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ARTICLE I.

The Works of Philip Lindsley, D. D., formerly Vice-President and President-elect of the College of New Jersey, Princeton; and late President of the University of Nashville, Tennessee. Edited by LE ROY J. HALSEY, D. D., Professor in the Theological Seminary of the Northwest. 3 volumes. Philadelphia: J. P. Lippincott & Co. 1866.

The beautifully bound and elegantly printed volumes before us, three in number, reach respectively six hundred and forty-eight, seven hundred and twenty, seven hundred and thirty-one pages, and in the aggregate two thousand and ninety-nine: a fact that, in ordinary cases, might be as repulsive to most readers, as the anticipation of a long sermon is to most hearers. But the very style of their getting up, attracts, and invites to their perusal; while the name of the man whose works they are intended to commemorate, ensures from the large class constituting his immediate friends, and the thousands once under his care, many of whom survive him, a cordial reception, and an eager and attentive examination. When, in addition to these advantages, we find on the title-page the name of Le Roy J. Halsey as editor—a name that has already become classic, as

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connected with a series of graceful tributes to the "Attractions," the "Beauties," and the "Life Pictures" of the Bible—we must admit that all preliminary inducements to a favorable prejudgment of the volumes are furnished, and we may sit down to their study, assured beforehand that we shall be amply repaid for time and attention bestowed upon them.

The whole subject of Lindsley's "Life and Works," is appropriately divided and treated in three several departments, a volume being devoted to each, viz.: Vol. I. is devoted to "Educational Discourses;" Vol. II. to "Sermons and Religious Discourses;" and Vol. III. to "Miscellaneous Discourses and Essays;" while immediately preceding each division of his recorded literary labors, we find a sketch of his life and character in their relation to the special field of effort successively described.

It strikes a lover of system and order that the arrangement adopted by the esteemed editor is all that could be asked. The very announcement of the titles of the volumes, as they come successively under review, impresses the reader at once with the fact that the subject of this record bore a threefold character. Accordingly, on opening to the table of contents, and observing that here in Vol. I., are fourteen Addresses, Speeches, and Discourses on Education, rich, elaborate, and learned, at one time in a style that rushes along with an impetuous tide of earnest appeal, at another wielding the bright blade of a caustic satire, and striking trenchant blows of scathing sarcasm against wilful ignorance, bigotry, and contractedness of views; that in Vol. II., we have eighteen sermons full of solemn and awakening truths, affectionate warnings, and tender entreaties to the impenitent; deep and profound discussions of theological doctrine, yet free from sectarianism; sweet and consoling utterances of heavenly messages to God's afflicted saints; and finally, that in Vol. III., are eleven sections devoted to the discussion of almost every conceivable topic of history, morals, politics, church polity, banks, political economy, etc., etc.; there is felt at once such an impression upon us of the amazing versatility of genius displayed, as renders needless any further question as to the real greatness of the man, and we can no longer afford to suffer these two

thousand pages to go unread. If the books were only volumes of sermons, some might be deterred; if only Baccalaureate addresses, we might lay them aside with indifference; were they only essays on various subjects, we might decline to read them on the ground that, however readable once, they had lost their interest. But when, as here, we have before us an educator preëminently successful; a preacher of transcendent eloquence and undoubted piety; an essayist of most profound practical wisdom; this very diversity, this variety in unity, impels to the inquiry into the strange phenomenon, and to the investigation of a character so extraordinary, and to the examination for ourselves of these, the written and recorded products of his unique and noble life and labors. Ordinarily, when we speak of "the works" of an author, in a literary sense, we are understood to refer to the volumes written and published by him, or his friends, comprising the results of all his intellectual toils in the special department to which his life was devoted. But varied and valuable as are the products of Dr. Lindsley's pen set forth in these three large and beautiful volumes, they can be regarded only as the representative outlines,—meagre, and hardly just,—of the great work of his useful life. The fact is that he was, from first to last, in all that he did, said, or thought,—an educator. Behold him as you may, in this biography, whether in his thirteenth year commencing the work of self-culture, and in his eighteenth year closing his pupilage in the College of New Jersey; or educating others in the many posts he filled from the humble position of usher in an academy through all the gradations of tutor, professor, vice-president, president-elect, and actual president of a college; or while preaching the gospel, delivering discourses, which, however "wide the range of subjects," and "however great the diversity in the style and method," in his biographer's words, "all have a bearing more or less directly upon the work of education, the great work to which the author had devoted his life; all related more or less intimately to the instruction, guidance, and salvation of the young; or throwing off fugitive essays on almost all subjects connected with archæology, sociology, literature, art, or science; the grand

image and superscription that is enstamped upon all that ever emanated from his hand, head, or heart, was that of the true practical, philosophical educator. He "magnified his office." He made it ever prominent.

In his great speculations on the subject of the enlargement and extension of his favorite University, he was always ahead of most of his contemporaries. But "this is a lamentation, and shall be for a lamentation." In his bitter disappointment of his anticipated success, full many a weary, toiling laborer, in later days, in the same wide field, "white to the harvest," has sympathised, and by them his views and character are fully appreciated. But in his determination to *do all he could*, when he found that he could not *do all he would*, there is an elevation of principle, a moral sublimity, which has been to his successors at once a lesson and a consolation. Says his biographer: "Finding after a few years' trial that he could neither depend on State aid, nor secure from individual munificence such an endowment as his scheme demanded, he then set to work manfully to make of his University as good an institution as the limited means at his disposal, and the steadfast coöperation of coadjutors at Nashville would admit." This is the true spirit. This proves that education was his aim; not simply an insane ambition to make for himself a name by a splendid show of success based upon that kind of ephemeral popularity which is "cheaply purchased, and which is never worth the cheapest purchase,"—but an honest and earnest desire, an indomitable determination to do thoroughly whatever he pretended to do. We may therefore imagine, that, relinquishing with a sigh of regret the grand scheme he had so often set forth, and remitting to posterity the work of completing the structure, he addressed himself manfully to the primary labor of the foundation, resolving that it, at least, should be well-laid.

How sad, nevertheless, is the reflection that such heroic toilers are so often, in this laggard world, alone in their great thoughts and plans. "To labor and to wait," is doubtless God's will; and such men must be content to do just what they are permitted to do, and resign hopes and expectations of great schemes of

contemplated good, as their "hour is not yet come." For in this world they are often alone, "and of the people there is none with them." It really seems a necessary concomitant of greatness to be solitary. Let a man rise above his fellow-men, and, in the words of a beautiful modern writer, "he will be conscious of a certain solitariness of spirit gathering around him." He adds that "whilst it is true that the possessor of a great mind may be capable of sympathising with, of entering kindly into the views and feelings, the joys and sorrows of inferior minds, it must at the same time be admitted, that there is a range of thought and feeling into which they cannot enter with him. They may accompany him, so to speak, to a certain height up the mountain; but there is a point at which their feebler powers become exhausted, and if he ascend beyond that, his path must be a solitary one."

Thus it was with Dr. Lindsley; in relation to his great schemes of education, he was very much alone, with few to comprehend them, or to sympathise with him. Yet let it not for a moment be supposed that he lost his labor. Not at all. He elevated the standard of education by his lofty aims; he infused into the people a spirit of education never before known; he imparted to this spirit a vitality and an endurance that will not let it die; he founded at Nashville an institution of learning, which during his official connexion with it, for a quarter of a century, was celebrated for its excellent fruits, which filled the whole land with its alumni eminent in all its departments; and lastly, by his exemplification of energy, perseverance, and ultimate success, he has bequeathed to those of subsequent times a rich legacy of encouragement, while the traces of his toilsome, often thankless, yet finally fruitful pilgrimage have been indeed

"Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother.
Seeing, shall take heart again!"

The written works which we have here, embalmed by the loving hands of his devoted pupil, in this permanent form, are but the spontaneous products of a most prolific mind, showing what was

the absorbing topic of his whole being, and furnishing the evidences of what he might have achieved in the way of more elaborate and extended literary labor, had he not been precluded from such labors by the entire absorption of his whole life in the practical business of education.

The individual interested in the question of the best system of education for the country, will find these volumes very valuable in his investigations. He will find them highly suggestive of plans, which, though unsuccessful in the author's day, may yet be carried out in more enlightened and liberal times. They will be found abounding in heart-stirring utterances on the subject, issuing from a soul all on fire with the mighty theme, and thus Dr. L., "being dead, yet speaketh" to his successors, kindling in them a responsive zeal which might have lain dormant. There will be found in this series of works, material for thought to be hereafter developed, it may be, in our own beloved yet now desolate and down-trodden South. We may trust that under the influences of which these books are full, our people, should brighter days ever again dawn on them, will be redeemed from the bondage of a narrow contractedness of spirit, such as swayed them in the days of prosperity and wealth, and which induced them to look with an eye of cold indifference upon the cause so dear to Dr. Lindsley; and they will then know that he was right, and that all of like spirit were right, when they elevated this great cause as supreme in importance above every other earthly interest. These volumes will do to be preserved then, to be resorted to as a rich and exhaustless treasury of practical wisdom on this subject. He was doubtless regarded by some in his day, as a fond enthusiast; as "too fast for the times;" as one like Paul, "beside himself;" as one whom "much learning had made mad." But there will come a time, yea, even now is it heralded by the newly-awakened enthusiasm of the present day in the cause,—when he will be thought "not mad, but speaking forth the words of truth and soberness,"—wise above his fellows, greatly above the most uplifted height attained by any around him in their estimate of the cause. The marvel will then be, that what will, by that time, have become so plain and

palpable to the popular mind, had not been equally plain and palpable to the popular mind of his day. The demonstration of the importance and utility of the higher forms of learning will not be a whit more clear, convincing, and unanswerable in that coming time than it was when, year after year, in Nashville, he vainly but eloquently pleaded the cause before the most enlightened assemblies of the great State of Tennessee. But then the difference will be that by that time men will have had their mental vision cleared; a new medium will have been adopted and established, through which men will have learned to look at the true interests of a country. Then will they not only admire, but appreciate and act out the principle involved in the stirring and noble lines of Sir William Jones, in answer to the question, "What constitutes a State?"

"Not high-raised battlements, or labored mound,
Thick walls or moated gate;
Not cities proud with spires and turrets crowned;
Not bays and broad-armed ports,
Where, laughing at the storm, rich navies ride,
Not starred and spangled courts,
Where low-browed baseness wafts perfume to pride.
No: MEN—high-minded MEN,
With powers as far above dull brutes endued
In forest, brake, or den,
As beasts excel cold rocks and brambles rude;
Men, who their duties know,
But know their rights, and, knowing, dare maintain,
Prevent the long-aimed blow,
And crush the tyrant while they rend the chain:
These constitute a State."

And the obvious connexion of these lines with the matter before us, is, that the manly element so indispensable to the constitution of a State, can only be produced by God's blessing upon the most enlarged and liberal system of education in the broadest and most comprehensive sense of the word, including not only scholastic training of the mind, but also the elevating influence of sacred truth;—this, this is the only system of training that will ever make "the men—high-minded men—to constitute a State."

Among the prominent doctrines in Dr. L.'s theory of education, which marks him as a truly philosophical thinker on this subject, was the idea that the surest method of securing an efficient system of common schools, is to establish an institution of the higher learning first. Discussing the policy of the appropriation by the State of a large fund for common school purposes, he uses the following language :

"I would recommend a different course altogether. I would appropriate such a fund exclusively either to the erection of one great central school or university for the gratuitous instruction of whatever youth might choose to attend it, or to the education of a certain number of school-masters in some well-conducted existing seminary. The best and speediest mode of enlightening a community, is to provide accomplished teachers for the children and youth of such a community. One brilliant, blazing SUN in the firmament, will shed around and beneath infinitely more light and heat than a thousand twinkling stars. Plant a noble university in our midst: and from its portals will issue streams of cheering light upon every dark corner of the land. Whereas, if you are content to get up a few scores of old-field schools, that is, of mere farthing candles, or feeble rush-lights at various distant points in the wilderness, you will but render the darkness more visible and repulsive. No country was ever enlightened or elevated by such a process. Show us a thoroughly intelligent population anywhere upon earth, and you shall trace that intelligence to the higher and the highest seats of learning, and never to the lowest. Where are to be found the best common schools in Europe and America? Precisely where the college and university are most honored and cherished. I defy the most captious to furnish a solitary exception. Light flows only from the sun. The moon and the stars do but reflect and diffuse the lustre derived from this original fountain. The university has created, and still nourishes and upholds, all the common schools in the world. Demolish the university, and you not only blot out the sun of science forever, but you extinguish all the humbler and dependent luminaries. Establish the university in New Holland, or Caffraria, and give it full scope and fair play; and the common schools shall grow up spontaneously around it. I speak the words of truth and soberness, because I speak the language and proclaim the results of experience." Vol. I., pp. 504, 505.

And yet, how few enter into and embrace such views! Only one and another, at wide intervals, have been known to rise to

the "height of this great argument." To add strength to the position, let another great light in the educational firmament be made to give his testimony. In his splendid letter on "Public Instruction in South Carolina," addressed to Gov. Manning, in 1853, Dr. Thornwell says:

"Scholars are the real benefactors of the people; and he does more for popular education who founds a university, than he who institutes a complete and adequate machinery of common schools. The reason is obvious. The most potent element of public opinion is wanting where only a low form of culture obtains. The common schools, having no example of anything higher before them, would soon degenerate, and impart only a mechanical culture—if they did not, which I am inclined to think would be the case, from their want of life,—if they did not permit the people to relapse into barbarism. Colleges, on the other hand, will create the demand for lower culture; and private enterprise, under the stimulus imparted, would not be backward in providing for it. The college will diffuse the education of principles, of maxims, of a tone of thinking and feeling, which are of the last importance, without the schools; the schools could never do it without the college. If we must dispense with one or the other, I have no hesitation in saying that, on the score of public good alone, it were wiser to dispense with the schools. One sun is better than a thousand stars. There never was, therefore, a more grievous error, than that the college is in antagonism to the interests of the people. Precisely the opposite is the truth. And because it is preëminently a public good, operating directly or indirectly to the benefit of every citizen in the State, the Legislature was originally justified in founding, and in still sustaining, this noble Institution. It has made South Carolina what she is—it has made her people what they are—and from her mountains to her sea-board, there is not a nook or corner of the State that has not shared in its healthful influence. The very cries which are coming up from all quarters for the direct instruction of the people,—cries which none should think of resisting,—are only echoes from the college walls. We should never have heard of them, if the state of things had continued among us which existed when the college was founded."

There is probably no position more impregnable than this, that the university is the source and fountain of the common school. It follows from this that the two are but parts coördin-

ate of one great whole. The university, of course, gets its supply of learners from the common schools; but whence, it may be asked, do these learners get their preparation, except from the accomplished teachers sent forth from the university? These higher seminaries are unquestionably of more importance to the common schools than the latter are to them. Indeed, there can be no such schools—none worthy the name at least—without the university. It is the lowest of all views of true education adopted by many, that “for common schools there is no need of teachers of so extensive and liberal culture; any sort of decent English scholar will answer.” The very reverse is the true doctrine. All youth require at the outset the most careful and exact training; and none but a teacher of fine accomplishments, capable of comprehending the whole scope of the education designed for his pupil, from first to last, should be allowed to lay the foundation, and build the earlier stories of the structure. Such teachers can be obtained no where else save at the universities and colleges of the land. There can be no antagonism between the two forms of schools. Designing demagogues have for effect endeavored to demonstrate to the people that there was no sympathy with the poorer class, and no provision for them in the university,—that it was their interest to build up common schools, and not to be taxed for a “rich man’s college.” But nothing is truer than the intimation of Dr. Thornwell, that if we depend upon no school higher than the common schools of the land, there would be danger of the people relapsing into barbarism.

But perhaps it is time to throw together a few leading thoughts, so as to sum up the character of this great light of our times, as he appears in the several spheres which he filled.

1. He was a thorough and enthusiastic educator. Himself a fine, critical, exact, and extensive scholar, he evermore aimed to make his pupils the same. His views, as we have seen, were far in advance of his times, as to what constitutes a liberal education and a great institution of learning. He also possessed the happy faculty of attaching his pupils to himself with a deep and devoted affection, such as rarely obtains between teacher and

pupil. He had another talent indispensable to success in this calling: that of government—control over young men. This faculty is as truly the endowment of nature as the poet's inspiration, or the orator's power. No man can ever make himself a disciplinarian without the gift by nature. He must be "born to command,"—not to be a despot, but to be able to exert an influence in controlling and directing, without seeming to govern. All else is falsely styled "*executive ability*." This talent involves a native sense of the fitness of things; a tact in the application of general principles; a transparent purity of principle; a lofty and unvarying love of truth; uniformity in his intercourse with those over whom he presides; firmness, blended with affectionate tenderness; so true a sympathy with his pupils as can be known in all his words and acts, enabling him to enter minutely into all their feelings; a parental solicitude for their welfare and best interests; and not least, though last-mentioned, a personal dignity, never betraying him into words or deeds inconsistent with or unbecoming his high position: all these combined will result in the formation of such a character as will ensure admiration, respect, reverence, and love. Now, it may not be amiss to remark, that no habit on the part of an executive in an institution of learning is more unfortunate or fatal to the success of his administration than that of keeping his pupils at a distance, wearing toward them a cold, formal, repulsive aspect in all their mutual intercourse. Such habits do not enter into the combination of traits belonging to a successful controller of youth. Polite and cordial treatment of them will never detract from the influence of the ruler in this body politic of letters. If a man finds that he cannot control students without this rude, stern, repulsive manner, he may know at once that he is fatally deficient in a prime element of the character of a governor, and that he has utterly mistaken his calling.

2. He was, in his office of minister of the gospel, singular in his self-abnegation, and in his profound sense of his unworthiness to fill the position. So lofty was his conception of the holiness, the preciousness, the unspeakable value and grandeur of the office, that he habitually shrank from the discharge of its

sacred functions. This trait is noticeable not as censurable; by no means. On the contrary, it is eminently right and proper that every minister should cultivate such sentiments; nor can too high an estimate be placed upon the grand mission of the preacher. But it is remarkable in one so gifted, differing as it does so widely from the habit of many who never have any personal misgivings, nor the thousandth part of his gifts. It is remarkable that one of such noble natural endowments, such art culture, such power to sway the popular mind and will, and above all, one apparently so deeply imbued with the spirit of the gospel, should have experienced this abiding and growing propensity to avoid the active duties of the pulpit. Says his biographer, while "he seemed to shrink from the work of preaching, as something not within his proper province;" while "he regarded the educator's chair as his proper office, and seemed to feel more at home as an humble hearer in the pew, than as the authorised expounder of the pulpit," he does "not doubt that in doing the great work which Dr. Lindsley did in Tennessee, as President of her University, the grand element of his power, and of his success, was his magnificent preaching." The consideration of this phase of the character of Dr. L. suggests a topic which merits a passing notice. How far is it allowable, or consistent with the ordination vows of a minister of the gospel, that the office should be combined with any other calling? No doubt the words of Dr. Halsey are weighty and worthy of all note: "We give it as our own deliberate judgment, for the benefit of every young minister who reads and admires these (Dr. L.'s) discourses, that preaching is, after all, our greatest work. In our estimation, there is no throne of power on earth higher than the pulpit." Hear Dr. H., however, again: "There are indications, in some of his later discourses, that he did not regard the pulpit as his forte, and that he filled it only on occasions when no one else could be found to do so. In this we think he was greatly mistaken. ***** Even as an educator, not to speak of the other higher relations of God's ambassador to dying men, we think he might have accomplished a greater work than he did accomplish, had he preached more

frequently." We quote Dr. H. because we believe with him, and taking these statements in connexion with others, showing the exalted estimate he places upon his character as an educator, we do not doubt that he would decide that in Dr. L.'s case the two callings were with entire propriety combined. There once prevailed as the public sentiment of the Church, to a very considerable extent, a tone of thought, which would have gone the length of excluding a mere educator from the ministerial office; which taught, as it were, *ex cathedra*, that the only field of labor for Christ's minister was the pastoral office; that it tended to the degradation of the holy office that its incumbent should "come down from that great work," in which he had been placed by the Spirit and providence of God, to engage in communicating secular instruction.

That grievous wrong has been done to the cause of Christ, and that the churches have grievously suffered under it, when, by their avarice and penuriousness, the people of God have refused to sustain the minister in his proper calling and in his holy labors, which, of themselves, were enough to

————— "fill an angel's heart,
And filled the Saviour's hands,"——

necessitating his engaging in the toils, drudgery, and confinement of the teacher's office, cannot be denied. It is a sad truth. But in most of these cases of enforced necessity, there has been apparent a manifest unfitness for the two, or for one or the other of the two functions; and, by making the man a teacher, they have either spoiled a good preacher, or, in his attempting both to teach and preach, he has failed to do either; or having succeeded as a teacher, he has discovered that this is really his proper calling, and thinks now that he was mistaken in believing that he ever was called to preach, and so he has abandoned the ministry, and has given himself wholly to the business of teaching. It is beyond question true, that, in the main, preaching and teaching should be separate and distinct offices; yet it cannot but be regarded as high and untenable ground to assume that the two callings should never, under any circumstances, be united in one person. Experience, history,

and observation, seem to teach very plainly the reverse; and we do not hesitate to declare our belief that many a man has been called of God to fill both the pulpit and the educator's chair. How can we withhold our assent from this proposition, when we have most unquestionably known instances of men who have succeeded in meeting all the demands of both with entire acceptance? Recall to recollection the veteran Preacher-President of Union College, who, for fifty years, trained the youth of all sections of the United States, attracted to him by his reputation, and influenced and moulded by his marvellous eloquence in the pulpit not less than by his preëminent abilities and genius as an educator. Think also of Dwight at Yale, and Wayland at Brown, of Witherspoon at Princeton, and Thornwell at the College of South Carolina; and tell us who shall undertake to measure the mighty moral power exerted by these great men, who, while delighting in their vocation as teachers, spent their strength of mind and body in preaching, and threw their great souls wholly into the blessed work? While so bright a page of history's record is occupied by these great luminaries, showing that one devoted man called of God, and qualified by his Spirit, can fill both offices simultaneously, let us be satisfied with the logic of facts, and not be driven from a position so approved by God's word and providence, by the crude dogmatism of verdant young theologues, who hold the higher law theory that "no preacher ought to teach."

One thought may, however, be dropped by the way before we leave this topic. Statutory provisions in some institutions require that the presiding officer should be a minister of the gospel. It *has happened*, (we trust, for the honor of truth, not very frequently,) that, under the pressure of a strong preference for some learned, accomplished, and popular layman, the authorities of these institutions have persuaded themselves into the belief that there was no violation of solemn and fixed principles of truth, to ordain this layman for the express purpose of making him President. This was man's call,—not God's. From all such desecration of the holy office, "Good Lord, deliver us!"

3. As a thinker on all topics of morals, jurisprudence, gov-

ernment, and political economy, Dr. Lindsley was profound, striking, and independent. Though a teacher and a preacher,—and preëminent in both capacities,—yet such was the vast range of his reading and his observation, that he was, in point of fact, a far more accomplished statesman than hundreds who were prominently figuring on the political arena. He eschewed party politics; yet he was perfectly conversant with all the great fundamental principles of “the science of the government; all questions involving civil and religious liberty, public morals, the administration of justice, the relation of capital and labor, the wealth of nations, banking, and finance.”

In these three spheres of effort, “he lived, and moved, and had his being” for nearly a half century, and in all of them seemed to have been born to excel. In each department he has left monuments of himself in these volumes. He has given us no elaborate, heavy treatises on any subject. But while these three beautiful volumes show the brilliancy of his genius, the peculiarities of his mind, the ardor of his nature, and the depth and earnestness of his spirit, his nobler works,—“living epistles, known and read of all men,” are his two thousand pupils, who, in all spheres of active usefulness, have been perpetuating his influence; and having received from his generous hand the lighted torch of knowledge, they have handed it to the generation now succeeding, and thus the blazing link, growing brighter as years pass, shall continue to descend as an heir-loom of priceless value, from generation to generation, “to the last syllable of recorded time.”

Such a teacher’s “Life and Works” then, are not to be considered a failure,—but a grand success. Such a man, gifted almost with the prescience of the seer, often during the toiling time of actual daily teaching, looks upon the crowd of young immortals intrusted to his care, and he may not doubt that there he beholds the future statesman who is to lead back his country to her lost greatness; the future orator, whose eloquence is to command the applause of listening senates; the future divine, whose holy precepts and noble advocacy are to diffuse the lustre of a pure faith and of a holy salvation over the darkened earth.

Such, doubtless, were often the anticipations of Dr. Lindsley; and to him, even before he closed his eyes in death, not a few of them became blessed realities. The field before the educator is indeed grand and sublime. Patiently, yet joyously, should he reap it. Toil, care, and anxiety, await him. But his reward is with him even now in his toil. He may and will win a place in the young hearts around him by his zeal and devotion; and, as together they climb,—teacher and pupil,—the steep of science, these young aspirants will cling to him for aid, and look to him for guidance, until he can plant their footsteps safely upon the summit, whence they can strike out boldly for themselves a pathway over the broad plain of life. Year after year, detachment after detachment goes forth from the parental roof—and “the paths of life divide;” and the moistened eye; the faltering tongue, the cordial grasp of the hand, as one, and another, and another bids him adieu, tell more eloquently than words of the profound hold he has taken upon those young and noble hearts. His connexion with them is not dissolved even then, when they cease to be his pupils. While he remains at the old homestead to do for successive classes that are ever coming up for training what has been done for the newly departed bands, often from his secluded retreat of ceaseless toil, his eye will be blest and his heart gladdened by the dazzling lustre of some rising star in the broad firmament of life, whose first spark was kindled at the humble altar where he himself had ministered, and whose beams are destined to illumine with joy, and hope, and peace, their native land. Rich guerdon of humble toil! Who would not be content with such reward? All the life-work of Dr. L. shows that he felt the influence of such lofty ambition; that his hope was, that as an educator he should be honored to do a work upon immortal minds that should tell in its results upon the destiny of the world in this life and in the life to come. So every true educator, every teacher actuated by the right spirit, feels in his heart that, for his part, any who *will*, may grasp the warrior’s bays, and wear his laurels stained with tears and blood, or the high honors of the statesman,—and surely these are not to be despised,—or the glittering diadem of kingly glory, or the

shining heaps of golden treasure; only give him the honor of being a successful laborer in this great field; let him but feel conscious that by a life of self-denial and toil, he has trained for usefulness here and happiness hereafter, multitudes of his young countrymen, and the goal of his ambition will have been attained, and he would be willing to retire quietly from life's eventful stage, with all the joy so abundantly derivable from the reflection that by God's grace he had not lived altogether in vain.

In the study of Lindsley's life and labors in the cause of education, we are naturally called to the consideration of the subject in its connexion with the present times. It is matter of solemn thought to inquire whether the present troubles will retard or advance the progress of public enlightenment and liberal culture. Were we to allow ourselves to regard certain facts as permanent, and to believe that no interference with our plans and wishes would be offered, we should be greatly encouraged. Among these facts stands prominent the deep enthusiasm which has been awakened in the South since the close of the late war in this cause,—certainly prevailing with a far wider sweep of influence than ever before. An education has become to our people an object for their children of far greater importance, and upon it a far higher estimate is now placed, than was the case before our great troubles came upon us. To be sure, men of wealth were then disposed to educate their sons and daughters; they would have regarded it as disgraceful not to do it. But their views went little beyond the conviction that a young man ought to be sent to college, and get his diploma, always easily obtained; and in this they were influenced more by the fact that it was fashionable to do so, and a sort of necessary ornament to a young man, than because of any really correct estimate placed by them upon its importance and value. It is not meant by this statement that there was not scholarship in the South of a high order; for, undoubtedly, ripe scholars were made at Southern colleges; and even now, to mention no other institution, it may be said without fear of contradiction, that there is not an institution of the Northern States where it is not easier to graduate.

than at the University of Virginia. But this being admitted, we repeat, the estimate of true education among us was far lower before the war than it is now. It may be accounted for, we think. It is just the same thing that exists in all countries where the amassing of wealth is a matter of such facility as it was among us. The passion for it becomes paramount, and under the sweeping tide of material prosperity every noble and lofty enterprise that has to do with intellectual pursuits is more or less neglected. Adversity is healthful to the morals of nations and communities, as well as to that of individuals. The great object then presented to nearly all minds was the making of a fortune; and the concrete of this abstract was ever a cotton or sugar plantation, with hundreds of slaves turning out its thousands of bales or hogsheads, to be converted into gold or its equivalent, and this in turn to be transformed into more land and more slaves, to make more cotton or more sugar. Now, this train of thought being kept prominent to so great an extent, it could not but act upon the minds of the mass of our young men with an influence wholly and purely hostile to all noble intellectual progress, and they had before them, in many instances, not the smallest idea of making their collegiate training subservient to the great end of usefulness to our race. One of the inevitable results of such a state of public opinion,—a result too, of which we complained, just as though we did not ourselves bring it about,—was that those fields of usefulness which should have been filled by Southern young men, were allowed to be occupied by foreigners, under the false and unworthy view that it was a drudgery to which it were well enough for those to submit who had no alternative but to help themselves, but was not so much as to be named or thought of as becoming the “so-called” fortunate classes, who were sustained in a life of lordly ease and gentlemanly indolence by others. But we may be thankful that this era is in reality gone by; and with it such influences are passing away. A generation or two may find the realisation of the great truth in our land, that all honest labor is royal and noble. We repeat it, that the signs of the times in this regard are encouraging. Our colleges and universities,

which during the war had been suspended almost entirely, have most of them been rehabilitated with a facility, and conducted with a degree of success, in striking contrast with the slow progress made in the reëstablishment of a system of agriculture. "Cotton is no longer king;" if he is destined to play any very prominent part in our future prosperity, it will be as a producer simply of the means of promoting the progress of the country, not so much in its *material*, as in its *intellectual* prosperity. We find now, that under the pressure of this universal desire to educate, men are making sacrifices to which they would not have submitted previous to the war. Real estate has been disposed of, and the proceeds sacredly dedicated to educational purposes. Self-denial is practised to secure the coveted boon, and the absorbing thought seems to be, that education is the chief good.

We need not too curiously inquire into the motives that underlie this new-born zeal. Let us accept it gladly and joyfully, as a step in advance, and in the right direction, inasmuch as it furnishes us who are educators the opportunity of doing our work more extensively and more thoroughly. One thing is certain, if we do not turn this fortunate reform to good account, by inculcating in the youth intrusted to us proper views of the nature of education, high estimates of the responsibilities of the educated classes, as well as of the grand life-work before them, and of the glorious destinies that await them if faithful to their trusts, then shall we ourselves be held to a most rigid accountability, and justly condemned as recreant to our lofty mission.

Not only is this gratifying enthusiasm observable among parents and guardians, but it has never before fallen to our lot in a long career as practical educators, to observe among Southern young men such devotion to duty,—such close application of time and means,—such exhibitions of moral earnestness and solemn determination to succeed in study as is now manifested among our students; and this is the unanimous verdict of all the faculties of our colleges and universities in the South. Well may we "thank God and take courage," especially in view of the gratifying disappointment herein furnished to the oft-repeated

prediction that our young men would return from the camp demoralized and worthless. The astonishing fact is recorded, on the contrary, that while our institutions are crowded with returned Confederate soldiers, the good order, gentlemanly deportment, studious habits, and regard for law, by which they are characterised, has never been paralleled in any previous period.

With these two encouraging features of the times, we would undoubtedly augur favorably of the future, so far as the simple question of education is concerned. Were there no unfriendly influences *ab extra* to be dreaded; were the devoted and zealous workers in this wide white field not interrupted, trammelled, disturbed, or let in their simple abandonment of all else but their proper function, to guide, fit, teach, and train for usefulness, the rising generation ever-increasing; were it not that there are two insatiate daughters of the hateful horse-leech,—party-fanaticism and infidelity,—clamorously crying to us, “Give! give!” and whose appetite for our rights seems to grow by giving; could true peace and justice but succeed in establishing their benign reign over both sections of this groaning land; there need be no limit set to the conquests of an enlarged and extended civilisation and elevation of our country, the result of the combination of sacred and secular education, gratifying the most extravagant wishes and meeting the most sanguine anticipations of her most devoted sons. Meanwhile, let us not anticipate evil. It is not for us to lift the veil that shrouds the future. It remains for us to do our whole duty, allowing nothing to distract our thoughts. We must “work while it is day;” we must do all we can, while we are allowed to do any thing at all. We must remit no toil; crave little relaxation; work the more laboriously for the very prospect before us; and when the evil day come,—if come it must,—let it be our ambition now, and our consolation then, to be found at our post,

“Heart within, and God o’erhead.”

It was thus that Philip Lindsley, and every high-hearted lover of human progress labored, and so must we labor. Let the young men of the country take such men as their models, and

embrace such principles as their creed. To be sure, every man may not receive the highest form of scholastic training, but every man should have an education that shall fit him for intelligent action in all the spheres he may fill; and those favored ones who may be conducted through all the chambers of the temple of science, up to its last and loftiest, can go forth among their fellow-men as luminous reflective points, radiating to all around them the light of which they are the fortunate repositories; and thus, by the union of a whole educated people, the tide now setting against us may be turned, and only thus can it be done. When we reach this lofty elevation, by God's blessing, ignorance, fanaticism, and corruption, shall cease to hold high carnival; and truth, justice, mercy, order, virtue,—the religion of Jesus Christ,—shall lead the whole land to temporal and eternal glory!

ARTICLE II.

UPHAM'S INTERIOR LIFE, AND THE DOCTRINE OF HOLINESS.

Principles of the Interior or Hidden Life; Designed particularly for the Consideration of those who are seeking Assurance of Faith and Perfect Love. By THOMAS C. UPHAM. Eighth Edition. New York: Harper & Brothers. 1865.

“Christianity has its wonders. It requires man to acknowledge himself vile and abominable, and it requires him also to emulate the likeness of his Maker.” So wrote Pascal, the most exquisite of thinkers, in what would have been the noblest of modern works—of which, alas, we have only the accumulated *blocks*, wood, marble, and precious stones, out of which it was to