESIDENT, LADIES AND GENTLEMEN: I certainly feel highly complimented by being called upon to speak on so dignified and important an occasion, but I can say with great sincerity that I am taken completely by surprise. When I came into the hall this afternoon, Mr. Spangler and the President of our Board suggested that I might be called upon for a short address, when I remarked that I should gladly rather double my subscription than have such a duty imposed upon me, especially after having listened to the able and learned addresses of the distinguished gentlemen who have preceded me. This proposition was accepted with alacrity, and now it seems that having secured the subscription an address is also
asked for, and really it does not appear to me quite in conformity with those sturdy principles of right upon which Ursinus is founded, nor those moral principles which have been so clearly and forcibly elucidated from this platform this afternoon.

However, I am here before you, and now being upon my feet, I feel rather glad of the privilege of saying a few words to you however cursory and disjointed my remarks may be. It is no effort for me to say that I am glad to be here. Though I cannot claim Ursinus or, I regret to say, any other college as my Alma Mater, I am proud to say that I was adopted by Ursinus a few years ago, and can boast of being at least one of her foster children.

Here, almost within sight of the only home I have ever had, I attended school in the old halls of Ursinus when they were Freeland Seminary, while a mere lad; and from that time until youth I returned year after year for the Spring session. I see around me the instructors—indeed not only the instructors but the friends of my childhood, and I rejoice that they are here to-day with you and me, to aid and encourage Ursinus College, the successor of old Freeland, in its wider sphere of usefulness and labor. There can be no regrets for the passing away of the old institution, where birth is given to an institution like Ursinus, whose principles are those of Evangelical Christianity, and whose mission is to give a liberal education, based upon these principles, to the youth of the land.

Though engaged in her noble work under the auspices of the Reformed Church, her platform is wide enough for the whole world, and upon her portico the youth of all denominations and phases of thought may gather and receive instruction. I respect and admire Ursinus College for her decided religious principles. I believe that she will succeed and prosper as the right always must, at least finally. Wherever else the spirit of Christ may reside I believe it resides in the cause of Evangelical Protestantism, and I believe the Reformed Church, with others, to be laboring in the vanguard of the cause. Ursinus is a sturdy champion of that cause. My sympathies are with her, and she must command the respect, and ought to receive the support of those who believe with her, whether members of the faith or, as I am, outside the pale of the church.

For these reasons, but briefly alluded to, I respect and honor Ursinus, and desire to assist her. Here upon the old ground has been raised up an institution which shall, as far as I am able, ever receive my hearty encouragement and support. Here is field enough for all the assistance I can ever hope to render the cause of liberal education, which is the cause of all humanity. I am glad to be here to urge these thoughts upon your minds and to beseech you, and all the surrounding country, to give your hearty and substantial support to Ursinus College.

You have heard the allusion made by the honored President of the College in his address, to the large appropriations made by the State to the cause of public education. The State has thus set the private citizen a worthy example. The public schools are but preparatory to our academies and colleges. These must be founded and supported by private generosity, and as the State has made such progress, so should you and all who are in any degree able, support by word and act, by encouragement and by money, the colleges of the State. They should become great endowed institutions where the youth of the land may gather and receive an education at the least possible cost. What may be given, therefore, in such a cause is given not only to the living but to posterity—posterity which ends not in time.
Such a gift is a continuing good, it is a stream which runs forever and whose length is infinitude.

Has it ever occurred to you, (I have no doubt it has) what a great blessing such an institution as Ursinus is to the immediate vicinity? How many people in this great Commonwealth can boast of living beneath the shadows of a great educational institution, where with easy convenience and the least possible expense their sons and daughters may receive its benefits? Very few. There are stretches of many miles between them. We must not by frequent sight and close proximity be made indifferent and forgetful of this truth—that every one of us ought to be thankful and proud that Ursinus College is in our midst. Its very presence has an elevating influence upon the community, and there is not one of us who in describing the neighborhood to a stranger would not name it as first in importance among our institutions. Its influence is all for good, it has no other, and every man, woman and child who sees it, hears of it, or thinks of it, is silently, unconsciously perhaps, but, nevertheless, surely made better.

Standing here on this platform and participating in the dedicatory exercises of this beautiful building, consecrated to the noble cause of the education of our youth—this building to be known forever after as Bomberger Memorial Hall—I cannot refrain from adding my tribute of praise and respect to what has been so well and feelingly said in memory of the noble and dignified gentleman whose intense and self-sacrificing labors it is designed to ever keep fresh in our memories. I knew him well. My office was his frequent resting-place, and often have I been taught wisdom at his feet, and felt the encouragement his good words and earnest voice inspired. With you I honor his memory, and with you I may hope to contribute my feeble efforts towards the enlargement and perpetuation of the good work he began.

THURSDAY NIGHT'S ENTERTAINMENT.

The substantial Commencement feast of the week was followed by a delightful dessert on Thursday evening. The Concert and Readings arranged for that night under the auspices of the Alumni Association for the Bomberger Memorial Hall fund proved an artistic treat par excellence. Competent critics pronounced the programme one of the most perfect and enjoyable they had ever listened to. It was rendered without a flaw, and its general symmetry and excellence of arrangement became more and more apparent with each succeeding number. The audience of three hundred and fifty that heard it was profuse in its expressions of pleasure. Frequent encores, generously responded to, were the result.

Those who participated in the exercises were as follows: Miss Ellen Macre Fielding, soprano; Miss Ada Seebeth Williams, reader; Mr. Michael J. Kegrite, pianist; Dr. John Helfrich, violinist; Mr. Henry A. Bomberger, baritone. The full programme is here given.

Part I.—“Rhapsodie Hongroise, No. XIV,” (Liszt) Mr. Kegrite; encore, “Blue Bells of Scotland.” “Spring Tide,” (Becker) Miss Fielding; encore, “Dutch Dolls.” “Echo and the Ferry,” (Jean Ingelow) and “Fritzies Troubles,” Miss Wil-
FLOOR PLAN, BOMBERGER MEMORIAL HALL

Miss Williams read with exquisite taste. Dr. Helffrich was at his best in his splendid mastery of the violin, while Miss Fielding, Mr. Kegrizc and Mr. Bomberger kept on a full level with these two performers. The entertainment netted about one hundred and fifty dollars for the new building. In every respect, therefore, it proved a most successful finale for the festivities of the Twenty-first Commencement.

**LANDMARKS IN THE HISTORY OF BOMBERGER MEMORIAL HALL.**

Like the College itself the project of a new building for Ursinus was brought into being by the force of circumstances. Moreover, those who had waited and watched patiently a long while for a movement in this direction were taken by surprise when it finally appeared. The dream of the most ardent students and friends of the institution materialized suddenly, at the Commencement of 1890. Three months before that event not one of the dreamers, or indeed of the wide-awake pilots, imagined that so necessary an improvement would be planned and executed in less than two years.

From 1870 the work at Ursinus had been carried forward in the limited and humble quarters of Freeland Seminary, enlarged to some extent in 1872 by the hasty addition of an East wing to the original group of buildings. The gradual development of the departments, the courses of study and the methods of instruction brought about a situation which greatly perplexed President Bomberger and the inner circle of counsellors who had stood by the institution since its foundation. They realized that the time had come when something must be done in the way of a substantial increase of facilities.

On a dismal night in the month of March, 1890, President Bomberger was seated in his study, alone with his meditations, when a member of the Board of Directors sought his companionship, just as on many previous occasions, that the thoughts of his ever-watchful soul might be put into the soil where they had often taken root before. An earnest talk followed, and it was then and there decided to lay the existing state of affairs at the college before Ursinus' "best friend." A few days after a conversation was started in the rear office of the Delaware Rolling Mills, Philadelphia, which suggested the train of thought that led to the offer of $25,000 for a new building on condition that a second $25,000 be raised.

When the idea was first presented to Mr. Patterson that a building was needed, which might cost $50,000, he replied (apparently more than half in earnest) "Oh, that we can never do." When answer was made, "We thought you might be will-
ing to do it yourself,” his response was plainly playful: “You must think I have a
mint down here and coin money at pleasure.”

Some weeks later a note from Mr. Patterson informed President Bomberger
that on the following Saturday he would come to Collegeville “to lay a matter before
him,” and desired to be met at the station. As soon as he was seated in the carriage
he remarked to the member of the Board who had seen him in the interests of a new
building: “After you called I was confined to the house several weeks and had a
great deal of time to think. I have a little proposition which I am ready to lay be-
fore you.” A half hour later in the study of Zwingli-Hof—a room made sacred by
the toils and prayers of the great leader of Ursinus—Mr. Patterson in a plain, un-
ostentations way proposed to President Bomberger and the member of the Board
that he was ready to give $25,000 for the erection of a new building if $25,000 addi-
tional could be raised. Other very encouraging statements as to his future inten-
tions in behalf of the College then followed. The speculations and fears as to
what might be in his mind were happily dissipated, and President Bomberger joy-
ously exclaimed, “Now the future of the college is secure!”

At the annual meeting of the Board on June 24th, 1890, Mr. Patterson put his
offer formally in writing. The whole membership of the Board was at once con-
stituted a committee to solicit the necessary funds to meet the single condition of the
pledge, with Frank M. Hobson, J. Shelly Weinberger and H. T. Spangler as organ-
izers of the work. The following were appointed a Building Committee with author-
ity to do all the preparatory work toward the erection of the building: Robert Pat-
terson, J. H. A. Bomberger, H. W. Kratz, Esq., Albert Bromer, Frank M. Hobson,
J. Shelly Weinberger and H. T. Spangler. The last three members were constituted
a resident sub-committee, with power to act in the intervals between the meetings
of the Building Committee and to look after all matters requiring immediate attention.
Frank M. Hobson was appointed local Superintendent.

On the afternoon of Commencement day, June 26th, 1890, the Building Com-
mittee met on the campus, with all the members present, and the Rev. Drs. Super
and Klopp as advisory members. The site, dimensions and style of the proposed
building were freely discussed on the spot where the Memorial Hall now stands.
At an informal conference of the local sub-committee later in the afternoon, the gen-
eral idea of a building, on the basis of which the plans were afterward developed,
was suggested by H. T. Spangler. In connection with this commencement nearly
one-fifth of the second $25,000 was subscribed.

Less than two months after the movement was thus auspiciously set on foot,
President Bomberger was removed by death. On the day of his interment, at a
meeting of the Executive Committee and of the Directors present to arrange for his
work in the Faculty, it was unanimously resolved that the new building should be
erected as a monument to the fallen leader and bear the name “Bomberger Memori-
al Hall.”

In November, 1890, active canvassing to secure funds for the building was
resumed. On January 29, 1891, a meeting of the Building Committee, at which all
the members were present, was held at 608 Chestnut street, Philadelphia, and Mr.
Frank R. Watson was selected as architect, after letters had been considered from
him, and Messrs. James H. Windrim, Cope & Stewardson, Furness, Evans & Co., all
of Philadelphia, and Mr. Z. Acker, of Norristown. It was also directed that the local
committee with the architect should visit colleges for the study of plans and the development of ideas. In pursuance of these instructions, and after an all-day conference with members of the Faculty of the College and the examination of about fifty illustrations of college buildings in the United States and Europe, the following institutions were visited: Lehigh University, Lafayette, University of Pennsylvania, Princeton, Haverford, Swarthmore, Bryn Mawr, William Penn Charter School and the Reformed Episcopal Seminary. The committee was accorded special favors by Trustee John Dixon, D. D., and President Patton of Princeton, and Principal Jones of the Penn Charter School.

At a meeting of the Building Committee on March 5th, 1891, plans for the new building were submitted by the Architect and unanimously adopted. At another meeting, held in Philadelphia, March 31st, following, it was decided to advertise for bids, giving until April 20th to receive them; and on April 22nd, 1891, at a meeting of the Board at the college, the contract was awarded to Burd P. Evans, of Germantown, at $44,500 for the naked building, the form of the contract having been definitely determined the day previous at Norristown.

From this point on the progress of the building, beginning with the Ground-Breaking on April 22d, 1891, and including the Corner-Stone Laying on the Commencement day following, has been described at length and connectedly in the stated issues of the Bulletin. The gradual growth of the fund to meet its cost has also been set forth fully in the same columns. There is consequently no need of repeating the record here in either of these particulars. The new structure increased and developed without set-back or mishap, and by natural and easy stages, so that it was all ready for its christening when the appointed time arrived.

The itemized cost of the Memorial Hall stands as follows: Building contract, $44,500; carving and ornamental plaster, $815; architect, $1,500; gas-fittings, $485; gas-fixture, $500; gas-machine, $1,575; glass, $850; seats for chapel, $800; pulpit furniture, $90; heating plant, $3,300; boiler-house, $1,500; artesian well, $595; pumping machinery, $876; drainage and water pipes, $1,753; lightning rod, $117.75; grading, $1,500; miscellaneous, (estimated) $1,243.25; Total, $62,000.