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ART. I.—*The Matter of Prophecy.*

THE likeness of the prophets to Moses, and their position in the old economy, determine the task with which they were charged. This was to maintain in its integrity the covenant relation of the people to God, and so to conduct and superintend that relation that it might work out the grand end of its institution, a preparation for the coming of Christ. Hence every thing is viewed by them in its bearings upon that fundamental covenant. It is theirs to develope to the understanding of the people their obligations and privileges arising out of their special relation to God, the fatal consequences which would ensue from its abandonment or neglect, and the glorious issue which God designed to effect for them and for the world by means of it. As they were the authorized expounders of the purposes of God touching a plan still in progress, their communications largely concerned events which were yet future. It was given to them to anticipate the further unfoldings of the divine plan of grace, and to announce what the Most High had in store for Israel and for the world.

The predictions of the prophets are of course qualified and shaped by their grand aim as just exhibited. They are consequently not anticipations of future events selected at random,

ART. IV.—*A Plea for High Education and Presbyterian Colleges.*

THE attitude of Presbyterians towards liberal education has never been dubious nor wavering. Theoretically and in practical intent, at least, they have favoured such education of the highest grade, in the ministry, the learned professions, and the higher spheres of life. In regard to the kind and degree of such liberal culture, they have aimed at nothing short of the highest attained or aspired to in the country. Such has been their recognised and undisputed standard. Nor has it required to be urged upon or argued into the Presbyterian mind. It has held the dignity and authority of a first truth, ever since its rude realization was begun in the celebrated Log College, which was the germ of Princeton, the fruitful mother of Presbyterian colleges. And the church has always been in a state of unrest, when conscious of not approximating, or working and struggling towards such a standard of liberal culture for her gifted sons, whom she would so train and endow, that they may exert a moulding influence on society, and become leaders and commanders of the people.

It is equally a fixed principle, and has even come to be an axiom, which, however debated in the past, is too clear to need arguing hereafter, that this liberal education, as indeed education of every grade, ought to be religious; and not only religious, but Christian; and not merely Christian in name, or according to any partial and distorted view of Christianity, but Christian in the inculcation of those great truths of the evangelical system, and that life of faith, which Presbyterians recognise as constituting genuine Christianity. In order, then, that the means of imparting this education, which shall be at once high and Christian, may exist, Christian colleges of the highest class are a recognised and undisputed necessity. And to the end that their views of high christianized education may be adequately realized, it is the no less universal conviction of Presbyterians, that they must have access for their sons to colleges of the first grade, which are not only under Christian,

but Presbyterian control. It may be taken as a point settled with Presbyterians, that the highest prosperity of education and learning, of Christianity and Presbyterianism, require an ample supply of Presbyterian educational institutions, including colleges of the highest grade.

It is not hence to be concluded, however, that all need of further discussion of these subjects has ceased. It is often true that people forget, or fail to carry out in practice, what they acknowledge and profess. One of the most useful employments of the pen and the tongue is found in "rescuing admitted truths from the neglect caused by the very circumstance of their universal admission. Truths, of all others the most awful and interesting, are too often considered as so true, that they lose all the power of truth, and lie bed-ridden in the dormitory of the soul, side by side with the most despised and exploded errors." It is common for men to accept principles, without inquiring what they involve, and what is requisite to their realization. It is a question whether many who have high interests and obligations in the premises, duly understand and appreciate them. We suspect that not a few of the active and generous friends of high education and training for the ministry, are too insensible of the dependence of such preparation for the sacred office upon a first-rate previous discipline, such as is rarely, and with difficulty, obtained outside of a first-class college. Various indications satisfy us that two great practical errors have considerable currency among us. The first is, that any academic education, especially at an institution named a college, is an adequate preparation for commencing the study of divinity and entering the theological seminary. The second, which is closely allied to this, is, that colleges will take care of themselves, without the fostering bounty of the church, and of the wealthy and liberal supporters of religion and learning. The difference between a superior and inferior collegiate education, in its effects on the subsequent preparatory training, and the ultimate position and power of the ministry, is, with many, far from being duly estimated. Not only is this true as regards the ministry, but the other liberal professions. The same is to be said of the influence of a high standard of liberal education, upon all the lower primary and rudimental grades of education

in the academy and common school. Here, as elsewhere, the lowest take their type and tone from the highest, which ever furnish the model towards which those below, after their several measure and kind, struggle upwards. A style of college training which turns out crude, coarse, unscholarly graduates, puts its debasing impress upon all the more elementary schools, and upon the intelligence and refinement of the people generally. To some of the topics thus suggested and made urgent by the present posture of things, which will explain itself as we proceed, we now invite the attention of our readers. We propose to say something of the nature, functions, and influence of a liberal education; the requisites to a full realization of it; the kind of colleges, as to organization and endowments, which are indispensable to such results; and the extent to which Presbyterians have provided, and are now called on to provide, the means for their accomplishment.

1. A *liberal* education is, of course, that which the whole civilized world has agreed to denominate such. Viewed from this stand-point, the classic use of the term *liberal*, in this connection, and its etymology, shed light upon each other. It is *liber*, free from all bondage to anything extrinsic, and especially to the procurement of a subsistence or livelihood. It is not limited or hampered by any enslavement to narrow aims and objects outside of itself. Its object is to educate, to develop, train, and inform the soul to its fullest capacity of enlargement for the time-being. It aims to impart the knowledge which expands, enlightens, and elevates, and concurrently, that vigour, aptitude, facility for persistent and effective mental action, which are worth more than any mere information without them. This symmetrical development of the mental faculties, and training them to the highest energy, form the prime object of such education, to which all the knowledge imparted is subservient. Aside too from this end, of invigorating and perfecting the mind, the knowledge imparted is of that kind which is intrinsically the most excellent, and worthy to be possessed for its own sake, irrespective of any uses it may serve in fitting the subject of it to gain a profession or a livelihood. Thus the study of mental and moral science is peculiarly fitted to sharpen and invigorate the higher faculties

of the mind. It is highly educating. And so it assists the student ultimately to excel in the learned professions, and in literary and scientific occupations. But aside of all this, it is in itself a precious and inestimable treasure for the mind to possess. And such treasures it is the province of a liberal education to seek, and accumulate for their own sake, irrespective of any professional or other extrinsic advantages they may confer. In short, liberal education is such as is required to develop and perfect manhood itself, profession or no profession. It has been supposed by some, that the title *liberal* (*liber*) arose from its being applied to denote the culture and acquisitions suited to a Roman gentleman of leisure, or patrician, who was free (*liber*) from other avocations, and at liberty to pursue his own improvement exclusively.

But while this expansion and training of the soul, which are meant by *liberal education*, is a good in itself, and a good for all whose circumstances admit of it, it is indispensable in the so-called learned or liberal professions. We do not mean that a college education is always indispensable. But some equivalent for it, giving the nearest practicable approach to it, is indispensable for all who attain professional success or eminence. If they are without academic, they must have self-culture. Such culture, as all experience and the nature of the case show, is far more difficult and imperfect without than with the facilities of a college *curriculum*. Those who are denied the latter, however eminent they may become, by dint of genius and perseverance, always suffer serious impediments and drawbacks, which none appreciate and deplore so much as themselves. It is doing a great work without the tools and machinery to do it easily and effectually; like toiling up the Mississippi in a flatboat, when steam propellers are at command.\* We mean that all literary, scientific, and professional pursuits require, for their successful prosecution, that intellectual energy and discipline, and those elements of various knowledge, which constitute a liberal education. These are obtained with far more ease than elsewhere, in our best colleges. Very few who do

\* It has been said that the use of the word *pole*, in some of our colleges, to denote hard study, originated in the students of Princeton observing the toils of the boatmen in tugging scows up the Delaware with poles.

not thus furnish and invigorate their minds at these fountains of deep and elegant culture, ever gain it, or any approximation to, or substitute for it, elsewhere. With exceptions, then, only sufficient to prove the rule, the necessity for liberal education as a preparation for successful professional training and practice is absolute. In order to such high education, colleges of the highest grade are needed, both for the purpose of directly imparting it, and of setting a standard to all other institutions which emulate or lie beneath them. Liberal education is, of course, an indispensable prerequisite to the liberal professions; named liberal, because, although prosecuted to a certain extent for the purpose of obtaining a livelihood, they nevertheless demand the continual pursuit of knowledge and culture of the mind. They suppose a certain love of knowledge, and delight in mental energizing and insight, for their own sakes. They suppose a breadth of information which reaches more or less into all the fundamental departments of science and literature. They are thus bound by that *commune vinculum* which binds all liberal pursuits in the love of knowledge, insight, discovery, and culture, as such.

With this brief survey of the nature and province of liberal education, in itself and as related not merely to the learned professions, of medicine, law, and theology, commonly so called, but to all scientific and literary pursuits, we proceed to show the importance of raising and keeping this education to the highest and best attainable standard. That much of the training which passes for liberal, because pursued in institutions called colleges, is deplorably meagre, is unquestionable. Vast multitudes of professional men bear sad traces through life of the crude, fragmentary, rudimental character of their college course. This, of course, sometimes occurs in the best institutions, and is wholly due to the fault of the pupil. But in a large proportion of cases, it arises from the inadequacy of the instruction and means of improvement they have enjoyed—disadvantages against which the strongest minds maintain an unequal struggle, so acquiring an education raw and lean, in place of that ripe and generous culture of which they are in quest. The difference between the two will, we trust, appear in some measure, as we proceed with our argument. We pro-

pose principally to illustrate the value of a liberal education, that is deep and broad, mellow and symmetrical, as a preliminary and propædeutic to professional study for the sacred ministry. The arguments in this behalf will be for the most part obviously and equally applicable to other liberal professions and pursuits. But we select theology, because this most profoundly concerns our readers, while ministers of the gospel are preëminent for their dependence upon and need of liberal culture. We will consider,

1. The bearing of different grades of proficiency, and modes of training, in the ancient languages, on theological education. Here there is a direct necessity for the knowledge of these tongues, especially the Greek, on the part of the theologian, which does not apply equally to the other professions. It is true that the student of medicine cannot master the formidable nomenclature of medical science, not even so much of it as is requisite to intelligent medical practice, without some knowledge of the Latin and Greek fountains whence technics, at once so ponderous and precise, are derived. Nor can the student of law well ascend to its sources in Roman jurisprudence, or trace it through medieval history, or understand those legal maxims which still utter themselves in Latin, without some knowledge of this language. There is also this necessity for all the professions, that Latin and Greek have constituted, in all the Christian ages and nations, the acknowledged elements and badge of a liberal education. But the dependence of the divine on these languages is more immediate and absolute, because a large part of the acquisitions he seeks are written in those languages. While the New Testament, the great charter of our Christianity, is written in Greek, the treasures of Patristic, Medieval, Romish and Reformed theology, are, with the exception of the Greek fathers, principally set in Latin. Of course, the interpretation of the Holy Scriptures, especially the New Testament, is an eminent branch of theological study. This exegesis supposes as its first condition, at least a respectable knowledge of Greek. No professor of sacred hermeneutics, however vigorous and effective his teachings, can do much with those students who have not sufficient knowledge of the Greek language and grammar. Nor will those who are feeble in Greek

and Latin usually do much in the acquisition of Hebrew. The startling language in which, more than thirty years ago, Professor Stuart, then the most celebrated of our theological exegetes, portrayed the ignorance of the rudiments of Greek in the graduates of our colleges, and the heavy impediments thence resulting to their progress in the study of theology, is not unknown to many of our readers. Yet, making all allowance for its obvious exaggerations, it is at once so much to our purpose and so characteristic of the man, and has been so often exemplified in the case of aspirants for the sacred office, that it will not be amiss to quote it here. We have not the original at hand, although we well recollect its appearance as an argument in favour of an edition of classical works, which the author commenced issuing, with annotations designed to assist ministers and theological students in the prosecution of classical studies.\* We, therefore, give the quotations as we find them given by Dr. Smith, President of Danville College, Kentucky.†

“For myself, I would say, my heart has often ached for not a few of the excellent young men assembled in my lecture-room. They come here after going through the academy, and through the college, with a diploma in their hands, and some of them adorned with other college laurels, and expect to find no difficulty in reaping all the advantages from exegetical lectures which these lectures can be adapted to bestow. Alas, for their egregious disappointment! They are called on to decline ἡ μούσα, which they do with a faltering tongue.” “I can hardly refrain from weeping, while I make this statement.

\* Hereon hangeth a tale, illustrating in a way quite unexpected to the author, the truth of his position respecting the depressed state of classical culture. Professor Kingsley, of Yale College, who held no secondary position as a classical scholar, felt the somewhat highly coloured picture given by Professor Stuart, of the condition of classical study in American colleges, to be unjust. He accordingly reviewed the first volume of the classical series published by Professor Stuart, in which this humiliating description was given as a part of the introduction. He convicted the querulous editor of numerous and serious blunders in his annotations, and proved him inadequate to the work he had undertaken. He thus arrested the proposed series of classical publications. Not another volume went to press.

† See *Presbyterian Education Repository*, vol. ix., p. 129.

I aver that the blasted hopes and disappointed expectations of some thirty, forty, fifty, *or more*, young men, at this seminary every year—young men who are the rising hope and glory of our New England churches—is enough of itself to call forth deeper sympathies than I have felt.” After asserting that, with a few rare exceptions, they are ignorant of the very first rudiments of the first declension of nouns in Greek, and that he is “obliged, every year, to put my (his) pupils on the first elements of Greek grammar,” he proceeds: “They have been *trained* to negligent and superficial study—I do not say purposely, but that the fact is so.” “I know of no good to be achieved in this way. I would rather receive a young man who had never looked at the Greek alphabet, than to deal with one who had been trained up in the way above described. He has to be *unmade* before he can be *made*. If any one should doubt the correctness of all this, I could almost wish him doomed to try the experiment.” As the result of all this, he says, “that the utmost they can accomplish, (at the seminary,) is to make some progress in the mere rudiments of critical study”—“being thrust back upon the very elements of academical study.”

Making all allowance for the exaggerations to which the ardent temperament of Professor Stuart may have led, in the foregoing representation, and for the great progress which many of our colleges have since made in classical, and especially in Greek training, it still cannot be doubted that many enter our seminaries too deficient in elementary knowledge of the Greek grammar and language, to be able to profit much, or easily, by high exegetical instruction. Beyond all doubt, our teachers of hermeneutics and exegetical theology find themselves seriously hampered, and their labours largely neutralized or embarrassed from this cause.

But beyond such rudiments, it is very clear that the interpretation of the New Testament requires not merely a knowledge of the Greek vocabulary, together with the external forms of declensions and paradigms, and of the mechanism of syntax. It is necessary to know the logical force, the radical import, the rationale of the different cases, moods, tenses, in themselves and their various syntactical relations; also of those par-

ticles and connectives which play so important a part in determining the mutual relations of words and sentences. And, so far as they discharge this office, they determine construction and interpretation. The categorical, conditional, disjunctive, imperative, interrogatory, causative, attributive, substantive, inferential, past or future, definite or indefinite, subjective, objective, or predicative, with other relations, we cannot stop to enumerate, indicated by the various modifications of words, together with the particles and connectives to which we have referred, have a decisive force in interpretation. Every scholar and every exegete knows this. How much better prepared is that student to enter on a course of exegetical study who has mastered, or at least, has become conversant with this logical force of Greek words and forms, than one who, however thorough a scholar up to this point, and even accomplished and perfect as a reciter, in mere parsing and construing, is uninstructed in this broad and rich field? The difference in the two cases is like that between planting on a hard fallow, and on ground in good tilth, thoroughly broken and pulverized.

Thus far we have spoken of classical study chiefly in regard to those uses of it which are special to the student of divinity. There are other aspects of it which have to do with that general culture and discipline that are required in all men of education and liberal pursuits, and are preëminently necessary for the preacher.

First, the whole exercise of mind in the study of language constantly tasks, and therefore drills the reasoning powers. In analyzing words, sentences, and series of sentences, to ascertain their construction and meaning, there is a constant exercise of comparison, judgment, and reasoning, both probable and demonstrative, inductive and deductive. Often the conclusion from the data given is necessary and irresistible. When we say, *perseverantia vincit omnia*, the merest tyro sees that the construction and translation are both necessitated by the laws of grammar. In other cases, there must be nice balancing of probabilities, a careful induction of particulars, and intense exercise of all those powers which are called into play when the mind has to deal with facts, particulars, probabilities, in short, that contingent matter, which

chiefly engages our reasoning faculties in actual life. It is difficult to find any study that can take the place of this, as an intellectual gymnastic for the due training of the powers of practical judgment and reasoning. And this precious result is attained all the more perfectly, in proportion as we cultivate that rational insight into the force of particles, inflections, and connectives, which we have just shown to be so important an aid in exegesis. Few studies do more to tone up the reasoning faculties to that energy and precision of working, which are demanded in the sphere of all liberal pursuits and elegant letters.

It is obvious, moreover, that it is possible to make the study of the ancient languages a frame-work on which may be set much instruction, not only in Greek and Roman antiquities, history, and politics, but in the elements of logic, philosophy, esthetics and rhetoric, oratory and poetry. Language, which is the utterance of thought, is constructed necessarily in accordance with the laws of thought. It both illustrates and is illustrated by them. And these constitute the object-matter of logic. Indeed language, psychology, and logic, interpenetrate and interact with each other, like body, soul, and spirit. The simplest grammatical analysis, brings us to deal with subject, predicate, and copula. We cannot set before us the different persons in grammar, without striking upon the subjective and objective in thought. The study of Plato, Aristotle, or such Latin works as Cicero *de Officiis*, affords ample opportunity to ventilate questions in metaphysics and ethics, indeed brings the mind into contact with treatises which governed the philosophic thinking and education of Christendom for ages. How many of the loftiest philosophers have caught their first inspirations from Plato? In poetry the student is familiarized with those magnificent products of ancient genius which still command the admiration of the educated world, while in the *Ars Poetica* he has the art, science, and criticism blended in one. The orations of Demosthenes and Cicero still electrify those who read them in the original—and coupled with the *De Oratore*, all of which are more or less read in our best colleges, to say nothing of Quintilian, who is less known to the collegiate curriculum, afford ample occasions to illustrate the great principles of

rhetoric and oratory. So true is this, that some able Professors of Rhetoric have taught Demosthenes *de Corona* as a rhetorical exercise.

The relation of the proper and adequate study of the classics to the cultivation of rhetoric, taste, and criticism, is even more extensive and momentous. First, as the Latin so largely, and the Greek, in some measure, form the base of our own, and other languages of the cultivated nations. There is no mastery of words so complete as that which arises from tracing their present use through any changes they may have undergone, up to their etymological root. While classical study thus promotes an effective knowledge of our own vocabulary, it virtually gives us possession of a large share of the vocabularies of the most important languages of modern Europe. The classics are models of clearness, simplicity, precision, terseness, felicity of expression. One advantage of studying them is, that it habituates the mind to these qualities of style; it promotes a severe yet appreciative taste; it begets a disrelish for a style deformed by bombastic swell, tinsel glitter, raw barbarisms, and vulgarisms. It fosters a chaste, elegant, nervous diction, such that the language does not dim or deform the thought, but clothes it with strength, beauty, and brilliancy. The teacher who seizes his opportunity to signalize these qualities of style, as they are continually illustrated in classic authors, may contribute much to promote a classic taste and style.

Nor can we omit, as we conclude our remarks on this head, to call attention to another great element of rhetorical culture, which may be engrafted on the study of the ancient classics, in proportion as the student advances in his knowledge of them. We refer to cultivating the power of a ready and free expression of thought, in neat, idiomatic English. On this subject we have had some experience, and it entirely corroborates what that prince of classic educators, Dr. Arnold, has said so well, that we can best utter our own views in his words, while we bring to our support an authority so eminent.

“The study of Greek and Latin, considered as mere languages, is of importance mainly as it enables us to understand and employ well that language in which we commonly think, and speak, and write. It does this, because Greek and Latin

are specimens of language at once highly perfect, and incapable of being understood without long and minute attention. The study of them, therefore, naturally involves that of the general principles of grammar, while their peculiar excellencies illustrate the points which render language clear, and forcible, and beautiful. But our *application* of this general knowledge must naturally be to our own language; to show us what are its peculiarities, what its beauties, what its defects; to teach us by the patterns or the analogies offered by other languages, how the effect which we admire in them may be produced with a somewhat different instrument. Every lesson in Greek or Latin may and ought to be made a lesson in English; the translation of every sentence in Demosthenes or Tacitus is properly an exercise in English composition: a problem how to express with equal brevity, clearness, and force, in our own language, the thought which the original author has so admirably expressed in his. But the system of construing, far from assisting, is positively injurious to our knowledge and use of English: it accustoms us to a tame and involved arrangement of our words, and to the substitution of foreign idioms in the place of such as are national; it obliges us to caricature every sentence that we render, by turning what is, in its original dress, beautiful and natural, into something which is neither Greek nor English, stiff, obscure and flat, exemplifying all the faults incident to language and excluding every excellence.

The exercise of translation, on the other hand, meaning, by translation, the expressing of *an entire sentence* of a foreign language by an entire sentence from our own, as opposed to the rendering into English either every separate word, or at most, only *parts of the sentence*, whether larger or smaller, the exercise of translation is capable of furnishing improvements to students of every age, according to the measure of their abilities and knowledge. The late Dr. Gabell, than whom in these matters there can be no higher authority, when he was the under-master of Winchester College, never allowed even the lowest forms to *construe*: they were always taught according to his expression, to *read into English*. From this habit even the youngest boys derived several advantages; the meaning of the sentence was more closely seen when it was read all

at once in English, than when every clause or word of English was interrupted by the intermixture of patches of Latin; and any absurdity in the translation was more apparent. Again, there was the habit gained of constructing English sentences upon any given subject, readily and correctly. Thirdly, with respect to Latin itself, the practice was highly useful. By being accustomed to translate idiomatically, a boy, when turning his own thoughts into Latin, was enabled to render his own natural English into the appropriate expressions in Latin. Having been always accustomed, for instance, to translate 'quum venisset' by the participle 'having come,' he naturally, when he wishes to translate 'having come' into Latin, remembers what expression in Latin is equivalent to it. Whereas, if he has been taught to construe literally 'when he had come,' he never has occasion to use the English participle in his translations from Latin: and when in his own Latin compositions he wishes to express it, he is at a loss how to do it, and not unfrequently, from the construing notion that a participle in one language must be a participle in another, renders it by the Latin participle passive; a fault which all who have had any experience in boys' compositions must have frequently noticed. But as a boy advances in scholarship, he ascends from the idiomatic translation of particular expressions to a similar rendering of an entire sentence. He may be taught that the order of the words in the original is to be preserved as nearly as possible in the translation; and the problem is how to effect this without violating the idiom of his own language." . . . "It is a mere chimera to suppose, as many do, that what they call a free translation is a convenient cover for inaccurate scholarship. It can only be so through the carelessness or incompetence of the teacher. If the force of every part of the sentence be not fully given, the translation is so far faulty: but idiomatic translation, much more than literal, is an evidence that the translator does see the force of his original; and it should be remembered that the very object of so translating is to preserve the spirit of an author, where it would be lost or weakened by translating literally; but where a literal translation happens to be faithful to the spirit, there of course it should be adopted; and any omission or misrepresent-

tation of any part of the meaning of the original, does not preserve its spirit, but, as far as it goes, sacrifices it, and is not to be called 'free translation,' but rather 'imperfect,' 'blundering,' or, in a word, 'bad translation.'"\*

Making all allowance for possible exaggeration, it must be admitted that the advanced study of the ancient classics affords admirable opportunities for this form of rhetorical culture. So far from being a cover for inaccurate scholarship, if duly guarded by thorough parsing, it promotes the most delicate exactness of insight into the meaning and construction of authors. And herein we only speak what we do know, and testify what we have seen. The great hindrance to the full development of this benefit, lies in the inadequate preparatory classical training of students, and the consequent discouragement of their teachers.

There is less necessity that we dwell upon the advantages of a mathematical course, as they are quite patent and unquestioned. Not merely for the information arising from the study of them, but for the mental discipline it imparts, mathematics hold an undisputed place in all broad and symmetrical education. The proportion of time assigned them is nearly the same in all the chief American colleges, and may be considered as the result of the matured judgment of the great educators of our race. They serve as a gymnastic for the mind, in continuous attention, comparison, and demonstrative reasoning. Within the limits allotted to them in the collegiate curriculum, they serve powerfully to stimulate and energize the intellect.

Still more obvious, at least to the popular eye, are the benefits of elementary discipline in the various departments of physical science. The information thus furnished is of great value for its practical utility in promoting the various arts of life, and also in the sublime and magnificent illustrations it presents of the infinite wisdom and goodness of God. It also furnishes an admirable field for exercise in inductive reasoning, by far the most extensive with which we are concerned in actual life. Moreover, the immense field of facts to which the student is thus introduced, affords much of that food for the mind, without

\* Arnold's *Miscellaneous Works*, pp. 347—351.

which it cannot possibly gain strength and expansion. We hear much of the object of liberal education being rather to invigorate and train, than to inform the mind. With due qualification this is true, or, at least, a side of the truth. At the same time, it is impossible to enlarge and invigorate the mind by fit exercise, without giving it material whereon to exercise—to feed on and digest. The physical world furnishes ample matter to exercise all the cognitive powers, sensuous and rational, intuitive and discursive. It furnishes matter which stimulates, guides, and invigorates the thinking powers, by opening to them a sphere as vast as the facts and phenomena of the material universe. All this belongs to a liberal education, and is of moment in every liberal profession. Of course, here as elsewhere, everything depends on the teacher. We have heard many students who passed under the hands of Professor Henry, in Princeton, express their great obligations to him, for teaching them how to think. To the divine, however, this knowledge of the material universe is specially important, as it is full of the signatures of the Almighty; so that “the invisible things of him, from the creation of the world, are clearly seen, being understood from the things that are made, even his eternal power and Godhead.” Physical science largely underlies, confirms, and illustrates Natural Theology. It furnishes some of the most decisive refutations of atheism. Such, moreover, is the correspondence between all parts of God’s works, material and spiritual, being all alike the products of his infinite wisdom and power, that they are all mutually auxiliary and illustrative. The material furnishes innumerable types and emblems of the spiritual. The phenomena and laws of the realm of spirit and the kingdom of grace, are often most adequately shadowed forth by analogies, and images drawn from the realm of matter. All this is sufficiently shown in the whole Hebrew economy and ceremonial, the Christian sacraments, and the material imagery so abundantly employed by our Lord and his apostles, to illustrate spiritual truths. They employed earthly things to symbolize the heavenly; for in these they found, as in the ancient ritual, “the patterns of things in the heavens,” “the figures of the true,” which “serve unto the example and shadow of heavenly things.” This enriches and

cultivates the mind of the preacher, in its power to discern and set forth spiritual things. This appears more fully in such works as the astronomical discourses of Chalmers, and the works of McCosh on the "Divine Government, Physical and Moral," and on the Types and Special Ends manifest in the Material Universe.

Passing now from Physics to Metaphysics, including Logic and Mental and Moral Philosophy, the great importance of this department is manifest, both for its general educating power, and for its immediate and vital relations to theology. There is little danger of overrating the power of these studies in bracing and toning the intellect. The invigorating effects of a good course in logic, can only be appreciated by the few who have enjoyed it, and experienced its effects, both as an intellectual gymnastic and cathartic. The study of the mind is the study of the instrument of all our knowing and thinking. This consideration attracted the sagacious mind of Locke to psychological studies, that he might better understand the nature and limits of our knowledge, by measuring the capacities of the instrument through which we see. The investigation of the fugitive and tenuous phenomena of mind, demands that close and persistent attention, delicate discrimination, exact reasoning, which are among the chief acquisitions of a liberal education. The same effects result still more decisively from the discussion of those metaphysical truths pertaining to causality, substance, identity, and personality, which emerge in the study of mental philosophy, and underlie all phenomena, and all science, material and spiritual. Ethical science roots itself in psychology and metaphysics, as related to the moral and active powers—the nature of virtue, freedom, and moral agency. No finer exercise for intellectual training can be found, than in the analysis of ethical and casuistical questions. Moreover, compared with all knowledge of other created objects, the knowledge of mind is unspeakably the most lofty, ennobling, and liberalizing. It is the knowledge of the highest essence this side heaven. Sir William Hamilton had inscribed on the walls of his lecture-room, ON EARTH THERE IS NOTHING GREAT BUT MAN: IN MAN THERE IS NOTHING GREAT BUT MIND. This knowledge is intrinsically the highest in a liberal educa-

tion, below theology and Christianity proper. Heathenism even adopted the high proverb, *Et cælo descendit, τὸ γινώθῃ σέαυτόν*. And the line is familiar:

“The proper study of mankind is man.”

On these grounds, as well as others, special to each of the three learned professions, this department is of high moment in liberal education, as such. The mutual connection of mind and body, in health and disease; the necessity to the physician of the habit of detecting symptoms by observation and comparison of fugitive and easily mistaken phenomena, show its high importance in medical education. The fact that civil law is but the application of the principles of eternal justice, as these are revealed in human consciousness, and have been classified, defined, and applied to the civil relations of men, by the collective wisdom and experience of ages, along with manifold other considerations, shows the special importance of such metaphysical training in the legal profession.

But it is preëminently of advantage to the preacher and theologian. Theology, religion, preaching, are mainly concerned with the mind of man, the mind of God, and their mutual relations. And here the knowledge of the mind of man is the *sine qua non* of all the other knowledge here involved. If we ascend “through nature up to nature’s God,” it is preëminently through the mind of man made in the image of God, that we rise to any conception of his wisdom and goodness. Not only so, but as sin and grace have their seat in the human soul, a knowledge of the properties of that soul is fundamental to any clear and thorough view of anthropology and soterology. Moreover, theological controversy on these subjects, in all ages, has run into psychology and metaphysics. Questions in regard to the nature and extent of freedom and accountability, contrary choice, the morality of affections and dispositions, the nature of virtue, intermingle with and modify, yea, often determine, whole systems of theology. The single doctrine of external perception involves the issues of idealism or realism in respect to the external world, in which are again enveloped the issues of Pantheism and Theism. Logically and historically, idealism has flowered and fruited in Pantheism, of which the whole course of Transcendental specu-

lation from Kant to Hegel affords a stupendous illustration. There is a Pelagian, a Mystical, a Fatalistic, a Pantheistic, as well a Scriptural and Evangelical Philosophy. The former antagonize with and tend to subvert, the latter accord with and tend to uphold sound theology, and a true spiritual faith. It is of the last importance that students of theology should be thoroughly trained in the latter system. One of the chief difficulties encountered by teachers of sound theology, in moulding their pupils into harmony with the scriptural system, lies in the errors, the ignorance, or incompetence in this whole department, which they bring with them from the false and superficial training received at many colleges. Here they have a great, and often and unsuccessful preliminary labour, in clearing away the thorns of error and ignorance, and mellowing the pupil's mind for the reception of evangelical truth. Not only so, but it is obvious that the mental tastes and aptitudes acquired in the ardent and effective study of the mental and moral sciences, are precisely those required in the study of theology. If, as we have seen, high liberal education softens and enriches the intellect for high ministerial culture, this particular department sub-soils it for the most energetic study and generous acquisitions in theology. There is a heaven-wide difference in its effects in the subsequent growth and stature attained in the theological seminary, between an erratic, or shallow, or dead training in metaphysics, and a course thorough and vigorous, instinct with truth and life.\*

\* So profoundly have the ablest theological teachers appreciated all this, that some of the foremost of them have given a course of instruction on Metaphysics as preliminary to Theology proper. Says the late Dr. J. W. Alexander, in his *Biography of his father*, pp. 366—7:

“Deeply persuaded that many theological errors have their origin in a bias derived from false metaphysics, he set about the methodizing of his thoughts upon mental philosophy, always keeping in mind the clew which he had received from his venerated preceptor, William Graham. . . . From year to year his scheme of mental philosophy took on a form of stricter method; yet he may be said to have begun with it at his entrance upon public teaching. No portion of his course more awakened the interest of his auditors; and such was the ingenuity with which he made these lessons bear upon theological questions still in reserve, that in the days of church controversy it used to be a common remark, that students who had been imbued with Dr. Alexander's metaphysics were sure to swallow his entire system. Perhaps the same is true of every theological instructor who deduces a concatenated system from any clearly defined principles.”

A view somewhat analogous may be taken in regard to Natural Theology, Christian Evidences, and Apologetics, and in a minor degree, of the semi-ethical and semi-metaphysical departments, such as Political Economy, and Civil Government. But we have no time to dwell, where a word is sufficient.

Having said all that space permits in regard to liberal education, as informing the mind with high knowledge, training it to high thought, and energizing it with high power, we close this branch of our subject with a brief reference to the department which aims to give facility, force, and beauty, in the expression of thought and the communication of knowledge. We refer to the art of composition and elocution, a department variously designated, in different colleges, or with reference to its various aspects, as belles-lettres, rhetoric and oratory, the English language and literature. To this is sometimes added the whole field of esthetics, or fine arts. To cultivate the sense of the beautiful in nature and art, by enlightening and refining it, is doubtless an important part of education. But the cultivation of elegant letters, of clear, forcible, and felicitous expression, both verbal and vocal, is indispensable to those professions whose function it is to teach, convince, and persuade other men. No matter how profound and powerful their thinking, if they cannot bring it out to the apprehension of those with whom they have to deal, so as to enlighten, interest, and move them; in short, if they cannot so express their thought as to impress those whom they address, their acquirements so far forth are all in vain. They may be of great value to themselves personally; but they are worthless—a *brutum fulmen*—as regards all power over others. With reference to the ministry, therefore, whose great vocation it is to instruct, convince, and move public assemblies by oratorical address, it is difficult to exaggerate the importance of thorough and elevated rhetorical training. While to cultivate the art of speaking, without anything to say, is frivolous and contemptible, it is certainly an invaluable art for those who have anything to say, to know how to say it with readiness, precision, beauty, and force. The vast difference in this and the other elements of culture which we have specified, in the young men who come to our theological seminaries with college diplomas,

leads to a corresponding difference in the results of their theological training. As all theological professors know full well, different students present very different materials, with very different degrees of plastic susceptibility to their moulding influence. And it depends not only on their native capacity and diligence, but on their previous academic training, how far they can be shaped into "able ministers of the New Testament." The difference is like that in the case of the sculptor attempting to chisel his statue out of trap-rock or Italian marble; or the cutler trying to make a Damascus blade out of cast-iron or cast-steel.

The foregoing principles are none the less true, although confronted by plenty of exceptional cases. The influence of high academic training in elevating the power and dignity of the professions, including the ministry, is none the less conspicuous and undeniable, although many a feeble and stolid man bears the degree of bachelor and master of arts from our foremost colleges, and an occasional individual, with the slenderest early academic advantages, by dint of extraordinary genius and industry, compensates for this lack of early opportunity, and rises to the first rank of ministerial power and usefulness. Still, as a whole, those at the head of the clerical and other professions, are among those who enjoyed not only the best professional, but the best college education. A war may heave to the surface many a military genius, uneducated to military practice; still the great bulk of those who lead our armies have been trained in the best military schools.

We will now say a word to show how important it is that this high liberal education, in order to realize its best fruits, should be Christian. Of course it is, as we have already indicated, an axiom with Presbyterians, that all education, liberal and common, ought to be Christian; and not only so, but, as far as possible, Presbyterian. This doctrine has shaped the whole educational policy of the Presbyterian church, acting through her various ecclesiastical organisms. Whatever may be true of elementary schools, we think there can be no doubt that the judgment of Presbyterians is, that there ought to be Presbyterian academies and colleges of a grade second to none in the land; and that in such institutions alone can be realized

that generous, yet thoroughly and unexceptionably Christian education, to which her sons are entitled. Still, at this point, as in many others, it is not every Presbyterian whose practice conforms to this theory. Some act on the supposition, in their benefactions to colleges, and in educating their sons, that it makes little difference what type of Christianity meets young men in their college course, or how far liberal education is practically divorced from their own religious standards. While they are very scrupulous about sending young men to none but Presbyterian theological seminaries, which they justly strive to lift to the highest rank, they deem it of light moment in what religious connections they receive their academical education, or whether Presbyterian colleges of a high order be sustained. Now we think all this can be shown to be radically fallacious. It is in fact directly contradictory to what Presbyterians accept as first axioms.

1. As we have already seen, the points of contact between science and religion are numerous and fundamental. The whole metaphysical and psychological department not only interlocks with radical questions between Atheism and Theism, Scepticism and Christianity, but between the various latitudinarian dilutions of Christianity and what is known as the Calvinistic and Pauline system of our Confession of Faith. Not only have metaphysics this bearing upon religion: it is no less certain that physics bear upon it, at points and in ways manifold. In all these sciences, the devout Christian professor can make the rocks no less than the stars speak for God. All the laws and powers of nature not less than

“The spangled heavens, a shining frame,  
Their great original proclaim.”

How important to pursue these studies under the direction of teachers who will constantly set forth their divine and Christian import? Is it of no consequence whether geology is so taught as to favour a theory of pantheistic development, or, as its facts show, a true beginning, requiring the creative fiat of a personal God to account for it? Do not Presbyterian youth and candidates for the ministry who go where they are

taught physics and metaphysics in a way suited to produce a very different type of religious faith, suffer irreparable loss?

2. The direct religious teaching in literary institutions is of great importance in its educational and religious bearings. As man is a religious being, so that education is partial and distorted which ignores and leaves uninstructed his higher nature. And if such instruction is to be given at all, it is of great moment that it be given in its completeness and symmetry, as Presbyterians understand Christian doctrine and life.

3. The view we combat contradicts the genius and traditions of Presbyterianism. These have never been to favour any inferior type of education, or to depend on exterior and ungenial institutions to obtain it. On the contrary, the principle of Presbyterianism has been to rear and sustain the highest educational institutions, and to educate her own and other youth. To abdicate this position, and become dependent on other denominations for high education, is to cut off a right arm of her strength, and let others take her crown.

4. Colleges have the office not only of educators; they are the great centres and repositories of learning and science. Their libraries, cabinets, apparatus, and eminent professors are designed not merely to educate students, but to furnish the resources for the discovery, conservation, and advancement of truth amongst men. In this aspect, Presbyterian colleges ought to hold no secondary place, nor to be eclipsed by outside institutions.

5. It should not be forgotten that high Presbyterian colleges have always proved efficient defenders and propagators of our faith and polity. All colleges are powerful agents in moulding religious opinion. The following language of Dr. Stearns, of Newark, New Jersey, indicates itself.

“And as are the colleges, such are likely to be the common schools of the country. As are the colleges, such will be, sooner or later, the pulpits, such the prevailing character of the press, such all the other great fountains of popular opinion. Whoever controls these institutions, holds the key to the religious character of the surrounding region. Harvard, Yale, Princeton, Dartmouth—these formed in the early days, our northern quadrilateral. It was hard for infidelity or heresy to

get much foothold while these remained faithful. What was it that made eastern Massachusetts to so great an extent Unitarian? The religious defection of Harvard. What led the way in the recovery? The advancement of Williams and the rise of Amherst. Yale College has, for years, given tone to the theology of Connecticut. And the strong Presbyterianism of New Jersey is to be traced, not more directly to Princeton Theological Seminary than to Princeton College. Over its own graduates, the religious influence of a college is hardly less than of a mother's early lessons. Even the worldly among them feel its force. It abides through life, and insinuates itself into all their habits of thinking. The opportunity thus offered of impressing Christian truth upon the minds of those who shall hereafter occupy posts of influence in the state and the secular professions, is one which must repay tenfold all the expense which the church must incur in taking these institutions under her patronage. And then, there is the education of her own ministers. Will she trust to the state, infected as all its agencies are, and must be, with the corrupt atmosphere of politics, will she trust to any agency not specifically and emphatically Christian, to give them the most controlling elements of all their thinking? Will she trust to her ability to give that thinking a new direction afterward, in the theological seminary? It is the marvellous outpouring of God's Spirit, in connection with the lessons of holy wisdom given in Christian colleges, that is bringing so many young men into the classes of these seminaries. And were it otherwise, it might then be quite too late to give their minds a new bias, especially if the chairs of sacred science were all filled, as they would be likely to be, by ambitious men trained themselves in the same manner. No. If the church would have at her service, and as the leaders of progress in her noble enterprise, men of the right stamp, she must educate them herself. She must have colleges of her own. Indeed, in every aspect of the case, it is an essential requisite of success that she possess the colleges of the land and imbue them with her influence; and if so, then she must *found* them. She must incur the expense of sustaining them; she must endow them. The motto "Christo et ecclesiæ," and that still earlier device on the seal of the first college ever

founded in our land, an open Bible with VERITAS written across its sacred leaves, must be the stamp of their character and the guide of their destiny."\*

6. It is hardly necessary to add that the whole standard of education among any people or communion, through all lower grades of schools, takes its character from the highest. These are the models which shape all else, and give tone to all inferior education. This is confirmed by the logic and history of the case, and may be amply verified by the widest observation. If college education is low, all other education is low.

The question now arises, whether Presbyterians in the United States have so nourished their colleges by endowments, as to give their acknowledged principles a fair chance of practical realization.

So far as colleges in the insurgent States are concerned, we have no present means of accurate information, and it is immaterial to our present inquiry. Our young Western institutions are all, as we learn from the last Report of the Board of Education, either brought to a pause, or to a desperate struggle for life, through poverty. The oldest and strongest of these, Hanover College,† Indiana, reports itself "amidst pressing pecuniary embarrassments," although it has received generous donations in lands and otherwise, which "cannot, at present, be converted into available funds, except at a ruinous sacrifice." Coming east to our older institutions, Washington College, Pennsylvania, has, we are informed, within a few years raised somewhat of a fund by the sale of fifty dollar scholarships. But as this virtually eats away much of the future income from tuition, we are not surprised that the President reports; "The financial condition of our college is *discouraging*;" although we are happy to learn that it "is the only serious ground of discouragement." The fund realized for Lafayette College from one hundred dollar scholarships, added to all income from other sources, falls short of the extremely economical scale of expense shown to be inaugurated there in their annual reports to Synod. We are informed in

\* Liberal Education a Necessity of the Church. By Jonathan F. Stearns, D. D.

† We are uncertain about Centre College, Kentucky.

regard to Jefferson College, that this large and flourishing institution, besides some other small funds, has within a few years raised a fund of sixty thousand dollars by the sale of twenty-five dollar scholarships, which, of course, operates as a severe mortgage upon its future income from tuition fees. Every hundred dollars contributed on this basis gives to four persons the right of gratuitous education; of course fifty thousand dollars raised in this way would give such a right to two thousand persons. Is not an institution that has done so much for the church entitled to a more generous endowment, and at less cost to her future resources?

We now come to the oldest and largest of all our Presbyterian colleges, upon which we shall dwell at greater length, because we have fuller knowledge of its financial condition, which, unfortunately, is little understood or appreciated by the church or the public. She cannot amplify, if she can preserve undiminished her extensive means of high education, without an important increase of financial resources. The preservation of her ancient prestige, and high rank among American colleges, render this a matter of imperative necessity. Nor can this fruitful and venerable mother of Presbyterian colleges be suffered to grow weak, for lack of that material sustenance which all other American colleges of equal age and rank have enjoyed, without danger of a proportionate emaciation in her whole progeny of similar institutions, in the whole style of Presbyterian education, all which would inflict lasting injury and indelible disgrace upon Presbyterianism itself.

The whole endowment of Princeton College, aside of buildings, apparatus, cabinets, library, &c., used for academic purposes, and of a moderate charity fund for the relief of indigent students destined to the ministry, amounted, prior to the recent efforts of the late Dr. Hope for its increase, of which we shall soon speak, to not more than a few thousand dollars, yielding but a few hundred dollars of annual income.

Various questions will occur upon this representation. 1. Have no contributions been made to the college in its long history, and if any donations have been made to it, what has become of them? The answer to this is, that, during the founding and early history of the college, considerable contri-

butions were made to establish it. These were exhausted, as in other like cases, in the erection of the buildings, the procurement of indispensable facilities for instruction, and the sustentation of the college during the weakness of its infancy. A few thousand dollars only were contributed during the last century towards the formation of a productive fund for the support of the Faculty, or other general expenses of the institution. During the war of the Revolution, the principal, and at that time only college edifice, was rendered untenable by military occupation. Its students were scattered to recruit the American army. The income from term-fees was, of course, arrested. The State of New Jersey made a small but utterly insufficient appropriation, to repair the damage done to Nassau Hall by the armies which had quartered in it. This poor pittance is the only bounty ever bestowed upon it by the State. It was necessary that new contributions should be gathered, while the country was impoverished by war, to repair these and other damages. Then, early in the present century, the main edifice was consumed by fire, except the bare walls. President Samuel Stanhope Smith then traversed the country, and, by his great popularity and persuasive personal address, was successful in collecting enough, not only to restore the desolated edifice, but to add two new buildings for the public rooms of the institution, together with apparatus, &c., impaired by the fire and by use. The college became highly popular under his brilliant administration, and, so long as the Faculty of American colleges was mainly composed of the President and some tutors, enjoyed a self-sustaining patronage. At a later period, when a Faculty of professors at the head of separate departments came to be developed, some small contributions of a few thousand dollars were made to a Professors' fund. The whole productive fund, up to a very recent period, however, available in support of the instruction or general expenses of the college, would not give an annual income much, if at all, exceeding a thousand dollars. At length, in 1855, Nassau Hall was again consumed, save its naked and almost indestructible walls, by fire. It was rebuilt fire-proof, enlarged and beautified. While some few generous subscriptions for this purpose were made, the expense was largely defrayed

from the current income of the college. Shortly before this calamity, an effort had been made to obtain an endowment of one thousand dollar scholarships, of the annual value of sixty dollars each, to aid indigent and encourage meritorious students. Of these, about forty still remain sound and productive, the principal having been, or the interest still being, paid. Some contributions have since been made towards a Professors' fund, to which we will soon refer.

2. The next question that arises is, how the college has lived, supported a large and increasing faculty, as large as the great endowed institutions of the country, in their academical department, with only the shadow of a sustentation fund. And not only this; but how, in addition, it has contrived to expend within twenty years, as much as forty thousand dollars, in edifices built or rebuilt, out of the annual revenues, *i. e.*, substantially the earnings of the institution? This is an achievement which probably may safely challenge a parallel among the colleges of this country. How has it been done? While the faculty of our colleges consisted mainly of a president assisted by tutors, the illustrious line of early presidents, Burr, Edwards, Davies, Finley, Witherspoon, Smith, attracted students enough, at adequate rates of tuition, to meet expenses. Before the era of modern physical science, when writing and speaking Latin, and skill in logic, ethics, casuistry, and rhetoric, formed the substance of a liberal education, if the number of students was not too large, such a faculty could educate them up to the requisitions of the times. Formal logic and its cognate studies were, before the development and organization of the inductive sciences, as extravagantly exalted, as they were afterwards unduly depreciated, in the curriculum of liberal education. From this reactionary extreme of depression it is now springing up to its normal place, as a highly important element in that symmetrical education, which assigns to all the chief departments of science and letters their due proportion.\*

\* The exorbitant estimation which the Aristotelian Logic held in medieval education, and which streamed down through the English Universities into our early collegiate curriculum, is shown in the encomiums once lavished upon it. It was said, "the syllogism is the noblest and most useful invention ever dis-

While a president of extraordinary gifts, with a small body of young assistants, could formerly conduct our foremost colleges with success, this has been impossible within the last half-century. All colleges of high standing have been compelled to enlarge their faculties of instruction, as the sphere of liberal training has been amplified, and its standard of fidelity and thoroughness elevated. All of them, so far as their resources admit, carry out the principle of a division of labour. They divide and subdivide their departments, placing separate professors in charge of each. This ensures a wider range and more thorough training, without an unjust and unprofitable overtasking of the several teachers. It is needless, however, to argue this necessity. There is no dispute about it among the supporters of respectable colleges and high education. The guardians of Princeton College saw it early, and have extended their corps of teachers and division of departments quite as rapidly as other colleges of its rank and age.

This, of course, has involved a great and constantly increasing expenditure. How has it been met? Of course there have been only two possible ways of meeting it—either by donations and endowments, or the fees paid by the student. In this latter alternative, while a part of the increase might be met by an increase of students, yet the larger part must be provided

covered by man. It is the universal organ of science; the eye of the intellect; and, like the sun, the light of the world."

Another exalts it even above the sun.

"Quid? Logica superat Solem. Sol namque, diurno  
Tempore, dat lucem, nocte sed hancce negat  
At Logicæ sidus numquam occidit; istud in ipsis  
Tam tenebris splendet, quam redeunte die."

Says another, of Logic, "est ergo, ars artium, scientia scientiarum, organum organorum, instrumentum instrumentorum, ancilla, clavis, testa, murus, philosophiæ, docendi dicendique magistra, veri falsique disceptatrix et judex." See Jardine's *Outlines of Philosophical Education*, pp. 7, 8.

We have before us a part of the programme of Commencement exercises in Nassau Hall, A. D. 1764, of which the following is the first exercise, and a fair sample of the whole, while it discloses the type of education then given.

"Prima Disputatio, syllogistice tractanda—

Thesis est,

Mentiri, ut vel Natio conservetur, haud fas est,

Qui primus Thesis probare atque defendere statuit, ascendat.—FOSTER.

Qui Thesis oppugnari judicavit, ascendat.

Primus opponens.—LAWRENCE."

for by an increased rate of charges. Princeton College was left to this alternative. Its guardians early saw the importance of evading it, if possible, and through Dr. Ashbel Green, then president of the institution, so apprised the public. It does not appear, however, that the appeal was followed up by those persevering and systematic personal efforts, without which such printed representations are seldom effective.

Forty years ago Dr. Green used the following language in his "Historical Sketch of the College of New Jersey," published in an appendix to a volume of Baccalaureate Discourses.\*

"But it should be observed that, with the exception of the donations to the vice-president's fund, all the endowments, valuable and important as they are, are appropriated to increase the advantages of those who *receive* instruction, and not to the support of those who *give it*. In providing for the salaries of teachers, as well as the erection and repairs of buildings, and the necessary additions to the library and philosophical apparatus, the institution has but little aid, except that which it derives from the fees of its pupils. This not only imposes the necessity of keeping the number of professors and tutors so small as to render their labours exceedingly arduous, but also of increasing the expense to the students of the college. If professorships, to a considerable extent, were permanently endowed, the fees for instruction might be greatly reduced, and at the same time the course of education considerably improved. This is what the college urgently needs. It particularly needs the endowment of the following professorships, viz., of Classical Literature; of Mathematics and Natural Philosophy; of Chemistry and Natural History; and of Belles-Lettres. The endowment of any one of these professorships would be of unspeakable benefit to the institution. The donation of a sum of money to *begin* a fund, to which additions might be made by other donors, for the ultimate endowment of one of these professorships, would be of great importance. The trustees have resolved, 'That if any person, or association of persons, shall give the sum necessary for the establishment of a professorship, lectureship, fellowship, scholarship, exhibition, or

\* See page 279.

premium, such professorship, lectureship, fellowship, scholarship, exhibition, or premium, shall be called after the name of the donor." Of course this is subject to the wish of the donor. With circumstantial variations, the foregoing describes the present as truly as the past.

From whatever causes, and we may soon find the chief, the college remained unendowed. But it ventured to appoint a corps of able professors, among whom we may note the names of Dod, the brothers Alexander, Henry, since taken from it, saying nothing of their associates and successors who still remain. The rates of tuition were proportionately raised from time to time. The influx of students, and the favour and patronage of the public sustained the advance. And it is probably safe to say, that the College of New Jersey has accomplished results with the term-fees it has been able to command from its students, such as have not been equalled, or even approached, by any other college in the country. This result has doubtless been aided by the fact, that, notwithstanding the increased charge for tuition, the expenses in other respects were so much below those of Eastern institutions coming most directly into competition with it, that it has been preferred by those cognizant of the facts, especially in regard to expenses outside of college bills, on the score of economy.\*

The guardians of the college, however, in due time, saw that this dependence was altogether too precarious and inadequate for its permanent and efficient sustentation. A few years ago, while pressed with the cost of rebuilding Nassau Hall, they saw the necessity of endowments to provide for emergencies, moderate the cost of education, expand the scheme and means of instruction on a scale commensurate with the demands of the time, and, in general, keep pace with their rivals and peers

\* The reasons of this are such as the increased cost of provisions and fuel the further we go east; the extirpation in Princeton College of those prolific sources of expense and demoralization, small secret clubs and societies; traditional usages and orgies which in many institutions are very costly; in regard to some, the increased expense of life in a city. A distinguished civilian, lately deceased, who recently had two sons of high and equal promise, and similar habits of economy, one at Princeton, and the other at an Eastern college charging a lower tuition fee, told the writer, that the necessary expenses of the latter were much the greater of the two.

among other colleges, that were gaining material resources too ample in amount to be longer ignored or disregarded. This will soon be evident from the data we are about to present in regard to the next older of these institutions north of Mason and Dixon's line.

The trustees accordingly, a few years ago, commissioned the late Dr. Hope, then a professor of the institution, to attempt the collection of a Professor's Fund. During the short period in which his health permitted him to pursue the effort, it was crowned with extraordinary success. He soon obtained subscriptions to the amount of about fifty thousand dollars, with encouraging tokens of further contributions. The funds so procured remained productive until the outbreak of secession and civil war, and along with an unprecedented number of students, contributed to sustain the extraordinary expenditure involved in rebuilding the burnt college edifice, and the enlarged ordinary annual expenses of the institution. With the late civil and consequent financial disturbances of the country, however, a large portion of this endowment is rendered temporarily or permanently unproductive. Probably a fraction of it is irrecoverably lost. The most of it, however, it is believed, will be sooner or later available. This, however, alters not the fact, that the present income from this source is only a few hundred dollars, and the present available income from all funds except term fees applicable to the support of professors, and of general expenses, outside of scholarships and charitable foundations, is very small. This, with the sudden stoppage of students from the South, and the enlistment of considerable numbers from the North for the war, altogether reducing the numbers nearly one-third, has caused a reduction of available income so serious, that, unless repaired by the friends of the college, consequences very obvious and serious must ensue. The question must soon be decided by its friends, and the friends of high Presbyterian education, whether its course shall be onward or retrograde, with all the consequences to religion and education contingent thereon.

The force of all this will be more apparent, if we bring to view some facts in regard to the financial condition and history of Yale College, with which, from age, position, and surround-

ings, Princeton ought to keep most nearly abreast. From the last printed Treasurer's report of that institution for 1862, we gather most of the following facts. Less than forty years ago, and up to the year 1831, the financial condition of that institution was very analogous to that of Princeton College at the same time. It had received, what Princeton never did, some considerable bounty from the State, but it had also suffered, what all are liable under extraordinary providential visitations to suffer, correspondent losses from the failure of investments almost universally deemed invulnerable. It was, therefore, as late as 1831, left with only a modicum of productive funds. Now, the Treasurer reports property belonging to the academic department, (over and above all grounds, buildings, fixtures, and furnishings of every kind used for academic purposes,) amounting to \$425,000. Of this, \$360,000 consists of productive real or personal estate, of which full \$250,000 is applicable to the payment of professors' salaries, and the general expenses of the institution. The residue consists of special funds for scholarships, prizes, gratuities to indigent candidates for the ministry, increase of the library, &c. The \$60,000 of unproductive real estate is probably held for more advantageous conversion into productive means than is now feasible. Nearly all of this has been accumulated within the last thirty years. Whatever of it was possessed before, has been more than counterbalanced by donations made for buildings, cabinets, or other property used for academic purposes and current expenditures, not represented in the foregoing figures. The amount obtained during this period is at least four hundred thousand dollars. How has this munificent sum been obtained? Almost wholly from donations and legacies—possibly a fraction from the rise of real estate. Why this large influx of benefactions, while those to Princeton have been, comparatively, so small? We will first answer one branch of this question, and then the other.

The simple reason why these sums have flowed into the treasury of Yale, is *that the proper means have been systematically employed to gain them.* In 1831 a judicious agent was employed to raise the sum of \$100,000, called the *Centum Mille Fund*, from the graduates and friends of the institution.

The effort was crowned with success in less than two years. The result of this effort was to turn the attention of many to the subject, who remembered the college in their wills. This fund was swelled from time to time by legacies thence arising. It is a noteworthy fact, that among the complex motives that determine legacies of this kind, the prospect of permanency and celebrity in the institutions on which they are bestowed, is powerful; and hence, that they are apt to come more abundantly to institutions already firmly established, than to those on a more frail and precarious footing. The foregoing, besides occasional subscriptions for buildings, &c., is not the only great effort made to replenish the funds of this venerable institution. A similar and successful effort was made a few years ago, which resulted in obtaining subscriptions to an amount exceeding \$100,000, called the fund of 1854. One heavy bequest, at least, has been since made to the funds of the institution. We see, then, why Yale has received these benefactions. Similar efforts to raise various amounts have been made, with various success, for nearly all our important American colleges. We have understood that a subscription was in successful progress to raise \$150,000 for Hamilton College, until impeded by the war. Various subscriptions have been made for Amherst, aside from the munificent endowments of her Williston and others. And to speak of no more, Union and Columbia have been reported to be richly endowed by the rise of urban and suburban property.

If we see why these benefactions have flowed to Yale and other institutions in larger measure than to Princeton, we also see the reason. Unlike other colleges, she has received no State bounty. As to other gifts, *the means have not been persistently and systematically employed to obtain them, by setting forth their urgent necessity to the friends of the college and of high Christian education.* Some little temporary effort has been occasionally made, and, to the best of our knowledge, generally, if not always, with a success which awakens regret that it was not continued persistently and systematically. The heart and (unless temporarily impaired by this civil war) the ability exists among the friends of the college, of learning, and religion, to meet, not only its present necessities, but its

permanent wants, or what is requisite to its highest stability, dignity, and efficiency, when these wants are duly understood.

If Presbyterian colleges decline, Presbyterian seminaries must suffer a consequent depression. And not only so, sound Christian education, the interests of learning, religion, the church, at least the Presbyterian branch of it, are involved in such a catastrophe—which may God give the stewards of his bounty the wise and seasonable liberality to avert. We are confident that, when they understand the emergency, they will meet it.

No American institutions have shown a greater tenacity of life than our leading Christian colleges. No benefactions have more enduring vitality and usefulness than gifts for their adequate endowment. Few charities are more effective for good than those devoted to the founding, furnishing, and endowing of first class Christian colleges and theological seminaries.

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ART. V.—*Christian Enterprise.*

THAT it is the Most High who worketh his will among the inhabitants of earth, as well as in the hosts of heaven, is a truth which lies at the foundation of all right understanding of human life; but, though subordinate thereto, not less important in its place, is that other great principle whereby the will of God is, in human things, accomplished through the free action of man. There is a reliance upon God which consists in waiting, and sometimes it is our duty to stand still and keep silence; but in the main, that which is exacted of man is the reliance of an enterprising spirit—that trust in God which goes forward; which, in its best degrees, is fertile in resources, and deviseth its own way, while looking to the Lord to direct its steps.

This is the peculiarity of man's position on the earth. He is made like God, in a degree; and though fallen from the holiness and dignity of that estate, he is still bound by the duties