

THE
UNIVERSITY
MAGAZINE.

Entered at the New York Post Office as second-class mail matter.

\$2.00 per Annum.

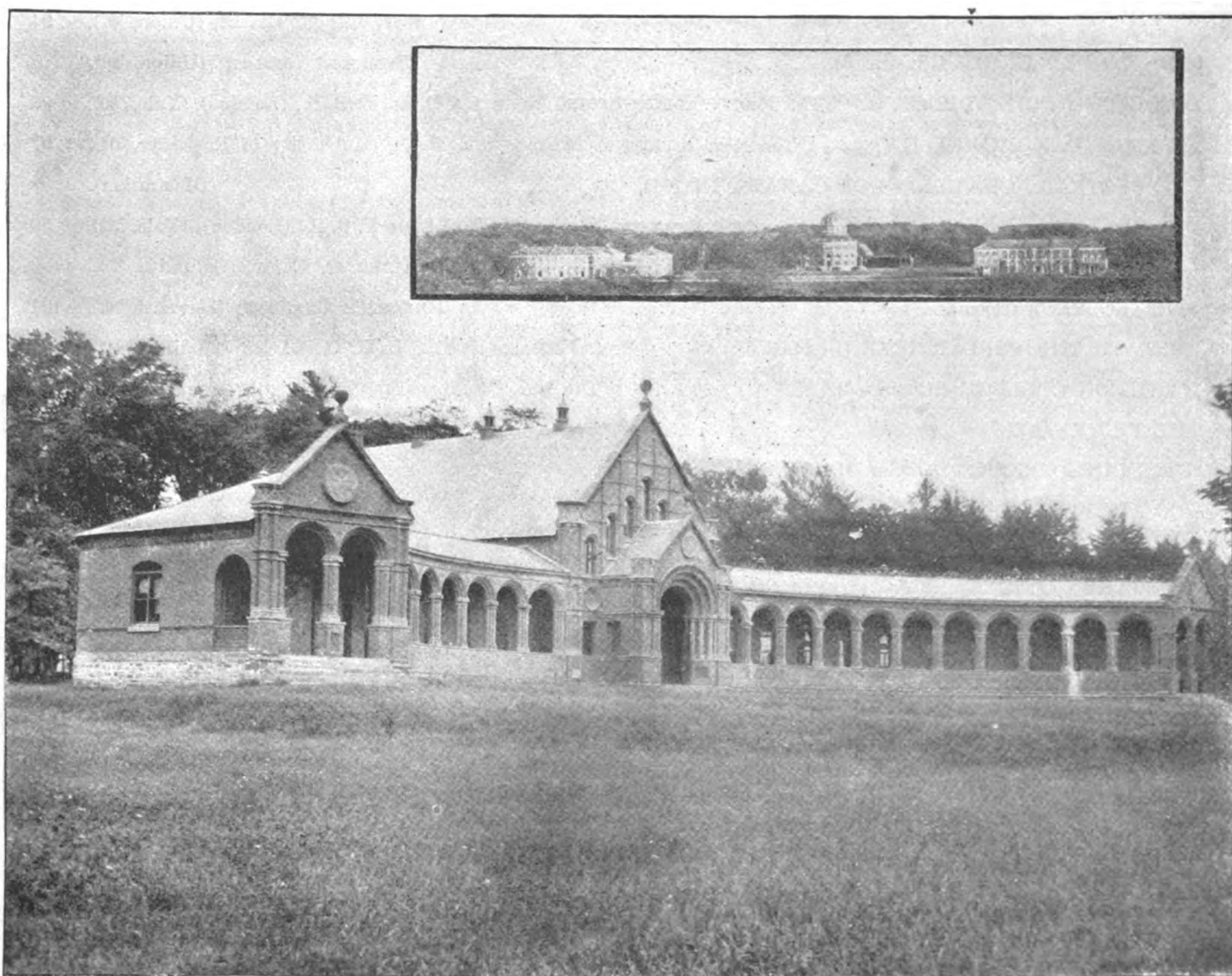
70 SOUTH STREET.

Single Copy, 20 cts.

VOL. III.

NEW YORK, APRIL, 1890.

No. 4.



UNION COLLEGE.
THE POWERS MEMORIAL BUILDING.

as an educator, a thorough disciplinarian, but with a heart as tender as a woman's, President Webster stands at the helm and is respected by all with whom he has official or social relations. His love for the college which he serves, and his desire for her increased efficiency, is the one great and absorbing motive of his life. An illustration of this unselfish devotion occurs to me. A former pupil of Webster's at Union died several years since, leaving by will \$1,000 to his friend Webster, but the bulk of his fortune, some \$30,000, to Harvard University. Meeting Webster soon afterwards I congratulated him on his legacy. "Yes," said he, "it came in mighty convenient when I needed it most; but I would have given it all to have had him back here long enough to tell him what I thought of him for leaving his money to Harvard instead of Union."

Another trifling incident I recall illustrates his constant watchful care over his pupils, and his anxiety for their moral welfare. Meeting Webster in New York one afternoon, I urged him to come and spend the night with me. "No, I think not this time," was the quaint reply. "I have a college boy down here, and I am going to take him to Coney Island this afternoon and fill up his head with something I've got to fill it up with."

To the young men now students in college, permit me to say, that the more you have to do with President Webster now, while it is your privilege to see and to know him, the better it will be for you in after life. I came to that conclusion years ago. You will always find President Webster your friend, and in the absence of your parents your best friend. The personal magnetism of your president, his power to read your character and to know what is for your best good, will be always felt. If you are possibly under the impression that Union College is to be a local institution, for the benefit of those who live at Schenectady, Scotia and Amsterdam, you will find that you are mistaken. There is now a new South and a great West. Both sections have scattered through them hundreds and thousands of graduates of Union College—men of character and high standing. When it is known that the old college is still doing its excellent and educational work and that it is presided over by a man so able, so earnest in his work as President Harrison E. Webster, before the centennial year, 1895, the classes will be numerically not less than they were forty years ago, when Dr. Nott was in his prime and Union College knew no superior.

SAMUEL MARSH.

A College Coincidence.

JONATHAN EDWARDS is a name with a star before it in the triennial catalogue of Yale University. This star in such a volume means of course simply *deceased*. But it might well signify the rising of a luminary so bright as a morning star of letters and genius in our land, as to shine still and ever. The name occurs thus:—"1720, *Jonathan Edwards, A. M., Tutor—*Coll. Neo.-caes. Præses*—1758." What a modest record for a life so grand and brilliant!

It is a German proverb that it takes three generations of students to make a scholar. This scholar resulted from several generations of students. His father Timothy, who

gave the name, not only to his own descendants of the Edwards stock, but to those of the Dwight branch as well, was so brilliant a student that, in 1691, Harvard gave to him on the morning of commencement day his degree of A. B., and in the afternoon the degree of A. M.

His mother, Esther, daughter of Rev. Solomon Stoddard of Northampton, was in intellectual gifts equal, and possibly superior, to her husband. Jonathan was the fifth child, and the only son among seven children:—*Unus sed leo*. He probably began to study in the womb. Of Pope it was said, "He lisped in numbers, till the numbers came." So Edwards at five, six, seven, eight years, was mastering the great problems that, as soon as he could write, were penned. At the age of ten he wrote on the physical side of them, at twelve on their combination with their psychological relations. Allen says the "Notes on Natural Science," written between his fourteenth and sixteenth years, "present Edwards is an intellectual prodigy which has no parallel." In his fifteenth year he originated what subsequently he elaborated into his "Treatise on the Freedom of the Will," which in its outline is the same to the man of forty years. At fourteen, when another boy would delight in "Robinson Crusoe," he gloated over "Locke on the Human Understanding," which, to say that he mastered, would be drawing it mild, for he sifted its fallacies, and, mounting it as a platform, he climbed to loftier heights. At sixteen he laid the groundwork of his subsequent treatise on "The Nature of Virtue." Says Allen, "When at the age of fifty he wrote this dissertation, he reproduced his early conviction with no substantial change." At the same early age in his "Notes on the Mind," he originated the ideal philosophy which gave his fame to Berkeley.

But the college coincidence lies in comparing his life with that of his great son, some say his greater son.

When Macaulay's New Zealander, musing on the extinct empire of Britain, grown weary of his seat on a fragment of London Bridge, scuds in a day to Chicago, to wonder at the pathless desert where tradition tells there was once a famed republic, and finds a few leaves of its ancient literature, he will smile at the errors of his countrymen. He will be ready to correct the senility of the New Zealander's cyclopedists, who speak of *two* bearing the name of Jonathan Edwards, and will go home to assure them that there was in fact only one.

Each had the same name. Both were born near the Connecticut River. At the same age each entered, not his father's college, but that with which at his father's death he was most identified. Each graduated at the same age. Each was a tutor for the same period. Each studied theology. Each was then called to be colleague-pastor with his maternal grandfather. Each, after a pastorate of years, because of doctrinal differences with his flock and peculiar faithfulness in correcting their errors, was dismissed with some violence and bitterness. Each then became a missionary to the Indians. From this task each was called to be president of a college. Similar in character and structure of mind, each wrote and published on the same topics. And it has been a sharply contested and an undecided question which exhibited the keenest acumen, or best succeeded in stating, unfolding, and establishing the same grand problems of psychological, spiritual, and religious thought. The lan-

guage of great masters has been exhausted in the praise of each as thinker and expounder. Of the first, says Robert Hall, "I regard him as the greatest of the sons of men." Of the second, Humboldt declared, "If he had not been the greatest theologian, he would have been the greatest philologist of our age."

Both died not far from the same age, the former in his fifty-fifth, the latter in his fifty-seventh year. Each preached on the first Sabbath of the year of his death from the text, "This year thou shalt die."

GARDINER SPRING PLUMLEY.

An American University.

THE idea of establishing a great American University is in the air to-day. This idea must soon materialize in some form. No one at all familiar with educational affairs can doubt that this idea is now occupying a large place in the thought of our people. The institution which is in mind is a university in the strict sense of that term; an institution into which no one shall be matriculated who has not been graduated from a college of reputable standing, or who is not able to pass an examination which shall be considered as an equivalent for a diploma from such a college. For a few years past the idea of such an institution has been in the minds of clergymen, lawyers, educators, and intelligent business men in this city. Quite recently Senator Edmunds, on the floor of the Senate, pronounced in favor of founding such an institution at the national capital. When God has a great idea to be organized into a permanent institution, He puts that idea into the minds of many men about the same time. This truth is illustrated in this connection in the organization of the University Extension Society in this city. Gentlemen interested in this object have recently visited England and other countries to study the workings of somewhat similar institutions in those lands. At recent gatherings of this organization in this city the subject was fully and frankly discussed.

It has long been felt by many classes in our community, that the time has come when all the advantages which American young men and women can secure in any European university should be enjoyed in our own country. For patriotic and religious, as well as for practical educational reasons, we ought to have a university on this side of the Atlantic of as high standing as any institution in any part of the world. It ought no longer to be necessary for Americans to go to Berlin, Vienna, Leipsic, or any other foreign country, to enjoy the best facilities for pursuing professional or general courses of study. But we have no university such as we have described on this continent. Harvard is not a university in this strict sense, Yale is not, Princeton is not, Columbia is not, Cornell is not, Rochester is not, Brown is not, even Johns Hopkins is not; and Clark University is of such recent origin, and being situated in a comparatively small city, cannot ever become, in some of the great professions, such an institution. Johns Hopkins, at least until the establishment of Clark University, came nearer to being such an institution than any of the others which we have named. Mr. James Russell Lowell has been quoted as having recently said, "Up till

now even Harvard has been doing chiefly the work of a German gymnasium." The prominence of this country in all other respects justifies the hope that a great American university, such as we have described, may speedily be founded. This country is taking its place in the very first rank of the nations of the earth. Its affords facilities, in the structure of its government, in the growth of its institutions, and in the variety of its products, for the founding and complete equipment of such a university. No longer ought American youth to be dependent upon foreign institutions, whose atmosphere belongs to earlier centuries, and to alien forms of government, for the fullest instruction in all departments of scientific, literary and theological learning.

A great university would not interfere with the work which the colleges are now doing. We have many institutions which bear the name of university, but we have not one which possesses the character of a true university. The founding of such an institution would enable existing colleges to perform their appropriate work. They ought to drop the name of university and become in name what they are in fact, colleges. The existence of a true university would generate a spirit of generous rivalry among these institutions; and the smaller colleges might reap equal honors with the larger. The college that could send up to the university the largest number of thoroughly prepared matriculates would receive the highest honors in this sisterhood of colleges. The heads of these colleges would be held in high esteem for their ability to turn out these successful matriculates. Dr. Arnold, of Rugby, was certainly second to no man in England in the highest institutions of learning, although he was only the head master of a school. When Westminster Abbey sought for a successor to Dean Stanley, the head master of a school was selected, and Dean Bradley to-day enjoys this high honor. The educational system of America needs the university as its crowning glory. Never will academies and colleges do their best work until they have this institution to stimulate their ambition and to reward their endeavor. Its existence, therefore, will put all existing institutions into their proper relations to one another and in their rightful attitude toward the university. It will give a dignity and glory to the smaller colleges all over the land which they never yet have possessed.

This great university must be unsectarian in its spirit and unlimited in its range. No one denomination can expect to have its tenets exclusively taught. No denomination must prescribe its religious ritual; but there must be a generous recognition of all forms of evangelical thought and protestant faith. One difficulty in this regard in one institution in this city, is that it is under the immediate direction of one religious sect. It is stated that the forms of prayers used in the college chapel are prescribed by the authorities of the church to which the college belongs. Such restriction would be entirely unbecoming in a great university such as is contemplated in this article. It might well be under the general direction of some denomination of Christians; but that denomination must be so broad as to welcome differing forms of religious worship and of personal faith.

This university must be located in a great city. A university is impossible in any country place, or even in a small city. The three great professions of theology, of law,