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HISTORY

OF

PRINCETON

N.J.

AND ITS INSTITUTIONS:

THE TOWN FROM ITS FIRST SETTLEMENT, THROUGH THE REVOLUTIONARY WAR, TO THE PRESENT TIME—ITS CHURCHES—SCHOOLS—COLLEGE—THEOLOGICAL SEMINARY—LITERATURE, VOLUMES AND AUTHORS—NOTICES OF PROMINENT FAMILIES, AND CHIEF CITIZENS—THE CEMETERY, ETC.

ILLUSTRATED WITH STEEL AND WOOD ENGRAVINGS.

BY

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IN TWO VOLUMES. V. 2

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CONTENTS.

CHAPTER XIV.

PRINCETON AS A MUNICIPALITY.

CHAPTER XV.

INNS AND TAVERNS.

CHAPTER XVI.

THE UNIVERSITY HOTEL.

CHAPTER XVII.

NEWSPAPERS AND MAGAZINES OF PRINCETON.

CHAPTER XVIII.

THE FRIENDS' SOCIETY AND MEETING HOUSE AT STONY BROOK.

CHAPTER XIX.

THE PRESBYTERIAN CHURCH OF PRINCETON.

CHAPTER XX.

CHAPTER XXI.

CHAPTER XXII.

CHAPTER XXIII.

CHAPTER XXIV.

CHAPTER XXV.

CHAPTER XXVI.

CHAPTER XXVII.

CHAPTER XXVIII.

PRINCETON COLLEGE.

CHAPTER XXIX.

PRINCETON THEOLOGICAL SEMINARY.

CHAPTER XXX.

CHAPTER XXXI.

CHAPTER XXXII.

CHAPTER XXXIII.

THE CENTENNIAL YEAR, 1876.

CHAPTER XXXIV.

PROFESSIONAL AND OFFICIAL.

HISTORY OF PRINCETON.

CHAPTER XIV.

PRINCETON AS A MUNICIPALITY.

The Original Charter of 1813—The Poll List of 1817—The Revised Charter of 1873—Taxation—List of Mayors—Borough Jail—The Streets—The Fire Department—The Market—Post-Office and Mails—The Telegraph Office—Gas-Light Company—The Bank—Savings Bank—Mutual Fire Insurance Company—Divers other Incorporations and Associations—The Order of Masons.

PRINCETON became incorporated as a borough while it was yet a small village. It is hardly probable, as we have already stated, that an application would have been made or granted at so early a day, had not the town been divided by a county line, and had not its good order, which was affected by the presence of the students, rendered some special legislation and police force necessary at the Commencements and in the multiplied exigencies which are liable to arise in such a community.

An act entitled "An Act for the incorporation of the town of Princeton," was passed by the Legislature, February 11, 1813. It was preceded by the following preamble, viz.:

"Whereas sundry inhabitants of the town of Princeton have, by their petition to the Legislature, prayed that they may by law, be incorporated and formed into a body politic, with such powers, privileges and immunities as will most conduce to the good order and regulation of the citizens thereof, and for the interest of those institutions of learning and piety established within the same; and as the Legislature think it reasonable that the prayer of the said petitioners be granted, therefore," etc.

The boundaries were nearly the same as they are at the present time, except that they did not extend quite so far to the south-west; the line was just west of Richard Stockton's house, and did not include the Edgehill property—then owned by Dr. Van Cleve; but it went as far eastwardly as the present charter extends. The charter provided for a Mayor, Recorder, three Aldermen, all having the powers of a Justice of the Peace, ex-officio; and six Assistants, to be elected by the people yearly. The former were to be appointed as Justices were then appointed, and to hold their office as long as Justices held their office. The charter allowed an appeal to council in case of conviction for violating ordinances, and it extended for ten years.

In the year 1814, a supplement was passed, authorizing offenders against the laws of the State, the United States, and the ordinances of the council, to be committed to the respective county jails, as the borough then had no immediate prospect of procuring a place of security for such convicted persons, provided, that the necessary expenses of supporting the prisoners be paid by the corporation—but this act was to continue only two years, though in 1816 it was again extended two years.

In the year 1822 the town was re-incorporated by a charter with the same preamble, and conferring substantially the same powers as the original charter and its supplement had conferred. Its territorial jurisdiction was somewhat enlarged, and comprised portions of the township of Montgomery, in Somerset County, and of West Windsor, in Middlesex County, embracing the same area which the present charter describes and bounds, that is to say:

"Beginning easterly on the turnpike road at the westerly line of Zebulon Morford's farm, and crossing the same southerly five hundred yards to the north-west corner of Joseph Schenck's orchard; thence westerly in a straight line, passing south of the town to the southeasterly corner of a lot of Thomas Olden, adjacent to lands of the late Giles W. Olden; thence along said lot, upon an ancient road, and northerly across the old stage road upon the lands of the late Captain Job Stockton, two thousand yards; thence easterly in a straight line passing north of the town, to a former line of Elijah Black-

well's land; thence along the same six hundred yards to the place of beginning."

It provided for the appointment by the joint meeting of the Legislature, of a mayor, a recorder, and three aldermen, all *ex-officio* Justices of the Peace; and for the election by the people, of six assistant aldermen, a collector and an assessor—all to hold their office for one year. "The Mayor, Recorder, Aldermen, and Assistants of the Borough of Princeton" constituted the Common Council as a body politic, with the usual powers to make by-laws, ordinances and regulations in writing, not repugnant to the laws and Constitution of this State, nor of the United States, and to enforce, alter and amend, etc. Fines were limited to twenty dollars, and an appeal was granted to the Common Council; in civil suits an appeal to the Common Pleas was allowed. Exclusive jurisdiction was conferred on council, in matters of licensing taverns and sale of liquors; and authority was given to the inhabitants to *raise by tax such sum of money yearly as they might think necessary for the exigencies of the borough.*

The charter was extended from time to time, and amendments were added; and provision was made for raising money for specific objects and for widening and opening streets. But except in a few specified cases, money could only be raised by tax for the exigencies of the borough. All offices finally became elective by the people, and none of the members of council received a salary or compensation, under the charter.

The council chamber and jail were erected at the end of the old Market House, in the middle of the main street, opposite Mercer Hall. That old building was torn down forty years ago, and a new market house was erected in its place, in 1850. This was not cordially patronized by the people, and it stood for several years deserted, until Dickinson Hall was erected, and then it was sold and removed from the street.

In the earlier years of the borough we find that a better class of citizens were induced to serve in council than many of those who in recent years have aspired to the place. Then, men who were distinguished in professional life—lawyers and

physicians, merchants and educated business men, and representatives of the first families in the community, bore their part in administering the municipal government. Even among the clerks of council we find the names of such young men as Richard Stockton, Jr., R. S. Field, W. C. Alexander, Abram O. Zabriskie, C. Houston Van Cleve, William B. Maclean, David N. Bogart.

There are no full minutes of the proceedings of the Common Council preserved until the year 1817. There is an entry, however, in a leaf of the first volume, of the first organization of the council, in 1813. The town meeting to elect Assistant Aldermen, Assessor, Collector, and Clerk, was held at Follet's tavern, April 18, 1813, Dr. Ebenezer Stockton being the Moderator. Those who were elected Assistants were:

THOMAS P. JOHNSON.	ISAAC HORNOR.
THOMAS WHITE.	JOSEPH H. SKELTON.
SAMUEL NICHOLSON.	ROBERT DAVISON.

Assessor, PEREZ ROWLEY.
Collector, WILLIAM HIGHT.
Clerk, RICHARD STOCKTON, JR.

There was a protest presented by Assistant Alderman Thomas P. Johnson and the other five, against the powers claimed to be exercised by the mayor, recorder and aldermen, for not having been duly qualified and inducted into office; but there is no minute to show how the matter was disposed of. The first name on the list of mayors is Samuel Bayard. He was acting as Mayor in 1817, with John S. Wilson, Recorder, and Dr. Ebenezer Stockton, Alderman.

As proof that the best citizens of the town took a lively interest in the borough government, and went to the polls to vote, although then only a portion of the council was elective, we give a copy of the poll list for the year 1817, showing that the professors of the college and seminary, the lawyers and physicians and all the prominent men of the town, went to the hotel and voted:

"At a meeting of the inhabitants of Princeton, held at the house of Perez Rowley on the third Monday in April, in pursuance of notice for the election of six Assistants, one Assessor, one Collector and Clerk for the year 1817, the following persons voted:

1 Francis D. Janvier,
2 Stephen Morford,
3 Josias Ferguson,
4 Thomas P. Johnson,
5 James S. Green,
6 Matthew Griggs,
7 John Davison,
8 Samuel Bayard,
9 John A. Hudnut,
10 John Napton,
11 Lewis Runyan,
12 Benjamin Maple,
13 Isaac Hornor,
14 John Wykoff,
15 Wm. Cool,
16 Isaiah Moger,
17 William Compton,
18 James Higgins,
19 Samuel Scott,
20 Jesse Scott,
21 Isaac J. Manning,
22 John Van Cleve,
23 Richard Voorhees,
24 Charles Campbell,
25 Daniel Cool,
26 Peter Hollingshead,
27 Richard Warren,
28 James Moore,
29 James G. Ferguson,
30 Andrew Burke,
31 John Hamilton,
32 John S. Wilson,
33 Jacob Gray,
34 Doct. Alexander,
35 Peter Bogart,
36 Robert Davison,
37 David Johnson,
38 Lewis Olden,
39 Peter McCoy,
40 James Long,
41 Isaac Cool,
42 Arthur Wykoff,
43 Henry Clow,
44 Samuel Hamilton,
45 Henry Higgins,
46 George Hamilton,
47 William Hamilton,
48 John Skillman,
49 Henry Voorhees,
50 John McGregor, Sr.,
51 John Booth,
52 Herman Dildine,
53 Michael Riley,
54 Thomas White,
55 John S. Robertson,
56 John S. Nevius,
57 William Van Doren,
58 Stacy Morford,
59 Perez Rowley,
60 James Hamilton,
61 Mahlon F. Skelton,
62 Isaiah R. Scott,
63 Richard Stockton, Esq.,
64 John H. Conover,
65 Elijah Slack,
66 Isaiah Downey,
67 Philip Lindsley,
68 Doctor S. Miller,
69 Doct. E. Stockton,
70 James Leonard,
71 Doctor A. Green,
72 Joseph H. Skelton,
73 John Thompson,
74 Robert Voorhees,
75 Cornelius Terhune,
76 Joseph Sutton,
77 John Norris.

For several years after the Common Council was organized that body held their meetings at the public inns, and paid for the use of them.

In 1818, council met to inquire into certain riotous proceedings within the borough, wherein Mahlon Skelton came to his death.

In 1819, some one atrociously set fire to the tavern

of D. Smith, and a public meeting was called to provide against fire.

In 1823, a Town-House consisting of council chamber and prison underneath, with a cupola on the top, was erected after a plan reported by Assistant Aldermen Hart Olden and Charles Steadman, a committee of council, at a cost of $431.90. This building stood in the street nearly opposite the old City Hotel, and near which the market houses were built at that time and since. This council chamber was used for many public purposes; at one time for a Sunday school; also in 1823, for a night school upon the application of John Maclean. In 1826 the use of it was extended to the Colonization Society and to the Princeton Bible Society; and in 1827, the Princeton Fire Company obtained the leave of council to use it for their meetings.

Col. Erkuries Beatty, while holding the office of mayor of Princeton, died in 1823, and resolutions of condolence and in memory of his valuable public services and estimable character, were adopted by council. William Cole and William Hight were among the early marshals of the borough.

In 1827, a memorial signed by Rev. Dr. Carnahan, Dr. Archibald Alexander, Dr. Samuel Miller, Prof. Robert B. Patton, Prof. Luther Halsey, and Prof. John Maclean, asking for an ordinance forbidding stages, wagons, etc., from passing through the town on the Sabbath, was presented to the council, and referred to a committee consisting of Samuel J. Bayard, John Lowrey, Henry Clow and Jas. S. Green. The committee reported adversely, whereupon the council instructed the committee to report an ordinance according to the memorial, which was done.

There was an effort made to enforce this ordinance. Violators of it were arrested, trials had, judgments rendered, and appeals to council decided against the violators. At this time the staging was at its highest pressure. The travelling through Princeton, across the State, was immense, and though greatly checked on the Sabbath, it was not wholly suspended on that day. The United States Sunday mails of course could not be stopped by local police laws. The efforts made by the friends of the Sabbath to vindicate its sanctity were not without in-

fluence. But the day of staging was nearly over. Railroads were preparing to supersede the old coach, and the next war for the Sabbath, in Princeton, was a dozen years later when efforts were directed to prevent the driving of great droves of beef cattle to market on the Sabbath. That business was driven off of this route, and now the droves go by rail. As early as 1822 the Mayor of Trenton had applied to the Common Council of Princeton to unite in efforts to prevent stages and wagons from being driven through on the Sabbath, but the council then decided that they had nothing to do with the matter, but it belonged to the duty of the officers of the borough.

William B. Maclean, clerk of the council, died in 1829, and a suitable paper drawn by W. C. Alexander and John R. Thomson, was adopted by council and presented to his brother, Prof. John Maclean, who wrote a reply.

It may not be uninteresting to note the names of many of the prominent men who were members of the Common Council, once or oftener during the first fifteen years after the creation of the borough, or prior to 1830. They were:

Samuel Bayard, Col. Beatty, Dr. Ferguson, James S. Green, Thomas P. Johnson, Robert Bayles, Henry Clow, Robert Voorhees, Dr. Ebenezer Stockton, Ralph Sansbury, John Joline, John Passage, Joseph H. Skelton, William Van Doren, Samuel R. Hamilton, John Thompson, Dr. Van Cleve, Henry Higgins, Hart Olden, Charles Steadman, Emley Olden, John Davison, Isaac Hornor, Robert E. Hornor, Col. John Lowrey, Samuel J. Bayard, James Vandeventer, John S. Wilson, Major Stephen Morford, John R. Thomson, Wm. C. Alexander, John A. Perrine, Ager F. Thorne, Samuel D. Honeyman, C. D. Terhune, William B. Maclean, Wm. B. Stockton, John C. Schenck, Isaac Baker, Dr. J. I. Dunn, Gerardus Skillman, John Hamilton, Philip Simmons, Lewis Runyan, Charles M. Campbell.

The Revised Charter of 1873.

The old charter, which was simple and general in its grant of powers, but which answered the purpose it had in view for a long period, failed at length to satisfy modern ambition and restlessness. The public did not comprehend how broad and elastic its provisions were, nor how unlimited was the power it

conferred on council to meet the exigencies of the borough. The limitation of the right of council to raise money by taxation was so stringent as to check expensive improvements without first obtaining special leave of the Legislature; and perhaps the short and unpaid services of the mayor and other officers, subject to change every year, detracted from the dignity and influence of the municipal government. The lack of earnest and judicious action on the part of the council and its supporters was mistaken for a lack of working power in the charter; and after some agitation on the subject, a revised charter with a full enumeration of express powers, after the form of our complicated city charters, was obtained. It contains forty-nine sections, and specifies twenty-nine objects of legislation.

The revised charter was obtained in 1873. The boundaries of the corporation are now the same as they were in the previous charter. The corporate name of the borough is changed to "The Mayor and Council of the Borough of Princeton." The officers now consist of a mayor, eight members of council, one assessor, one collector, who is borough treasurer, a borough surveyor, a borough solicitor, one judge of elections, three commissioners of appeal in cases of taxation, one marshal, and one pound-keeper. All these, except the marshal, surveyor and solicitor, are elected by the people. These latter, with the policemen, are appointed by council. The mayor is elected for two years, and members of council are elected for two years in classes of four each year. Other officers are chosen annually.

The salary of the mayor is to be fixed by council, but must not exceed $300 a year. Members of council can receive no compensation for official duties, but they fix the salaries of the other officers. The president of council is to act as mayor when that officer is absent or unable to act.

The council have the right to raise money by tax *without a vote of the people*, but not for a larger sum than $5,000 at one time; and no debt can be contracted by council binding the borough beyond $5,000. If a sum requiring more than five mills on the dollar on the valuation of property to be taxed, is desired, the object must be advertised and receive a majority of the legal popular vote in its favor.

This charter is too complex for so small a town, whose municipal interests are too unimportant to command a careful study and a strict enforcement of its provisions by the people. And it necessarily involves litigation and expense to maintain and enforce the ordinances that are attempted to be framed in accordance with it. It is gradually becoming more and more onerous by increasing the burdens of taxation. There are, however, some advantages secured by it. It is like a garment cut much too large for the person who is to wear it, but the town may grow up to the dimensions of this charter in time.

The growth and multiplication of the educational institutions on whose account the original charter was granted, with their increased endowments and enlarged real estate, and their important bearing upon the question of taxation, ought to impress the "City Fathers" with a sense of the increased dignity of their official position.

The recent attempt made under this revised charter to subject the whole of the real estate and the endowments of the college and seminary, to an equal assessment with all other property, for general taxes, resulted as might have been expected, in an appeal to the Legislature, which passed a supplement to the charter, exempting these institutions from all taxation, except such as is assessed against other similar institutions by the State law.

It is not unjust nor unreasonable that these institutions which own such large and valuable real estate in the town, and which not only share the benefit of street improvements, with pavements and gas-lights, protection from fire, and the advantages of general police regulations, but which to a large extent instigate and invoke such improvements and benefits, should also share the cost of them. But experience has proved that it is not safe to lodge the discretion of assessing all the property and all the endowment funds of the institution, in a popular vote or in the council of the borough without legal restriction, against endowed institutions with large possessions. It is due to the college to state that, though by law exempt from liability to taxation, it pays, voluntarily, a certain percentage (10 per cent) of the borough tax.

It cannot be disguised that the question how far these great

charities and educational trusts should be taxed, if at all, has not been quite fully and finally settled yet. In the recent amendments made to the Constitution of New Jersey, the Legislature struck out the reported clause that required such property, including that of churches, to be taxed, but it did not insert a clause prohibiting the imposition of taxes upon such property, thus leaving it open for the Legislature to tax or not to tax this class of property. There does not seem to be any honor or justice in subjecting the property or funds bestowed by the charitable friends of the institution, principally non-residents in the State, for promoting education and religion, to taxation for the maintenance of the State. Property given and used for charitable purposes, which does not yield any rental, but which is used for the benefit of the citizens of this State, should not be subjected to diminution by being taxed for the support of the State or county. Yet it would be most unjust to compel the owners of property in a small college town, whose property may not constitute a majority of the wealth of the place, to pay the whole of the local tax which may be demanded chiefly by or on account of the institutions which are themselves exempt from tax. The subject is one of grave importance and demands a calm and impartial consideration and adjustment in relation to local or borough taxes.

THE LIST OF MAYORS.

The office of Mayor of the borough has been filled by the following persons, viz.

Samuel Bayard,
Erkuries Beatty,
Robert Voorhees,
John Lowrey,
Henry Clow,
Alexander M. Cumming,
Jared I. Dunn,
Abram J. Berry,
John T. Robinson,
Richard Stockton,
John Conover,
George T. Olmsted,
Alexander M. Hudnut,
James T. L. Anderson,
Oliver H. Bartine,
Augustus L. Martin,
Hezekiah Mount,
Eli R. Stonaker,
Richard Runyan,
Martin Voorhees,
Leroy H. Anderson,
Frank S. Conover,
Charles S. Robinson.

Several of the above named served more than one term. The last three were elected under the revised charter.

The Borough Jail.

A new Borough Jail was erected in the year 1840. It is a small stone building two stories high, on Hullfish Street. It contains two cells below and one large room above. The upper room was designed for a lodging room for the transient poor. The township, having joined in defraying the expense of the building, entered into an agreement with the borough council for the use of this room for such purpose. The jail is not well adapted to the use that should be made of it. It is not a fit place to detain prisoners, or violators of the borough ordinances, as a temporary lock-up, much less for any protracted period of time. It needs improvement and some enlargement.

Commitments after conviction, under the ordinances of the borough may, under the charter, be, and almost universally are, made to the Mercer County jail, at Trenton. This ought not to be so, because, first, it is proper that the violation of borough ordinances should not be charged to the county but be borne by the borough which made the ordinances; and, secondly, because offences against the borough ought to be atoned for in the borough. Citizens of the borough ought not to be transported beyond the borough for borough offences, but only for offences against the State laws. If the borough jail were improved and adapted to its legitimate use and design, it could serve not only as a wholesome penal institution of the borough but as a reformatory workshop to be used in executing the vagrant and disorderly acts.

The first borough prison, under the first charter, was built under the town house in the street, and when that was taken down there was none until the present one was erected. It is important to a good police department to have a suitable and secure place of confinement at hand.

The Streets.

There are about thirty streets in the borough, bearing the following names: Nassau, Mercer, Stockton, Steadman or Library Place, Edgehill, Bayard Avenue, Canal, Dickinson, Railroad Avenue, Witherspoon, Chambers, John, Washington,

William, Charlton, Harrison, Murphy, Moore, Wiggins, Hullfish, Jackson, Green, Quarry, Maclean, Lytle, Baker, Chestnut, Park, Van Deventer Place.

Nassau Street is the principal or main street through the town, and upon which Nassau Hall fronts and from which institution it derives its name. It was often designated as Main Street, and is so yet in many of the deeds for lots on said street. In one of the unexecuted deeds for the first church lot it was described as High Street. It was the old original road through Princeton, which was the boundary or division line between the Counties of Somerset and Middlesex, prior to the erection of Mercer County. The hotels, bank, stores and business places were all on this street, and with few exceptions are still so. Its direction is nearly east and west. It is the broadest street in the town.

Mercer Street is named after Gen. Mercer, who was killed at the battle of Princeton. It forms a junction with Stockton Street, at the west end of Nassau, and is the same with the Princeton and Kingston Branch Turnpike road, which passes through the Princeton battle-field just beyond the limits of the borough. It is a very cheerful and beautiful street, having the Theological Seminary and many beautiful residences on it, and is adorned with large elms overspreading it.

Stockton Street is a continuation of Nassau, southwest of Bayard on the Lawrenceville road. It was the old line of the two counties, and received its name from the Stockton mansion and grounds which are on the west side of it. This is a beautiful and quiet street, having some of the most interesting and beautiful private grounds and residences which are found in the town.

Steadman Street connects Mercer with Stockton, and is the base of a triangle of streets. This street is built up with residences on one side, the other side being the Seminary property, and until the present year had no building on it except the beautiful Gothic library of the Seminary known as Lenox Hall; and this suggested to this street the appropriate name of Library Place. It was called Steadman after Charles Steadman, who owned the land and opened the street. This triangle, formed by Mercer, Stockton and Steadman Streets, contains so many handsome residences, grounds, buildings, trees and other

objects of interest that it is often called "the beautiful triangle," and strangers, who would get an adequate idea of Princeton as a place of residence, if not able to look farther, should take the short walk around the triangle.

Edgehill Street runs parallel with Steadman from Stockton to Mercer. It was called Edgehill from the Edgehill High School, through whose land the street was opened. The old brick "Barracks," supposed to have been the residence of Richard Stockton, the first settler here, is the most notable structure on this street.

Bayard Avenue, formerly called Bayard Lane, ran in a northerly direction from where Nassau and Stockton Streets meet. It was named after Judge Bayard, whose residence was, for many years, the only important one on it. It has recently been widened by the owner of Morven and several handsome houses have been erected on it, and it is likely to become more attractive.

Canal Street was opened by Commodore Stockton on the Springdale farm, when the basin at the canal was built. It opened a direct communication from Princeton to the canal and was called Canal Street. It was a lively and dusty street when the railroad was on the canal bank, and passengers were conveyed in hacks to and from the depot. Most of the houses on this street are not large. Stuart Hall fronts on this street.

Dickinson Street, laid out on the Dr. Miller tract of land, extends from Railroad Avenue to Canal Street. It is a new but handsome street and is rapidly being built up with handsome and valuable dwellings. Though opened only four years ago, there are but two or three vacant lots in the market. It was named after Jonathan Dickinson, the first President of the College of New Jersey.

Railroad Avenue was opened from Nassau Street over the lot which was, for many years, the home of Peter Scudder, a colored man, who was called Peter Polite, and who blacked boots at the college and sold ice cream and apples to the students and to the citizens for many years. Mr. Richard Stockton purchased this lot, and when the railroad was brought from the junction to this place he opened this street to the depot in the Miller tract, and it was extended by the heirs of

Dr. Miller through their land at the time they laid out Dickinson Street. It has been rapidly built up with first class houses and it is becoming a very attractive and beautiful portion of Princeton. The property is so high and costly that none but substantial families are likely to occupy the houses that are erected there.

Witherspoon Street runs north from Nassau, opposite the College. It was named after Dr. Witherspoon, who was accustomed to pass over it to go to Tusculum, his country seat. It was an ancient road, opened long before the Revolutionary War. Dr. Thomas Wiggins lived on this street and his home became the Presbyterian parsonage, and the burying ground is on it. Many years ago it was called Guinea Lane because there were so large a number of negroes living on it.

Chambers Street is a cul-de-sac, extending from Nassau northwardly along the Second Presbyterian Church. It was called after Robert Chambers, of Trenton, who was agent for the heirs of James Hamilton, who owned the land through which it was laid. Mr. Chambers himself became owner of a portion of the land when the street was opened.

John Street, originally John's Alley, so called after John Scudder, who lived on the corner of it, where Dr. Wilson, the dentist, now resides. It has been extended and is now called a Street.

Washington Street, which was the Penns Neck road, by the old corner of Wilson's store, has long been a public road. It was named after Gen. Washington.

William Street was a short street which ran from the college, or the old college lane, eastward to Washington Street. It was called William after William Clow, who kept the cheap refectory of the college in the frame building on this street. It is now extended farther east.

Charlton Street extends from Nassau southwardly to William. Its name was fanciful.

Moore Street is nearly opposite Charlton and extends from Nassau northwardly to Wiggins Street. Its name was derived from Capt. Moore, through whose land it passed.

Murphy Street is the name of a short street or cul-de-sac, running northwardly from Nassau, opened by John Murphy,

and Mr. Murphy has projected and opened one or two others near it, one of which he calls Chestnut Street. These streets are on the north side of Nassau towards Queenston.

Harrison Street is the street at Queenston, the old road from Scudder's Mills to Jugtown. This name was given to it in honor of John Harrison, deceased. The Queenston chapel is on this street.

Wiggins Street extends eastwardly from Witherspoon Street along the cemetery to Moore Street. It was so called in respect to Dr. Thomas Wiggins, by the Trustees of the First Church, who opened the street over the land given by Dr. Wiggins to the church.

Hullfish Street extends from Witherspoon, opposite the gas works, westwardly to John Street. The borough jail is on this street.

Jackson Street is named after President Jackson. It extends from Witherspoon to John Street and is wholly built up.

Green Street is next to Jackson, on the north, with the same extension. It was named after James S. Green, who was one of a company which opened Jackson, Green and Quarry Streets, over the Ferguson tract of land.

Quarry Street, which lies next north of Green, received its name from a stone quarry along its side.

Several streets have been opened from Witherspoon Street westward, through the Bayard land, more recently the Dr. Torrey land. One of those streets is called Maclean Street after Dr. John Maclean; another is called Lytle, after the old surveyor, William Lytle.

Baker Street is a narrow street extending from Nassau to Hullfish, opened or projected by Isaac Baker, who owned the land which was given for the street.

Van Deventer Place is the name given to a street opened by the college on land purchased of Mr. Van Deventer, to which some of the college houses were removed. It extends from Nassau northward along the east end of Dr. Ebenezer Stockton's brick house, to a new street projected by Mr. Van Deventer to run parallel with Nassau to Moore, and which, from the lake and grounds near it, he calls *Park Street.*

There is a new and beautiful street opened or about to be

opened on the hill east of Prospect, through the farm of Joseph Olden. Professor Young's residence and observatory have been erected on it by the College. The situation commands a fine prospect. The land originally belonged to John Hornor and afterwards to Jonathan Sergeant. It could very appropriately be named either Sergeant or Prospect Avenue.

The principal streets of the town are Nassau, Mercer, Stockton, Canal and Witherspoon. More money has been expended on these than all the others combined. They have been hardened with stone and gravel, but their improvements have not kept pace with other improvements of the town. If they could be properly graded and covered with the best quality of the asphaltum preparation it would be a grand improvement, such as the character and beautified grounds and buildings of the town demand.

Pavements of the sidewalks have received much but not enough attention. There is a continued stretch of brick and flag pavement from the Preparatory School, on the eastern line of the borough, through the main street, to the western boundary line, a distance of about two miles. This affords a long walk for exercise in mid-winter.

When it is remembered that Princeton is an educational town and that its streets are more filled with pedestrians than with carts and carriages, it will occur readily to an observer, that the sidewalks of the principal streets are not ample enough. More width should be given to them wherever it is possible, even if it should be necessary to encroach upon the bed of the road. This defect would be in some measure relieved if both sides of the walking thoroughfares were provided with equally good pavements. Street commissioners should bear in mind, that it is more important to accommodate the many who walk than the few who drive through our streets.

The principal streets are lighted at night with gas, and those which are not within reach of gas are lighted with oil.

The Princeton and Kingston Branch Turnpike incorporated Dec. 3, 1807, coming in from Trenton, over what is now known as Mercer Street, enters Nassau Street at the old Princeton Bank House, and then occupies Nassau Street till it passes beyond the borough limits towards Kingston. The most, if not

all, of this road, lying within the limits of the borough, has been surrendered to the common council, and is worked by the borough as other streets are. The franchises of the company are held by the Camden and Amboy Railroad Company, or by the Joint Companies, having been sold to them by a judicial sale. It is not any longer a toll road. We have referred to its history in a former chapter.

The Fire Department.

We find no record of a fire company established by the citizens of Princeton prior to the one that was formed February 11, 1788. There had been in College, among the students, an engine and apparatus and an organization to help extinguish fires, before that day. But this organization by the citizens was a prominent one, and was kept up for more than thirty years with great vigor. The best men in the town joined the company and attended the meetings. A book of minutes of the proceedings extending from the organization in 1788 to 1817 is extant, and does much credit to the officers of the company. The meetings were held quarterly and the names of all the members present were recorded. The clerks of the company were among the best business men of the place and their names would guarantee all that the book proves as to the orderly character of the record. Those who served as clerks were Dr. John Beatty, Isaac Snowden, Jun., John Harrison, John N. Simpson, Isaac Hornor, N. C. Everett, Francis D. Janvier.

Among the fundamental rules adopted by the Association at its organization were the following:

"8th. Each member shall furnish himself with and keep in the most conspicuous part of his house two buckets and one basket or bag marked with his name and Co., and the company shall appoint a committee of two members to act quarterly, whose duty it shall be to examine that each member is supplied with and has in good order his number of buckets, etc., and report, etc."

"9th. The members composing the company shall be distributed [illegible] thrown into the following order or classes, viz.:

"Class the *First* shall contain six men whose duty it shall be to en[illegible] the dwelling houses and other buildings that may be on fire and attend to the removal of the goods and other property therein contained.

"Class *Second* shall contain thirteen men who are to have the sole direction and management of the fire engine.

"Class *Third* shall contain five men who are to be provided with ladders, fire hooks and axes, and shall attend to the unroofing, tearing down and removing such part or parts of buildings on fire, as may, in the opinion of the Director, be proper to obstruct the progress of the fire.

"Class *Fourth* shall contain the remainder of the company, who are to attend to the supplying with water the engine, and such persons as may be otherwise employed in extinguishing the fire by hand."

A fine of one shilling was imposed upon every failure to attend the quarterly or other meetings of the company, and a like fine for neglecting to keep in good repair his bucket, bag, or basket. A fine of seven shillings and sixpence was imposed upon any member who should neglect to repair to the fire when an alarm was made, or to discharge his duty when present at the fire. Members were elected by ballot.

Captain John Little was elected Director of the company, Dr. John Beatty, Clerk, and Enos Kelsey, Treasurer.

The original members who subscribed to the articles of association when adopted were the following:

Aaron Mattison,
Joseph Leigh,
Noah Morford,
Samuel Stout, Jun.,
Zebulon Morford,
Enos Kelsey,
James Hamilton,
Christopher Stryker,
Stephen Morford,
James Moore,
Andrew McMackin,
Jacob G. Bergen,
John Lane,
John Little,
John Hamilton,
James Campbell,
Conant Cone,
Isaac Anderson,
Jared Sexton,
David Olden, Jr.,
John Jones,
Isaac Snowden, Jr.,
David Hamilton,
Samuel S. Smith,
Robert Stockton,
John Beatty,
George Henry,
John Barlow,
John Dildine,
Thomas Wiggins,
John Schureman.

The membership was soon increased. Dr. Walto Minto applied to be admitted and was elected. Also Dr. Ebenezer Stockton, Daniel Agnew, John McClellan, John Morgan, Felix Herbert, John Thompson, H. Piercy and others were immediately elected members.

Capt. Little, Robert Stockton and Enos Kelsey were appointed a committee to request of the trustees of the college the use and sole direction of the fire engine, the property of

that corporation, and to assure the trustees that the said engine shall be put and kept in proper repair at the sole expense of the company and directed as well to the use of the college as the other buildings of the town, the property to the said engine still remaining in the corporation. This request was granted. The engine was repaired at an expense of £6 16s. 3d., paid by the company, each member volunteering to pay his proportion of that sum.

A committee, of which Dr. Wiggins was chairman, was appointed to obtain a place to which the engine house should be removed.

The committee of inspection reported and the company "resolved that the place where Mr. Kelsey hangs his buckets was not the most conspicuous part of his house."

Dr. Beatty was fined ten shillings for using one of the ladders belonging to the company and keeping it from its proper place all night, contrary to the rule. Dr. Minto was elected treasurer in 1793.

The rule requiring the members to repair to the building on fire, when the alarm was given, was amended by limiting the houses on fire to those which belong to some member of this company. But this was soon restored to its original form which required the members to act on every alarm of fire. In 1796 the 8th article was amended so as to require every member to deposit his bucket, bag, etc., in the engine room, and not to keep them in their own houses.

Among the new members added afterwards, from time to time, were Thomas P. Johnson, Richard Stockton, John Leonard, Samuel Snowden, Josiah Skelton, Col. Erkuries Beatty, David Godwin, Josias Ferguson, John N. Simpson, Joseph Olden, John Gifford, Dr. John Vancleve, John I. Craig, Robert Voorhees, Job Stockton, Andrew Hunter, William Napton, John Robeson, John S. Wilson, John Passage, Cornelius Terhune, Samuel Bayard, John Joline, Perez Rowley, Jacob Keen, Peter Bogart, Ralph Sansbury, John Maclean. George Follet, John Norris, Benjamin Olden, Thomas White, Joseph H. Skelton, John S. Nevius, James S. Green, Richard Stockton, Jr., Dr. James G. Ferguson, David Clarke, Henry Clow, Peter Stryker, Samuel R. Hamilton, Charles Steadman and others.

This array of names connected with this Princeton fire company exhibits quite fully the substantial citizens of Princeton, some of whom were active in public life before and during the Revolution, and others, surviving until within the last five years past. It is interesting to know that the prominent men, the professors and the professional men, were not merely honorary members but attending members, who shared in the duties and offices of the company.

There seems to have been a strict enforcement of the fines and penalties for non-attendance and for not keeping their buckets, bags and other things in the condition and place directed. There was much difficulty in keeping the ladders from being taken and used without leave. They were finally secured by lock and chain, on motion of Thomas P. Johnson.

On motion of Thomas P. Johnson a committee was appointed to procure a machine for the purpose of letting people down from the upper stories of buildings when on fire. Col. E. Beattv, Thomas P. Johnson, Josias Ferguson and Stephen Morford, were appointed on said committee. John N. Simpson and Stacy Hornor were afterwards added to it. We cannot learn that such a machine was ever procured. The company discouraged the practice of making bonfires in the streets. On motion of Dr. John Vancleve a committee was raised to procure a light ladder, a hammer and basket of nails for the purpose of nailing blankets, etc., on the sides and roofs of houses, adjoining those on fire, in order to prevent the further progress of the fire. The company appeared to be well supplied with ladders, fire-hooks, fire-buckets, bags, speaking trumpets, hammer and nails, etc., and most intelligent directors. Their engine was one which belonged to the college until 1819, when they bought a new one for $500. The engine house was in College Lane. But the supply of water was deficient, only one or two cisterns or reservoirs could be depended upon besides the wells.

An effort to purchase a new fire engine was attempted through the years from 1812 to 1815, by subscription, and an application for aid was made to the college, but it did not meet with success. How much later than 1817 this company maintained its organization we cannot learn. The only book of minutes we have seen closes with that year.

In the year 1825 a charter of the "Princeton Fire Company," with a capital of $1,000, was granted to Peter Bogart, Thomas White, James G. Ferguson, Robert Voorhees, Emley Olden, and James S. Green, corporators. This company was organized.

In the year 1833 "The Resolution Fire Company, of Princeton," was incorporated with a capital of $1,000, the corporators being C. M. Campbell, James Powell, John L. Thompson, David N. Bogart, Wm. R. Murphy, Abram Stryker, John Scudder, Charles G. Hollingshead and William Joline."

It is quite recently that the common council have taken the control and regulation of the fire department, providing engines, hose, hooks and ladders, engine houses, etc., by taxation. The revised charter authorizes the council to pass an ordinance "to establish, regulate and control a fire department, with power to exempt its members from serving as jurors in the courts for the trial of small causes and from militia duty in time of peace; to provide fire engines, hose and hook and ladder carriages and all apparatus and houses needful therefor.

There are at present two fire engine companies and one hook and ladder company well organized and equipped, in Princeton, and with good houses. The hook and ladder house is in Mercer Street and has a fire bell. The engine company No. 3 have a house and engine room in Chambers Street and have a bell, and the other company and house are at Queenston.

The companies are all in good working condition, and the multiplication of cisterns through the streets affords a much better supply of water than in former years. An annual appropriation is made by council to maintain the department. The steam engine has not yet been introduced. The chief engineer is appointed by the council. The companies are mostly composed of young men of the town. The members are exempt, by law, from military and jury duty.

The Market.

As early as 1782 there was a market house in Princeton, for we have learned that a public meeting was called to be held at the market house in that year. It was probably at the same

place in the street where subsequent market houses were built. Since the last market house was abandoned and taken down the ordinances relating to the market have not attracted much attention or respect, but have generally been inoperative. Meats, vegetables and provisions are now sold in shops and stores and in wagons, from door to door, without license.

There is so much fluctuation in the demand and supply that a uniformity of prices is not strictly maintained in the stores, except for flour and imported provisions. Consumers are frequently compelled to resort to the large cities for supplies. Meats, butter, eggs, fruits and vegetables usually command high prices in Princeton, and so do wood and coal. A little more system in adjusting the supply to the demand, and a little more capital invested in the business would improve the market, and the subject is one which should receive the favorable consideration of the council, without prohibiting free trade.

Princeton Post Office and Mails.

Princeton being situated on the post road between New York and Philadelphia, has always been favored with the advantage of regular mails. The Colonies were indebted to Col. John Hamilton, son of Gov. Andrew Hamilton, of New Jersey, for the scheme by which the post-office was established. This was about the year 1694. A bill for the settling of a post-office in the province was passed by the Provincial Legislature at Perth Amboy, which was approved by his excellency, John Lovelace. From 1720 to 1754 the post was carried from New York to Philadelphia, through Princeton, once every week in summer and once in two weeks in winter. Then Dr. Franklin became superintendent and improved the post-office system, and the post left each city three times a week, and in 1764 it began to run every other day, making the trip in twenty-four hours, till the Revolution interfered with its regularity. Notice was given, Sept. 19, 1734, of the establishment of a post-office in Trenton, where all persons could receive their letters if directed to that county.

The precise time when a post-office was first established in Princeton we cannot state. It would seem, from the fact that

in the list of letters in the Trenton post-office advertised in March, 1755, there were letters there directed to persons at Kingston, Rocky Hill, *Princetown*, Hopewell and Maidenhead, there may not have been at that time a post-office in any of those places. In 1791, it is stated, there were only six post-offices in New Jersey, viz.: at Newark, Elizabethtown, Bridgetown (now Rahway), Brunswick, *Princeton* and Trenton.

There are now, and have been for nearly fifty years, two mails a day, except Sundays, a morning and evening mail, both from the North and the South, besides local cross mails.

Major Stephen Morford kept the post-office in Princeton for many years on the corner of Nassau and Witherspoon Streets, in the building now H. B. Duryea's store, and after his death his daughter, Miss Fanny Morford, kept the office in the same place for a long time, and when she removed from Princeton Major John A. Perrine was appointed post-master and kept the office in the same place until Robert E. Hornor was appointed in his place by Gen. Harrison, in 1841. The office was then removed by Mr. Hornor to his old frame building standing on the Skelton property where the residence of Miss Julia Smith now stands.

Dr. Berry, the successor of Mr. Hornor, removed the office to the Mercer Hall building of James VanDeventer. Mr. Abram Stryker succeeded Dr. Berry, and removed the office to the property of Isaac Baker, where Cox and Grover's saloon is now kept. Captain Wm. R. Murphy succeeded Mr. Stryker and removed the office to the Mercer Hall building. Robert Clow, his successor, removed the office to the room now Edward Sweeney's stove store. John T. Robinson, the successor of Mr. Clow, opened the office where Mr. Bergen's grocery is now kept. Isaac Baker succeeding him, took the office to the little shop on the corner of Baker's Alley and Nassau Street. Mr. Baker's successor was William C. Vandewater, the present incumbent, who provided a larger and better room than ever before had been occupied as a post-office, in the present building next to the Press building in Nassau Street.

The presence of the institutions of learning necessarily gives peculiar importance and responsibility to such an office. The

correspondence through it, of course, is very large, and the salary of the post-master amounts to about $2,000.

For the last twenty-five years and upwards certain families and institutions in the west end of the town have employed a private carrier, who calls at their houses for letters to be mailed, in the morning and evening, and who delivers the distributed mail to them also every morning and evening. This secures, at little expense, the full advantage of a city delivery post-office.

The Telegraph Office

was first opened, in Princeton, February 27, 1863, in the store kept by J. T. L. Anderson, then Mayor of Princeton, in the brick property of the Hart Olden family, now occupied by Mr. Dohn. It was a connection of the Portland, Maine and Washington line. It was afterwards removed to George Thompson's bookstore; thence to the Press building of C. S. Robinson, and it is now in the University Hotel.

The Princeton Gas Light Company

was incorporated in 1849. The corporators were John F. Hageman, Peter V. DeGraw, Alpheus C. Dunn, Isaac Baker, and John T. Robinson, with a capital of $25,000.

The company organized with Richard S. Field, president. A lot of land, a portion of the old Wiggins parsonage property, in Witherspoon Street, was purchased of James Van Deventer, and the works were constructed by Messrs. Hoy, Potts and Perdicaris, of Trenton, who took largely of the stock. The works were at first adapted to the manufacture of resin gas. The war raised the price of resin so high that it became necessary to alter the works so as to manufacture coal gas. This was done and the price of light was reduced. The works have been enlarged and improved from time to time, at much cost, and are now capable of supplying the increased demand of the institutions which, until quite recently, did not use gas in their public buildings. Owing to the frequent large outlays of capital, to give adequate efficiency to the works, the stock has not been remunerative to the stockholders. The dividends have been very meagre. The company has recently bought

more land, including the old Wiggins parsonage house, and have otherwise added to the capacity of their works, by which, it is believed, they will be able to answer all demands upon them, and soon raise the value of the stock. The enterprise has been of great value to the town if not to the stockholders. Mr. Perdicaris, of Trenton, is now the president, Lyman S. Atwater, treasurer, and Ignatius Hoff, superintendent. There are five directors. The price of gas has been reduced to about $4 per 1,000 feet.

The Princeton Bank.

In 1834 a charter to incorporate "The President, Directors and Company of the Princeton Bank" was obtained, with a capital of $90,000 paid in. The charter was to expire January 1, 1855. It had been petitioned for in 1827. The names of the corporators were Robert Voorhees, William Cruser, William Gulick, Robert Bayles, John Gulick, Abraham Cruser and John S. Van Dike. The company was organized with Robert Voorhees, a well known and responsible merchant of Princeton, for its president, and Louis P. Smith, cashier. A large and handsome building was erected for the use of the bank and the residence of the cashier on the Norris lot next to the residence of Mr. Voorhees, the president, at the head of Nassau Street, in which the bank has been kept until its recent removal into the University Hotel building. Robert Voorhees died in 1838 and Richard S. Field was elected president in his place, and was continued the attorney of the bank and one of its directors and the president till the expiration of the charter, except the years 1848–49–50, during which George T. Olmsted was the president. The health of Louis P. Smith failed, and, in 1851, he resigned and Mr. Olmsted was elected cashier and Mr. Field was re-instated president.

As we have hereinbefore stated, this institution gave an impulse to the growth and improvement of Princeton. The board of directors included the most enterprising and solid men of the community, and inspired confidence in its management and in its stock as a safe investment. The officers were men of character, obliging and full of public spirit and enterprise, and their accommodating treatment of those who had applied

for assistance, at their counter, had won a large degree of sympathy and favor from the public.

But at the expiration of its charter in 1855, when its history began to unfold itself to those who had furnished the capital for banking purposes, a dark cloud fell upon it, as upon many other monetary institutions before and since that time. It had paid its regular dividends to the stockholders semi-annually through all the years of its existence. It had made its regular reports to the legislature, under the prescribed stringent oath of its officers, in which it had disclosed no loss of capital until a few years before its charter expired, when it suggested a probable loss of about $30,000. Still its stock was bought and sold at par, or nearly so. And now, when the charter expired and the stockholders called for a statement from the directors, with a return of their paid-in capital and its earnings, a long and minute report was prepared and read by a committee of the directors to the stockholders and to the public, declaring that the whole capital of the bank had disappeared, had been lost; that there were no assets or property in hand from which anything could be realized unless, possibly, something might be made out of $10,000 worth of Arkansas lands which the bank owned; that it would be able to redeem its outstanding circulation, but to do so it would be compelled to sell the banking house.

The stockholders were indignant and the community was amazed at the exhibit contained in this report. Several meetings of the stockholders were called, which resulted in the employment of a committee to take the report and test its correctness. This committee, after a protracted investigation, reported that the directors' report was wholly unreliable in its particular statements and its general results. They announced that not more than $30,000, or one-third of the capital stock, had been lost, that another third had not been lost, and the remaining third was involved in uncertainty, but they believed that a more thorough investigation would secure it to the stockholders. They exonerated the officers from any fraudulent intent to abstract or waste the funds of the bank, but characterized their negligence in conducting its business as gross and criminal.

Only about one-third of the stock was held by persons who

were not directors, or closely related to them and to others upon whom responsibility for the loss would legally fall. The most of those who were not implicated, and whose friends were not, agreed to waive suit and accept of one-third the par value of their stock, and this was paid to them by the president, who took a transfer of their stock. The great bulk of the stockholders submitted silently to the loss.

In 1854, just before the charter of the first bank expired, a new bank was organized under the general banking law of the State, with the same officers and directors, and a large number of the old stockholders, who had lost all, were induced to try to regain their loss by taking new stock in the new bank.

In 1855 a special charter was given to this association by the legislature, and after eight or ten years it became a national bank, assuming the name of the *Princeton National Bank*, Mr. Olmsted continuing to be the cashier through all its changes. Mr. Field resigned the presidency and was succeeded by Jonathan Fish, of Trenton, who was soon succeeded by David H. Mount, of Rocky Hill, who was succeeded by Edward Howe.

The Princeton National Bank has recently removed into the handsome rooms in the east end of the University Hotel, with Edward Howe, president, Thomas Seger, cashier, (Mr. Olmsted having resigned on account of bad health,) and Abram Stryker, teller and notary. It pays good dividends and seems to be a sound institution, which it is reputed to be. The capital is $100,000.

The Princeton Savings Bank

was organized under a charter granted in 1873, with Joseph H. Bruere, president, and Crowell Marsh, treasurer, with a board of directors, and is now in operation. It has no banking house, but its business is transacted at the Treasurer's place of business in the Press building in Nassau Street. Its success thus far has exceeded the expectations of its founders.

The Princeton Mutual Fire Insurance Company

was incorporated in 1856, and has gone on safely in a moderate business. It has the confidence of the community after a trial of twenty years. Henry D. Johnson has been, from its begin-

ning, till his death, April 30, 1878, the president of the company, and Abram Stryker has served most of that time as secretary. George O. Vanderbilt is now Secretary.

THE PRINCETON LUMBER AND IMPROVEMENT COMPANY

was incorporated in 1868, as a joint stock company. It has confined its business chiefly to traffic in coal, lumber, fertilizers and building material. Its office and centre of business is at the Princeton Basin. J. W. Fielder is the President.

THE PRINCETON SILVER MINING COMPANY, OF COLORADO,

was incorporated in 1870, but has not supplied us with any history of its success.

THE PRINCETON COPPER COMPANY,

organized at Trenton in 1847, under the general law, has no historical importance to Princeton, except its name, so far as we are able to learn.

THE ROBBINS WOOD PRESERVING COMPANY, NEW JERSEY,

was incorporated in 1868. as a joint stock company, with a capital of $120,000. Its object was to season and preserve wood and textile fabrics from mould and decay, under the "Robbins patent." It originated in Princeton. Its works were constructed at the Princeton Basin. Several disasters by fire and explosions have checked the progress and prosperity of the company, but it is still in operation. Martin Voorhees, of Princeton, was the leading man and officer in the company, and his life was sacrificed by an explosion of gas in the prosecution of the enterprise, at Brooklyn, N. Y.

THE PRINCETON WATER COMPANY.

A charter was granted in 1872 authorizing the organization of a company for supplying Princeton with pure water. This subject is beginning to agitate the public mind, and a supply of water for the use of the town and the institutions cannot much longer be obtained from wells and cisterns. Sewerage and a supply of water are now among the most important subjects that claim public attention in the borough. The increased

number of public buildings connected with the institutions of learning and the increasing number of students who live together and require a large supply of water at one time and place, for common use, cannot much longer be denied a full and unfailing supply of good pure water. The water from most of the wells in Princeton is excellent, but it is not easily forced to the tops of our high buildings, nor can it be drawn in quantities to answer the demands of the public.

In looking for a source of supply some have directed attention to the springs on the Tusculum farm on Rocky Hill; others have suggested the springs which supply Lake VanDeventer, in the centre of the town. The college authorities have set their engineering corps at work on the subject and they seem to think that it will be necessary to resort to the Millstone River for a sufficient supply of good water, such as Stony Brook is not able to afford.

How refreshing it will be to see our houses and public buildings fully supplied and our streets and lawns filled with fountains pouring out streams of pure water upon plants and flowers.

The council and citizens generally will be blind to the public and to private interests, if they are not prompt to aid any generous movement that shall be made by the institutions, or by some of Princeton's princely benefactors, to secure this invaluable blessing. Princeton, as a community by itself, cannot aspire to accomplish such a great work, but the sympathy and capital of the friends and patrons of our institutions, at home and abroad, which have wrought such wonders in our town, will not be exhausted while any great need remains unsupplied.

The Princeton Building and Loan Association.

There is now, and there has been for many years, such an association in successful operation, in Princeton, incorporated under the general law of the State. The loans of money, however, have not been advanced exclusively, nor perhaps chiefly, with a view of having new buildings erected.

"The New Jersey Iron Clad Roofing, Paint and Mastic Company."

This was a company incorporated by special charter, April 16, 1868, for the purpose of manufacturing iron-clad roofing

and paints, with a capital stock of $25,000. The corporators were Alexander Gray, Jun., John W. Fielder, James VanDeventer, Alfred W. Martin, Henry B. Duryee, Henry W. Leard, Edward Howe, Aaron L. Green, Charles O. Hudnut, and John Cox.

A company was organized in Princeton, and the business was carried on at the Princeton Basin, and is still carried on there.

A Military Company,

of some kind, has almost always been maintained in Princeton. As early as September 13, 1743, Governor Lewis Morris commissioned William Fish, Esq., captain of a company for "Princetown in a Somerset County regiment" of foot militia.

There was an infantry company organized in 1796 which continued until about 1820. This company having dwindled, a new one was organized in 1824 to serve in the reception of Gen. Lafayette, by Captain John Lowrey, and was known as "*The Princeton Blues.*" Whether this name was borne by a company prior to 1824 we are not informed, but the Princeton Blues were a handsome company and had a good reputation in the State for more than twenty-five years after that date. Captain Lowrey was a good officer; he had a fine military step and bearing, and was much respected by his company and by the community. From 1825 to 1835 the company was in its highest prosperity and contained the best young men in the town among its members.

After Capt. Lowrey was made colonel in the militia his place was filled by Capts. John A. Perrine, Van Dyke Bergen, A. F. Allen, and A. L. Green, successively. Capt. Murphy commanded the Mercer Guards.

When the late civil war broke out the "Princeton Blues" had become disbanded as a company, and a new company, under the revised militia law of the State, was formed and known as "*The Governor's Guard,*" with William V. Scudder as its captain, until he enlisted in the 1st New Jersey Cavalry of volunteers, when Aaron L. Green, who had been an officer in the "Princeton Blues," became its captain. The only military company which has a visible existence in Princeton at this time

is that of the "*Continentals*," organized for centennial celebration, and which appeared first at the Princeton Centennial celebration on the 27th of June, 1876.

There was a light-horse company formed in 1861, but it was disbanded when the war closed.

There were other military companies, under the militia laws of the State, which required military duty and drill from all the citizens of the State not exempted, of which many of the citizens of Princeton were members, but the companies first-mentioned were select and, in a sense, private volunteers.

Many bands of martial music have been established in Princeton from time to time, but they have all been short-lived.

"The Trustees of the Princeton Charitable Institution."

This is a corporation granted by the Legislature, March 13, 1866. It is declared to be a "charitable institution to aid and assist indigent youth in obtaining a liberal and Christian education *without regard or reference to their future profession, occupation or employment*, and for other like benevolent purposes."

The names of the incorporated trustees were Charles S. Olden, Charles Hodge, John Maclean, Stephen Alexander, John S. Schanck, Lyman H. Atwater, and John T. Duffield.

The entire management of its funds and affairs is vested in a board of trustees, not less than seven nor more than fifteen in number, a majority of whom shall always be citizens and residents of this State. It has a small yearly income, which ought to be greatly augmented. Dr. Maclean has generously devoted the profits of his "*History of the College*" to this object.

Mercer Hall,

a large frame building, was erected on the property occupied and owned by Col. John Lowrey at the time of his decease, on the north side of Nassau Street, opposite the old market-house, by James VanDeventer, in or about the year 1846. It has stores and rooms under and in the front part of the building, but above and in the rear there was a large audience room

capable of seating four or five hundred people. It was the first public hall ever provided for the town, and it was used for public meetings, lectures, concerts, etc., for twenty-five years. The enterprise and public spirit which prompted Mr. VanDeventer to erect such a building entitle him to be remembered as a public benefactor. Within a few years past the property has passed into other hands, and the large audience room has been changed into a billiard room.

Cook's Hall

is the building which was formerly the Second Presbyterian Church edifice. When that congregation removed into their new and beautiful church they sold the old building to Alfred S. Cook, who kept it for public meetings, concerts, balls, etc. It is just now converted into cottage residences.

There is hope that a large and handsome public hall will soon be erected in the centre of the town, adapted to the wants of such a community as Princeton, for public meetings, lectures, concerts, with rooms for courts, elections, library and other kindred uses.

The Poor who are residents in the town are provided for by the township, under the poor laws of the State. The poor house farm is at Mt. Lucas, but the transient poor are handed over to the borough authorities, and a lodging place and a meal are provided for them, in winter especially. When work has been provided for them, and the vagrant laws have been enforced, the community has been agreeably relieved from the annoyance of excessive street beggary.

Much is done constantly by the religious and charitable associations of the town, and by private alms, to save indigent persons from adjudicated pauperism.

Skating Parks.

The young people of Princeton have, for the last twelve or fifteen years, been supplied with accommodation for skating in the town, without resorting to the Stony Brook or the canal for the purpose. Mr. James VanDeventer was the first man to construct a lake or pond for this purpose, on his garden and

nursery land lying on the little ravine below the gas works, on Witherspoon Street, land which was formerly a part of the Wiggins Parsonage tract and of the Dr. Ebenezer Stockton land. The situation was central and the pond was large enough to answer the demands of the skaters. Subsequently the skating club rented the privilege of constructing a still larger pond on the land of John Conover, a little below Mr. VanDeventer's, and have kept up a skating park there every winter, making the sale of tickets pay for the expense of filling the pond and keeping the ice in good condition and under proper regulation. The art of skating has been brought to a high degree of success in Princeton, the young ladies as well as the young gentlemen exhibiting as much taste and skill in this fine art, as it may be designated, as the champion skaters of Central Park, in New York. There has been rather less interest manifested in this amusement, for the last year or two, than there was for several years before that time. The subject has not yet received any attention or legislation from the council but it has been wholly governed by private voluntary arrangement.

The Princeton Driving Park.

For little more than a year past a portion of the Castle-Howard farm, now belonging to the estate of the Rev. H. M. Blodgett, deceased, has been rented and appropriated to the use of a driving park, as such institutions are in these days designated. A good half mile track has been prepared with proper enclosures by an association of gentlemen who keep fast horses, and who take an interest in promoting their speed, principally in trotting. It has required no little decision and persistency in the majority of its directors to restrain the abuses which the turf almost of necessity involves, especially those evils which arise from extending its use to professional sportsmen from abroad. It will probably be found impossible to maintain it within those local neighborhood limits which alone can secure it from becoming a public nuisance by its demoralizing influence. While the old fashioned race course has been abolished by law, it is doubtful whether this modern institution to increase the speed of horses can be divorced from the attendant evils of pool selling, gambling and disorder,

which would hardly be tolerated in such a community as this, notwithstanding the spirit of championship in exciting games is nurtured and stimulated among our youth at the present time with extreme zest. Time will test its strength and its usefulness. The association has not yet been incorporated by law.

THE ORDER OF MASONS.

The Masonic order has not been without representatives in Princeton, from a very early period in its history.

A lodge bearing the name of St. John was constituted here as early as 1763. It became extinct, and a warrant for a new one was issued upon the petition of Thomas P. Johnson and others, which was organized in the early part of the present century, as "Princeton Lodge No. 30."

This lodge failing, after a few years, to be represented in the communications of the Grand Lodge of New Jersey, was, for such neglect, stricken from the list of lodges, and also became extinct.

A third lodge was chartered in 1856, known as "Princeton Lodge, No. 38."

In the printed by-laws of this lodge, we find a brief historical sketch of Masonry in New Jersey, which we are permitted here to insert.

On the 27th day of December, 1763, at the celebration of the festival of St. John the Evangelist, a petition was granted by the St. John's Grand ▭ of Massachusetts, under the Grand Mastership of R. W. Jeremy Gridley, "for constituting a ▭ by the name of St. John's ▭ at Princetown (Princeton) in New Jersey.

No record of the transactions of this ▭ has been discovered. By personal inquiry at the office of the Grand Secretary of Massachusetts, it has been ascertained that it was duly organized and did Masonic work. The archives of the Grand ▭ of Massachusetts contained some documents in connection with it, but these were unfortunately destroyed by the fire which consumed the Masonic Temple in Boston, a few years since.

At the yearly communication of the Grand ▭ of New Jersey, at the city of Trenton on the 9th day of November, A. L. 5813, a petition, presented by Thomas P. Johnson and four others, all Master Masons, praying that a warrant may be granted unto them to form a new ▭ at Princeton, to be called Lodge No. 30, was read, whereupon, after due consideration it was

Ordered, That a warrant do issue to Thomas P. Johnson, Master, Perez Rowley, Senior Warden, John Lindsay, Junior Warden of said ▭.

The ▭ was represented at the annual meeting of the Grand ▭ for the next three years, when it ceased.

At the annual meeting held November 13, A. L. 5821, it was

Ordered, That Princeton ▭ No. 30, for neglect in being represented at the communications of the Grand ▭ etc., be stricken from the list of ▭ ▭.

Princeton Lodge No. 38.

A dispensation was granted by the M. W. Grand Master Edward Stewart, dated August 21st, A. L. 5855, to Robert S. Green, John Van Tilburg, Henry Clow, John H. Margerum, John A. Perrine, W. T. Stout and John I. Craig, upon which the work was commenced, and progressed until the meeting of the Grand ▭ at Trenton on the ninth day of January, in the year of Masonry 5856, when a warrant was issued to Robert S. Green, W. M., John H. Margerum, S. W., Wessel T. Stout, J. W.

The membership of this lodge has grown until now, twenty years after its organization, it numbers seventy members. Its lodge room is in the building known as Mercer Hall, in Nassau Street.

1969287

CHAPTER XV.

INNS AND TAVERNS.

Their History would make an interesting Volume: Tavern Signs: "Hudibras"—"Confederation"—"Washington"—"College"—"Red Lion"—"City Hotel"—"Nassau Hotel"—"Mansion House"—Prominent Landlords: Jacob Hyer, John Gifford, George Follet, John Joline—A List of others: The several Hotels kept in Princeton for the last Century—"*The Lay of the Scottish Fiddle*" conceived and partly written at Joline's Hotel in Princeton—Extracts from it relating to Princeton.

THE public inn often becomes, from age and association, an interesting landmark in local history. Established by law under the pressure of public necessity, as a temporary home for the stranger and traveller, and ever open to the public for business and entertainment, its history is frequently associated with remarkable personages and events, and sometimes embellished with rare anecdote. What an interesting little volume the history of Princeton hotels, from the first rude structure raised by the first settlers, down to the present magnificent University Hotel, would furnish! It would exhibit to us the ancient mode of entertainment, the table with its plain but substantial bill of fare, and the lodging room with little or no privacy, and the little corner bar, the most important feature of the legalized institution. It would carry us back into colonial times, before the war, and bring us down through the thrilling scenes of the Revolutionary period, while the Provincial and State legislatures and the American Congress were sitting here. It would describe the days of stage-coaches, when the constant arrival and departure of passengers by day and night kept the whole village astir; and it would introduce us to the variety of guests dining, hungry, and hurried, and to the parlor scenes where distinguished soldiers, statesmen, divines, lawyers, scholars and poets would casually meet and mingle for a few hours. It would reveal to us the bar-room, where wit and

humor, story and song, drunkenness and broils, made up the daily routine; and also the old ball-room and jury-room, neither of which would be devoid of interest in the hand of a humorist. And then there would be the character and history of some of the landlords, so widely known in their day, for their wit and humor, and always ready to tell a good story and sing a good song. But scanty are the records which perpetuate the history of the stranger's home. We meet with the names of "Tavern Signs," such as "*Hudibras*," "*Confederation*," "*Gen. Washington*," "*The College*," "*Red Lion*," "*City Hotel*," "*Nassau Hotel*," "*Mansion House*," none of which now exist except the Nassau Hotel. And among the scores of Princeton inn-keepers some of whom have understood well their vocation and some have been equal only to the keeping of a low tippling shop, the names of *Jacob Hyer*, *John Gifford*, *George Follet* and *John Joline* stand out as prominent and historic landlords, with gifts and characteristics admirably adapted to the business; and these have passed into the history of Princeton.

It would be very difficult, if at all possible, to trace with certainty the several taverns and the signs they severally hung out, as one house would sometimes change its sign, with a change of landlord; and so, too, different houses would be kept by the same landlord at different times.

We are not able to give the date of the first licensed tavern in Princeton. It was about 1750 when John Stockton saw the notorious Tom Bell "*at a tavern in Princeton*," and addressed him as Mr. Rowland. We have no means of ascertaining what tavern this was, but it was probably the house now occupied by Waite and Streeper for stores.

In 1774 John Adams, on his way to Congress at Philadelphia, spent a Sabbath in Princeton. In his diary he says, "August 27, 1774. About 12 o'clock we arrived at the tavern in Princeton, which holds out the sign of 'Hudibras,' near Nassau Hall College. The tavern keeper's name is Hire," (Hyer). This house was afterwards known as the Red Lion, and lastly as the City Hotel, by the Market.

After the Revolutionary War, among a large number of inn-keepers in Princeton, we find the following names of persons who were licensed, and the years when we first find them in

the business, viz: Christopher Beekman, prior to 1781; Jacob G. Bergen, 1788; John Lane, 1788; Adam Shaw, 1789; David Hamilton, 1793; Joseph Crane, 1796; Captain William Jones, 1797; Josias Ferguson, 1798; David Godwin, 1798; John Gifford, 1800; Christopher H. Stryker, 1803; Jacob C. Ten Eyck, 1804; Mrs. Ruth Stryker, 1806; John Joline, 1810; Perez Rowley, 1810; George Follet, 1812.

After this the names of Gilbert Taylor, Aaron Bergen, Samuel Pettit, Levi Howell, John Napton, Zebulon Morford and Joseph J. Thompson appear as inn-keepers in Princeton, the latter in 1826.

The minutes of the board of trustees of the First Presbyterian church state that the congregational meeting was held at Mr. Reading's large room in 1786, and at the house of Christopher Beekman in 1787, and meetings of the trustees and the congregation were held at the house of David Hamilton in 1792 and 1793, and at Captain Jones' tavern in 1801. Mrs. Theobald Wolfe Tone, in a letter to Dr. Maclean, about 1796, mentions "Mr. Gifford, the hotel keeper in Princeton, at whose house the stages were wont to stop."

It is certain that Hyer kept the south side house, opposite the market, during the war, known as the Hudibras House when he first took it, and that Follet afterwards kept it while its sign was the "Red Lion." It is also certain that Gifford kept the College Hotel, now Nassau, followed by John Joline, the two covering nearly fifty consecutive years.

Col. Jacob Hyer was the most prominent inn-keeper in Princeton before and during the Revolutionary War. He kept the "Hudibras" House in 1774, when Mr. Adams stopped over Sabbath with him. And it was at his house that Brigadier General Heard held a court martial in 1781, to try Lieut. Col. Fisher, of Col. Scudder's regiment, for disobeying orders in reference to marching to Morristown. We find his name among the subscribers for repairing the Presbyterian church, in 1784. His name frequently appears in the minutes of the Council of Safety while sitting in Princeton, as helping in the cause of independence. He was a man of responsibility and yet of generosity. No man seems to have been more ready than he to

become bail for his neighbors when they were arrested for refusing to take the oath of abjuration and allegiance, and were held to appear at the Sessions. He was evidently a popular man and held in respect by his respectable fellow citizens, including the Quakers. What was his history before and after the ten years to which we have referred we have no knowledge.

How long the sign of "Hudibras" was kept up we cannot ascertain, but it probably was changed while Col. Hyer kept the house, for we read of hotels having the signs of "The Confederation" and the "Washington House," with the sign of Gen. Washington painted on it, both of which probably originated during the war.

The old tavern on the north side of the street, probably the first and oldest one in Princeton worthy of notice (the property now of Messrs. Waite and Streeper), was kept by Christopher Beekman in 1787, how much earlier we do not know. It was known as the "Washington House" during and after the war. This property at one time belonged to Josias Ferguson, who kept it until he exchanged it for the Stryker property next west of the Nassau Hotel. Christopher Stryker* kept the hotel for some years and died, and his widow then kept it. She married Perez Rowley† and he kept it for several years. It remained in the hands of the Strykers until they discontinued the hotel and sold the property to John L. Thompson, who sold it to Isaac Baker. This house, built of stone, must be more than a hundred years old. It has been enlarged and stuccoed within the last twenty-five years, and is used for stores and residences.

GEORGE FOLLET was an Englishman widely known as an excellent landlord. He came to Princeton about the year 1812 and took the tavern on the corner of Nassau Street and College Lane, which had formerly been kept by Col. Hyer, but which, for the two years next preceding, was kept by John Joline. He put out the sign of the "*Red Lion*," which he

* Christopher Stryker was the father of Thomas J. Stryker, late cashier of the Trenton bank, and of Samuel S. Stryker, deceased, of Trenton, and James D. Stryker, of Lambertville.

† Miss Catharine Rowley, daughter of Perez, was married to the late Rev. Symmes C. Henry, D.D., of Cranberry; her mother was the widow of Col. Wm. Scudder.

always adopted. He was a good caterer and knew how to please his guests. The first town meeting held to elect officers under the borough charter, in 1813, was held at his house. He afterwards kept tavern at Somerville, where Jacob Fritts now keeps, and later at the brick hotel in Albany Street, New Brunswick.

The next prominent keeper of this house was JOSEPH J. THOMPSON, who succeeded Zebulon Morford in 1826. Mr. Thompson had before that time kept the City Tavern in Trenton. He fitted up this house in what was then elegant style, and put up the new sign of the "*City Hotel*," and advertised it in the Trenton *Gazette* as especially attractive for boarders and those who had sons in college. After he left it, it was occupied by numerous landlords, some being only tenants for a year, until about ten years ago, when the whole building and its surroundings were bought and taken down by John C. Green for the School of Science, and the ground was thrown into the college campus. There was no other tavern on the south side of the main street that we can locate or name, though the Rev. Mr. Cooley, in his reminiscences in 1802, mentions that a tavern once existed on or near Miss Passage's lot.

THE NASSAU HOTEL, now kept by Atwood and Co., in Nassau Street, is the only ancient hotel in the town, all others of prior date having disappeared. This has been kept as a public house for more than a hundred years. It was originally the private residence of Judge Thomas Leonard, who built it in 1757, of Holland brick. It was regarded as the finest house in the village at that time. It has since been enlarged greatly beyond its original dimensions. After the death of Judge Leonard, and prior to 1769, it was sold by the sheriff of Somerset in a suit against Mr. Leonard's estate, for a claim in which the college was interested. The property was bought by Robert Stockton, it is believed, for the college. In 1769 the assignees and creditors of Thomas Leonard, the nephew and devisee of Judge Leonard, applied to get the House of Assembly to vacate the sale of this property made to Robert Stockton by the sheriff, on the ground of alleged fraud in concealing

facts affecting the title, in obtaining the sheriff's deed. The application to the Assembly was heard by the House, in a committee of the whole, and it was decided that no fraud had appeared in said Robert Stockton, and the petition was dismissed *nem. con.* The house then became a hotel, and was known as the College Inn, having the sign of the College on it.

It was a hotel during the Revolution and was kept by Christopher Beekman during and after that period, and has continued a hotel to the present time.

The title afterwards passed from Richard Stockton, it is alleged, on behalf of the College, to Gen. John N. Cumming and Major John Gulick, who became largely interested in the staging business, and to facilitate that business they purchased this hotel. The title of Cumming and Gulick was afterwards purchased by a company consisting of James S. Green, John S. Van Dike, William Gulick and others, and from them by A. C. Schanck, Dr. J. V. D. Joline and others—to the present owners, Leigh and Cook, who have renovated it, and the present proprietors, Atwood and Co., have greatly elevated its character, so that it is superior to any ordinary hotel in country towns, and is almost entitled to be ranked in the first class generally.

JOHN GIFFORD, son of Archer Gifford, a noted hotel keeper in Newark, N. J., came to Princeton prior to the year 1800 and kept the Nassau Hotel from twelve to fifteen years. He was an intelligent and respectable citizen, and raised a respectable family. One of his daughters married a son of Thomas P. Johnson, Esq., the distinguished lawyer of Princeton. Another married the brilliant lawyer, William W. Miller, brother of the late J. W. Miller, U. S. Senator of New Jersey. All married well. Archer Gifford, a prominent lawyer, late of Newark, and the father of Judge C. L. C. Gifford, of that city, was his son.

Mr. Gifford's name is found among the most liberal subscribers to the salary pledged to the Rev. Mr. Kollock when called to the pastorate of the Presbyterian Church in Princeton in 1804. He bought the Sergeant lot in 1809 and sold it to the Rev. Dr. Samuel Miller in 1814, when he built his residence. He kept the Nassau House till about 1812, when he was succeeded by John Joline. He subsequently removed to Newark.

His father, Archer Gifford, never lived or kept tavern in Princeton. His oldest daughter, Mary Gifford, died recently in Newark at an advanced age, remembering the College at Princeton in her will.

JOHN JOLINE, who had kept the Hudibras House from 1810 to 1812, took charge of the Nassau Hotel and kept it from 1812 to 1835–6. He had the College painted on the sign by F. D. Janvier, when he took the house. He was one of the most notable of all the landlords of Princeton; he was widely celebrated as a jovial host, who could tell a good story and sing a good song. He kept good horses, set a good table, and was a favorite with the students, giving them good suppers and clandestine sleigh rides. He was a native of the neighborhood of Princeton. His father, John Joline, lived in an old house recently standing on the farm, and not far north of the William Gulick residence, now Alexander Gulick's, between Princeton and Kingston.

A letter from Princeton, in 1783, to Col. Beatty, from Anthony Joline, an uncle perhaps of John Joline, has been sent to us by Miss Beatty, of Trenton, through Dr. J. V. D. Joline, of Camden. It was written while Congress was sitting in Princeton. It being of some public interest we insert a copy hereunder.

ANTHONY JOLINE'S LETTER.

Princeton, 17 *July*, 1783.

DEAR SIR: We are yet ignorant of the intention of Congress, whether they will remain here or where they will remove to. Trenton seems to be the place they have in view, tho' Philadelphia has, on second thoughts, and second thoughts they say are best, given Congress the most friendly and generous invitation to return, which I think honor must forbid them accepting. I do not, however, expect they will leave this (place) before October.

Mr. Cape, who, I informed you, was about taking Mr. Woodruff's house, has given up the plan, as Congress did not give him sufficient encouragement. Since his departure Mr. Prentice, the stage driver, has been in treaty for it, and an agreement is partly concluded between us. The conditions—He takes it for three years at £100 per annum,-possession given 1st September. Should this take place I intend going with Mrs. Joline to Chatham until I can get into a house in Elizabeth town, which I hope will be in season to open a store of fall goods.

My celery is now forward enough to set out. If you will prepare your ground I will send by the stage, whenever you please, one hundred or more fine plants.

Mrs. Joline joins in compliments to Mrs. Beatty and yourself, with your friend and servant, ANTHONY JOLINE.

COL. BEATTY.

The public travel through Princeton grew into an immense business while John Joline kept the Nassau House, and the competition in the business increased yearly. The old low coaches with door in the rear used at first, gave place to the handsome three seated coach, holding nine passengers within it and three on the top, and had doors on the side. As many as fifteen stages together would often start off each way at the same time. A hundred horses would stand waiting at Princeton to take the place of the wearied ones upon their arrival. Meals and often lodgings were furnished at Joline's, then still known as the College hotel. There were several competing lines,—Stockton, Howell, Cumming, Bullock, Gibbons, Stevens, Bayles, Gulick, Vanderbilt and others were interested in the various rival lines, and Joline was the right man for his place in this hotel. The business was brisk and remunerative. Mr. Joline, like his predecessor, Gifford, was much respected as a citizen, and he reared a respectable family. He had three sons and three daughters, who survived him, all well educated, viz., William Joline, in Princeton, Dr. J. Van Dyke Joline, in Camden, both graduated at Princeton, the former with the first honors, and Charles Joline, in New York, and Mary, who was married to Ashbel Green, son of Dr. Ashbel Green, the president of the College, a lawyer; Catharine, who was married to Mr. Morris, of Peekskill, N. Y., and Cornelia, who was married to the Rev. Mr. Billings, of Virginia. Dr. J. V. D. Joline has obtained much of the reputation of his father as a good landlord. He kept the "Nassau Hotel," in Princeton, for many years, and the "American," in Trenton, where he made hosts of friends.

John Joline retired from the Nassau Hotel, better known perhaps as Joline's, in 1835 or '36, and died in a year or two after that in Princeton.

It was at the Nassau Hotel, kept by John Joline, where "*The Lay of the Scottish Fiddle*" was conceived and partly written. This is a poem in five cantos. The copy before us purports on its title page to be the "first American from the fourth Edinburgh edition; London: printed for James Cawthorn, Cockspur Street, 1814, and supposed to be written by W—— S——, Esq." In the preface it is stated that it was in-

tended to be in general a parody of Scott's style, but made subservient to a burlesque romance, in which he meant to raise a laugh at the war then existing between England and the United States. The writer did not only parody the style of the poet of Melrose, but soared beyond the sphere of imitation and proved himself to be a poet.

In the preface to the American edition it is stated that,

> The reader will doubtless smile when he comes to that part of the poem in which our old friends, Archy Gifford and John Joline, are mentioned with such distinction, and honored with the title of lords, to which, however, they may, for aught we know, be as fully entitled as some of the distinguished heroes of modern chivalry. Everybody in the world knows that Archy Gifford was and John Joline is as arrant a tavern keeper as any in Christendom; yet has Mr. S., with a singular sort of perverseness, dubbed them both lords and traced their lineage into the very bowels of the Crusades.

In the introduction we have the blind Scotch fiddler, led by a dog, coming from Jersey City to Princeton:

> Winding their way in silent toil,
> O'er bridge, through turnpike-gate and stile,
> Our weary travellers pass along,
> Cheered by the wild wood's merry song,
> Till faint with hunger, tired and lame,
> With blistered feet they faltering came,
> To where old Princeton's classic fane,
> With cupola and copper vane,
> And learning's holy honors crown'd,
> Looks from her high hill all around,
> O'er such a wondrous fairy scene,
> Of waving woods and meadows green,
> That, sooth to say, a man might swear,
> Was never seen so wondrous fair.
> Here many a sign-post caught the view
> Of our poor dog, whose instinct knew
> Those fanes, by wandering minstrels sought,
> Where liquor may be begged or bought.
>
> * * * * * *
>
> But here stern bigotry abides,
> Which lovely Charity derides,
> Save that which vulgar bosom wins,
> That which at home with self begins.
> Fiddling and dancing they abhorr'd
> And drove the minstrel from their board.
>
> * * * * * *
>
> Even now he reached the welcome door
> That ne'er was shut against the poor,

Where Lord Joline his merry cheer
Deals out to all from far and near.

In the third canto there is a humorous description of a convivial party of students from the college, who were always well entertained by this noted landlord:

Around the table's verge was spread
Full many a wine-bewildered head,
Of student learn'd, from Nassau Hall,
Who, broken from scholastic thrall,
Had set him down to drink outright
Through all the livelong merry night,
And sing as loud as he could bawl,
Such is the custom of Nassau Hall.
No Latin now, or heathen Greek
The *Senior's* double tongue can speak.
Juniors, from fam'd Pierian fount,
Had drank so deep they scarce could count
The candles on the reeling table,
While emulous *Freshmen*, hardly able
To drink, their stomachs were so full,
Hiccupp'd and took another pull,
Right glad to see their merry host
Who never wine or wassail crost.
They will'd him join the merry throng
And grace their revels with a song.

Then follows the song. We give one stanza:

"LORD JOLINE'S SONG."

"Professors are always a preaching and bawling
And drinking good liquor, sheer beastliness calling.
They say that the headache and tavern bills float
In each glass of good stingo that flows down the throat.
Yet whoop, boys! a fig for your musty professors,
They are all no better than father confessors."

Next a humorous notice is taken of a party of young people who came in from the country at a late hour of the night. Their arrival, with the travelling fiddler, was announced by a Freshman.

"And many lads and lasses too,
A buxom, witching, merry crew,
As love's true granary ever knew,
From country round have come, they say,
To dance the livelong night away.

Flew ope the door, and in there came
Full many a dancing, loving dame,
With chintz short-gown and apron check'd
And head with long-ear'd lawn cap deck'd,
And high heel'd shoe and buckles sheen,
And bosom prank'd with box-wood green.
With these, well pair'd, came many a lad
With health and youthful spirits glad,
To caper nimbly in Scotch reel
With toes turn'd in, and outward heel."

The fourth canto is occupied with an amusing description of that dance, in which Lord Joline took a part, but we have no space for selections therefrom.

At the close of the fifth canto of this witty Lay, a farewell is taken of the minstrel:

"Hush'd is the strain, the Minstrel gone,
But did he wander forth alone?
No—close by Princeton College gate,
Even to this day he holds his state,
When well his bearing you may know,
By sightless eye, and head of snow.
His little garden flourishes,
With salad rare and radishes;
Cabbage and cucumbers are seen
And turnips with their tops so green
And of the common garden stuff
The Minstrel has more than enough;
His faithful dog is often seen,
Waddling across the college green,
And not a little Freshman there,
But pats his head with pious care.
At summer eve there gather round,
The student lads, who stand astound,
And listen with attentive glee
To tales of modern chivalry,
And gallant feats of younger times,
And various wild and witching rhymes;
Once in the year he deigns to play,
First fiddle on Commencement day,
When in Joline's high stately hall
Is held the students' ANNUAL BALL.

Appended to this parody are notes explaining many of the things referred to in the poem. These notes occupy about one hundred pages, and are full of sparkling wit and humor. Those

which refer to the name and family of Gifford and of Joline, and to the influence of the ancient classics upon college students, would be most interesting to our readers, perhaps, after the few selections we have made on those subjects, if we could insert them.

There is no doubt whatever that Jas. K. Paulding, assisted by Washington Irving, was the author of this clever little book; and the reason why Princeton was the scene which occupies the largest part of the poem is found in the well known fact, that Irving and Paulding, congenial souls, met and spent a night or two together at Joline's Hotel in Princeton in the year 1814 or thereabouts, and that they witnessed, on that occasion, the things which were described in this little poem, as pertaining to Princeton—the blind Scotch fiddler and his dog—the hilarious conviviality of the students in the hotel at night—the dancing party of the country lads and lasses with the music of the fiddle the livelong night, and the peculiar gifts and jolliness of the landlord. The impression of some persons who have heard of the circumstance, is that these poets wrote the book while at Princeton, on that occasion, together. Whether actually written out then and there or not it was unquestionably then and there inspired, and the occasion afforded a rare entertainment of wit and humor for these gifted sons of poetic genius.*

The *Mansion House* adjoining the Nassau Hotel, and opposite the First Presbyterian Church, is a three story brick house, erected in 1836, by Elijah Blackwell, and it was kept as a public house from that time till 1875, when it was rented for the use of the students, etc. It was a commodious house and was sometimes well kept; but it has no interesting history as an inn.

The *Eagle Hotel* is a small licensed inn, in Witherspoon Street, of five years standing, owned and kept by Michael O'Brien.

In former years there was a hotel kept at Queenston. The old building there on the north side of the street, used for that

* It has been suggested that the marriage at Morven of Miss Mary Stockton to Mr. Harrison was the occasion which brought the poets to Princeton at that time.

purpose fifty years ago, when it was kept by Ager Thorn, Treblecock and others, has disappeared, and the house on the east corner of Harrison Street was subsequently kept as a hotel.

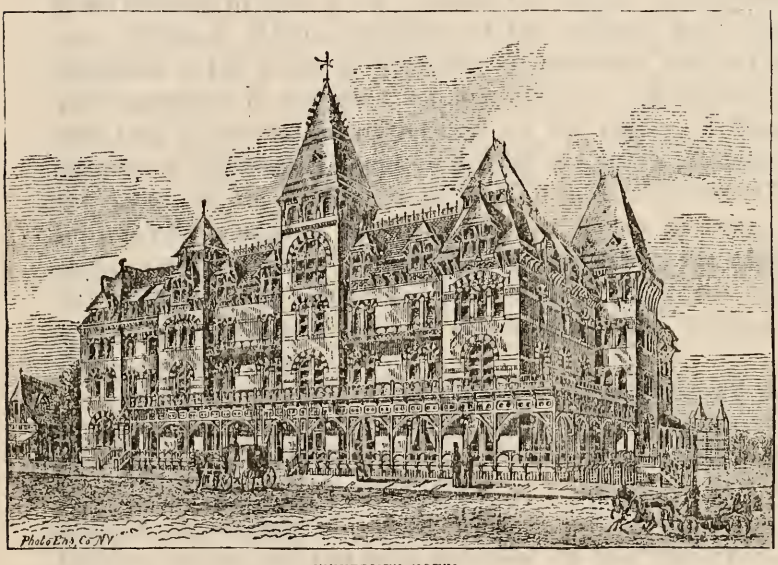
It has been the custom of late years for the common council to grant licenses to oyster and ale shops also. The year 1875 is the only year in the history of Princeton hotels when there was no license granted for selling liquor at hotels or elsewhere in the borough.

Prior to this year the then existing hotels in Princeton had become disreputable and inadequate to meet the demands of the public; had, indeed, degenerated into mere tippling shops, the main interest and source of revenue centering in the bar, while the table and the rooms for lodging were greatly neglected. They failed to answer the purpose of their origin; and the common council, in regard to what they understood to be the will of the people expressed through the election, refused to issue licenses to any of the applicants. It was not by any means, evident that any less liquor was sold and drank in the town during that year than under the licensed houses. But it resulted in a loss to the owners of the houses, which led to the conversion of the Mansion House into private use, and to the thorough refitting of the Nassau House and raising its character, with new furniture and a new landlord, which commanded a license in 1876. But before the renovation of the Nassau Hotel was decided upon, a hotel company had been incorporated, chiefly under the auspices of the friends and patrons of the college, who felt the strong necessity growing out of the institutions of learning here, to have a suitable place where strangers and friends of the students could be entertained comfortably while here. Hence that noble enterprise, the University Hotel, long the desideratum of Princeton.

CHAPTER XVI.

THE UNIVERSITY HOTEL.

Long felt Want of such a House—Eligible Situation—Built by Joint Stock Company—Capital Stock, $100,000—Extends on two streets 288 feet—Built of pressed Brick—Brown Stone Facings—Four Stories high—Victorian Gothic Style—One hundred Rooms above the first Floor—Eastlake Finish—Beautiful Furniture—No Bar for Retail of Liquor—House unlicensed—Elegant, luxurious, and first-class in all its Appointments—An attractive Resort for Families in all Seasons of the Year.



UNIVERSITY HOTEL.

THE long felt want of a public house in which the guests could be comfortably entertained and by which visitors might be induced to abide in the town for a few days, especially such as were interested in the institutions, either as parents of the students or as patrons of learning, became so oppressive that it took form of action in 1874, and led to the incorporation of the "Princeton Hotel Company."

The charter, which bears date March 11, 1874, names as corporators Ashbel Green, Henry M. Alexander, Edward Howe, James VanDeventer, Lyman H. Atwater and William Harris. Its object is to hold real estate and to erect and maintain a hotel and other improvements thereon for the accommodation of the public, with a capital stock of fifty thousand dollars, with liberty to increase it to a hundred thousand, in shares of $500 each. The number of directors is five, who shall be stockholders and hold their office till others are elected and qualified in their stead, and all vacancies shall be filled by the remaining members of the board of directors. No debt shall be contracted beyond the amount of capital stock subscribed and paid in.

Under this charter a company was organized and directors were elected in 1875. The friends and patrons of the institutions residing in New York became the largest stockholders. Rev. William Harris, treasurer of the college, was chosen president of the board of directors. It was very difficult and very expensive to procure a suitable situation. But one of the very best places was finally secured on the corner of Nassau Street and Railroad Avenue, by buying the land and removing the houses of Dr. A. Alexander and Edward Stockton. This lot was not as large as was desirable, but it was in other respects a most eligible situation, as to the depot, the college, the seminary, the centre and west end of the town. The architect who drew the plan of the building was William E. Potter, of New York.

The house is built of red pressed brick with brown stone facings in the order of architecture called the Victorian Gothic. It extends one hundred and forty-two feet, fronting on Nassau Street, and about the same distance on Railroad Avenue, with a broad piazza along the whole front except so much of the building on the east end as is occupied by the Princeton National Bank and the College treasury. There is also a piazza along the whole building on the Avenue. The main entrance is on Nassau Street. There is also a convenient one on the Avenue. The style of interior finish of the whole building is Eastlake, and the furniture is of the best quality and style in harmony with it. The parlors, the dining-rooms, smoking-room and office on the first floor, are finished and furnished in ex-

quisite taste and are ample in size, impressing every one who enters the house with the luxurious comfort and elegance of the establishment. There is an air of refinement, neatness and quiet immediately perceptible upon entering the house, unlike any other large public house in the country. The rooms on the upper stories are equally attractive in their finish and furniture. There are about one hundred of them, and fifteen are parlors connecting with sleeping apartments. The building is four stories high with a basement, and is heated by steam and lighted with gas. The rear end, on Railroad Avenue, was originally adapted to the use of students, having a very large dining-room on the first floor capable of seating five hundred persons, with beautiful rooms in the upper stories for lodging such students as were able to take them. This part of the house was kept somewhat separate from the other, though there was really no separation in the structure of the building. The table was less expensive than the one for the guests of the hotel, in the other part of the house, though served by the same force of cooks and waiters and from the same kitchen. The cooking is done by steam, and the laundry also is worked by steam.

This branch of the house for the first year was supported with some promise of success, but the old difficulty of satisfying two or three hundred students at the same table with one moderate rate of charge for board, manifested itself so palpably that the directors of the hotel company have determined to abandon the student's separate table and convert the whole house, with all its rooms, into the hotel proper, maintaining but one table, and treating all guests alike.

Too much cannot be said in praise of this beautiful and magnificent public house. No outlay of money has ever done so much for Princeton, as a locality, as that which has given to it this University Hotel. While it is ornamental and imposing in its appearance, comparing favorably with the numerous grand public buildings of the college and seminary, it is of special benefit and attraction, to the stranger and visitor—to the friends of the institutions, who desire to come with their families and spend a day or a season with them. It is the pride of Princeton. Such an institution would have been unobtainable

by the citizens of Princeton without the material aid of non-residents. It was fortunate that the enterprise was felt by the friends of the college and seminary, residing in New York, to be a supreme desideratum in Princeton. The aid of Messrs. William Libbey, John A. Stuart, and Henry M. Alexander, of New York, trustees and friends of the college, secured the erection and completion of the establishment. Though built by a joint stock company at the cost of about $100,000, it is understood that Mr. Libbey took the great bulk of the stock, and thereby became not only the real founder of this institution, but also, the princely benefactor of Princeton, whose memory will always be cherished with honor and gratitude.

The government of this house has thus far been energetic and liberal. It is not left wholly to the manager, but the company look after it with commendable vigilance. The first manager, Mr. Goldie, master teacher of gymnastics in college, gave the house at the start a good reputation for its cuisine as well as for its cleanliness and good order; but under his successor, Mr. Niebuhr, its present manager, whose instructions require a more economical administration of its affairs, a more assured promise has been raised that a permanent business can be established here which, in time, will not only save the investment from loss but make it remunerative; and this with undiminished reputation.

There is one peculiarity about this house which is singular. It is not strictly a public inn. It is not a licensed house. Nor does it stand upon the grade of temperance hotels, under the license laws of the State. It has no bar where liquors are retailed. Guests of the house may obtain wines and liquors at their meals if they wish them, to drink as they would do in their own homes, but there is no tippling, no treating and waiting to be treated with intoxicating drinks, no line of degraded, tipplers and drunkards lounging in or about the house. The atmosphere is free from the flavor of a bar-room. The halls and parlors are exempt from the intemperate and baser sort of men. Married women and maidens of the greatest delicacy and reserve may have the range of the house, its halls and piazzas, without encountering anything offensive or anybody disorderly, which would compel them to retreat to their own

private rooms. The fact that this is not a licensed house gives the proprietors or the manager the right to admit and refuse guests at will. No person, though able to pay his bill, can insist upon becoming a guest and inflicting his presence in the public parlor, or at dinner, or even on the piazza without the consent of the manager. This feature of the establishment protects it from the unpleasant agitation which sometimes arises in regularly licensed inns from the application of obnoxious persons, who seek to test their legal rights to go and stay where they please. While this house has these advantages in not securing license, it has the disadvantage to guests, perhaps, of not being held liable for loss of baggage, etc., under the law applicable to inn-holders. But when a house is conducted by such a company and manager as this one is, guests would sooner confide in them for protection and security than they would in most landlords under the law regulating licensed houses. This mode of conducting a large and first class public house without legal license is novel, and it is possible that its future may require some legislation, either for the benefit of the house or its guests. Experience will determine what, if anything, shall be demanded. It is, as it now stands, the perfection of a first-class public house. The bank is in one end of it; the telegraph office is in the centre of the hall, and it has every convenience for public or private receptions.

This house stands about fifty feet back from Nassau Street, with the ground in beautiful sward, enclosed with a neat iron fence, and quite near the railroad depot. It is admirably adapted to boarders, either in winter, when the institutions are in session, or in summer, when the town is quiet and shady. After what has been written, no one will ask why it was called the University Hotel.

CHAPTER XVII.

NEWSPAPERS AND MAGAZINES OF PRINCETON.

Princeton Packet, 1786—Religious and Literary Gazette—New Jersey Patriot—Series of Tracts—American Journal—American Magazine—Princeton Courier—American System—Journal of Education—Princeton Whig—Princeton Press—Mercer Co. Mirror—Princeton Standard—Princetonian—Biblical Repertory and Princeton Review—Princeton Magazine—The Missionary Review.

PRINCETON had almost won the honor of issuing the first weekly newspaper that was published in the State of New Jersey. The intelligence which characterized the early settlers and their descendants in the eighteenth century, and the public influence which emanated from this place would naturally justify the expectation that the printing press would have been employed to disseminate through newspapers, pamphlets and books, the opinions and views of the prominent public men of Princeton, even as early as the revolutionary period. But the situation of Princeton was too conspicuous, lying as it did in the track of the marching and counter-marching of the contending armies in the Revolution, to hold with safety a newspaper printing press. There was a monthly magazine published at Woodbridge, in this State, the first periodical published in the Province and the second on the Continent. It was called the *American Magazine*. Its first number appeared in 1758, but it was discontinued in 1770 for want of patronage.

The first *weekly newspaper* published in this State was the *New Jersey Gazette*, commencing Dec. 5, 1777, by Isaac Collins, at Burlington. It was printed on a folio sheet 12 by 8 inches. It was discontinued in 1786.

It is stated in the History of Elizabeth that a paper called the *New Jersey Journal*, was established in Elizabethtown in 1785, and has been continued until the present time. It was first issued at Chatham, N. J., for greater safety, the enemy

never having penetrated that section. The first number was dated Feb. 10, 1779. Its editor was the patriotic Shepherd Kollock. He established it to aid his countrymen in their patriotic work, by the advice of General Knox.

That paper was of great service to the patriot cause, and continued till the close of the war. It was then removed to the city of New York, and took the name of the *New York Gazetteer and Country Journal.* It was discontinued in 1786. Mr. Kollock also published a weekly paper in New Brunswick, N. J., as early as 1784, which he transferred to Elizabethtown in 1785. It took the name of the "*New Jersey Journal* and Political Intelligencer," dropping the latter part of the name in 1792.

The "PRINCETON PACKET AND GENERAL ADVERTISER" was the first newspaper published in Princeton. It was established in May, 1786, and published weekly by James Tod. It was neatly printed on a sheet 10 by 18 inches in size with three broad columns on a side. It had a neat head letter, with a vignette of Nassau Hall between the words Princeton Packet. We have seen but two numbers of this paper, one was number 36, vol. 1, dated A. D. 1787. It contained a notice that F. C. Focke (late from Cleves in Prussian Netherlands) had, on the 9th inst., been examined in Physic and Surgery by Dr. John Beatty and Dr. Nicholas Belville, agreeable to law, and had given satisfactory proofs of his knowledge and skill therein, and was licensed to practice in said Faculties throughout the State of New Jersey, by the Honorable the Justices of the Supreme Court of New Jersey.

There were a few local advertisements, showing that among other citizens then here, were Richard Stockton, Joseph Stockton, John A. Schenck, John Cox, Thomas Wiggins, Dr. Witherspoon, Ezekiel Smith, Aaron Longstreet and Rev. A. H. Green. The other was number 52, vol. ii., dated June 28, 1787, and is in our possession. It is occupied with correspondence from other States, and a list of the delegates to the Federal Convention for framing the Constitution of the United States. It has also a Poet's Corner, filled with the effusion of a Princeton poetess, bearing marks which seem to connect her with Morven,

and it has various local advertisements. The subscription price was ten shillings per annum. The paper, in its execution, compares favorably with the local papers of the present day, and is free from the trashy advertisements which too generally characterize the latter.

How long the *Princeton Packet* was continued we have no means of ascertaining. We have not seen any later numbers than those above mentioned. We hear nothing more of it. It was established after the war and must have been designed as a medium through which the influential opinions of the prominent men of this community could still further serve their country in promoting and establishing a constitutional government. It can hardly be doubted that such men as Dr. Witherspoon, Dr. S. Stanhope Smith, Dr. Minto, Ashbel Green, Enos Kelsey, Dr. Wiggins, Robert Stockton and others must have been instrumental in originating this paper, and must have contributed to its columns; and yet we can glean nothing to show their connection with or interest in it. It was at least third in priority of the New Jersey weekly papers, the *N. J. Gazette*, the second one, having been discontinued as the *Packet* commenced.

We learn nothing more of the work of the printing press in Princeton until May, 1824. We are inclined to believe that James Tod's printing office must have been removed from Princeton, for, at this time, it would seem that a new printing press had made its advent to this place. Dr. James W. Alexander, in a letter to Dr. Hall under date of May 14, 1824, written from Princeton, says, "Our printing press, though a little thing, is yet a mighty wonder here. The children, great and small, are turning up their eyes and expanding their palms at the novel sight of "PRINCETON" at the foot of a title-page of a Report just printed."*

Again on the 21st of May, 1824, in another letter, Dr. Alexander refers to proposals by Borrenstein for publishing a weekly paper under the title of the "PRINCETON RELIGIOUS AND LITERARY GAZETTE." He sent a copy of the proposals to

* Forty Years Correspondence, p. 45, vol. i; Dr. Hall.

Dr. Hall and said, "You will no doubt be pleased with the specimen of Princeton typography on the other side."

This paper was not long continued. It was conducted by the Rev. Robert Gibson, of Princeton.

In 1825 a newspaper was published in Princeton called the "NEW JERSEY PATRIOT," printed and published by D. A. Borrenstein. Its motto was "The safety of the people is the supreme law." It was a quarto sheet, moderate size, well shaped, closely printed. Dr. Addison Alexander wrote much for it. It was a political paper at first, but in 1827 it ceased to be political, was enlarged and the editorial charge was given to Addison Alexander and one of his brothers. In addition to public matter and current news he almost crowded the broad sheet with essays, poems, tales and communications. The *Patriot* soon ceased for want of patronage. A protracted discussion on dancing was carried on in it between a clergyman and a distinguished layman, and the editor brought it to a close by curtly suggesting that the spirit of St. Vitus himself must be satisfied by this time with what had been written on both sides of the question.*

A "SERIES OF TRACTS," issued *monthly*, Princeton: printed for the publisher by D. A. Borrenstein, 1824. Terms 62½ cents a year. It contained selections from the writings of Baxter, Bolton, Frank, Flavel, Howe, Leighton, Newton, Owen, Scongal, etc., and biographical sketches, etc., making a small yearly volume of 300 pages.

"AMERICAN JOURNAL" *of Letters, Christianity and Civil Affairs.* Motto: "In necessariis, veritas; in non necessariis libertas; in omnibus, charitas."—*Augustine.*

This paper was edited by Rev. Robert Gibson, and was published by T. Callaghan Gibson, in Princeton, every Saturday. The prospectus of the paper shows that its object was the promotion of education, christianity and civil affairs. It was recommended by the professors of the college and seminary and patrons and teachers of the town. Its first number was issued April 2, 1825. It was a sheet of four pages, with

* We have gathered the above facts from the life of Dr. Addison Alexander.

four columns on each page. Each page was 14 by 19 inches. It was a well printed journal, with few advertisements. It was filled with solid reading matter, but was too heavy for a popular newspaper. The second number contained a favorable review and notice of "*Mengwe*, A tale of the frontier, a poem, printed by D. A. Borrenstein, of the Princeton press, 1825," written by a Princetonian.

The "AMERICAN MAGAZINE of Letters and Christianity." Published by T. C. Gibson, printed by Borrenstein, of Princeton. *Monthly*, at $3.00 a year.

This magazine seems to have taken the place of the American Journal. The prospectus of the Journal was appended to this periodical. It contains 68 pages. The first number was issued Jan. 1, 1826, and contains, among other matter, an outline of the introductory lecture by Professor Samuel Miller, of the Theological Seminary of Princeton, at the opening of the session at that time. Also a notice of a stated meeting of the "*Literary and Philosophical Society of New Jersey*," in the chapel of Nassau Hall, Ch. Justice Ewing presiding, and a lecture by Professor Patton on Education, showing the defects of the system of public education in this country.

Chief Justice Ewing delivered the lecture in January, on *Trial by Jury*, and Professor Alexander in February, on the "*Relation of Cause and Effect*."

THE PRINCETON COURIER *and Literary Register*, a weekly newspaper, was published about four years from 1831, first by Dr. West and Connolly, then by Baker and Connolly, and lastly by Bernard Connolly alone. It had a vignette of Nassau Hall and adjoining buildings; price $2.00. It was about of the size of the *N. J. Patriot*, and had five columns on a page. It espoused the cause of Jackson and Van Buren in the presidential campaign of 1832.

The editor, Mr. Connolly, removed to Freehold and the *Courier* was discontinued; the only paper in Princeton then being the American System, which soon became the Princeton Whig.

THE AMERICAN SYSTEM *and Farmers' and Mechanics Advocate* was a weekly newspaper, was edited by Dr. L. V. Newton, now living in New York, and was published by Robert E. Hornor. First number Sept. 7, 1832. In about three months Dr. Newton withdrew and the paper assumed the name of the *Princeton Whig*, with Mr. Hornor editor, and J. T. Robinson and Co., publishers. The paper was conducted, while Dr. Newton was editor, as a campaign journal, in the interest of the Whig party, with Henry Clay and John Sergeant on the presidential ticket.

MONTHLY JOURNAL OF EDUCATION, edited by E. C. Wines. Printed by Moore Baker, Princeton. Vol. i, No. 1, January, 1835. $2.00 a year.

Mr. Wines was an educator of high reputation, and succeeded Professor Patton as head of the Edgehill high school. He is now the secretary of the American Prison Reform Society. His paper was not long continued because he did not long remain in Princeton.

THE PRINCETON WHIG, into which the *American System* was merged, was owned and edited by Robert E. Hornor. It was Whig in its politics, and its character was strongly partisan and spicy. Mr. Hornor was a son of Isaac Hornor, of Queenston, and a descendant of the original Quaker family of Hornors numbered among the first settlers of Princeton. He was a kind and obliging citizen, possessing a good share of public spirit and being a most indefatigable and self-denying servant of his party. He was appointed postmaster of Princeton by President Harrison, and was removed by President Tyler under circumstances which caused a good deal of indignation among his numerous friends, as has been stated in the preceding volume, (p. 266) for he was a good and obliging officer. He published in the *Princeton Whig* a severe exposure of the men and measures which had supplanted him. No man in Princeton, since Mr. Hornor's death, has been so efficient and unflinching a party worker and organizer as he was, till his death in May, 1851. He was widely known over the whole country. He sold his paper to John T. Robinson shortly before his death.

His printing office was where Miss Julia Smith's house now stands, and afterwards was on the lot where the Second Presbyterian church is erected.

The PRINCETON PRESS was only another name of the "Princeton Whig." It was bought by John T. Robinson of Mr. Hornor, and was edited by him until 1861. It retained the same political complexion as the Whig, but lent its influence to the Know Nothing or American party when that organization loomed into prominence. Spencer's N. J. Law Reports were printed at this office, and also the *Princeton Review* was for a short time printed here.

Mr. Robinson was a native of Princeton, a printer by trade. He was a very industrious and good citizen, a quiet and unassuming man. He made himself what he was, and rose to respectability in a community which secured to him, besides township offices, the office of Judge of the Mercer County Common Pleas and Mayor of the borough of Princeton, both of which offices he filled creditably. He was, at the time of his death, postmaster of Princeton, having been appointed by President Lincoln; and he was also a ruling elder in the Second Presbyterian Church of Princeton. He was a man of some inventive genius, and exhibited it, with wonderful perseverance, in his invention of a power press, which he manufactured at his own foundry and machine shop, which he himself erected for that purpose, in connection with the present *Press building* on Nassau Street, now owned by his son, Charles S. Robinson. He had a long and hard struggle in perfecting his new invention and in manufacturing his presses. He sold several of them in different States and printed his own paper on one of them, and when he was about to make his triumph sure, and to reap his reward, his buildings, including his printing office, machine shop, pattern room, foundry and their contents, were burned up in a midnight conflagration of a few hours. He rebuilt them in part and resumed the work, but under great embarrassment and want of money. His health failed and he died in 1862 much lamented. He was a son of Robert Robinson, and left four sons surviving him.

THE MERCER COUNTY MIRROR was a weekly newspaper, established in 1855, by Howard V. Hullfish, a practical printer. The paper was neutral in politics and the office was chiefly devoted to job work. The office was first kept in a room in the Mansion House and afterwards in the Hullfish House in Witherspoon Street. Mr. Hullfish died in 1856, and the paper was soon after discontinued. Mr. Hullfish was a son of David Hullfish, long known and respected as the chief police officer of the borough and overseer of the poor. Howard learned his trade with Mr. Robinson.

THE PRINCETON STANDARD was a new weekly newspaper, established in 1859. After the death of Howard Hullfish, and the suspension of the Mercer Co. Mirror, the materials and presses of that office were purchased by John F. Hageman, who sought to raise the character of Princeton journalism, and established a new weekly paper which he called the *Princeton Standard.* It was not designed to be in opposition to the *Princeton Press*, nor in any degree to interfere with the interest of that paper. It was an independent but not a neutral paper. It was political, religious and literary, perfectly untrammelled by party obligations and platforms or sectarian creeds, yet was in sympathy with the Republican party and was justly regarded by the public as a Republican paper.

It was a large sheet, printed on excellent paper, with an impersonal editorship. It was in much favor and received valuable contributions from many good writers in the community. It was commenced in the upper room of the building now occupied by Margerum's stove store, in Mercer Street, and was published at first by John Briest, the recent Mayor of Trenton, and then by John R. Hedden, who afterwards edited and published the "*Millstone Mirror*."

In 1861 the proprietor of the *Standard* purchased of Mr. Robinson the *Princeton Press* and united the two papers, retaining the name of the "*Standard*" and dropping the name of the "*Press*," and Mr. Robinson became the publisher of it, in his building, with the same editors. The "Standard" was zealously loyal throughout the war, giving all its influence to the support of the National Government in the great strug-

gle, and fearlessly denouncing disloyal sentiments when expressed by influential persons in this community, and ever watchful of the success of the national cause. It did much to form and strengthen a loyal public opinion in Princeton during the war.

In 1863 the publisher, John T. Robinson, died, and his son, John A. Robinson, took his place. Many country papers, during the war, were discontinued on account of the high price of paper and labor, but the "Standard" bore itself through the conflict without even a change in its rates of charges.

In 1867 the proprietor sold his interest in the paper and office to Charles S. Robinson, a younger brother of John A. Robinson, who had recently died, leaving a good name and example; and he withdrew from all responsibility and connection with the paper, as proprietor and as one of its editors. Young Mr. Charles Robinson continued the Standard until he sold the good will of the paper to Stelle and Smith, in 1870.

THE PRINCETONIAN was the new name given to the old "Standard," published by Stelle and Smith, printed by Charles S. Robinson and edited by the Rev. Dr. Moffat, Professor in the theological seminary in Princeton. It was handsomely printed on a double sheet, and the names of the contributors of articles to its columns were disclosed. It was predominantly literary in its character. Its adaptation to the popular taste was not quite proportionate to the expense of conducting and publishing it, and the publishers, impatient of receiving remunerative returns, proposed to reduce it to the Standard size and modify its character, whereupon, before a year had expired, Professor Moffat withdrew from the editorial chair, and the paper was continued and conducted by the same publishers until 1873, when it was transferred to Charles S. Robinson, who thus became its proprietor, publisher, printer and editor. Mr. Robinson, faithful to the memory of his father, purchased the Press building, which his father once owned, and restored to the paper the former name which his father had chosen for it and by which his father's invention has been designated, viz., *The Princeton Press*, the only newspaper published in Princeton at this time, a paper which has been maintained for forty

years in Princeton, under various names, and during this time the printing has been done, except in some collateral issues, by the Robinson family, and for the most part of the time the editing as well as the publishing of it was done by the father and the sons successively. The Robinson family may justly be called the printing family of Princeton.

THE PRINCETON JOURNAL was a weekly newspaper, established by a Mr. Blanchard in 1865, but it lived for only a few months and then died for want of support.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW was commenced in 1825, and was edited by Charles Hodge, Professor in the Princeton Seminary. Its object, as disclosed in the original proposals, was "for the periodical publication of a collection of dissertations, principally in Biblical literature." It had hardly commenced before it was deemed wise to enlarge its scope and add to its title that of *Princeton Review*. It was a *Quarterly*, and it has been maintained, without intermission, in uniform numbers, from the date of its first number until the present time. The Rev. Charles Hodge, D.D., was its sole editor until 1870, when the Rev. Lyman H. Atwater, D.D., Professor in the college, was associated with him. It has generally been published in Philadelphia, though for a short time it was published in Princeton. This venerable and excellent magazine has reflected an imperishable honor upon Princeton. It has been one of the richest and purest streams of moral and religious influence that has flowed from the Princeton fountains. Its every number, from its budding life to its ripest age, has been freighted with the choicest and rarest fruits of wisdom and grace. A bulwark of defence to sound doctrine, a learned and modest expositor of the sacred oracles, a judicious critic and reviewer of books and publications; always replete with the evidence of scholarship; always respectful to the rights and opinions of others; free, with very rare exceptions, from bitterness and bigotry in the articles of its contributors; catholic and liberal in the great doctrines of Christianity, while vigilant and courageous in holding up the banner of old-school Presbyterianism, it has been not only the organ of Princeton

theology and criticism, but it has spread its fame and its influence and the fame of Princeton among all the nations. Princeton College and Princeton Seminary never would have attained their present strength and position in the affections and confidence of Christian men if the *Princeton Review* had never been what it has been.

After the re-union of the disrupted Presbyterian Church, this Quarterly was transferred to New York for publication. Dr. Hodge had withdrawn from the editorship. Its name was changed to the "*Presbyterian Quarterly and Princeton Review.*" Like a conquered territory it had been made the subject of partition, securing to each of the old parties an equal share in the printed matter and in the editorial room; like the unfortunate old Province Line separating East from West Jersey, which is ever and anon suggesting divisions which do not exist and creating jealousies out of a mere fiction. Our Princeton pride would have retained this old well tried organ. It was treason to Princeton, to Princeton Theology and to Princeton Seminary to surrender it as it was surrendered, and that without Dr. Hodge's cordial approval. It was not an Ecclesiastical Journal, that needed to be disturbed or changed by the re-union of the two branches of the Presbyterian Church. A recent change has restored to it the sole title of *Princeton Review*, and we now may claim it again as the *Princeton Review.*

THE PRINCETON MAGAZINE, a *Monthly*, pp. 48, established in 1850, printed by John T. Robinson, was edited by *William C. Alexander.* He was assisted by his brothers, Drs. James and Addison Alexander, and his father, Dr. Archibald Alexander, contributed the first article, "Princeton in 1801." As might be expected from the pens of such ready and racy writers, the articles were read with a relish. One by Professor Addison Alexander, a satirical poem on the "Reconstruction of Society," attracted a good deal of public attention and was copied into many of the newspapers. It did "not exclude scientific, classical, erudite, sportive, or Jersey articles." Twelve numbers were published and it was discontinued. Price, $2.00 a year.

THE MISSIONARY REVIEW, published in Princeton semi-month-

ly by the Rev. R. G. Wilder, formerly and for many years a missionary in India, was established in April, 1878. It is independent of all church boards and ecclesiastical dictation. It is quite new and original in its scope and design. It is broad and catholic in its views, and aims to sustain all denominations in their missionary efforts, but is bold to point out all abuses and mistakes of Christian churches of all denominations in the missionary work. It is well edited and handsomely printed and is growing in favor. It may be regarded as a new organ of reform in conducting missionary operations, and at the same time as an instructive review of whatever pertains to the missionary field. Its price is only $1.50 a year in advance.

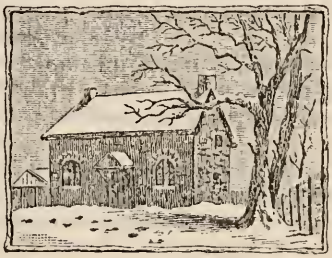
We have thus enumerated nineteen different periodicals which have been published in Princeton, without including those which are strictly college papers, such as the Nassau Literary Magazine, Nassau Herald, etc. Some have been short-lived while others have survived many years, though it may have been under some change of name. It will not probably be long before a University Press will be established in Princeton, where all the books written by Princeton authors as well as others, may be published with the imprimatur of Princeton upon them. In the line of newspapers no effort made as yet has proved to be permanently successful as to high character and financial prosperity. It has seemed that when talent and learning have been enlisted in their behalf capital has been lacking, and when capital has not been wanting, the right kind of editors and writers have not been obtainable.

Princeton is not a bad locality for a good newspaper which would combine politics, religion and literature. Such a paper should receive the sympathy and support of such a community. It should be made, in every respect, worthy of the place.

CHAPTER XVIII.

THE FRIENDS SOCIETY AND MEETING HOUSE AT STONY BROOK.

The House has outlived the Society—The Creed of the Quakers—First House built of Wood in 1709—Present House of Stone built in 1760—Quaker School—Its Rules and Regulations for Teachers and Scholars—Prior to 1757 it was the only House of Worship in the Neighborhood—The Centre of a thrifty and intelligent Quaker Community for several Generations—Recent Decadence of the Society—Extinction of the School—No Quaker Children—House seldom opened for Worship—Queries as to the Nature of the System.



QUAKER MEETING-HOUSE.

THE little Quaker Meeting House at Stony Brook, hoary with age, seems to be outliving the society which established it. It stands like a mute sentinel, guarding the ashes of the dead. The fathers who built it and planted their families around it, connecting with it a school-house for their children and a burial place for themselves and their descendants, after half a dozen generations, have scarcely a representative among the living in the neighborhood. The old school is closed. The meeting house is seldom opened and there are but few new graves made in the old burying ground which belongs to it.

The act of 1693, restricting the toleration act in the colony of New Jersey, required from an incumbent of office a declaration of fidelity to the king, renunciation of popery and the following profession of the Christian faith: *I, A. B., profess faith*

in God the Father and JESUS CHRIST, his eternal Son the true God, and in the Holy Spirit, one God blessed forever more, and do acknowledge the Holy Scriptures of the Old and New Testament to be given by Divine Inspiration."

This would seem to have been the Quakers' creed, as the Quakers in the West Jersey Assembly would not have assented to such an enactment if it had not represented their views. It is not in conflict with William Penn's confession. Superadded to these cardinal or fundamental doctrines, the Quakers held that water Baptism and the Lord's Supper were only commanded for a time.

They held also to these moral precepts, viz.,

1. "That it is not lawful to give to men such flattering titles as Your Honor, Esquire, Your Lordship, etc., nor use those flattering words called compliments.

2. "That it is not lawful for Christians to kneel or prostrate themselves to any man or to bow the body or to uncover the head to them.

3. "That it is not lawful for a Christian to use such superfluities in apparel as are of no use save for ornament and vanity.

4. "That it is not lawful to use games, sports or plays among Christians, under the notion of recreations, which do not agree with Christian gravity and sobriety, for laughing, sporting, gaming, mocking, jesting, vain talking, etc., are not Christian liberty or harmless mirth.

5. "That it is not lawful for Christians to swear at all, under the Gospel, not only vainly and in their common discourse, which was also forbidden under the law but not even in judgment before the magistrate.'

6. "That it is not lawful for Christians to resist evil or to war or to fight in any case."

The Friends who first settled at Stony Brook held substantially to the principles above stated, and they desired to perpetuate them among their children.

On June 1, 1709, Benjamin Clarke conveyed by deed nine acres and sixty-hundredths of an acre of land to Richard Stockton and others, in trust, to build a meeting-house on it and for a burying ground for the Society of Friends. This was about twelve years after the settlement at Stony Brook by the families of Clark, Olden, Worth, Stockton and Hornor, all of whom were reputed to belong to the Society of Friends. This lot of land, so set apart, still remains occupied for the purposes for which it was dedicated by the grantor. In the latter part of the summer of 1709 a small frame building was erected on said lot for a meeting-house in which meetings for worship and

business were regularly held till the year 1760, when, being small and somewhat out of repair, it was removed or torn down and the present stone building was built on its site, for a meeting-house, in the summer of that year. Members of Burlington, Chesterfield and Little Egg-harbor Monthly meetings contributed funds towards paying the expense; the latter meeting (held at Tuckerton) contributing £13 for that purpose.

Before a meeting-house was built at Stony Brook the families and members of the Society, in the neighborhood, held their religious meetings on the Sabbath for worship at their private dwelling houses alternately. This place of religious worship has remained for *one hundred and sixty-nine years!* The present stone building has stood for one hundred and eighteen years. It is probably older than the church at Maidenhead, though the grant of land to that congregation bears date about ten years prior to the deed for the Quaker meeting-house at Stony Brook. The burying ground is annexed to the meeting-house. Though used as a place of sepulture for five generations there is not a grave named by a monument within its enclosure. The house of worship is small, and its interior resembles an ancient country school-room more than a house of worship. The society was careful to provide education for their children, and generally maintained, until recent years, a school under their exclusive control. They have a fund for this purpose.

It is quite probable that prior to 1757, when the college was removed hither, the Friend's school at Stony Brook was the principal if not the only school in the neighborhood. We have no particular account of such a school prior to the year 1781. At that time a committee appointed by the preparative meeting to have the care and oversight of the Friends' school, adopted the following rules and regulations for the good government thereof, to wit:

1. "The master shall keep a particular account of employers' names, number of scholars and time of entrance and a particular account of all transient scholars and the time they come.

2. "No scholar shall be admitted into the school who will not comply with the rules and orders.

3. "No distinction shall be shown to the children of rich or poor, but the strictest impartiality shall be observed by the trustees and teacher to all.

4. "The hours of teaching shall be from 8 o'clock to 12 and from 2 to 6 from the 1st day of the 4th mo. to the 1st day of the 10th mo., and from half after 8 to half after 4 from the 1st of the 10th mo. to the 1st of the 4th mo., allowing two hours at noon.

5. "The master shall be careful to speak the grammatical plain Scripture language and require it on all occasions, and shall give the strictest attention to prevent evil words and actions and vice of every kind. Every scholar is to behave him or herself orderly and becoming, on pain of being expelled the school, but the master shall not dismiss any without a sufficient cause, approved by a majority of the trustees; and where any employer is dissatisfied with the master's conduct in school, he or she shall lay it before the trustees, that it may be settled in a friendly manner, as becomes people professing Christianity.

6. "The master shall suffer no scholar in the school who hath the itch or any other infectious distemper.

7. "It is expected that the master will attend our own religious fourth day meetings, accompanied by his scholars.

8. "In future no scholars to be admitted without the approbation of a majority of the trustees.

9. "The master is not to withhold correction from any when needful, but is to be careful not to strike in any improper or tender place, especially the face."

The following rules were approved and directed to be kept up in a convenient public place in the school, to be observed by the scholars.

"RULES TO BE OBSERVED BY SCHOLARS."

1. Fail not to be at school precisely at the time appointed unless good reason can be assigned to the master.

2. Be always silent at your studies so that your voices be not heard unless when saying your lessons or speaking to your master. Hold no discourse with your school fellows during the time of study unless to ask something relating to your learning and then in a low voice. Be careful on all occasions to use the plain grammatical Scripture language; at no time use the word *you* to a single person.

3. Behave yourselves always in a gently obliging manner to your school fellows, tenderly affectionate, never provoking one another, contending nor complaining about frivolous matters, but courteously use kind expressions one towards the other.

4. Be not forward to divulge any thing passed in school.

It would be interesting to know the names and the numbers of those persons who belonged to this society and who were in the habit of worshipping at this ancient place of worship for at least the first century of its existence. It was the only place of public worship in Princeton prior to the building of the college in 1757; and before that event the most prevalent type of Christian faith and worship, in this community, was that of the Society of Friends. The Clarkes, the Hornors, the Worths,

the Oldens, and the Stocktons, in succeeding generations, greatly multiplying in number, were all, with few exceptions, attendants upon the worship of this little Stony Brook meeting-house. It has been the centre of a large geographical circuit of a Quaker population; no other such place of worship ever being nearer to it than Trenton. It has attracted Quaker families for three or four miles distant from it on every side; and its situation along the Stony Brook and in the Clarke tract of land, near to Worth's mills and the Battle-field, in the very midst of thrifty and religious farmers of the Friends' Society, made it prominent as a good field to develop and prove the excellence of this Christian system.

There has been but one uniform testimony borne by all classes of society in this community, from its first settlement till the present time, as to the intelligence, high moral character and pure citizen life which have characterized the members of this religious Society of Friends. Yet this little meeting-house, built one hundred and eighteen years ago, has continued to be large enough to accommodate all who have resorted to it on the Sabbath for worship, requiring no enlargement or rebuilding to adapt its capacity to the natural increase of their descendants through successive generations; nor yet has there been formed out of this venerable association any new organization of the same society within its own geographical circuit.

On the contrary, this Society of Friends at Stony Brook, so flourishing and influential in years long passed away, has been declining, especially within the last generation, until now it can hardly be said to have an existence. There are not probably more than half a dozen members of this society who attend an ordinary meeting at Stony Brook on the Sabbath, when the house is open. So far as meetings for worship are concerned there are none except what may be described as a family meeting occasionally at a private house. Among the descendants of the ancient Quaker families of Stony Brook and Princeton, who do not attend Presbyterian or some other church, but who adhere strictly to the worship of the Friends, we know of but one such in this neighborhood. It is true that the old Quaker men and women who were accustomed to conform to the rules of worship and the habits of life prescribed

by their society, have disappeared from among us. Their children and descendants, though few in number, have gradually withdrawn or been cut off from the society and joined the Presbyterian or Episcopal churches, some by open profession of faith and others only by attendance upon public preaching in the churches. The distinctive Quaker dress is rarely seen any more in our streets or public assemblies. Among our young people there are none who claim to be strict Friends.

We do not propose to attempt to explain the decadence of this religious society, which was once so strongly implanted in this community. It cannot be ascribed to persecution for they have been treated with respect amounting almost to reverence. It was not due to the want of material prosperity, for while their system demands but little they have been the most thrifty and well to do of all classes of our citizens. Nor has it been because other religious fraternities growing apace of them in numbers, education and public activities, have refused to fellowship with them; for while all other Christian associations would always have welcomed most cordially this class into their common and social life, it has been a rigid rule characteristic of the vital principles of Quakerism to segregate its members from all outsiders wholly as to intermarriages and almost so as to social intercourse.

The history of this case may find its counterpart in the history of other similar Societies of Friends in other communities where a similar decadence may be witnessed, and while there may be many arguments urged touching the self perpetuating power in the system in question, the intelligent, practical Christian worker will not fail to inquire whether sacraments, though not vital to salvation, are not essential ligaments in a permanent Christian association; and whether regular preaching by a learned and paid ministry is not indispensable to perpetuate and quicken Christianity without the aid of superstition. Can any system, however divine, perpetuate itself without having men set apart and paid to defend and propagate its principles? It is due to the association at Stony Brook to say that they never joined the Hicksite division but adhered rigidly to the old Orthodox society. Among the latest families which were prominent and devoted in their adherence to this

society were those of Thomas Lavender, who lived on the Castle-Howard farm, Daniel Fletcher, who lived in Mercer Street in the house of his wife (Phebe Clarke), and Chalkley Wills, of Penn's Neck. None have come to take their vacant places.

CHAPTER XIX.

THE PRESBYTERIAN CHURCH OF PRINCETON.

SECTION I.—Early history of the Church, 1750–1768—Presidents Burr, Edwards, Davies and Finley, the Preachers.—II.—Its History continued, 1768–1795, under Presidents Witherspoon and Smith.—III.—Pastorate of the Rev. Samuel Finley Snowden, 1795–1804—IV.—Pastorate of Rev. Henry Kollock, 1804–10—V.—Pastorate of Rev. William C. Schenck, 1810–20—VI.—Pastorate of Rev. George S. Woodhull, 1820–32—VII.—Pastorate of Rev. Benjamin H. Rice, 1832–47—VIII.—Pastorate of Rev. William E. Schenck, 1847–52—IX.—Pastorate of Rev. James M. Macdonald, 1852–76.—X.—Real Estate and Miscellaneous Matters of the Congregation.

SECTION I.

EARLY HISTORY OF THE CHURCH, 1750–1768—BURR, EDWARDS, DAVIES, FINLEY.

THE earliest agitation in the Presbytery of New Brunswick, foreshadowing a movement for a Presbyterian church in Princeton, arose on the third day of September, 1751. An application was made at that time in behalf of the congregation at Kingston for supplies, and thereupon some member, it is not stated who, moved "*that the supplies granted should be equally divided between Kingstown and Princetown.*"

The subject was laid over till the next day when, after due deliberation, the following minute was adopted, viz:

"The Presbytery, taking into consideration the case of Kingstown and Princetown, do judge it not expedient that there be two places of meeting upon the Sabbath, but do recommend it to those that supply them, that they preach a lecture at Princetown if they can."

The Presbyterian church, at Kingston, had just lost its minister, the Rev. Eleazer Wales who, after a long pastorate at that place, probably twenty years, died in 1749.* The Pres-

* The church at Kingston was organized about, perhaps before, the year 1730. The first log cabin church was built in 1732, the second building in 1792, and the

byterian inhabitants of Princeton and its vicinity had been accustomed to attend public worship either at Kingston or at Maidenhead (Lawrenceville), more at the former than at the latter place. The early records of the Kingston church, if they had not been lost or negligently kept, would show a large church membership of persons residing in Princeton, prior to the building of a Presbyterian church in Princeton.

No meeting of the Presbytery had ever been held in Princeton until December, 1751, when a *pro re nata* meeting was held for the purpose of addressing their letter to the British Government in favor of Governor Belcher, which has been inserted in a previous chapter. The people waited patiently, the village grew, and the fact of the removal of the college to this place had become fixed, not only by a resolution of the trustees closing with the overtures from Princeton, but by the actual execution of the deed for the college ground. Just two months before the work of digging the cellar for the college edifice commenced, and a little more than a year after the deed for the college ground was executed, the Presbytery met at Maidenhead. It was on the 27th of May, 1755.

At this meeting an application was made in behalf of Princeton "for supplies *and for liberty to build a meeting-house there*." On the 29th the subject was acted upon and the result was declared by the following minute:

"The affair of Princeton being considered the Presbytery DO GRANT LIBERTY TO THE PEOPLE OF SAID TOWN TO BUILD A MEETING-HOUSE, and also conclude to allow them supplies."

The Rev. Mr. Davenport and the Rev. Mr. Kennedy were directed to supply Princeton with preaching for three Sabbaths. From this time Princeton became an ecclesiastical place. The next year a commission of synod, to whom the call to the Rev. Mr. Bostwick of Jamaica, from the church of New York, had been referred, selected Princeton as the place of their meeting and held their convention here accordingly.

The Presbytery of New Brunswick has continued to meet here yearly almost from that time to the present, except during the Revolutionary War. The record, prior to the war,

present one in 1852. Mr. Wales was succeeded by Mr. Van Arsdalen, Mr. Voorhees and Mr. Comfort.

indicates their meeting here twenty-one different times between 1757 and 1776, two and three times a year for several years, and then some years not meeting here at all. Frequently those meetings were held in Nassau Hall.

Although, in 1755, leave had been given to the people of Princeton to build a church, no definite step had been taken for executing the work before 1762. The college, which was erected and fit for use in 1757, contained a chapel nearly forty feet square, with a gallery in it, and an organ. In this hall or chapel there was public worship on the Sabbath; and with the students who came here with President Burr, seventy in number, several of the families residing in and near Princeton united in worship. They rented pews in the chapel, as it appears from the minutes of the college, which disclosed a provision for forfeiting them for non-payment of rent. These Sabbath assemblies congregated in the college chapel for worship, attending to the preaching of the word of God, from the lips of the early presidents, constituted the germ of the Princeton church. No wonder that the people of Princeton did prefer to worship here instead of driving several miles to Kingston or Lawrenceville. Could any supplies which Presbytery might send be so worthy of a hearing as those eloquent, learned and godly men, Presidents Burr, Edwards, Davies and Finley? It was indeed a rare privilege to sit under the ministrations of these extraordinary men.

As PRESIDENT BURR was the first preacher who was required to preach every Sabbath in Princeton, in the college chapel to the students, and to the families of the town who rented pews in that place of worship, we ought to record something of the fruits of his labors during his short ministry here. He came to Princeton with his students in November, 1756, and he died September 24th, 1757. He had been preaching but a few months here in the new college chapel when a remarkable revival of religion occurred. Its first subject was the case of a very sick student, who was aroused under a conviction of sin and his conversation impressed others until the awakened feeling became contagious among the students before the president knew anything of it. The young men strove to counteract the

influence of the spirit, but with little success. The Rev. William Tennent was present assisting President Burr during the progress of the gracious work, and no man was more competent to describe it than he. In a letter written by him to the Rev. Dr. Finley, under date of Feb. 27, 1757, and published in the "Log College," he says:

"I went to the college last Monday, having heard that God had begun a work of the Spirit there, and saw as astonishing a display of God's power and grace as I ever beheld or heard of in the conviction of sinners. Not one member in the house missed it, in a greater or less degree. The whole house was a Bochim. A sense of God's holiness was so impressed on the hearts of its inhabitants that there were only two who were esteemed to be religious, that I know of, whose hopes were not greatly shaken. The glorious ray reached the Latin School and much affected the master and a number of the scholars. Nor was it confined to the students only; some others were awakened. I spoke with all the members, personally, except one that I providentially found, the most of whom inquired with anxious solicitude what they should do to be saved, according to the example of the trembling jailor. I never saw any in that case who had more clear views of God, themselves, their duty, defects, their impotence and misery, than they had in general. Every room had mourning inhabitants; their *studies* witnessed their prayers. You will want to know how they behaved. I answer as solemn mourners at the funeral of a dear friend. It pleased the Lord so to order it, that there were no public outcries. I believe there never was in any house more genuine sorrow for sin and longing for Jesus. The work so far exceeded my most enlarged expectations that I was lost in surprise, and constrained often to say, Is it so? Can it be true? Nor is my being eye and ear witness from Monday to Friday, at two o'clock, able to recover me from my astonishment. I felt as the Apostles when it was told them the Lord had risen. They could not believe through fear and great joy. Surely the good, the great Jehovah is wise in counsel and wonderful in working. I can truly say that my reverend brethren and myself felt no small degree of that pleasing surprise that possessed the Israelites in their return from the Babylonish captivity, mentioned in Psalm cxxvi, when the Lord turned again the captivity of Zion. We were like them that dreamed. The Lord hath done great things for us whereof we are glad!

"This glorious work was gradual, like the increasing light of the morning. It was not begun by the ordinary means of preaching, nor have any alarming methods been used to promote this religious concern; yet so great was the distress that I did not think proper to use any arguments of terror in public lest some should sink under the weight of their distress. Notwithstanding, I found by conversing with them that a wise and gracious Providence had brought about a concurrence of different incidents which tended to engage them to a serious thoughtfulness about their souls. These things considered in connection, I humbly conceive, manifest singularly the finger of God; the freeness of which grace will equally appear by considering that, a little before this gracious never to be forgotten visitation, some of the youth had given a greater looseness to their corruptions than was common among them—a spirit of pride and contention, to the great grief and almost discouragement of the worthy president. There was little or no motion of the passions in the

preachers during their public performances, nor any public discourses in the hours allotted for study, but at the morning and evening prayers; and these brief, consisting of plain scriptural directions, proper to persons under spiritual trouble. The president never shone in my eye as he does now. His good judgment and humility, his zeal and integrity greatly endeared him to me. Before I came away several received something like the spirit of adoption, being tenderly affected with a sense of redeeming love and thereby disposed and determined to endeavor after holiness in all things.

"I cannot fully represent the glorious work. It will bear your most enlarged apprehensions of a work of grace. Let God have all the glory. My poor children through free grace partook of the shower of blessing. Eternally praised be my God and Father who has herein pitied the low estate of his most mean and worthless servant in graciously granting me my desire. This to me is a tree of life; yea it is to my soul as if I had seen the face of God. I left them in distress; they are in the hands of a gracious God to whom I have long since devoted them with all my heart and soul. Seeing you desire to know their names they are John and William. Perhaps a few lines from you, dear brother, might be blessed to them. Praying our sincerest affection to Mrs. Finley, I greatly need your prayers that I may be thankful and faithful unto death.

"I am yours,
"WM. TENNENT, JR."

The death of so excellent and distinguished a scholar and preacher as President Burr was a severe loss to the church as well as to the college. His remains were entombed in the Princeton cemetery, his monument standing at the head of the monumental row of the college presidents.

The REV. JONATHAN EDWARDS, the greatest thinker and theologian of ages, was elected to fill the place made vacant by President Burr. He came to Princeton in February, 1758. He preached a few times, but with great power and acceptance. He died in March of that year, greatly lamented by the church and by all the schools of learning. He was buried by the side of President Burr's grave in the Princeton cemetery.

The Rev. John Carmichael, a student in college in 1758, writes in a letter under date of Feb. 23d of that year, published in Sprague's Annals, vol i. p. 239, as follows:

"Doubtless you have heard that Mr. Edwards has taken the presidentship of our college. A dear gentleman, greatly beloved of all the students, one whose piety and learning are too well known to need my commendation. I will only say this much, that my highest expectations have been more than answered in everything. He delivers the clear and awful truths of our holy religion with a solemnity becoming their importance, and as one who is really intrusted with the souls of his fellow

mortals. I hope he will be to this society as the cherishing rays of the sun which will expel the heavy gloom and nocturnal darkness which seemed impending over Nassau Hall, on the hiding from view that bright luminary, by the death of President Burr."

In November of the same year he writes again:

"I have seen another very dear president (Edwards himself) breathing out his last expiring breath in the agonies of death. Oh, my soul, forget not the holy fortitude, the Christian magnanimity with which he grappled with the tyrant, and his unshaken faith in the great Mediator."

The Rev. Dr. Chalmers wrote of President Edwards thus:

"On the arena of metaphysics he stood the highest of all his cotemporaries, and that too at a time when Hume was aiming his deadliest thrusts at the foundations of morality and had thrown over the infidel cause the whole éclat of his reputation * * * and we know not what most to admire in him, whether the deep philosophy that issued from his pen, or the humble and child-like piety that issued from his pulpit: whether when as an author he deals forth upon his readers the subtilties of profoundest argument, or when as a Christian minister he deals forth upon his hearers the simplicities of the Gospel."

The reputation of Edwards is imperishable, and he will come under observation again, in connection with his presidency of the college.

The death of the great Edwards was followed by the choice of the REV. SAMUEL DAVIES, of Virginia, to the presidency of the college. He was celebrated as a popular and eloquent preacher. He came to Princeton in July, 1759, and took the oath of office in September of that year. He was a popular president, bringing the number of the students up to about one hundred. He was in the first rank of pulpit orators, perhaps excelling Whitefield, Saurin and Massilon.

In 1759, Nov. 20th, at a meeting of the Presbytery held at Princeton, an application was made in behalf of Princeton that the sacrament of the Lord's Supper might be administered among them, and the Presbytery looked upon it "as reasonable and did appoint Mr. Tennent to administer it, and the Rev. Mr. Davies to assist." It was at the meeting of March 11, 1760, at Nassau Hall, when the Rev. Mr. Cowell resigned his charge at Trenton on account of health, and James Caldwell offered himself for trial for the ministry. The Rev. Elihu

Spencer sat as a corresponding member. At a meeting, May 6, 1760, at Nassau Hall, when the Rev. Samuel Davies was present, the following paper, on a subject which, at the present day, frequently calls forth discussion, was adopted, viz.:

"Whereas, the College of New Jersey lies in the bounds of this Presbytery and it is probable that several youths will, from year to year, prosecute the study of Divinity in said college, who may incline to offer themselves upon trials in this Presbytery, and whereas it is not expedient that the several Presbyteries should examine and license those candidates that intend to join with them and settle in their bounds, and this Presbytery would by no means encroach upon the rights nor undertake, without necessity, a work of so much difficulty and importance, they therefore agree and resolve that in ordinary cases they will receive upon trial none but such as have statedly resided in the bounds of the Presbytery before their entrance into said college, or who declare they have no special connections in other places, but for what they know they are likely to continue in this Presbytery."

The Rev. David Bostwick, of New York, in rapturous eulogy of Davies, in the preface to one of the editions of Davies' Sermons, writes thus:

"Whenever he ascended the sacred desk he seemed to have not only the attention but all the various passions of his auditory entirely at his command. And as his personal appearance was august and venerable yet benevolent and mild, so he could speak with the most commanding authority or melting tenderness, according to the variations of his subject. With what majesty and grandeur, with what energy and striking solemnity, with what powerful and almost irresistible eloquence would he illustrate the truths and inculcate the duties of Christianity. Mount Sinai seemed to thunder from his lips when he denounced the tremendous curses of the law and sounded the dreadful alarm to the guilty, secure, impenitent sinners. The solemn scenes of the last judgment seemed to rise in view when he arraigned, tried, and convicted self-deceivers and formal hypocrites. And how did the balm of Gilead distil from his lips when he exhibited a bleeding, dying Saviour to sinful mortals, as a sovereign remedy for the wounded heart and anguished conscience. In a word, whatever subject he undertook, persuasive eloquence dwelt upon his tongue and his audience was all attention. He spoke as upon the borders of eternity and as viewing the glories and terrors of an unseen world, and conveyed the most grand and affecting ideas of these important realities."

Davies expresses his own experience and sense of preaching in a private letter to a friend, which was made public by Dr. Gibbons, of London, in a sermon relative to the death of the former. He wrote:

"To imbibe the spirit of Christianity, to maintain a secret walk with God, to be holy as he is holy—this is the labor, this is the work. Perhaps in three or four months I preach in some measure as I could wish, that is, I preach as in the sight of God,

and as if I were to step from the pulpit to the supreme tribunal. I feel my subject. I melt into tears or I shudder with horror when I denounce the terrors of the Lord. I glow, I soar in sacred ecstacies when the love of Jesus is my theme, and as Baxter was wont to express it, in lines more striking to me than all the fine poetry in the world,

> 'I preach as if I ne'er should preach again,
> And as a dying man to dying men.'

But alas! I soon flag, my devotions languish and my zeal cools. It is really an afflictive thought that I serve so good a Master with so much inconstancy; but so it is, and my soul mourns on that account."

President Davies labored in Princeton for about a year and a half. He died in peace Feb. 4, 1761. He was the first occupant of the new house for the president of the college, now occupied by President McCosh. His pious mother gave utterance to words of sweet submission as she stood gazing upon his coffined remains in that house. "There is the son of my prayers and of my hopes, my only son, my only earthly supporter, but there is the will of God and I am satisfied."

To have sat under the preaching of President Davies for a year and a half was a privilege enjoyed by the people of Princeton as well as by the students, a privilege which could not have been barren of precious fruit, manifested in generations afterwards.

The Rev. Dr. Samuel Finley, the successor of Davies, was installed president of the college in September, 1761, and he preached to a mixed congregation of students and citizens in the chapel as his predecessors had done. But the prosperity of the college and the growth of the village revived the prospect of building a church both for preaching and for college uses on Commencement occasions. To accomplish this object the citizens coöperated with the college, and a subscription paper, bearing date January 20, 1762, was circulated to raise funds. That paper, with the names of the subscribers and the amount subscribed, is still preserved; and in order to learn who were the friends and supporters of this church enterprise we insert here a copy of the original paper, which we believe was in the hand-writing of Richard Stockton.

"We, the subscribers, do each for himself, his executors and administrators, covenant and promise to and with the Rev. Mr. Samuel Finley, president of the College of New Jersey, that we and each of us will pay unto the said Samuel Finley,

his executors and administrators, the sum affixed to each of our names, to be applied towards building a Presbyterian church in Princeton, one-half of said sum to be paid when the foundation of the church is laid, and the other half when it is covered. In witness whereof we have hereunto set our hand this 20th day of January, Anno Domini 1762.

Richard Stockton, (one acre of land to set the church on)	
Ezekiel Forman	£50
Derrick Longstreet	50
Job Stockton	25
Newell Furman	20
Jacob Scudder	20
Nathan Furman	10
Thomas Van Dike	3
Jonathan Baldwin	20
Samuel Hornor	10
Jonathan Sergeant	10
Richard Patterson	10
Thomas Wiggins	£10
Patrick Barber	5
Samuel Brunson	5
Stephen Truesdell	6
Gilbert Gaw	3
Thomas Randolph	10
William Hammell	6
William Whitehead	20
Isaac Van Dike	15
John Schenck	15
Paul Randolph	3
Wilson Hunt	3

It was very reasonable that the college should feel an interest in the proposed church and have something to say as to its location and structure. Hence we find that there were negotiations between the trustees of the college and those of the church, resulting in a contract between them, which has kept a union between them until the present time, a union which is not generally understood by the congregation at this day.

By this agreement the college consented that the church edifice should be built on land belonging to the college; that the college should loan the trustees of the church, towards erecting the building, £700, but which was to be repaid and which was subsequently done; that one side of the church gallery should be reserved for the students, and that the college should have a right to the use of the church for three days at Commencement and at other times, for public speaking, when the president should desire it. This agreement was made in 1762. There was no conveyance of the land made to the church at that time. Afterward, in 1783, when the church needed repairing from the damage done to it by the soldiers of the Revolution, the relation of the college to the church, under the original agreement, was revived, and a large committee of the congregation was appointed to treat with the trustees of the college on the subject; and it was agreed that the trustees

of the college should convey a legal title to the church for the lot which they had purchased of Nath. Fitz Randolph, and also for the lot on which the church then stood adjoining it. The same reservations in favor of the college as before, were made, with the addition that no persons should be buried within the bounds of said lot, on the outside of the church walls. But this agreement was not really put into execution nor was the title conveyed to the church until 1816, when Dr. Green, as president of the college, executed the deed, with its reservations and conditions, which will be particularly stated as we progress, chronologically, in the history of the church.

The church edifice was probably commenced in 1762. Dr. John Woodhull, late of Freehold, states that in September of that year, when he came to college, "the walls of the church were up or partly up." The work of erection was slow. The congregation was small and weak; and notwithstanding the aid they received from the college, it is alleged that there was some talk in 1763 of the church surrendering the work to the college. But the struggle resulted in success, and the building became fit for use in the year 1766, a few months before the death of President Finley, who, it is believed, had preached in the new church for a few months before his death.

The original church was built on the same lot of land on which the present church stands, but it was built with its side to the street and not its end as this one is. The pulpit was on the side of the audience room. There were 57 pews, 23 of them were squares around next to the wall. There were three aisles running in one direction and two in another. It was built of brick and with galleries on three sides. In 1792 Dr. Witherspoon erected a large canopy over the pulpit, with ample drapery of dark colored stuff hanging about it in festoons, fastened by a large gilded, radiating, star-shaped ornament.

Princeton was again visited, during Dr. Finley's administration in the college and church, with a gracious revival of religion. The Rev. William E. Schenck, in his historical thanksgiving discourse, delivered in Princeton in 1850, thus describes it:

"In the fall of the year 1762, just after the erection of the church had been commenced, it pleased God again to pour out his Holy Spirit with an uncommon power. Of this revival Dr. Woodhull, when he had become one of the aged fathers in the

No 6 £22=10=0 Dr Higginson

No 7 £12=10=0 Dr Brewster

No 8 £12=10=0 Enoch Kelly

No 9 £10=0=0 John Morrison

Pulpit

No 10 £10=0=0 Dr Harlow

No 11 £12=10=0 John Johnson

No 12 £12=10=0 Rev Hopkins

No 13 £22=10=0 Rev Fitch

No 14 £12=10=0

No 15 £10=0=0 Ebenezer Fitch

No 16 £5=0=0 David Jewett & Co

No 17 £5=0=0 Ezekiel Hutchins Jun

No 18 £14=0=0 D. Hunt

No 5 £12=10=0 L. Norford Esq

No 4 £10=0=0 A. M'Clure

No 3 £7=10=0 A. Norford Esq

No 2 £5=10=0 Ebenezer Lane & Co

No 1 £14=0=0 Ann Crosby & Geo Lane

Stairs

Plan of the Seats in Brewster Church to which the Seats refer.

No 32 £4=10=0 Wm Scribble

No 31 £9=0=0

No 33 £11=5=0 R. Longstreet

No 30 £4=10=0 Samuel Hunt

No 34 £6=5=0 A. Mattisson

No 29 £6=5=0 Eld Bunce

No 35 and 36 £12=10=0 John Little

No 28 £3=15=0 Hez Campbell

£6=5=0

No 27 £3=15=0 R. Robinson

No 37 £5=10=0 Solly Marlin

No 26 £3=0=0

No 38 £5=0=0 Ch Mosford

No 25 £3=0=0

No 39 £5=0=0 Jno Hamilton

No 24 £3=0=0 ditto

No 40 £4=10=0 N. Burrill

No 48 £11=5=0 Hugh Hamilton

No 46 & 47 £12=10=0 £6=5=0 Isaac Anderson

No 45 £6=0=0 John Tenbroek

No 44 £5=10=0 Samuel Snowden

No 43 £5=0=0 E. Beatty

No 42 £5=0=0 E. Beatty

No 41 £4=0=0 John Jones

No 40 £4=10=0 Edward Grove

No 50 £2=10 Samuel Finley

No 51 £4=10=0 N. Hunt

No 52 £3=15=0 Francis Huff

No 53 £3=15=0 Wm Cox

No 54 £3=12=0 R. Lemon

No 55 £3=0=0 N. Dillon

No 56 £3=0=0 Ichabod Smith

No 57 £3=0=0 S. Nicholson

No 19 £10=0=0 D. Hinto

No 20 £12=10=0 Mr Fleury

No 21 £13=0=0

No 22 £12=16=0 Samuel Moore

No 23 £10=0=0 D. Lyon

Stairs

Presbyterian church and had witnessed many and blessed revival scenes, writes that *it was the greatest he ever saw.* Its power, he informs us, was felt not only in college but throughout the whole town, and extended some distance into the adjacent country. It especially extended throughout Mapleton, from Scudder's Mills to Kingston, a considerable number of families in that quarter being then connected with the Princeton congregation. He remarks that probably not a member of the college remained unaffected, while many in the town were brought under deep impressions. The revival lasted for about a year. It began in the Freshman class, of which Dr. Woodhull was then a member. Almost as soon as the session commenced this class met once in the week for prayer. One of the members became deeply impressed and this affected the whole class. The other classes and the whole college soon became much impressed. Every class became a praying society and the whole college met once a week for prayer. Societies were also held by the students in the town and in the country around, especially at Mapleton. There were two members of the Senior class who were considered as opposers of the good work at first, yet both of these were afterwards preachers of the Gospel. It was afterwards found that about fifty of the students, or one-half of those then in the institution, had been hopefully converted and brought to make a profession of religion. Of this number a large proportion afterwards devoted themselves to the Gospel ministry. What number was brought in from among the other portion of the congregation does not appear, but there is every probability that it was quite considerable. It was a very precious and very solemn season."

Those were the days of the celebrated *Whitefield*, whose preaching was attended with such wonderful power throughout the church both in this country and in Great Britain. Mr. Whitefield made a visit to Princeton just after this revival, in 1763, and spent several days here with President Finley, and preached several times "with much approbation and success," as he describes it.

Dr. Woodhull says that "Dr. Finley, in the pulpit, was always solemn and sensible and sometimes glowing with fervor. His learning was very extensive." Ebenezer Hazard, Esq., another of his pupils, says that "he was remarkable for sweetness of temper and politeness of behavior." His death was so remarkably triumphant that Dr. Mason wrote an eloquent sermon, contrasting it with that of Hume.

Dr. Finley undoubtedly rendered valuable assistance in procuring the erection of the church in Princeton. He acted as the pastor of the congregation, received the contributions for the church, and by his labors of love in the ministry greatly endeared himself to the people. He was distinguished for the unction of his piety even more than for his learning. He died in July, 1766, in Philadelphia, and was buried there. His re-

mains have recently been removed to the burying ground of the Abington church, Pa. The trustees of the college have erected a cenotaph to his memory in the president's row, in the Princeton cemetery. A fuller notice of him is given in the chapter on the college.

It was in 1766, just after the death of President Finley, that Rev. Mr. Tennent, at a meeting of Presbytery at Amwell, moved "that some supplies might be appointed for Princetown, in its present destitute state." Messrs. Green, Guild, Kennedy, Kirkpatrick, McKnight and Smith were appointed.

After President Finley's death the Rev. William Tennent had charge of the college for six months and undoubtedly preached in the church to the congregation of citizens and students, as Dr. Finley had done. And he was succeeded by the Rev. John Blair, who had come as professor of theology in the college, and who was its vice president and performed all the duties pertaining to the office of president and preacher until the installation of Dr. Witherspoon in 1768.

We have thus traced the church from its origin, through its slow and struggling history. We have directed attention to a handful of people supplicating the Presbytery for supplies, for the privilege of having the Word of life preached unto them and for the privilege of building a church edifice, both of which were at first refused, but afterwards granted. We have seen a nucleus congregation of citizens gathering with the students in the college chapel, on Sabbaths, to hear the eloquent Burr, Edwards, Davies and Finley preach. We have seen the new church edifice slowly rise under the benediction of Finley, and in return for the use of the chapel for several years, the students and faculty uniting with the families of the town and adjacent country, within its walls. We have referred to at least two powerful revivals which attended the preaching of Burr and Finley, and which enriched the town as well as the college in gifts of grace. And yet, during those years of church development, there was really no church in Princeton, no ecclesiastical organization. The Presbytery had allowed them to build a church in 1755, and occasionally gave them supplies, but nothing more.

The sacrament of the Lord's Supper was, by special dispen-

sation of Presbytery, administered in 1759 in the college chapel by the Rev. Wm. Tennent and President Davies. Dr. John Woodhull states that while at college he was admitted to the communion of the church at Princeton by President Finley, in 1763. There was no session in the church at that time nor were there any elders chosen before 1786. For over twenty years this church had a peculiar existence, somewhat like an Independent or Congregational church, and yet unlike that, inasmuch as its acting ordained ministers, never formally installed over the congregation, represented the congregation in Presbytery. The Honorable Richard Stockton, the signer of the Declaration, is stated, by President Smith, in his funeral discourse, to have been a member of *this church*. This was in 1781 and before ruling elders had been chosen, and before the date of any record of the church which is extant.

SECTION II.

1768-1795—UNDER PRESIDENT WITHERSPOON AS PREACHER AND PASTOR.

THE Rev. John Witherspoon, D.D., was elected President of the College of New Jersey, and came from Scotland to Princeton in 1768. After his inauguration as president he assumed, as matter of course, the pastorate of the church, that is, he preached for the students and the congregation in the church which had recently been built with the assistance of the college. Professor Blair, who had been preaching since President Finley's death, now withdrew and preached at Maidenhead and Kingston for a season and relinquished a portion of his salary, which he had formerly received from the college for preaching. Dr. Witherspoon had the reputation of being a learned theologian, a distinguished scholar, a profound preacher and a man of eminence among eminent men. He readily fell into the work of preaching as well as teaching, and for many years he seemed to have things in the church as well as in the college in his own way. The college prospered and

the church and town took a stride onward and upward under his energetic and judicious administration of affairs. He was a live man and attracted the attention of all the American colonies. But the shock of war soon checked the progress of letters and religion. Dr. Witherspoon was not indifferent towards the country of his adoption, but with extraordinary promptness he made this country his own, and gave his sympathies to those patriots who struck for liberty and independence.

In connection with the duties of President, Dr. Witherspoon discharged with fidelity those of a Christian minister. A revival of religion of some power took place in Princeton, after he had been preaching here three or four years, and men who afterwards became prominent in the country had had a share in the work while at college. He sustained the relation of pastor to the church and congregation at Princeton, while he was president, for almost twenty-five years; and he preached twice on the Sabbath, regularly, and performed other duties of a pastoral character. On one occasion, while in the midst of a discourse in the church, he was seized with an affection of the brain, which brought him to a sudden pause, and supposing himself able to leave the church he opened the pulpit door, and almost immediately fell helpless into the pew at the foot of the pulpit stairs in which his family were sitting; the violence of the fit soon subsided, followed however by a dizziness which for some time produced embarrassment in public speaking.

On the 17th of May, 1776, a day appointed by Congress as a day of fasting, in reference to the state of the country, Dr. Witherspoon preached a sermon in the church at Princeton on "The Dominion of Providence over the Passions of Men." It was published and addressed to John Hancock, President of Congress, and widely circulated in this country and in Great Britain. It gave much offence to the royalists, but it placed the author prominently before the liberty men, as a bold and able advocate of independence.

The Revolutionary War now broke upon the country. The distinguished president preacher of the Princeton church yielded to the public call to serve his country in the councils of the State. The Declaration of Independence was now made and made with the votes of the minister and a member

of the Princeton church, Dr. Witherspoon and Richard Stockton. The soldiers of Lord Cornwallis had now reached Princeton and quartered in the college and in the church, converting them into barracks. College was suspended. Preaching in the church was suspended. The pews in the church and the gallery were torn out and burned—a fire-place was built in it, and a chimney carried up through the roof. Shortly after the enemy had been dislodged from the church, in 1777, it was occupied by the American army until 1781. But it was not until peace and the independence of the country had been secured, that an effort was made to repair and restore the church edifice for the resumption of public worship. From 1776 to 1779 there does not seem to have been any clergyman in Princeton. The Rev. Dr. S. Stanhope Smith returned from Virginia to the college in 1779. In 1784 an effort was made to repair the church. At this period a book of minutes of the trustees of the church was opened and kept, and we have less difficulty hereafter to learn the history of the church. The citizens who, for seven years, had been dispersed and subjected to the dread evils of war, are again at home, quietly arranging for the restoration of their church privileges. Let us see what was done and who did it.

A meeting of the congregation was held, March 8, 1784, when it was agreed

"That it was necessary immediately to open a subscription for repairing the church in this town, and for discharging in part the principal debt upon it, for which a committee of this congregation stand bound to the trustees of the college in the sum of about £700. That all the subscriptions should be taken on one paper, payable in two payments, into the hands of Enos Kelsey, who was chosen treasurer for this purpose, and was directed to pay all orders for this service drawn on him by Messrs. Robert Stockton, James Hamilton and John Little, managers chosen to purchase materials, employ workmen and superintend the whole of the repairs and report through an examining committee to the congregation. That the whole church shall be put into decent repair—the lower part pewed in the same manner as it was before the war—the breastwork of the gallery decently finished; the front of the gallery pewed as formerly for the use of the college; the pews to be rented at the discretion of the committee, in such manner as to discharge the annual interest due to the trustees, with a surplus if possible to go to the discharging the principal debt, the highest subscriber to have the first election in the pews, and so in succession according to the several subscriptions."

A subscription paper prepared in conformity with the fore-

going directions, dated the 11th of March, 1784, was drawn and signed by the following persons:

	£	s.	d.
Robert Stockton	15		
Isaac Anderson	20		
Aaron Longstreet	20		
Wm. Scudder	15		
James Moore	15		
James Hamilton	15		
Elias Woodruff	10		
Thomas Stockton	10		
Enos Kelsey	15		
Jon. Deare	12		
Aaron Mattison	7	10	
Samuel Smith	15		
George Morgan	15		
John Little	25		
Isaac Van Dyke	20		
Abram Cruser	20		
Matthew Van Dyke	3		
John Van Dyke	3		
John Schenck, Jr,	2		
Garret Schenck	3		
Thos. Blackwell	3		
David Hamilton	10		
Christopher Beekman	11		
Samuel Knox	6		
Lewis F. Wilson	7	10	
William Millette	10		
Richard Stockton	7	10	
Samuel Stout, Jr	3		
Wm. Hight	3		
John Daniels	1		
Zilpah Montero	3		
John Harrison	4	10	11
Stephen Morford	2	15	
William Bayley	1	7	6
Thomas Prentice	3		
James Saxton	—		
Joseph Leigh	3		
Peter Lott	3		
Jas. Finlay	7	10	
Noah Morford	3		
Jacob Hyer	3		
Richard Seaburn	1	10	
Zebulon Morford	3		
John Scureman	2	5	
Hezekiah Lott	1	10	
John Dildine	1		
Mary Rosegrants	1		
Alex. McLeod	1		
Sarah Martin	1	2	6
Richard Scott	2	3	
Josiah Harned	1	15	
Felix Herbert	2	5	
	£375	5	

Here were fifty-two persons who put their hands to the work of refitting their house of worship. The list affords us some knowledge of the principal families residing in and near Princeton at that time. Only one or two of these names were attached to the first subscription for building the church in 1762. Many of them, however, are children of the original donors.

The repairs of the church were completed within the year, the subscriptions gradually paid in and the pews were taken. The impoverishing effects of the war made it necessary for the congregation to study economy in supporting the gospel, and led to a proposal of uniting this church with the Kingston church in the joint maintenance of public worship, by employ-

ing one minister for both churches. A committee from this church, consisting of Richard Longstreet, Mr. Mattison, Mr. Lane, Dr. Wiggins, Col. Scudder and Dr. Beatty was appointed to meet a committee from the Kingston church to confer on the proposed union. The joint committee met and discussed the question, and the result was reported by Dr. Beatty. The parties failed to agree because Princeton insisted upon two-thirds of the ministerial services upon paying two-thirds of the salary, while Kingston claimed that each church should receive the services of the minister in proportion to the amount of salary paid. Both parties professed to be very desirous to effect a union and have an act of incorporation so framed as to allow each church an independent separate government of its own affairs, yet have a general joint government over the united bodies. Through the good sense of the people or the good providence of God the proposition for union miscarried and the committee was discharged.

In February, 1786, Dr. Beatty was instructed by the congregation to draw a bill for the incorporation of the Princeton congregation, providing for the election, tri-annually, of seven trustees; that the trustees should be re-eligible; that the board shall fill vacancies, with the assistance of the church session; that the name adopted should be the "Congregation of Princeton, in the counties of Somerset and Middlesex."

And now for the first time we hear something about ruling elders in this church. The congregation at the same meeting resolved that at the next meeting "*four elders* should be chosen by ballot, *who should continue in office during the pleasure of the congregation*," and notice should be given on the next Sabbath of the election of both the trustees and elders. James Hamilton and Isaac Anderson were requested to conduct and take charge of the music in the church.

On the 21st of February, 1786, the draft of the incorporating act reported, was approved by the congregation, and the following *trustees* were elected, viz.: Richard Longstreet, Robert Stockton, Enos Kelsey, James Moore, Isaac Anderson, William Scudder; and the following persons were elected by the congregation *ruling elders*: Richard Longstreet, James Hamilton, Thomas Blackwell, John Johnson.

The election of ruling elders, though not conducted according to strict Presbyterial rules, gave the church a more regularly ecclesiastical character. It is presumed that Dr. Witherspoon was instrumental in thus completing the organization of the church by securing a bench of ruling elders, as he was still acting as pastor, though the minutes do not show his agency in the matter.

The congregation, at the same meeting, also voted unanimously,

"That the thanks of this congregation be presented to the Rev. Dr. Witherspoon for his long and important services towards them, and that he be requested to continue his public labors and exercise a pastoral care over the same; and that as a compensation for his services we will personally subscribe to the trustees for his use, a sum to be paid in quarterly or half-yearly payments."

Dr. Beatty, Mr. Deare and Richard Stockton were appointed a committee to tender the thanks and report his answer.

On the 16th day of March, 1786, a general law of the State was passed, entitled, "An act to incorporate certain persons as trustees in every religious society or congregation in this State." A similar act had become a law in the State of New York, in 1784, and this congregation now went into an election of trustees in conformity with the State law, and chose the same persons whom they had before elected trustees, with the addition of John Little.

This board of trustees adopted a corporate seal, which is still retained in use. Its motto is appropriately classical and at the same time expressive of a hopeful feeling for better times now that the war cloud had passed over. The device—on a field the church of Princeton proper; above it, sundry rays of light emanating from an eye above and dispelling the clouds hanging over the church, with the motto "*Speremus Meliora.*" "We hope for better things."

In 1787 Enos Kelsey resigned as treasurer of the congregation, and John Harrison was elected in his place. In March, 1792, the session of the church began to keep a separate record from that of the trustees, according to the direction of the Presbytery. On the 11th of that month Dr. Thomas Wiggins and James Finley were ordained ruling elders. We find no

record of election of elders in the minutes of the trustees of congregational meetings. The elders' book alone contains minutes of their election.

The congregation met at the house of David Hamilton, July 2, 1792, when a letter from Dr. Witherspoon was laid before them, stating that he, "Dr. Witherspoon had, at his own expense, erected a pulpit and canopy in the Princeton meeting house in the years 1783 and 1792, and requesting the trustees to reimburse him the expense of the same." Whereupon it was resolved,

"That whereas the said pulpit was put up previous to the trustees of the college having disposed of said meeting-house to the congregation of Princeton, they do not conceive any legal demand can now be made on them for the same; but as the canopy has been made since the purchase of said house, and as they consider it as a necessary appendage to the pulpit, ordered that Mr. James Moore, present collector of pew rents, pay to Dr. John Witherspoon the sum of £15, price of said canopy."

This action of the congregation at this remote day does not seem very generous either towards the venerable president who had served the congregation so long without their paying any salary, unless perhaps a mite in the way of pew rents; or towards the college that had done so much towards providing a house of worship for them. Whether he was reimbursed by the trustees of the college for the expense of the pulpit we cannot state. This is the only unpleasant incident that meets us on the records, touching the relation of Dr. Witherspoon to the Princeton congregation. Perhaps it may not be so viewed by others looking at it in a strictly business point of view.

Dr. Witherspoon continued to minister in the church until about a year before his death. He became blind, and for a year, while blind, he continued to preach. He was led into the pulpit, and having a good memory and accustomed to preach memoriter, he could get through with a sermon without much difficulty. His son-in-law, Dr. Smith, the vice president, often relieved him by preaching for him and moderating the session, and doing other pastoral labor.

It is difficult to ascertain the degree of success which attended his ministrations in this church during the long period of his pastoral care over it. The session only began to keep

a record in 1792, and there are no admissions to the church entered from that time to the termination of Dr. Witherspoon's labors. There was a list of communicants in the church taken and registered by the session on the 3d day of November, 1792. It contains *fifty-three* members; and as Mrs. Witherspoon's name stands 14th on the list it is reasonable to infer that all below that number were received into the membership of the church during Dr. Witherspoon's pastoral connection with it. This was a revised list, containing the names only of such as were then members, and not those who had been members and removed.

The roll of church communicants, Nov. 3, 1792, contained the following names, viz:

Peter Morrison,
Widow Charity Millette,
John Johnson, Sen.,
Ruth Smith,
Eleanor Stockton,
Widow Annis Stockton,
Polly Stockton,
Suckey Stockton,
Wife of Thomas Stockton,
The Widow Sproule,
The wife of Cornelius Blue,
John Stockton, mason,
Elizabeth Anderson,
Mrs. Witherspoon,
Doctor Thomas Wiggins,
Aaron Mattison,
Mrs. Huggins,
James Hamilton,
Sarah Hamilton,
Martha Hamilton,
Doctor Minto,
Mrs. Minto,
Mrs. Knox,
Sarah Martin,
Dr. Samuel Smith,
Mrs. Smith,
Mrs. Mountier,
Mrs. Morgan,
Mrs. Little,
Hetty Gar,
John Lyal,
John McGriggor,
Zebulon Morford,
Richard Longstreet,
Ann Longstreet,
James Finley, Sen.,
James Finley, Jun.,
Mrs. Finley,
Mrs. Sebring,
Israel Everit,
Mrs. Everit,
Mrs. Rock,
Mrs. Wood,
Mrs. Abeel,
Mrs. Stout,
Phebe King,
Dinah Johnson, } Blacks.
Selah Johnson, } Blacks.
Mark Davis, } Blacks.
Joe Lake, } Blacks.
Toney Little. } Blacks. —53

The bodily infirmities of Dr. Witherspoon were now disqualifying him for further duties to the church. On the 23d of April, 1793, a petition from the congregation of Princeton was presented and read in Presbytery at Oxford, reciting:

"That for a long time past they had the Gospel preached and the sacraments administered to them constantly by the president of the college, although not connected with him in a pastoral relation; that the president has now declined performing these ministerial duties on account of his advanced age and bodily infirmities, and seeing that they were destitute of the stated means of grace, they expected the supplies usually given to vacant churches; a doubt arising whether Dr. Witherspoon was not actually their pastor, and therefore it would be irregular to pronounce them a vacant church without some communication from him. The business was postponed for consideration to the next stated meeting, and supplies in the meantime ordered."

The next meeting was held in Princeton on the 1st of September of that year, when the Presbytery decided the question thus:

"It appearing that Dr. Witherspoon had never been the regular pastor of the church of Princeton, and that through his bodily infirmities he has recently been obliged to decline the constant performance of ministerial duties, that church is declared vacant."

Dr. Witherspoon died at Tusculum, his country seat, a little way out of town, on the 15th of November, 1794, in possession of his mental faculties, in full hope of eternal blessedness through Christ, in his seventy-third year; Dr. Rodgers, of New York, preached his funeral sermon. He was buried in the cemetery by the side of his predecessor's cenotaph, in the Presidents' row. His name is indelibly stamped upon the history of the Princeton church, the college and the country.

The church, during the last year or two of Dr. Witherspoon's life, and even before that, received the offices of President Smith, who often preached and moderated the session and performed pastoral duties. He was a popular and eloquent preacher, always welcome among the people of Princeton.

A call from the Princeton church was made upon Mr. John Abeel, a probationer in the Dutch Synod, to become its pastor, in 1793, but he declined it. The congregation was supplied, however, in the interval, by Presbytery, the chief ministerial and pastoral labors being rendered by the Rev. Samuel Stanhope Smith, D.D., until the Rev. Samuel Finley Snowden was elected pastor in 1795.

SECTION III.

1795–1804—THE PASTORATE OF THE REV. SAMUEL FINLEY SNOWDEN.

THE election of ruling elders gave to the church a session—a body in which the people were represented—which had really not existed during the first quarter century of this church's history. The meetings of the session, before which the duties of visitation and discipline pressed themselves upon the notice and conscience of the elders, created a desire if not a necessity to secure a pastor exclusively devoted to the interest of the congregation; and on the 14th day of September, 1795, the congregation voted a call to the *Rev. Samuel Finley Snowden*, and the session, consisting of Dr. Thomas Wiggins, James Finley and James Hamilton, elders, moderated by the Rev. S. S. Smith, put the call in due form and prosecuted it.

SAMUEL FINLEY SNOWDEN was a son of Mr. Isaac Snowden, of Philadelphia, who was treasurer of that city before the Revolution, and was at one time a ruling elder in Dr. Sproat's church at that place, and was a warm friend and helper of David Brainerd. He was a trustee of the college at Princeton from 1782 till 1808; he was obliged to flee from the city during the war, for safety from the British army, and came to Princeton and spent several years here. While here he was elected an elder in the church in which his son was the pastor. He returned to Philadelphia, but closed his life at Cranberry, where another of his sons, the Rev. Gilbert Tennent Snowden, was then pastor.* Isaac Snowden's father was John Snowden, of Philadelphia, and his mother was Ruth Fitz Randolph, daughter of Benjamin Fitz Randolph, of Princeton, and a widow of Edward Harrison, of Griggstown, when she was married to Mr. Snowden.

The Rev. Samuel Finley Snowden was born Nov. 6, 1767. He graduated at Princeton college in 1786, and studied law with

* Rev. Gilbert Tennent Snowden married Ruth Lott, of Princeton.

Thomas Bradford, an eminent lawyer in Philadelphia, at that day; he afterwards abandoned the law for the ministry and studied theology in Princeton with Drs. Witherspoon and Smith, and was licensed to preach on the 24th of April, 1794, by the Presbytery of New Brunswick.

He accepted the call from the Princeton church and was ordained and installed pastor thereof, on the 25th of November, 1795. The Rev. Dr. Joseph Clark preached the sermon on the occasion and the Rev. Dr. Stanhope Smith presided and gave the charges.

The church now, with a pastor called, ordained and installed, and with a bench of ruling elders for the first time in its history, enters upon a somewhat new career of ecclesiastical discipline and supervision. Weak and erring members, especially those who were grossly immoral and disorderly, received the attention of the elders as soon as they had been set apart in their office. And this young pastor, in conference with his elders, proposed special action in reference to two subjects, viz: *family visitation* and *private baptism.*

The pastor, with some degree of timidity and caution, submitted to the session for their opinion and counsel, whether it would be advisable immediately to commence the visitation of families in due form by minister and elder for the purpose of learning the state of religion in them, agreeably to the practice in the Presbyterian church; whereupon the session gave it as their unanimous opinion that as the congregation had never been formed to the habits of an organized church and were not yet ripe for adopting them in their full strictness, it would be better to introduce a system of private instruction and visitation in families, with catechising in private houses in the different quarters of the congregation, with a lecture in each place suitable to the occasion. We have no knowledge of the extent to which this plan was carried out, but we have reason to believe that family visitation was soon introduced, according to the old Presbyterian usage—the minister taking with him an elder and going from house to house throughout the congregation.

So, too, we soon find the new pastor looking after the lambs of his flock, and calling the attention of his session to the prevalent practice of administering baptism to children privately

instead of publicly in the church—a habit not uncommon in places where many clergymen, who are not pastors, reside. He asked the advice of his session whether it would be consistent with order and the rules of the church to baptize, in private houses, the children of parents who allege no other reason but their poverty in excuse for not bringing them to attend the public ordinances of the church. The session declared "it would be irregular and improper, and that it would not be attended with benefit to the children or with credit to the church." This was followed by a resolution that "all the baptisms performed in the congregation, and by the pastor of it, in any other place, should be entered in the session book."

There is but little to be gleaned from the records of the church to illustrate its progress during the short pastorate of Mr. Snowden. Only three persons seem to have been admitted to the church on examination during his ministry here, and one of those was connected with the college. He held the pastoral relation to this church till April 29, 1801, when, in failing health, he was released; and on April 28, 1802, he was dismissed to the Presbytery of Albany, to take charge of a church at New Hartford, N. Y., having by rest and travel for a year, regained his health. He was well settled at New Hartford, near Utica, where he built up a large and flourishing church. After preaching there almost fourteen years he removed to Sackett's Harbor and organized a church there in which his labors were eminently blessed. He remained there until May, 1845, when, one morning, having risen in his usual health and sitting in his chair, attempting to stoop he fell to the floor and died without a struggle or a groan, at the good old age of seventy-eight years. He had expressed a desire to die suddenly when his appointed time should come.*

He is represented to have been a good writer, a faithful and industrious pastor, and an agreeable man in social life, excelling rather in the social than in pulpit duties.

The Rev. Mr. Snowden lived a part of the time, if not the whole time, while he was pastor in Princeton, on the beautiful farm now owned by Leavitt Howe, Esq., and which, for many years, was occupied by Elijah Blackwell. It is said by the

* Rev. W. E. Schenck's Historical Discourse, p. 43.

REVD. HENRY KOLLOCK, D.D.

Fac simile of Dr. Kollock's signature

Henry Kollock

Engraved by J. B. Longacre from a Painting by Douglass.

descendants of Mr. Snowden that he built the old stone house which the Blackwell family occupied so long, and which a few years ago Mr. Howe took down to build his present elegant stone mansion in place thereof.

A daughter of Mr. Snowden married the late Rev. Mr. Gallagher, of Bloomfield, New Jersey, the father of Mrs. Professor Packard, now of Princeton.

After the vacancy in the pulpit, caused by the Rev. Mr. Snowden's resignation, the Rev. S. Stanhope Smith, D.D., president of the college, was employed as a stated supply by the congregation, and served as such from January 1, 1801, to January 1, 1804; and he was paid for such service by a general subscription among the members of the congregation. For three years this church listened to this eloquent and distinguished preacher. We find no record of his success in his ministerial labors.

SECTION IV.

1804–1810—PASTORATE OF THE REV. HENRY KOLLOCK.

ON the eleventh day of January, 1804, a call from the Princeton church was prepared and signed by the elders and trustees to the Rev. Henry Kollock of Elizabethtown, to become their pastor, with a salary of five hundred dollars a year, payable quarterly, to be raised by subscription. The elders who signed the call were Dr. Thomas Wiggins, James Hamilton, Daniel Agnew and Professor William Thompson. The trustees were Robert Stockton, Thomas Wiggins, James Moore, Isaac Anderson, James Hamilton and John Harrison.

The REV. HENRY KOLLOCK was born December 4, 1778, in Essex County, N. J. His father, Shepherd Kollock, was a widely known editor and publisher of a newspaper in New Jersey, and also active in the scenes of the Revolution. He was a pioneer journalist of that period. The "New Jersey Journal" commenced in 1779, published at Chatham, was owned and edited by him. He was a zealous patriot and continued in the printing business till 1818. Henry Kollock was an uncommon-

ly bright youth and graduated at Nassau Hall in 1794, in the sixteenth year of his age. He became a tutor in Princeton college, and was an intimate friend of Bishop Hobart, who was his contemporary in college. He was licensed to preach, May 7, 1800, and his first pulpit efforts attracted unusual attention. He continued for a time to preach at Princeton every Sabbath afternoon, greatly admired and drawing the largest audiences, a popularity that followed him through life. He had been honored by an appointment to preach a missionary sermon before the General Assembly in Philadelphia in 1803, which he did from the text, "He must increase." His sermon was applauded and published, and his reputation as a preacher was thereby spread through the country. The trustees of the college at Princeton desired to secure his presence and services at Princeton, and, young as he was, they appointed him professor of theology; and this church at Princeton called him to be their pastor at the same time. At that time he was pastor of the church at Elizabethtown where he was very popular.

He accepted the Princeton calls to the church and to the college. He had received several other prominent calls. He was installed as pastor of the Princeton church on the 12th day of June, 1804, when Dr. Armstrong preached the sermon and Rev. Mr. Clark gave the charges to the pastor and people. He was soon after this honored with a degree of Doctor of Divinity both from Union College and Harvard University, although he was only twenty-six years of age.

The subscription paper for the salary of the new pastor was signed by 101 persons, subscribing in sums from thirty dollars to one dollar, amounting in the aggregate to $666.

The following is the subscription paper referred to:

Isaac Anderson	$20	Barton Morford	$ 3
Daniel Agnew	20	Noah Morford	3
M. and Wm. Agnew	5	Andrew McMakin	4
Daniel Agnew, Jr.	5	Stephen Morford	4
Erkuries Beatty	15	Wm. Napton	5
Elijah Blackwell	5	Mary Norris	2
James Banyan	15	Sam. Nicholson	4
Nancy and Polly Booth	2	David Olden	2
Abram Cruser	3	George Philips	5
John Cruser	3	John Passage	4

Hannah Campbell	$ 2	John Robeson	$ 8
Margaret Cozine	8	Wm. Ross	6
Charles Crawford	2	Ephraim Ryno	2
Isaac Coole	3	Perez Rowley	8
Robert Davison	2	James Runyan	3
Josias Ferguson	10	Richard Stockton	30
Wm. Gaw	4	Robert Stockton	10
John Gifford	10	John N. Simpson	15
David Gilliland	2	Jacob Stryker	5
Jacob Gray	2	Christopher H. Stryker	12
James Hamilton	14	Job Stockton	10
John Harrison	20	Josiah Skelton	5
John Hamilton	10	Lydia Stelle	8
Richard Hunt	3	Elisha Salter	2
Oliver Hunt	8	Ebenezer Stockton	10
Wm. Hollinshead, Jr	2	Garret Schenck	4
Jacob Hynicha	2	Joseph Schenck	7
Francis Huff	5	Wm. Thompson	12
Francis D. Janvier	9	John Thompson	8
Caleb Johnson	4	Mr. Teisseire	4
Ralph Johnson	3	Jacob TenEyck	5
David Johnson	4	Peter Updike	3
John Johnston	2	Wm. Updike	4
Thos. Jennings	3	Robt. Voorhees	12
David Cooper Johnston	2	John VanCleve	6
George Jobs	1	Julius Voorhees	4
Enos Kelsey	20	Thos. Wiggins	20
John Kerr	2	John Wilson	6
Grace Little	10	Hugh Wilson	5
Ralph Lane	2	Adna Wood	2
Joseph Leigh	5	Jacob Keene	6
John Loufberry	5	Mrs. McCullough	1
Aaron Longstreet	5	Cornelius Terhune	2
Jas. Moore	10	Mrs. Chapman	1 33
Elisabeth Mattison	4	Mary Voorhees	2
John Maclean	12	John Craig	8
Zebulon Morford	8	John Dildine	2
Charles Morford	6	Peter Hollinshead	2
Edward Morford	4	Stephen Anderson	2
Mary Minto	8		
Sarah Martin	3	Total	$666 33

Princeton, March, 1804.

During the year 1804 a new cedar roof was put on the church, and the money to pay for it was, by order of the congregation, assessed on the pews.

Some alteration was also proposed to the trustees of the college in regard to their use of the gallery. The front gallery

had been found insufficient to accommodate the students, and the trustees of the church offered to give them the whole west side gallery, provided Dr. Smith would release to the congregation a portion of the front gallery. This was done. Seats were then made on the gallery. One pew was given to Mr. Kollock for his family to use, and Thomas P. Johnson, Esq., bought one for his family.

The session kept a vigilant eye upon disorderly members, and cases of church discipline were numerous in those days, the majority of the subjects being slaves. Miss Annis Ogden Stockton applied to the session for admission to the ordinances of Baptism and the Lord's Supper, and to be examined at home if not inconsistent with the views of the session. The session granted her request and the moderator and Dr. Van-Cleve, elder, were appointed to wait on her and examine her and if satisfied to admit her. The same course was adopted soon after in the case of Peregrine Janvier, who was admitted by the moderator alone. This practice has been continued, in exceptional cases, down to the present time in this church; the general rule requires the applicant, if not physically unable, to appear before session to be examined, for admission to the ordinances.

It was during the same year that the trustees of the church prescribed rules to govern the sexton of the church.*

It was in the year 1804 that Dr. Thomas Wiggins, one of the ruling elders and trustees, died, leaving a will in which he devised his house and little farm of above twenty acres, on Witherspoon Street, for the use of the minister of this church. The tract of land includes the land now inclosed in the new cemetery and land east of it, and the land occupied by the gas

* He was required "to open the church on Sunday morning for worship, when the bell rings; always ready to conduct strangers to vacant pews; supply water in the proper place for baptism; sweep the church and the congregational part of the gallery; dust the pulpit and seats at least once a month; scrub the aisles twice a year; keep fire in the stoves in winter; keep doors shut in winter; keep gate shut and yard in order; attend church in divine service and keep order; take care that the black people sit in their proper places, and if any misbehave to report—if free to the trustees, and if slave, to their master or mistress—their names and conduct, and attend in week as well as Sabbath when a sermon is preached. That he have charge of the burying ground, keep the key and dig graves."

company's works and a portion of James Van Deventer's meadow and lake garden. The mansion is now held by the gas company.

Legal difficulties were suggested as to the validity of the title passed by this devise, on the ground that there was no devisee named capable of holding the legal estate, and also because the Rev Mr. Kollock, then being the minister to whose use the devise was first to be applied, was a subscribing witness to the will.

The subject was brought before the congregation and discussed, and steps were taken to negotiate with the legal heirs of the testator, for the extinguishment of their title by paying them something for their release. John N. Simpson, an intelligent and respectable merchant in this place, had married a niece of Dr. Wiggins, and he was employed to effect a settlement with the heirs. A full and satisfactory settlement was made. The heirs released to the trustees of the church and the church paid to each of them about $600. It was several years before the claim of Sarah Wiggins, the infant grand niece of the testator, which had been at interest, was paid. The Rev. Mr. Kollock also executed proper papers whereby the use and possession of the property inured to his benefit, while the title was held in the trustees.

The property was occupied as the parsonage from that day to the close of Dr. Rice's pastorate in 1847. Though this gift was a valuable one and ought to be ever gratefully remembered by the church, it was, while held as a manse, a constant source of agitation and complaint. The call for repairs was unceasing; sometimes the congregation would respond promptly to it, and at other times they would demur and insist that the minister was bound to keep the property in repair at his own expense and that the trustees had nothing to do with it. There were frequent attempts made to have it sold, which was finally accomplished, the particulars of which sale, etc., will be found in a subsequent section.

The trustees of the church honored this generous benefactor and pious elder and physician by erecting a marble monument to his memory over his tomb, in the cemetery. Dr. Wiggins had been an elder of this church since 1792.

Dr. Kollock's ministry in Princeton was prosperous and attractive, but short. He resigned his call in October, 1806, after holding it for less than three years. The number of communicants enrolled in 1792, we have hereinbefore shown to be fifty-three. The report to the Presbytery in April, 1805, from this church, gave it seventy-five members; the Kingston church 106; Freehold, 259, and Cranberry 196. During Dr. Kollock's pastorate at Princeton there were thirteen persons admitted to the church on examination. Among them were Annis Ogden Stockton, Peregrine Janvier, Mrs. Phebe Hamilton, William Hamilton, Zebulon Morford, Phebe Davis, Mr. McClure, of Pa., (divinity student) and William C. Schenck, who became the next pastor of the church.

The trustees of the church learning, in September, 1806, of Dr. Kollock's intention to resign and remove to Georgia, presented an address to him, on behalf of the congregation and session, expressing their deep regret in parting with him as their minister, and the great satisfaction they had experienced under his preaching and their warmest wishes for his health and prosperity.

The treasurer paid him his salary in full to 1st October and also for the repairs he had done to the parsonage house.

Dr. Kollock accepted a call from the Independent Presbyterian church in Savannah and removed thither in the fall of 1806. He was much admired there. He was invited to take the presidency of the University of Georgia, but he declined. He took a tour to Europe. After his return he continued to preach in Savannah, but his affection was a disease of the heart which terminated his life by paralysis. His death-bed was a scene of thrilling interest. Admiring friends manifested their interest in him and their grief at his death. His reputation for eloquence had never waned. He died December 29, 1819, thoroughly established in the habits and life of a godly minister; and the confidence of his people and friends seems to have been bestowed upon him with the most passionate love and admiration. The shipping in the harbor placed their colors at half mast, by direction of the mayor.

His wife was Mehetable Campbell, a widow of Alexander Campbell, of Richmond, Va. She survived him and they had

no children. A cenotaph has been erected to his memory in the pastors' burial lot in the Princeton cemetery by the trustees of the church. Dr. Kollock published four volumes of excellent sermons.

There was now a vacancy in the pulpit of the Princeton church, which continued until 1810. Application was made to the Presbytery for supplies, but President Smith took the principal charge of the congregation and performed ministerial duties in the church. The members of session were active. They increased their number to eight. Their names were Prof. Wm. Thompson, Samuel Bayard, James Moore, Zebulon Morford, John Davison, Francis D. Janvier, Peter Updike, and Dr. John VanCleve. Capt. Moore, Zeb. Morford and F. D. Janvier had the duties and business of deacons assigned to them. Messrs. Bayard, Morford and VanCleve were appointed a committee on public instruction to attend to the public religious instruction of the children. Mr. Osgood, a licentiate of Massachusetts, supplied the pulpit for a time in 1807.

The trustees were Erkuries Beatty, James Moore, Richard Stockton, James Hamilton, Ebenezer Stockton and Samuel Bayard.

In September, 1807, the trustees took action to prevent the ground of the church being occupied on days of Commencement by persons erecting booths or fixing wagons thereon for the selling of liquor and refreshments, whereby the free passage to and from the church was interrupted and the exercises of the day were much impeded. The trustees of the college had invoked this action; and with the aid of the civil officers the beer and gingerbread wagons and booths were forced to take their position down between the middle gate of the campus and the old market house, then standing in the street.

During the year 1808 the trustees, who seemed to be more anxious than the session to obtain a pastor, recommended, in order to provide for the salary of a minister to be called and settled permanently, that two papers be circulated, one agreeing to a small yearly assessment on the pews and another for the usual subscription of money.

At the same time the session had appointed Mr. Bayard to memorialize the trustees of the college on the subject, express-

ing the inability of the congregation to support a minister of such talents as would give satisfaction to both the college and the congregation, and also to request their aid in the promotion of that desirable object, if compatible with the state of their funds. A call was made to the Rev. Geo. S. Woodhull to become the pastor, but the Presbytery having advised him not to accept it, he declined it.

Mr. Billings, a student from Georgia, came to Princeton to study divinity and applied to the session to be admitted to the Lord's Supper, but was advised "to wait till by study and self-examination he should acquire more precise and correct ideas on leading points of divinity." The next year he was admitted.

In August, 1809, the trustees of the church leased to the trustees of the academy a strip of ground six feet wide for the purpose of enlarging the lot upon which they had allowed the academy to be built at the east end of the church.

There were several cases of church discipline by the session, of members, for profanity, intemperance and other immoralities. The number of persons received into the church since Dr. Kollock resigned, up to the call of his successor, was only six.

The list of communicants made Jan., 1807, was as follows:

Mrs. Millet,
Polly McComb,
Mrs. Morris,
Mrs. Little,
Hetty Garr,
James Hamilton,
Sarah Hamilton,
Martha Hamilton,
Mrs. Ferguson,
Phebe Davis,
Sarah Martin,
Eliza Anderson,
Mrs. Crawford,
Mrs. Voorhees,
Mrs. Rock,
Hannah Campbell,
Mary Skillman,
Capt. James Moore,
Mrs. Moore,
Mr. Francis Janvier,
Mrs. Janvier,
Mrs. VanCleve,
Mrs. Knox,
Mrs. Hunt,
Mrs. Louffberry,
Mrs. Johnson,
Peter Updike,
Mrs. Updike,
Richard Hunt,
Ralph Lane,
Nancy Stockton,
Mrs. McGregor,
Mrs. Hollinshead,
Joseph Campbell,
Mrs. Campbell,
Abram Cruser,
Mrs. Rowley,
Henry Cruser,
Samuel Bayard,
Mrs. Bayard,
John Davidson,
Mrs. Davidson,

Mrs. Beatty,
Mrs. Totten,
Zebulon Morford,
Mrs. Morford,
Mrs. John Smith,
William Thompson,
Rev. Dr. S. S. Smith,
Mrs. Smith,
Mrs. Minto,
Mrs. Andrew Hunter,
Dr. John VanCleve,
Mr. Hageman,
Mrs. Hageman,
William Schenck,
Mrs. Mary Walter,
Rev. Mr. Cooley,
Mrs. Cooley,
Mr. Gailand, (student)
Mr. Whittlesey,
Henry Dwight,
Helen Morford.

SECTION V.

1810–1820—PASTORATE OF THE REV. WILLIAM C. SCHENCK.

IN the spring of 1810 the Rev. WILLIAM C. SCHENCK, a son of Joseph Schenck, (a pious farmer in the vicinity of Princeton,) and who had been admitted to the church, in 1806, by the Rev. Mr. Kollock, and had studied divinity with President Smith, was elected pastor of this church. He had been licensed by the Presbytery of New Brunswick about two years before this, and had preached for a time at Cooperstown, N. Y., as a supply, and had supplied the Princeton pulpit for a part of a year, preceding this call. He was ordained and installed at Princeton on the 6th of June, 1810, being only twenty-two years of age. His ministry continued here for nine years and was greatly blessed. The church grew in numbers and influence (see Dr. W. E. Schenck's Hist. Discourse, pp. 53, 54). The parsonage property, devised by Dr. Wiggins, was assigned by the trustees to Mr. Schenck, and he entered upon it.

The desecration of tombstones in the burying-ground began as early as the year 1812. The trustees took action to prevent it in that year. Their minutes read thus:

"Whereas, there have been some malicious and evil disposed persons entering the burying ground belonging to this congregation and broke and abused some of the tombstones therein much to the injury of individuals and society in general.

Resolved, that Mr. Bayard and Mr. Hamilton be a committee to inquire for the particulars of this atrocious injury and mischief, and if possible ascertain who the persons are that have been guilty, and if so to immediately call a meeting of the board that they may be brought to condign punishment."

The theological seminary, in 1812, was established here and Dr. Alexander, with his family, removed here in that year, and Dr. Miller in the year after. The religious interest of Princeton began now to assume a new and important aspect in the church, under the zealous ministry of Mr. Schenck. Twenty-two new members had been received when a sad calamity befell the congregation in *the destruction of the church edifice, in* 1813, *by fire.* On the 1st of March of that year the trustees appointed a committee to make inquiry into the cause of the fire, and they reported that after examining sundry witnesses and into the circumstances attending the fire, they were of opinion that it arose from the indiscretion of Michael Riley, doing the duty of sexton, in putting hot embers into a cask on Saturday afternoon and leaving it in a closet under the stairs, whence the fire was communicated to the body of the church. This unfortunate circumstance happening early in the evening and the fire continuing, was not discovered until near daylight on Sunday morning, too late to avoid the melancholy result. This report was read to the congregation and published in the Trenton and New Brunswick papers.

A meeting of the congregation was held on the same day; Col. Erkuries Beatty was president and Samuel R. Hamilton, secretary. A plan for rebuilding was adopted.

1. A general subscription for rebuilding on the same ground, with improvements.
2. Former pew holders to have pews on same sites with the old ones as near as possible, and to be allowed the value of their old ones in equalizing the cost.
3. Money subscribed to be allowed on the new pews.
4. Pews not thus taken to be sold at auction subject to assessments.
5. Purchasers at auction, if subscribers to rebuilding, to be allowed for their subscriptions to be taken out.
6. If a debt remains it shall be assessed equitably on all the pews according to their relative value; pews liable to forfeiture for it.
7. Pews to be classified and the residue of the debt and the income to be raised accordingly.

Col. Beatty, Dr. Stockton and Mr. F. Janvier were appointed committee to solicit money at home, and Dr. Green, Dr. Alexander, Rev. Mr. Schenck, Richard Stockton and Samuel Bayard to solicit abroad. The building committee were John Hamilton, James Hamilton, Peter Bogart, Dr. Stockton and

Mr. Beatty. Robert Voorhees was treasurer of the building committee.

James Hamilton and Peter Bogart were a sub-committee and allowed $2 a day, with request to be as economical as possible.

The congregation were invited by the college to use one of their recitation rooms for worship, which they did, while the church was rebuilding; and the students who had been accustomed to worship in the church now returned to the college chapel, and have, from that time to the present, continued to hold a separate morning service on the Sabbath by themselves.

The congregation again looked to the college for assistance, and on the 29th September, 1813, through the trustees, treated with the college for land and money.

The trustees of the church, on that day, appointed Dr. Ebenezer Stockton to confer with a committee of the trustees of the college on the subject of the claims they may have to the church, and solicit a sum of money from the trustees of the college to assist in rebuilding the same and enter into any contract or agreement they should think proper respecting the future rights the college shall possess in the church, also solicit the trustees of the college for a new deed for the land on which the church stands, as the present title is not sufficient in law.

This committee reported Nov. 17, that they met Andrew Kirkpatrick, Esq., a committee from the trustees of the college, to confer with them, and entered into the following agreement:

1. The trustees of the college will advance $500 on demand for the rebuilding of the church.

2. That the trustees of the college will give a good and sufficient title for the land upon which the church stands according to the original agreement.

3. The trustees of the church will forever hereafter appropriate *one half of the gallery* of the church for the use of the officers and students of the college on Sabbath days during divine service, to be furnished in a plain decent manner and to be kept clean and in repair at the expense of the college.

4. The trustees of the college to have the whole use and direction of the church on Commencement days and two days previous, to prepare; and are to have the church properly cleaned out and put in order before the next Sabbath and repair all damage that may be done to the church during said time.

5. The officers of the college may have public speaking in the church when the president thereof may desire it, by giving information to the trustees of the church that they may order their sexton to attend to keep order; afterwards the church to be cleaned at the college's expense, which is to be accountable for all damage done.

This report was accepted. The trustees of the church at this time were Col. Erkuries Beatty, James Hamilton, James Moore, Dr. Ebenezer Stockton, Richard Stockton and Samuel Bayard.

The building committee struggled on without sufficient funds to finish the work. The trustees recommended the publication of a volume of original discourses, prepared by Drs. Smith, Green, Alexander and Miller, and the sale of the same as a source of revenue; and also recommended John Harrison, then in Philadelphia for his health, to solicit money there for the object. But neither of these methods was carried out.

In April of 1814, the trustees directed the president of the board to draw a memorial to be presented to the trustees of the college to meet next week, for a further supply of money to enable the building committee to finish the church,—the same to be presented by Mr. Bayard to the trustees.

Mr. Bayard reported that after looking upon the complexion of the trustees and taking advice from several members of the board, he considered it inexpedient to present the memorial as desired.

On the 29th of June, 1814, the new edifice was ready for use, except that it was not fully pewed. The Washington Society applied to the trustees for the use of the building in the celebration of the ensuing fourth of July, promising to behave in a proper and becoming manner.

The request was granted on condition,

1. That all damage should be repaired.
2. That *neither fifes nor drums* should be played in the church, nor any *display of flags* of any kind made in it.

Perhaps the fear of another conflagration caused the trustees to keep a close watch over the new building, for they

"*Resolved*, that no person not being a member of this congregation be permitted to enter the walls of the church in Princeton, or on the grounds contiguous to the same, belonging to the trustees, (except on Sundays or other times of public worship) without a written permission from one of the members of this board; and if there be such trespass, the president is requested to prosecute, etc."

The building committee made their report and resigned.

A new contract was made for finishing the interior of the church. The trustees agreed to allow each carpenter working

at the job, *three half gills of low priced spirits a day* at the expense of the church, exclusive of their stated wages of $1.00 and board. The wages of the carpenters were afterward raised to $1.50 a day. N. M. Scott, of Six Mile-Run, agreed to do the plastering—and all to be done by Commencement.

The church stood as before, parallel with the street, but it was differently seated. The pulpit was in a semi-circular projection at the east end of the building. The doors, as before, at the east and west corners, next to the street, and two large aisles, and pews next to the wall. The debt due for building the church, when finished, was $5400. The salary of the pastor was $650, to be raised by assessment of 12 per cent. on the valuation of the pews.

The rules and regulations for the sale of the pews were prepared by Dr. Green, who received the thanks of the board for his services. He had made the subject of pew rents and assessments a special subject of study in Philadelphia, and he first introduced here the raising of salary by assessments. There was one remarkable provision adopted here in the rules, which was, "*That no person shall hold a pew or part of a pew either in his own right or by descent or assignment, who, or some one of his or her family, to whom the same might legally descend or be assigned, shall not be an inhabitant of Princeton aforesaid.*" There is also a minute showing that the thanks of the trustees were tendered to Dr. Elias Boudinot, of Burlington, for his present of an elegant chandelier for the use of the church, and to Mrs. Kelsey and Mrs. Cuthbert for their services in obtaining the same.

The trustees appropriated "the half of the gallery in the church, on the south side, to the students of the college agreeably to contract," and "the whole of the west end of the north front of the gallery to the black people of the congregation."

Capt. James Moore was allowed $108 for superintending the building of the church from Sept. 8, 1814, to Jan. 16, 1815.

The trustees repealed the fees of the *Sexton* allowed for digging graves, passed in 1804, and adopted new rates, viz.: for a grown person, $1.63, for middle sized person, $1.30, for a child, $1.00. Rules were also prescribed to the sexton, and his salary was fixed at $30; and Stephen Leard was appointed.

A public meeting was held in the academy on the 21st of October, 1814, to take action for the removal of the school building, which seems not to have burned down with the church, though on the church lot.

SUNDAY SCHOOLS had an early origin in the church, and what is remarkable is the fact that they had money to loan. On the 23d of September, 1815, application was made to the board of trustees by E. W. Gilbert, Chas. P. McIlvaine and Nicholas Patterson, a committee from the board of teachers of Sunday schools in the town, to loan to them $250 upon interest to be paid semi-annually. The trustees resolved to receive it in trust for the use of the Sunday schools and gave their corporate obligation to Dr. Ashbel Green, in trust, accordingly. The bond was dated Oct. 5, 1815.

Robert Voorhees was elected treasurer in place of J. Harrison, resigned. Cornelius Terhune, of Rocky Hill, applied for compensation as clerk (singing). They remitted his pew rent.

When the year 1815 opened, with the new church finished and its membership revived and enlarged during the preceding year, a great *revival* of religion marked the winter months of this memorable year in Princeton. The most amazing exhibition of divine grace was connected with the college. The number of students in the college at that time was one hundred and five, of whom twelve only were professors of religion.

Dr. Ashbel Green, the president of the college, in his account of the gracious work and of the personal influence of a few pious youth who were students before the revival and who were instrumental in promoting it, says:

"They had for more than a year been earnestly engaged in praying for this event. When they perceived the general and increasing seriousness, several of them made an agreement to speak privately and tenderly to their particular friends and acquaintances on the subject of religion. And what they said was, in almost every instance, not only well received, but those with whom they conversed became immediately and earnestly engaged in those exercises, which it is hoped have issued in genuine piety. A public profession of religion, made by two students who had been a good while thoughtful, had also at this time much influence apparently, both in producing and in deepening impressions in many others." * * "The revival commenced or rather became apparent in the second week in January, without any unusual occurrence in providence, without any alarming event, without any extraordinary preaching, without any special instruction or other means which might be

supposed peculiarly adapted to interest the mind. The divine influence seemed to descend like the silent dew of heaven; and in about four weeks there were very few individuals in the college edifice who were not deeply impressed with a sense of the importance of spiritual and eternal things. There was scarcely a room—perhaps not one, which was not a place of earnest secret devotion. For a time it seemed as if the whole of our charge was pressing into the kingdom of God; so that at length the inquiry in regard to them was, not who *was* engaged about religion, but *who was not.* After this state of things had continued without much variation for about two months, it became manifest that a change was taking place." * * "The result is that there are somewhat more than forty students in regard to whom, so far as the time elapsed will permit us to judge, favorable hopes may be entertained that they have been made the subjects of renewing grace. Perhaps there are twelve or fifteen more who still retain such promising impressions of religion as to authorize a hope that the issue may be favorable."

Another writer, who was an eye-witness of the scene, wrote just after its beginning, to a distant friend as follows:

"Our blessed Lord is manifesting his power to save by making bare his arm for the salvation of a number of the most gay, thoughtless and dissipated students of the college, where he is carrying on a glorious revival of his work. I believe it is a very extraordinary work, free from the objections that are usually made on such occasions, viz: that it is all enthusiasm, effected by working up the passions to an extraordinary pitch. Drs. Green, Alexander and Miller have, in rotation, preached in the hall every Sabbath forenoon since the commencement of the present session, without any visible effect other than a solemn attention. There were six or eight pious students who agreed on the late public fast day to visit the different rooms and converse with their brethren on religious subjects, and to their astonishment they found a number laboring under conviction, but supposing their cases to be singular they had not made them known. They immediately established a praying society, and the work became notorious. I believe there are at this time as many as twelve or fourteen who are rejoicing in the love of Jesus and the hopes of immortal glory; and as many as forty appear to be earnestly seeking the salvation of their souls."

The fruits of this revival were very precious. The church in Princeton received an accession of forty new members, among which were not a few who became distinguished as ministers in subsequent years. But there were many others connected with the college who subsequently united with other churches and shone with peculiar lustre in various fields of Christian labor. Those who united with this church are mentioned in the list hereinafter inserted and to which we call special attention.

The trustees of the church had not, at this time, received a proper deed for their lot. A small gore of land then in possession of Mrs. Dr. Minto, was supposed to belong to the church lot. Samuel Bayard was appointed by the board

with the president, to procure an execution of the deed from the college, and then to call upon Mrs. Minto to show her title, and in case of her refusal, to bring a suit of ejectment against her. The deed from the college was obtained, and in its description of the boundaries, it included the gore in question, or a part of it. The committee then waited upon Mrs. Minto, but she *refused to show her title* to them, but averred that she had a deed for it from the trustees, which she would exhibit to Richard Stockton in the course of a few days, and he being a trustee, could inform them of her title. Mr. Stockton subsequently reported, that Mrs. Minto had shown a deed from Enos Kelsey, John Little and others, trustees of the church, to Dr. Witherspoon, for the land in dispute, and that her title acquired through her husband from Dr. Witherspoon, was valid. Thus a lawsuit was avoided. A recent survey of the church lot, according to the boundaries described in the deed held by the trustees, raised a similar question as to that gore of land, now included in the college property, occupied by Prof. Stephen Alexander, and the error in the description has been rectified by a readjustment of boundaries, mutually effected by the college and the church trustees, by a compromise deed.

The pastor, Mr Schenck, in April, 1816, applied to the trustees to have the ministerial property, the Wiggins parsonage, whereon he lived, repaired; or he was willing that it should be sold and the interest of the proceeds applied to his use as pastor. The trustees after mature consideration were of opinion that they could not in their corporate capacity *either repair or sell* the parsonage property. They considered themselves trustees only for the minister for the time being, and as such had no right to change the nature of the estate by converting it into money; and as for repairs, the property really belonged to the incumbent minister, "and might be repaired by him with such assistance as the people of the congregation may afford—this board having nothing to do with such repair in their corporate authority."

On the 6th of June 1817, two students of the senior class of college applied for the use of the church for public speaking on the ensuing 4th of July. The trustees replied that ac-

cording to the agreement the church could be had for public speaking whenever the president desired it. If he would ask for it in writing he could have it; and this was done.

In August of that year the trustees offered to light the church at night for service if wanted, and ordered a subscription in cash for that object; and instructed the treasurer to *buy candles by the box* for the winter.

April 11th, 1818. The president laid before the board of trustees of the church, a letter from the pastor, with a resolution of the session, asking the trustees to erect a session house as soon as practicable. Mr. Bayard and Dr. Van Cleve were a committee to apply to the college for a lot of land adjoining the church on which to erect the building. Dr. Van Cleve reported that the college had granted the use of a lot, back of the church, next to Mrs. Minto's, for such a house, *until called for*. But the building was not erected. A committee was appointed to raise money to repair the parsonage.

It was on the 17th of October, 1818, when this "burning and shining light" was extinguished by death, after a short illness from typhus fever, in the 31st year of his age. In the midst of his years and usefulness, while growing in the love and confidence of his people; and adding yearly larger and larger numbers to the church, and while rejoicing in the rich fruits of that remarkable revival, which a few years before had refreshed Princeton, this earnest, devoted, beloved young minister of the church was called to give up his stewardship here, and enter upon a higher ministry in the spirit-world. In the place of his nativity, surrounded by his kindred, and by those who had been his educators and spiritual guides, he resigned his holy commission, and his lips were sealed in death. His venerated teacher of divinity, Dr. S. Stanhope Smith, survived him about a year. The consecration which Mr. Schenck made of himself when he joined the church under his predecessor, Mr. Kollock, and when he entered the ministry, was unusually full and solemn. "His style of preaching was at first quite imaginative and ornate, but amidst the pressure of ministerial duties, he soon acquired one that was more compact, direct, energetic. He was as occasion demanded, the friend, the ad-

viser, the reprover, the comforter of his flock, and it is believed that rarely has a pastor been more beloved than he was. Yet with all his labors of an out-door kind, he managed to be a faithful and constant student." *.

Judge Bayard, who was a prominent elder in the church during the whole of Mr. Schenck's pastorate here and for twenty years afterwards, speaks of him thus:

"He has left a name untarnished by a solitary spot that could raise a blush on the face of friendship or extort a sigh from the bosom of affection. Before he attained the prime of life he has been called from a scene of trial to receive the rewards of sincere faith and active zeal. He has descended to the grave after a short service in the vineyard of his Lord, but the service, though short, was diligent and exemplary. The modesty and prudence of his general deportment, his ardent devotion to the duties of his office, his peculiar and affectionate attention to the youth of his congregation, and his efforts to train them up in the nurture and admonition of the Lord, render his loss a subject of deep and general sorrow. Intelligent, amiable and assiduous, his highest ambition was to serve the best of Masters with zeal and fidelity. He has left many sincere and affectionate friends to mourn his loss, without leaving one solitary enemy to cast a shade over his unsullied name."

It is needless to say that the death of Mr. Schenck was deeply mourned by his church and congregation. The trustees directed his funeral and the draping of the church edifice, and paid the expenses thereof and continued his salary and the use of the parsonage to his widow until the next spring. Dr. Samuel Miller preached the funeral sermon, which the session, in voting him thanks for it, described as "very impressive and consolatory."

The congregation, at a public meeting, by their secretary, Samuel R. Hamilton, conveyed an address to the widow expressing their love and veneration for the memory of the deceased and their high regard for her; in reply to which she recognized their tribute of respect to deserved excellence, and her sense of obligation for their liberality to his bereaved family, closing her communication by this allusion to her deceased husband:

"Should his beatific spirit be permitted to have a view of terrestrial scenes, surely it must be gratified by these acts of kindness. Accept, sir, my assurance of esteem.

"Respectfully yours.

SAMUEL R. HAMILTON, ESQ., Secretary, etc. ELIZA T. SCHENCK."

* Rev. W. E. Schenck's Hist. Discourse.

The session of the church also caused a marble monument to be erected over his remains in the old burying ground on Witherspoon Street. This monument and the remains have since, at the request of the family, been removed to the pastors' lot set off in the new adjoining cemetery.

His widow, a most devout Christian, was a daughter of Joseph Scudder, Esq., a lawyer of Freehold, and Maria Johnston his wife, ancestors of the Missionary Scudder family, and she survived him about thirty years. She was buried beside her husband in Princeton. They had two children, one the wife of the Rev. Asa S. Colton, now living in Princeton, and the other a son, William C. Schenck, who graduated at Rutgers College; was for a while in the theological seminary in Princeton, then read law in Mr. Hageman's office, and died in Princeton.

During Mr. Schenck's pastorate the membership of the church was greatly increased. The number of those added was one hundred and forty-five, about a dozen of whom were admitted upon certificate, the others upon examination. Above twenty of them were students and thirty-one were colored persons, some free and some slaves.

We may notice among the number received the following familiar names: in 1810, Lewis Bayard, son of Samuel Bayard; in 1811, Thomas Skinner, theo. student, Nicholas G. Patterson, college student, Eliza Ann Schenck, wife of the pastor, Mrs. Schenck, wife of John C. Schenck; in 1812, Mrs. Janette Alexander, wife of Dr. Archibald Alexander, Thos. J. Biggs, coll. student; in 1814, Mrs. Napton, wife of John Napton, Mrs. Stockton, wife of Richard Stockton, Mrs. Hamilton, wife of J. Ross Hamilton, Phebe, Elizabeth and Catharine Hunt, daughters of Richard Hunt, Miss Ellen Joline, Miss Maria Ross, Miss Elizabeth Hamilton, daughter of James Hamilton, John Harrison, James Hamilton, Jr., Mrs. Phebe Maclean, Mrs. Stephen Morford, Jeremiah Chamberlain, theo. student; in 1815, Mrs. Sophia Slack, wife of Professor Slack, Charles Hodge, Kinsey VanDyke, Wm. James, Charles Stewart, John Johns, Ravaud K. Rodgers, Benjamin Richards, James Murray, John Ludlow and Ezra Young, college students; in 1816, Mary W. Ferguson, John Wilson, Elias Updike, Jacob W.

Lane and wife, Mrs. Benjamin Clarke, Sarah and Rebecca Hamilton, daughters of James H., Mrs. Margaret Lindsley, wife of Prof. L., William Snodgrass, theo. student, Betsey Stockton, col'd, in Dr. Green's family, afterwards missionary to the Sandwich Islands, Mrs. Ann Callender, Mrs. Susan Salomans, Mr. Boardman, coll. student; in 1817, Aaron Updike, Mrs. Abby Field, Mrs. Nancy Teisseire, Mrs. Alice Moon, Jacob Green, Miss Mary Ann Witherspoon, John Maclean, Jacob Stryker, Evelina B. Linn, Alice Ten Eyck, Ann Hamilton, John Breckinridge, Charles C. Beatty, Thomas Kennedy, Mary Ann Teisseire, Sarah Gray by certificate; in 1818, Miss Maria Gulick, Amy, Charity and Louisa Ann Millette, by certificate from Kingston, Alice Leard, Frederick Cruser, Julia Stockton and Annis Dunbar, and many others.

These names, enrolled during this short pastorate of nine years, represent the best families in Princeton. Those who know the character of the men and the women above named, and the high and influential position they afterwards occupied, in the church and the community, will adore the grace of God that turned their feet into the paths of religion.

After the death of the Rev. Mr. Schenck, the session resolved thenceforth to take charge of the religious instruction of the youth and children of the congregation as long as they should be destitute of a pastor. John S. Wilson and Joseph Schenck were added to the session. The theological students were asked to aid in teaching Bible classes. The session also recommended the Rev. Archibald Alexander as a suitable person for pastor of the church, and they called a joint meeting of the trustees and session, to unite in a call to him, if they approve it. They afterwards recommended the Rev. William Allen, of Hanover, late president of University of Dartmouth, N. H., for pastor. He declined the call.

The trustees granted the application of the college for the use of the church *the Sunday previous to Commencement.*

The subject of the sale of the parsonage again came up in the board of trustees; the suggestion of repairs or sale had been made by the Rev. Mr. Schenck about two years before

this time, as we have seen. Now the trustees decide that it is expedient to sell the real property left by Dr. Wiggins to the church, and invest the proceeds in some permanent fund for the use of the pastor of the church for the time being, and that application should be made to the Legislature to carry the same into effect, and that the congregation be called to consider this question. A public meeting of the congregation was held on Thanksgiving day. Dr. Alexander presided. S. R. Hamilton was secretary.

The resolution to sell was supported by Mr. Bayard, and opposed by Dr. Green and others. The meeting adjourned to hear a report of the circumstances and condition of the property. At that adjourned meeting the will of Dr. Wiggins—the action of the congregation—the releases of the heirs, etc., were read.

The question of sale was taken by yeas and nays, and lost by seven to seventeen.

The sum of $1340 was directed to be assessed upon the pews, to pay Sally Wiggins and to repair the parsonage. But this was not fully carried out.

The parsonage was rented for $250; application was made to the Presbytery for supplies; and they offered to pay $6 a Sabbath.

SECTION VI.

1820–1832—THE PASTORATE OF THE REV. GEORGE SPAFFORD WOODHULL.

On the 28th of February, 1820, the congregation met and, upon a unanimous recommendation of the session and trustees, proceeded to vote for the *Rev. George S. Woodhull*, of Cranberry, N. J., for pastor. The Rev. Dr. Miller presided and James S. Green was clerk. Col. Beatty nominated Mr. Woodhull and S. R. Hamilton nominated the Rev. Mr. McFarlane. Mr. Woodhull received a large majority of votes. The written votes of Richard Stockton and Mrs. Hamilton were sent and offered, but were objected to as not within the rule. The ob-

jections were, however, overruled by the congregation. Dr. Miller addressed the minority and all but three yielded their assent to the election. The sum of $600 and the use of the parsonage were voted as the salary of Mr. Woodhull.

Mr. Woodhull accepted the call and met with the session on the 31st of March, 1820, but he was not installed till July the 5th. Col. Erkuries Beatty was admitted into church membership at that time.

The session of the church in May, 1820, adopted the following minute in reference to the lectures which had been given by the professors of the seminary to the congregation, viz:

"The session, deeply impressed with a grateful sense of the peculiar privileges the people of this place have, for several years past, enjoyed from the edifying instructions of the professors of the seminary in the evening lectures in the church, in the name and behalf of said congregation, beg leave to reiterate their acknowledgment of their obligation and at the same time, from a deep persuasion of the many and weighty reasons for continuing said lectures, do earnestly request that they may be continued as heretofore in the church."

The installation of Mr. Woodhull took place July 5, 1820. The Rev. John Woodhull, of Freehold, presided. The Rev. Isaac V. Brown, of Lawrenceville, preached the installation sermon. The charge to the minister was given by the Rev. Dr. Archibald Alexander, and the charge to the people by the Rev. Dr. Samuel Miller. Messrs. Collins & Co., of New York, presented to the church, through Mr. Bayard, an elegant quarto Bible for which thanks were tendered.

The wants of the theological seminary were presented to the session, with a request that a contribution for that object should be solicited agreeably to a recommendation of the synod. The session did not seem willing to appeal to the people again so soon after they had responded to a similar appeal, and assigned as reasons in their apology that they had given much to the seminary at its formation and lately had given $430 for the professor's house, and had been giving $100 annually for the support of a student in the seminary, and also have a public collection in the church once a year for the seminary. Besides they contributed towards the Bible Society, Missionary Society, Education Society, Sunday schools and Benevolent Society, therefore they did not think it advisable

to call upon the people for a contribution at this time for the seminary.

The new pastor soon after having entered upon his ministry in Princeton, received a little rough treatment from some of the boys of the town, on the evening of the 12th November, 1820. While he was at prayer in the clerk's desk, two snowballs were thrown into the church windows, and went very near to the pastor. It was regarded as a great offence, and the trustees took the matter up with great zeal. Mr. Bayard informed them that he had reason to suspect two boys of the town, and they resolved that their whole number would attend to the prosecution of the case before the justice on the next Friday. The president of the board, with Dr. Stockton and Mr. Bayard, were appointed to conduct the prosecution, which they did, having arrested and bound over two apprentice boys to appear at the next Middlesex Sessions to answer for disturbing divine worship. And nothing more was done. The next year was characterized by other disorders by the boys, which also received the attention of the trustees.

The church was now the recipient of a legacy of $500, bequeathed to it by one of its useful members, who had held the office of church treasurer and trustee, viz: John Harrison, who was a merchant, and who was owner of the farm on the east side of the road leading from Queenston to Scudder's Mills—now owned by Mr. Segur, and for many years by the Rev. Daniel Deurelle, deceased.

The subject of the session house was now again agitated. The trustees through a committee, reported a plan to raise a fund to build a suitable house, but the congregation refused to adopt the plan, and voted by a large majority, against erecting one, either for Sunday school, or general purposes.

The spirit of improvement caused the church fence to be removed out to the gravel walk, and the engine house also to be removed to another place, and posts to fasten horses to, to be put up at the east end of the church. Mr. Pratt, a theological student, was allowed the use of the church for a singing school, but was to find his own fire and candles. It may be interesting to those who now enjoy the church brilliantly lighted with gas, to note at that time when special effort was made to give

attraction to the ministry of this new pastor, that the number of candles which had been allowed to the sexton to light the church with for two nights, was now increased to *thirty-two!*

In 1821 there was a Female Missionary society in Princeton in prosperous condition, and liberal contributions were made by it to the Western and Foreign missionary societies. A missionary for six weeks at Groveville, Bordentown and Whitehorse, in the county of Burlington, with a special mission of establishing Sunday schools, in addition to the ordinary duties of a missionary, in 1822, was sustained by the session of the church. Mr. Campbell was employed at Groveville and was paid $30 for his services for six weeks. The object of the Princeton Female Missionary Society was to support a female school in India; and this was done for many years. Their constitution was published in the Christian Advocate in 1823. A collection was ordered to be taken in the church for the Greeks in their struggle with the Turks.

It was in the year 1822 that the Rev. Charles Hodge bought a pew, No. 48, in the old church, and it was in this year that the Rev. Dr. Ashbel Green resigned the presidency of the college, and removed from Princeton. Dr. Green having rendered much valuable and acceptable service in the church, the trustees addressed a letter of thanks to him, of which the following is a copy:

"REV. AND DEAR SIR:—The trustees of the Princeton congregation, in the borough of Princeton, having heard with regret that you are about to leave our village, beg leave to express their feelings to you on this occasion.

"Upon your first removal to Princeton you united yourself to this congregation and after the destruction of their church edifice by fire you contributed liberally to its rebuilding and enabled its members, by your experience and counsels, so to arrange its concerns as to ensure its subsequent welfare and respectability; for these services, dear sir, we beg you to accept our unfeigned gratitude. Never, while life is spared, can the present members of this congregation forget those solemn exhortations which you have addressed to them on many occasions, but especially at the Sacramental table; nor those impressive weekly lectures which, although intended chiefly for your pupils, you have permitted the inhabitants of this borough to attend.

"Whatever may be the station or condition which Providence may hereafter allot you, be assured you will be followed by our affectionate gratitude and benedictions. We shall endeavor to recollect and profit by the many excellent instructions you

have given us, and shall often pray for your welfare in life, and that when your trials below are finished you may depart in all the triumphs of Christian hope and be received to the enjoyment of a happiness without measure and without end.

"We are, etc."

[Signed by all the trustees.]

DR. GREEN'S REPLY.

"*To the Trustees, etc.:*

"Christian Brethren: Your address to me under date of the 28th ult., which was put into my hands to-day, I received with great sensibility. I desire to be humbly thankful to God that he has enabled me, in addition to my arduous official duties, to perform those imperfect ministerial services for the people you represent, which you acknowledge, and acknowledge in a manner so kind and obliging as to be in itself more than a compensation for all I have done. That the sacred truths that I have labored to inculcate in this place may be productive under the divine blessing of some fruit to the glory of God and the salvation of those to whom they have been delivered; that the precious Ordinances of the Gospel of Christ which you so richly enjoy, may be long continued to you and be abundantly blessed to the eternal benefit of yourselves and your dear offspring; and that, although my ministrations among you should now entirely cease, we may mutually endeavor so to live that we may hereafter meet and rejoice together in the heavenly kingdom and in the immediate presence of our common and adored Saviour; this, Christian brethren, is the earnest prayer of your friend in the Gospel of Christ,

"ASHBEL GREEN."

Princeton, Oct. 10, 1822.

Betsey Stockton, a colored member of this church, went as a missionary to the Sandwich Islands with the family of the Rev. Charles Stewart. She returned to Princeton after a few years, and for many years after that time taught a school of colored children, in Witherspoon Street, till her death. She was much respected and was a good educator for the colored boys and girls of Princeton. The Rev. Dr. Ashbel Green was, in his lifetime, one of her warmest friends. He published in the *Christian Advocate* a long letter of hers, written on the ship Thames, on her voyage to the Sandwich Islands in 1823.

In 1824 the question of building a session house again arose in the session and board of trustees. Those bodies resolved that it was expedient to raise funds to erect one on the lot designated for that object in 1818.

In 1825 the pastor laid before the session the resolution of the faculty of the seminary in which the professors declined continuing the Sabbath evening lectures in the church. Dr.

John VanCleve, one of the ruling elders, died and the session was enlarged by the addition of several new members, among whom was Professor Robert B. Patton.

In 1826, Mr. Patton, ruling elder, was appointed by session to inquire whether it is proper for students who are members of a church, to become connected with this church. The Faculty of the college opposed it; and no further action seems to have been taken on the subject.

In the next year a committee of the congregation was appointed to inquire what had caused a depression in the value of the pews, and to suggest and report a plan to increase the funds of the church. This committee consisted of Samuel Bayard, Rev. Dr. Carnahan, Robert F. Stockton, Robert Voorhees and Robert Baird. A committee had been appointed to make an arrangement with the professors to preach every Sabbath morning in rotation with the pastor. The former committee by Samuel Bayard, chairman, reported at length, the substance of which report was, that the congregation had become warmly attached to the plan of having the professors preach in the church in the evening, and that its discontinuance had diminished the interest of the congregation in the church. They recommended that the professors should be invited to preach in rotation, with the pastor, every Sabbath morning, and that the students of the seminary should worship in the church with the congregation. It was alleged that the pastor had given his consent to this arrangement. The report was not wholly adopted by the congregation. There was a good deal of feeling manifested. A letter addressed to the pastor by a committee raised for that purpose, reciting an unwillingness on the part of the people to pay pew rent, and asking him for a frank coöperation with, or approval of, the plan of having the professors to share in preaching, with the pastor, indicates no very cordial relation between the pastor and a portion of the congregation. The proposed measure failed to be adopted at that time; and the matter was left without any further action.

In 1829, a letter from Mrs. Dr. Samuel Miller and Mrs. Salomans, a committee of the *Female Benevolent Society* of Princeton, was received by the trustees of the church, request-

ing permission to erect a building for the use of a free school on part of the premises devised by the late Thomas Wiggins for the use of the pastor. The trustees in their individual capacity gave a certificate as follows:

"Know all men by these presents, that the trustees of this congregation in the counties of Middlesex and Somerset, do as far as we legally can, give our full assent to the use and occupation of a lot next adjoining Mr. Henry Voorhees, not exceeding 50 feet in front and 100 feet in depth, on which to erect a suitable building for the free school of the borough of Princeton, to the managers of the Female Benevolent Society, provided the said board shall first obtain the approbation in writing of the Rev. Geo. S. Woodhull hereunto added: and this to continue so long as it may meet the approbation of the person who may hereafter be elected the minister of this congregation. Witness our hands the 4th day of May, A. D. 1829."

[Signed by the several trustees.]

In October of that year the session of the church adopted the following minute respecting the session house:

"That the Female Benevolent Society continue to hold the right in the lot given them by the session, and taking the money already subscribed, and as much more as can be raised by subscription—that they build a house 40 feet long by 20 in width; the lower story shall be appropriated to the free school, and a large room above to the use of the session, reserving only to themselves in this, the privilege of holding public meetings whenever they do not interfere with the business or views of the church."

The session and the Female Benevolent Society each paid $250 towards the building.*

The plan of securing the coöperation of the professors with the pastor, in preaching, was again revived. The congregation, at a public meeting in 1821, resolved that the temporal and spiritual interests of the congregation would be greatly promoted by such an arrangement; and also that the addition of the students of the seminary to the congregation would greatly improve the devotional music of the church and preserve order

* The missionary spirit of the church was still alive at this time. A letter from Robert Baird, then in the theological seminary in Princeton, dated March 18, 1829, shows that he was engaged in missionary work in the Pines of New Jersey, and was aiding in building a church at Turkey, near Squankum, and at Butcher's Works, about twenty miles from Englishtown, and in other places in that region of country.

The session of the church also responded to an appeal from Mary B. Maclean, secretary of the Princeton Female Missionary Society, in 1830, to aid in sustaining two schools in India.

and decorum in the gallery, and also that it was expedient to lower the galleries and make seats in them for the students; that the expense be defrayed by voluntary subscription. The pastor was requested to favor the plan. The measure was indorsed by a vote of three to one. This action of the congregation was disapproved by the Presbytery in 1832, when the minutes came before that body, as contrary to order and discipline.

A FUGITIVE SLAVE CASE, *in the church!* A communication was received, by this church, from the Rev. Dr. McDowell, of the First Presbyterian church of Elizabethtown, requesting information respecting Matty, a colored woman, who had joined the church in 1815, but had been suspended from the privileges of this church and who had been absent from this place for several years and had recently made application to be received by the church at Elizabeth. This session considered the subject and declined to give Matty a dismission at present to another church "because, 1st, she is still a slave of Dr. Ebenezer Stockton, from whose service she absconded several years ago; and 2d, no pains have been taken, that the session knows of, on Matty's part to be liberated from her master in a fair and legal manner." Dr. McDowell wrote, July 16, 1830, that upon examination of Matty, they were satisfied and were willing to receive her. This session finally agreed to it, in consideration that Matty had made two visits here and had procured her emancipation as recommended by session, and acknowledged her guilt and penitence.

Venetian blinds were first procured for the church in this year. The legacy of $500, from John Harrison to the church, was paid.

In the year 1831 there was a revival of religion in the churches in the neighborhood of Princeton, and in Princeton itself. The session of the church invited the Rev. Dr. Nettleton, the great revivalist, to visit Princeton.

The congregation adopted a rule, in September, 1831, that the trustees should hold office for three years and then to be reeligible, but should hold until others are elected. This rule

was observed for some years, but as it was ascertained to be a matter regulated by the statute, and that the congregation cannot enforce such a rule, the trustees held according to law. There was some desire to have a cupola and bell on the plain old church, and they were ordered as soon as the money could be raised for that purpose, which was not done.

Captain Robert F. Stockton was elected trustee. The session having applied to the trustees for $50 to pay to the chorister, the trustees replied that it should come out of the session fund, but that they would help pay the balance if not enough in that fund. This arrangement is still recognized by the trustees and session sharing the payment of the chorister's salary at the present day, although the session have the jurisdiction and control of the music of the church.

The church, during this year, organized an association auxiliary to the Presbytery of New Brunswick, in aid of the Board of Education of the General Assembly of the Presbyterian church. The elders and trustees with the pastor were its board of managers. They pledged themselves to support at least one beneficiary for the year, at $100. Mr. Billings, of the seminary, was appointed chorister, and was to teach music in the church at a salary of $50 a year. He was distinguished for his musical taste and talent, and did much to improve the music of the church.

The year 1832, which was the last year of the pastorate of the Rev. Mr. Woodhull, exhibited a growing discontent among his people. A communication signed by fourteen of the male members of his church on the state of religion in the congregation was received and read by the session. Elders Patton and Lowrey were authorized to select a suitable person to be employed for a limited time to aid the session in promoting the spiritual interests of the congregation. Mr. Flavel S. Mines, of the theological seminary, was selected and declined the appointment, but consented to labor for a short time under the direction of the session. He was an awakening young preacher and resorting to some means which the old school divines of Princeton denominated "new measures," such as the "anxious seat," etc., he produced a good deal of commotion in this congregation and others in the surrounding country where he oc-

casionally labored. He had the sympathy of a part of the session but not of the pastor.

In March of this year a petition signed by thirty-six college students requesting that a *protracted meeting* might be held in this place, was received by the session. The paper was discussed, and on the next day the subject was, by vote, postponed. But on the 14th day of April the session resolved to hold such a meeting, of which we have no account.

During the summer of this year a communication, signed by *twenty-three* persons, requesting the countenance and aid of the session in forming and organizing a SECOND PRESBYTERIAN CHURCH in Princeton, was presented to the session. Its consideration was postponed till the next meeting. Mr. Bayard was deputed to prepare a reply to it, which he did on the 4th of August in a long and well written paper. He treated the petitioners with due respect, controverting the allegations that there was not room enough in the present edifice for all who wished to attend worship, suggesting that the professors were about to withdraw from attending the stated services of the church, which will afford ample room in the galleries; that the session could not be expected to favor a division in their own church, but referred their petitioners to Presbytery for advice and relief. While conceding the right of the petitioners to build another church when they cannot be edified and spiritually built up in the present one, with the approbation of Presbytery, it is the hope of the session that they may continue to be a united and happy congregation, etc.

On the 11th of August, 1832, the pastor requested the session to call a meeting of the congregation to unite in asking a *dissolution* of his pastoral relations. His request was acceded to and the dissolution was in due form effected.

In his letter of resignation Mr. Woodhull expressly disclaims any complaint against the congregation or fault in them. The reasons he assigns are, 1st, that he had been advised by members of Presbytery to seek a dissolution, and, 2d, that a movement to organize a second church, if carried into effect, would divide and injure this church, and he believes such movement will be abandoned if he should withdraw.

The ministry of the Rev. Mr. Woodhull, in Princeton, was marked by a larger increase of the church than that of any of his predecessors. It was twelve years in duration. There were two hundred and eighty-nine members added to the church while he was the pastor, all by examination, except fifty-two, who were received upon certificate. There were twenty-five students of the institution received upon confession of their faith. The spirit of missions at home and abroad took strong hold of the membership of the church, both male and female. The benevolent contributions were increased and multiplied. The general population of the town was brought more and more under the power of the preached gospel, and the triumphs of divine grace in bringing large numbers of young people, as well as others, from the various families in the congregation, into the church, and marshalling them into the ranks of Christian workers, may be clearly traced at the present day, in their descendants, who now stand out as representative Christian families, not only in Princeton, but in many places throughout our country. While the church was prosperous under the pastorate of Mr. Woodhull, receiving an annual average increase of twenty-four in its membership, and while personal religion in the community was raising its standard higher and higher, and striking its roots deeper and deeper in the Christian life, there was, nevertheless, manifested among a considerable portion of the congregation, an awakened zeal, especially among the recent converts, which, in its restlessness, and perhaps imprudence, impaired the usefulness of the pastor in some degree, or certainly disturbed his happiness and pleasure in his ministry. Enthusiasm in religion is so rare in the Presbyterian church, that it is pleasant to witness a band of earnest Christian men, discontented with present attainments, and pressing on to a higher life in the service of their Master; and when they feel that their wings are clogged and they cannot get out of the old way, cannot soar into more spiritual regions, cannot get hold of, and save all the souls that they see around them in jeopardy, they are apt to distrust, if not to denounce, the imperfect machinery of organized ecclesiasticism. They regard the ordinary means of grace insufficient, and propose to multiply them, and add new ones; and when thwarted in their

purpose, they resort to the formation of a new church, in which they trust that a new and better service can be rendered, and where more liberty of action will be accorded to individual Christian workers. It is quite evident from the statistics of the church, that during the close of Mr. Woodhull's pastorate here, and while the session were receiving from the congregation complaints and lamentations of the coldness and deadness of the church, and were called upon to allow and organize further means of grace, there was really an awakened spirit in the church. It was this awakened spirit which complained, which was discontented with the old state of things. It was due to this awakened spirit that the interesting religious exercises were sustained at Queenston, and that a new chapel or meeting-house was erected there as this pastorate was drawing to a close. It was also due to this awakened spirit that the theological students were so active at that time, and became such efficient helpers to the pastors in this neighborhood.

The application for a second Presbyterian church by a portion of this church, to which we have already referred, and which was so well answered by the session through Mr. Bayard, at that time, did not originate through schismatic motives or malignant feelings, but rather through a zealous desire to become more useful, and to promote the interests of the Christian religion in this community.

The membership of the church was large. At the end of Mr. Woodhull's pastorate there were 455 members enrolled. After making allowance for those who had died or removed from the town, there was probably an actual membership of at least 350 in this church ; a church then about half a century old, with the college and seminary established and in prosperous condition here. It is by no means clear when we see that shortly after this application was rejected an Episcopal church was established here, and that a few years later a Methodist church was also here established, both drawing and appropriating Presbyterian families to aid them,—it is not clear, we venture to affirm, that a second Presbyterian church ought not to have been organized in Princeton at that time, or soon after. Presbyterian ground was lost through the want of another church. Such want does not always depend upon the fact of

there being room enough or not enough in the present church to seat more persons if they will apply.

By reference to the minutes of the session we find that in the year 1820, from July 5th of that year, there were *twenty-five* new members received into the church. In this number there were the following students of the college upon examination, viz.: Alfred A. Sowers, of Staunton, Va.; James H. Stuart, Phila.; William Ramsay, Mifflin, Pa.; James Holmes, Carlisle, Pa.; Wm. H. Woodhull, James B. Hyndshaw, Jacob TenBrook Beekman, Sidney Paige Clay, Henry VanDyke Johns, Del.; Albert B. Dod. In 1821 there were 35, among whom were John B. Clemson, John W. S. Wager, Alex Aikman, John W. Ward, James W. Alexander, Edward D. Smith, Caleb I. Good, students. In 1822 there were 11, including Martyn Tupper and Edward Norris Kirk, students. In 1823 there were 13, including George Washington Bolling, of Petersburg, Va., and Samuel A. Bumstead, students. In 1824 there were 18; in 1825 there were 18; in 1826 there were 18; in 1827 there were 42; in 1828 there were 16; in 1829 there were 5; in 1830 there were 14, among them J. Addison Alexander; in 1831 there were 41; in 1832 there were 32.

The Rev. George Spafford Woodhull was a native of Pennsylvania. He was born on the 31st day of March, 1773. His father, the Rev. Dr. *John Woodhull*, who was for more than half a century a distinguished and venerated minister of the Presbyterian church, was at that time established in a pastorate in the town of Leacock in Lancaster County, Pa., the place of his son's birth. His mother was Miss Spafford, of the city of Philadelphia, a step-daughter of the Rev. *Gilbert Tennent*, one of the most eminent, devoted and successful ministers that ever adorned the American church. She was an excellent woman, of a sound practical mind and of ardent, active piety.

In 1779 his father removed to Freehold, N. J., to take charge of the church, made vacant by the death of the Rev. *William Tennent*, "whose praise is in all the churches." There he established an academy at which his son George was educated, until in the 16th year of his age, he entered Princeton

college, in the junior class, and graduated in 1790. His character was blameless, his father incidentally remarking of him shortly before his death, "that he had no recollection of having ever had occasion to reprove him in his life."

After graduating, Mr. George S. Woodhull commenced the study of the law and continued it for about two years, and then relinquishing the law, he studied medicine for a year with Dr. Moses Scott, in New Brunswick. Through the influence of a sermon preached by his father he was led to study theology with his father in 1794.

He was licensed by the Presbytery of New Brunswick to preach the gospel, on the 14th day of November, 1797. He was called, ordained and installed pastor of the church at Cranberry, June 6th, 1798, and in the next year he was married to Miss *Gertrude Neilson*, the eldest daughter of Col. *John Neilson* of New Brunswick,—a gentle, refined and handsome young woman, who had been educated at Bethlehem, Pa.

Mr. Woodhull continued to be the pastor of the church at Cranberry for twenty-two years, during which time his ministry was faithful, noiseless, and dignified. He was distinguished for his public spirit. He was a trustee of the College of New Jersey, and zealously labored for the interest of that institution.

In the month of April, 1811, he was one of a little band of patriotic and pious gentlemen who assembled in Princeton, and formed the *New Jersey Bible Society*. In this he was an active member during his life. In 1815 he first suggested the system of *Bible-class instruction*, which, after having tried it among the youth of his own church, he brought before the Presbytery and received for it the sanction of that body; and thence by his zealous labors, it was carried to the Synod of New York and New Jersey, and by that body made the subject of an overture to the General Assembly, which recommended it to all the churches under its care. The Rev. Dr. Green had introduced it into the college several years before this, but its introduction into the churches on its present plan is due to Mr. Woodhull.

In the year 1818, Mr. Woodhull began to labor against the use of ardent spirits; though it was eight years before the

American Temperance Society was formed or proposed, he brought the subject before the Presbytery and caused an overture to the General Assembly, which the same year passed an act, solemnly "recommending to all ministers, elders and deacons of the Presbyterian church, to refrain from offering ardent spirits to those who might visit them at their respective houses, except in extraordinary cases." Was not this the first organized and official movement in the Temperance Reform? Mr. Woodhull practiced "entire abstinence" long before the Temperance Reform commenced. At his death a temperance pledge bearing date as far back as 1815, signed by several of his congregation, was found among his papers.

A few years before he left Cranberry he was very ill with fever, so that his life was despaired of for several days. In this extremity he desired his friends in Princeton to assemble and pray for his recovery. This was done. Five or six clergymen with the elders and a number of the members of the church assembled in one of the apartments of the college building, and spent an hour in intercessory prayer for his recovery; and it is alleged as an undoubted fact, that at or near the time when his friends were thus interceding for him, his disease took a favorable turn and his recovery commenced. He was ever deeply impressed with this event as an instance of remarkable answer to prayer.

He left Cranberry in 1820, to accept a call to Princeton. He had received a call about ten years before, to Princeton, but upon advice, declined it as before stated.

In 1832, after leaving Princeton, he received a call from the church at Middletown Point, N. J., where he spent the last two years of his life. He died of scarlet fever, on the 25th of December, 1834, in the sixty-second year of his age, and thirty-seventh of his ministry—calm and holy to the last.

The Rev. Dr. Samuel Miller preached a funeral discourse in the church at Princeton, in 1835, in memory of the Rev. George S. Woodhull, at the request of the congregation of Princeton.

He took for his text, Acts xi. 24, "*He was a good man.*" When he came to speak of his ministry of twelve years in Princeton, he said, "his ministry through the whole of that

time was marked with the same steadiness, prudence, diligence, dignity, and punctuality which have always characterized his labors. One fact is unquestionably certain, that during the twelve years of his pastoral service, this church received a greater number of members to her communion, than in any preceding period of twelve years since the commencement of her existence."

He continued, in speaking of him personally:

"His history is his portrait. I will only say that it has been my lot, within the last forty years of my life, to be acquainted with many hundred ministers of the Gospel of various denominations, and with not a few of them to be on what might be called intimate terms; and although I have known a number of more splendid, of more profound attainments, and of more impressive eloquence than your late pastor, yet in the great moral qualities which go to form the good man, the exemplary Christian, the diligent and untiring pastor, the benevolent neighbor and citizen, and the dignified, polished, perfect gentleman, I have seldom known his equal, and I think never on the whole his superior. No one, I can confidently assert, ever heard from his lips a censorious remark or a harsh sentence concerning any human being. No one ever witnessed, even in his most unguarded moments, any other deportment than that which was characterized by Christian urbanity. No one ever heard from him one of those rough epithets or coarse jests which sometimes escape even from those deemed pious and exemplary. In short, the whole texture of his mind and all the habits of his life were marked with a degree of inoffensiveness, purity, respectfulness, dignity, gentleness and unceasing benevolence which I never expect to see exceeded by any other man in this world. So remarkably indeed were his feelings held in subjection to principle, and so habitually guarded against the expression of any irascible emotion that, even under unfriendly and ungenerous treatment, in most cases like his Master, he opened not his mouth; and when he did give a momentary utterance to painful feeling it was with that tender and subdued tone which showed that he was more anxious to govern himself than to cast odium on others. Indeed I have often thought that he carried his caution, reserve and forbearance to an extreme; to a length which interfered with firmness and energy, and that his dread of controversy and reluctance to contend sometimes led him to yield to judgments inferior to his own. He never made ambitious claims; never put himself forward; seldom asserted what was his due; and in a word, in meekness, in modesty, in retiring, unassuming gentleness, and in a prudence which seemed never to sleep, he set before his professional brethren and his fellow Christians a noble example."

Mr. and Mrs. Woodhull had four children who grew up to adult age—the Rev. William H. Woodhull, who graduated at Princeton college in 1822, and who after leaving the seminary was settled in Upper Freehold and died in 1834; Cornelia, who died unmarried; Alfred A. Woodhull, M. D., and John N.

Woodhull, M. D., both physicians, who died in Princeton and have been noticed in the previous volume. None of them are now living. Mrs. Woodhull lived till 1863, ever exhibiting a beautiful Christian life and greatly beloved wherever known. For many years before her death, having returned to Princeton with her maiden sister Miss Neilson, she lived with her son Dr. John N. Woodhull, till her death.

SECTION VII.

1832–1847—PASTORATE OF REV. BENJAMIN HOLT RICE, D. D.

REV. B. H. RICE, D. D.

UPON the resignation of the Rev. Mr. Woodhull an effort was immediately made to elect another pastor. Several meetings were held by the congregation, and among several candidates Dr. John McDowell, of Elizabethtown, was elected, but declined. It was then proposed to elect an evangelist, and Mr. John Adger, of the seminary, was chosen for six months. He was able only to serve for three months, and was not able to render pastoral duties; and therefore he was not employed. Another balloting for pastor took place on the 28th of May, 1833, when the Rev. Dr. BENJAMIN H. RICE, formerly of Virginia, was elected. He had been voted for at the previous ballotings.

Dr. RICE was born near New London, in Bedford County, Virginia, November 29th, 1782. His father, Benjamin Rice, was a lawyer by profession, but for several years filled the office of deputy clerk of the county. He was a ruling elder in the Presbyterian church of which his brother, Rev. David Rice, was pastor. Benjamin H. Rice received his education chiefly under the direction and by the aid of his brother, the Rev. John Holt Rice, D. D. He married Martha Alexander, a sister of Rev. Dr. Archibald Alexander. He taught school for some time in North Carolina. He received license to preach the Gospel from the Presbytery of Orange, North Carolina, September 28, 1810, and for some time was employed as a missionary along the seaboard counties of that State by the General Assembly. In 1812 he was ordained *sine titulo*, and the next day sent as a commissioner to the General Assembly in Philadelphia. During the next year he was elected pastor of a new church which he gathered in Petersburg, Va., over which he was installed in 1814. He labored there for seventeen years, and it became a large and flourishing church, blessed with several revivals, in which large numbers were added to its membership. His ministry there was eminently successful. In 1829 Dr. Rice was elected moderator of the General Assembly, and in that year he received a call from the Pearl Street church in the city of New York, and reluctantly accepted it. His health had become impaired at Petersburg, and after a little less than three years, he gave up his charge in New York and became associate secretary of the Home Missionary Society. He held this position for nearly a year. He received the degree of Doctor of Divinity from the College of New Jersey, in 1832.

In 1833, he accepted a call to the church at Princeton, and was duly installed, August 15th, 1833. On that occasion the sermon was preached by Rev. Symmes C. Henry of Cranberry; the charge to the pastor was given by Rev. Dr. Samuel Miller, and the charge to the people was given by the Rev. Dr. Carnahan. His salary was fixed at $1000 besides the parsonage.

Dr. Rice multiplied the times of communion to six times in a year; and he enlarged the session. An elders' prayer

meeting was held every Sabbath morning, in the Sophomore recitation room of the college, which was then used by the church for weekly religious meetings. A paper was read by the pastor to the session, assigning the causes for the declension of religion in the church, which was directed to be read from the pulpit. We cannot find this paper, nor give its contents.

But just as the new pastor was getting his people aroused and his session at work, a new calamity fell upon them; a second conflagration laid the church edifice, which had been rebuilt about twenty years before, *again in ashes!* It was burnt on the 6th day of July, 1835. This blow upon the church was the more severe, because there was an old debt pressing upon it at the time.

An Episcopal church had been built in the village, and its Vestry promptly sent a letter of condolence to Dr. Rice and the church, and kindly tendered the use of Trinity church to the Presbyterian congregation, during their privation of a building, when not using it themselves. But the seminary chapel was also offered, and was accepted as a place of worship by the congregation while rebuilding the church.

A committee was appointed by the trustees to inquire into the cause of the conflagration, and they reported on the 13th of July, after diligent inquiry, "that the fire commenced about five o'clock P. M. of the 6th day of July, 1835, on the north side of the roof, near a small chimney—that the fire originated from a sky-rocket, which had been exploded on that afternoon." The rocket had been procured for celebrating the natal day of the nation. Measures were also taken to rebuild. The congregation resolved to pay the same rent towards the salary, as before the fire; and that all claims arising from rights in the old pews, were extinguished by the fire. They decided to erect a neat, plain, and commodious edifice, adapted to the circumstances of the congregation. Application was made to college for assistance. The trustees decided to build the new church of brick, rough cast, without basement, and sixty by eighty feet. The old debt of the church, incurred principally for repairs of parsonage, was $1145.

By November 27, 1836, the new church was ready to be

used, with temporary seats. About $4,000 had been disbursed for this purpose, all of which had been received on subscription and by donation. Mr. Steadman, through Prof. Dod, offered to finish the building, outside and inside, excluding painting, stone-steps and pavement in front, for $4,500; this offer was accepted. Prof. Dod drew the plan of the gallery and the pulpit. In April, 1837, the congregation returned to the seminary chapel while the interior of the church was finished.. A zinc roof had been put on the building, which proved worthless and was replaced by a tin one. The upholstery was done by Abram Voorhees, 51 Maiden Lane, N. Y., through John Van Doren. The linings and cushions were blue. The cost was $1187.95. The ladies procured the carpets and lamps. Dr. E. C. Wines gave a plan of the valuation of the pews, which amounted to $11,450, and an assessment of 12 per cent was imposed. The old pew holders relinquished their rights, and the subscribers waived their right to take pews out of their subscriptions.

The new church was not built parallel with the street as the previous one was, but with the end to the street. It was the same building that is now used, but which has been enlarged by an extension in the rear, and modified and ornamented within the last two years. It was in Grecian style of architecture, without spire or cupola, with galleries on the end and two sides, with four aisles, about eighty by sixty feet, with a handsome pulpit; the building was of brick, rough cast, and had two Corinthian pillars in the front vestibule; and the audience room being handsomely upholstered with blue, the wood and ceiling white, and the blinds the natural color of the wood varnished. It was a very handsome and much admired church, a model of simplicity and good taste; and for a period of forty years it had been the theatre of many crowded and brilliant assemblages, gathered for religious and educational purposes. Since 1847 there was a lecture room in the rear, but now it is on the west side far back.

In December, 1835, the following minute was adopted on the subject of *temperance*, by the session:

"That the session of this church do most earnestly recommend to all the members of this congregation to abstain from the use of ardent spirits except as a med-

icine, and that they discourage the use of it as a drink, even in a moderate degree, in their several families, and in all cases do use their utmost influence to check this most destructive evil."

A committee was appointed to confer with the colored members of the church in reference to their returning to this church or worshipping in a new one by themselves. This proposal did not seem, at first, to be acceptable, but in October, 1837, the trustees resolved to make one more effort to induce them to organize for themselves, which ultimately prevailed. The Sunday school occupied the gallery of the church for its exercises.

The old willow tree in the church yard, remembered by many persons still living, was ordered to be cut down and removed in April, 1843.

In 1840, January 3, an application was made to the session of the church to relieve the Queenston chapel from a debt which was in execution against that building, incurred in its erection. It was an outpost or preaching station and Sunday-school room, etc., of this church, built by the contributions of the members of this church chiefly, and used by the seminary students and members of this congregation for religious worship, and was generally regarded as an appurtenance of this church. The session resolved to pay off the execution in the hands of the sheriff, and applied, as far as was necessary for that purpose, a portion of their semi-centennial contribution, amounting to $264, directing the balance, after paying the execution, to be placed at the disposal of the trustees of the church.

John Lowrey, elder, applied to session in behalf of the colored members of this church, to allow them a separate communion in their own church, on Witherspoon Street,—which was granted on the second Sabbath of September, 1840. The membership of this church as represented to Presbytery in 1841, was five hundred and twenty-seven whites, one hundred and thirty-one colored, but as revised and corrected, only three hundred and fifty—whites two hundred and seventy, colored eighty.

In 1844, the trustees gave Dr. Rice leave of absence for six months, on account of his health. His pulpit was supplied by the clerical professors.

March 10, 1846, the colored members of this church, who were worshipping in their own church in Witherspoon Street, then numbering ninety-two, were dismissed, to form a church under the name of the "*First Presbyterian church of color of Princeton*," and the church was organized by Dr. Rice, Dr. John Maclean, and Joseph H. Davis, elder, a committee of the Presbytery of New Brunswick. This church is noticed in a subsequent chapter.

From 1843 to 1847, the finances of the church gave a good deal of trouble to the trustees. The expenses were above the income, $325 a year. The old parsonage property was a continual charge on the trustees. They desired to have it sold, and a new parsonage bought. Frequent meetings of the congregation were held on the subject. Professor A. B. Dod, president of the board of trustees, was very active and urgent in his efforts to effect a sale. The will of Dr. Wiggins was again and again examined. Pews of the church were forfeited for non-payment of rent. Money was borrowed to pay the salary and current expenses. Trustees discouraged, resigned; others were elected. Statements of the church affairs were repeatedly laid before the congregation, which was perplexed to know what ought to be done with the parsonage, and the debt accruing for its repairs.

In the months of July and August in 1846, things seemed to be coming to a crisis. The finances of the church were commanding the attention of its most influential members. Among those who attended the congregational meetings, were Professor Henry, Professor Torrey, Commodore Crabbe, Dr. John Maclean, Dr. Miller, Dr. Alexander, William Gulick, James S. Green, J. F. Hageman, Dr. J. S. Schanck, Philip Hendrickson, Joseph H. Davis, George T. Olmsted, John Davison, Alexander M. Cumming, John T. Robinson, J. W. Lane, Isaac Baker, P. V. DeGraw, Daniel Bowne, Wm. R. Murphy, James Van Deventer, Emley Olden, Professor Hope and others, Professor Dod having died in 1845, much lamented by the congregation and church.

At the congregational meeting on July 12, 1846, the subject of the parsonage, and the will of Dr. Wiggins, etc., were again referred to a committee consisting of Messrs. J. F.

Hageman, J. S. Green, and Wm. R. Murphy, with instructions to report at the next meeting. This committee reported to a meeting on the 3d of August following; they reported having examined the will of Dr. Wiggins, the call of the pastor, and the legal aspect of the case, they found that the same question had arisen before; and reported that in their judgment, treating the estate in the property as one derived by will and not by deed from the heirs, the trustees *are under no legal obligation to repair the parsonage property;* this is a duty which the law devolves upon the tenant of the estate, who has the use of it. The report was accepted; and on motion of Dr. Miller, the committee was enlarged and continued, with a view of determining what should be done with the parsonage. The old board of trustees, in the mean time resigned, and a new board was elected. Professor Henry became the president, and Dr. Schanck the secretary. James S. Green consented to act as treasurer for a year without a salary. Various devices were employed to raise money. A Liquidating Society was formed in the congregation; lectures were delivered; and the ladies got up festivals, by which several hundred dollars were realized for the church. The last source was the most remunerative of all.

On the 26th of April, 1847, Dr. Rice sent the following letter to the session, tendering his resignation as pastor:

"*To the Session, Trustees and Members of the Presbyterian Congregation of Princeton:*

"Dear Brethren, it is with emotions which I shall not attempt to express that I request your concurrence in the application which I propose to make to the Presbytery of New Brunswick at their meeting on Tuesday next, for a dissolution of the relation which I have now for nearly fourteen years sustained to you as your pastor. While I had sufficient health and strength to serve you in the Gospel of Christ it was cheerfully done, but now I am growing old and becoming so infirm that I cannot do the work of this place with satisfaction with myself or profit to you. The burden has become so heavy that I feel it to be due to you and to myself to seek relief from it.

"My prayer is that the gracious Head of the church may very soon supply you with one far more efficient, whom He will employ for his glory and your present and eternal good.

"Very affectionately yours,

April 26, 1847. "B. H. RICE."

The congregation met on the 26th of April, 1847, and having heard the letter of Dr. Rice read, adopted the following resolution offered by Rev. Dr. Samuel Miller, viz.:

1. "That we cordially and respectfully sympathize with our reverend pastor on the feebleness of his health and his inability to undergo the labor which his office is demanding.

2. "That while we cherish towards Dr. Rice the highest respect, confidence and affection, and while we deeply regret the circumstances which induce him to seek to be released from his pastoral charge, we feel constrained however reluctantly to acquiesce in his wishes and to concur with him in an application to the Presbytery to dissolve his pastoral relation to this church; and we do hereby instruct the elder appointed to represent this church at the approaching meeting of the Presbytery to offer no opposition in that body to a compliance with his request.

3. "That the parsonage now in the occupancy of Dr. Rice and his family be still at their disposal until the use of it shall be required by another occupant, and that his salary be continued until the 1st of July next, and that any further arrangement in regard to the crops be left to the board of trustees."

His pastoral relation was dissolved by Presbytery, April 26, 1847, and he returned to Virginia.

Dr. Rice's ministry in Princeton, nearly fourteen years, was not a barren but a fruitful one. The number of new members received by him during that time into the church, upon examination, was 271. The roll was unusually swelled during the winter of 1840–41 and in 1843–44, when revivals blessed his ministry. Dr. Rice possessed fine natural talents. His preaching was direct and spiritual. There was no admixture of speculation or false philosophy in his sermons. He was earnest and solemn, yet kind and persuasive. He did not read his sermons, though he generally used brief notes in preaching. The infirmities of body generally depressed his spirit, but in seasons of a revival when he descried the working of the spirit, he was at once aroused and forgot his ailments, and preached with great power and success. His happiest ministrations were in his week-day social prayer-meetings. He loved to see Zion increase and was vigilant in his vineyard for souls. While Dr. Rice had a full share of native talent and eloquence, his health did not permit him to study as closely and systematically as was required in order to furnish him adequately for such a pulpit as he here occupied. In the common salutations of the day, when he was asked how he was he invariably answered, "not at all well." And some persons who were inclined sometimes to believe that he was not as unwell as he imagined himself to be, his appearance being

so robust, must have regretted their uncharitable doubts as they read the history of his sudden death.

Dr. Rice was a Virginian, and he was not happy in any other atmosphere. He never found in New York or in Princeton that freedom and hospitality in social life, to which he had been accustomed in his native State. The style of address and the structure of sermons which delighted and satisfied a Virginia congregation, would not always please a Princeton or a New York audience. The leisure hour in Virginia society, even among men of studious pursuits, so congenial to the taste of literary and refined men there, can seldom be found here, where the library, and not the drawing-room, claims and exhausts all the time of literary men. Dr. Rice's own family was distinguished for its hospitality, and for its refined welcome to visitors in true Virginia style. Mrs. Rice, his wife, was a model woman; her manners were as simple as those of a child; her piety was as pure as grace could make it; her prudence and condescension and generosity and good sense were such as to make her helpful to her husband in his ministerial as well as in his private life. Her death, March 6th, 1844, of congestive fever, triumphant as might be expected, was a sore affliction to her family and to the church. The congregation erected a marble monument over her grave in the cemetery, as a token of their respect for her memory. Their daughters were the charm of Princeton society. The sudden death of their lovely daughter, Anna, wife of the Rev. Ezekiel Forman, of Kentucky, which occurred a few months before the death of her mother, cast a gloom over a large circle of admiring friends here and elsewhere. Dr. Rice was the last of the pastors who occupied the old Wiggins parsonage; and many pleasant associations are connected with it and his interesting family, where such generous hospitality had been dispensed. After the dissolution of his pastoral relation to the Princeton church, Dr. Rice removed to Virginia, and accepted a call to the college church at Hampden Sydney. Here, it is said, he felt once more at home. He purchased a little farm near his church; and his agricultural pursuits, in connection with free and easy pulpit duties, seemed to benefit him in both body and mind, and to restore him to his former and early vigor of speech,

and buoyancy of spirit. In his last days, his early popularity and influence, it is said, returned to him. He was always heard in the judicatories of the church with respectful attention.

For some months before his death, his failing health gave alarm to his friends. On the 17th of January, 1856, he was preaching from the text, "Speak to the children of Israel, that they go forward," and was making an animated appeal, when his voice became too subdued to be heard over the house. Pausing, he made a sign for a glass of water, and as he took it, he remarked that his tongue was becoming paralyzed, and his son, Dr. A. A. Rice, immediately went to him. Apprehending this to be his last opportunity, he leaned forward on the pulpit, and said, "I wish to say a word to my Christian brethren. Are you all going forward in the divine life? Are you growing in grace and in fitness for heaven?"

This was uttered with great difficulty, and was scarcely intelligible beyond the vicinity of the pulpit. He was supported back to the seat, and it was found necessary to lift him from the pulpit, whence he was borne out amidst the sighs and tears of his afflicted and bereaved people, never more to return alive. He lingered until Sabbath, February 24th, 1856, when he entered into his rest. His faith remained strong to the very last. He died peacefully in the work of the ministry, with the harness on. He was buried at Willington, about three miles from the church, beside the remains of his brother, Dr. John H. Rice, who had preceded him to the grave over twenty-five years.

The session of this church, upon hearing of the death of Dr. Rice, their former pastor, passed resolutions of respect and condolence, and requested the Rev. William E. Schenck, D.D., his successor in the pastoral office here, to preach a funeral discourse in this church, which was done, and published, and from which the most of the biographical statements in this section have been taken.

While Dr. Rice was the pastor of the church in Princeton, five ruling elders of the church died in office, viz.: John S. Wilson, Robert Voorhees, Samuel Bayard, Zebulon Morford, John Lowrey and John C. Schenck, a former elder; and four

trustees, viz.: Dr. Alfred A. Woodhull, David N. Bogart, Esq., Prof. Albert B. Dod, N. L. Berrien.

Dr. Rice had six children; Anna, Mrs. Forman, did not survive him; but those who survived him were, Mary, who was married to the Rev. Drury Lacy, D. D.; John H., who first studied law and afterwards theology, and is now a distinguished clergyman; Archibald Alexander, a physician and a preacher; and Catharine, and Martha, both married—and all living at the South.

SECTION VIII.

1847–1852—PASTORATE OF REV. WILLIAM E. SCHENCK, D.D.

AFTER the Rev. Dr. Rice had been released from his pastoral relation to this church, several attempts were made to elect his successor; but there was so much diversity of sentiment in the congregation that after frequent adjournments it became necessary to abandon the effort. A temporary provision was made by the employment of Wm. Henry Green and Abram Gosman, both licentiates in the seminary, as a supply for six months. These young brethren preached alternately every Sabbath very acceptably. The former has become professor in the theological seminary in this place, and the other is pastor of the church in Lawrenceville, in this county.

It was during the year 1847, and while there was no pastor, that the subject of the sale of the parsonage house and land—a subject which had been discussed and voted upon several times, through a period of thirty-five years,—again came up before the congregation. The motion "that the parsonage should be sold, in whole or in part," was made by James S. Green, who had, before that time, been opposed to its sale. This motion was adopted at a meeting of the congregation, on the 10th of August, 1847, and a committee consisting of J. S. Green, J. F. Hageman, and J. VanDeventer, was appointed to report how much, when, and in what manner the property should be disposed of. This committee, on the 6th of September, reported in favor of laying out a street to be called Wiggins Street, reserving ground for burial purposes in the

rear of the present burying ground and in favor of selling the remainder of the land. The report was accepted, and the committee continued. The particulars of the sale, and the reservation for a cemetery, and the provisions to secure the proceeds of the sale to the object for which the property was devised originally, are all given in a subsequent section. It is only necessary here to state that the whole property left to the church by Dr. Wiggins, after reserving *three acres* for the cemetery, and the old session school building lot, belonging to the church, was sold. Before selling the parsonage, the congregation resolved to make the salary of the next minister to be chosen, $1000 a year, with the annual proceeds of the parsonage. A committee was appointed by the trustees to apply to the Legislature to aid and confirm the sale of the land, if necessary. As the legal title was derived by purchase from Dr. Wiggins' heirs, and not wholly under the will, such aid was probably not deemed necessary.

Dr. Rice was the last ministerial tenant of the Wiggins parsonage. It had been occupied by his predecessors, Mr. Henry Kollock, Mr. William C. Schenck, and Mr. Woodhull, covering in all a period of a little over fifty years. Sacred old house! notwithstanding its disfavor in the financial department of the church. It was the home of a succession of godly ministers. Its walls still stand, inclosing an ancient, but renovated habitation. Its majestic trees are still full of vigor, and promise yet to outlive many generations of men. While the acreage of the cemetery has increased, and generation after generation of men have succumbed to the King of Terrors, the old buttonwoods, ash and elms bravely buffet the storms, and still extend their protection about this old parsonage on Witherspoon Street.

After Dr. Rice had resigned his call at Princeton, the project of organizing a second Presbyterian church in the place was revived, and on the 23d of December, 1847, nine of the members of this church were dismissed, to unite in that enterprise. It was not any disaffection towards the minister of the first church, that prompted this new organization; for it was during a ministerial vacancy in the pulpit of this church, that the second church was formed.

Engd. by R. H. [illegible]

William E. Schenck

On the 31st day of January, 1848, the congregation, under a rule which had been adopted and adhered to since Dr. Rice retired, requiring a two-third vote to elect a pastor, elected on a second ballot, the *Rev. William Edward Schenck*, of the Hammond Street church, New York, as pastor, to succeed Dr. Rice, in Princeton.

Mr. Schenck was a native of Princeton, born in the year 1819. His father was John C. Schenck, a farmer residing at Queenston, who had formerly been a merchant in the place, and a ruling elder in the same church by which this call was made. His mother was Ann Brooks Hutchinson. William E. Schenck was a nephew of the Rev. William C. Schenck, a former pastor of this church. He was thoroughly prepared for college at the academy, under the direction of Robert Baird, D. D., and also under Professor Patton, at the Edgehill high school in Princeton. He was graduated at Nassau Hall, in the class of 1838; read law in the office of James S. Green, for one year or more; united with this church upon profession of his faith in 1839, at the age of twenty years; then adopting the ministry as his choice, he entered and graduated at the theological seminary at Princeton, and was licensed by the Presbytery of New Brunswick, April 27th, 1842. He was pastor of the Presbyterian church at Manchester, N. J., before he was called to the Hammond Street church in New York City.

He accepted the call to Princeton, and was installed pastor here, May 8th, 1848. The Rev. Archibald Alexander presided and proposed the constitutional questions; Rev. Symmes C. Henry preached the sermon; Rev. Dr. Miller gave the charge to the pastor, and Rev. Dr. Carnahan to the people.

The newly installed pastor standing now on his native soil, in a pulpit which had been occupied by a succession of distinguished ministers, in a church where he had professed his faith and been baptized, over a congregation made up of critical hearers, embracing with the resident families, students and professors of the college and seminary; surrounded with such circumstances, and such a cloud of witnesses, buckled on his armor afresh for the contest, fully sensible of the arduous field of labor he had entered. He commenced his ministry here with zeal and system. He enlarged his session, and ap-

portioned to the elders, districts of the congregation for their special supervision. He arranged a series of monthly collections for the boards of the church, as recommended by the General Assembly. Parochial schools were then looked upon with favor by the church courts, and were recommended to the congregations. Mr. Schenck and his session established one, which was at first taught in the Witherspoon Street session house, and afterwards in the old academy, in Washington Street. The school of Miss Lockart, under the Female Benevolent Society, was *pro forma* adopted by the session also, as a parochial school. These schools were sustained by their quota of the public school fund, and by the fund of the Board of Education of the Presbyterian church. The school of Miss Lockart, which is still continued, depends now wholly, and then it depended chiefly, on the resources of the society which established it, aided by the church; the other one was not continued after Mr. Schenck resigned his call. The public school funds were afterwards withheld from this class of schools, under legal advisement that such appropriations were a diversion of the public money from the true object for which it was raised by law. When the session established the parochial school, there was no good public school in the town, but when, afterwards, the present excellent public school was established under the influential coöperation of Professor Phelps of the normal school at Trenton, the interest in the church schools was diminished, and has not revived since.

The pastor was faithful in his pastoral duties, and his work was prosperous. His church showed signs of increase, and its outward condition was improving wonderfully.

The trustees adopted the following rule respecting the secular use of the church edifice, in 1848, viz:

"Whereas a commodious building has recently been erected in this town, called Mercer Hall,

Resolved, that it is expedient that we restrict the use of our church for secular purposes as much as possible, in future."

It was also during the year 1848, that the session of the church sent a communication to the trustees, representing "that in the opinion of the session, our church stands in urgent need of a building for use as a lecture and Sunday-

school room, and other purposes connected with our efforts as a church; and it is the very earnest wish of the session that such a house may be built at the earliest possible day," etc. The trustees referred it to the congregational meeting to be held on the 25th of June, and appointed Mr. Hageman to present the subject to the meeting. Such a meeting was held on that day, and the committee on the sale of the parsonage reported that they had surveyed and sold all the land of the parsonage, except the parsonage house lot, and had also sold the mountain wood lot; and that the net proceeds were $2079.58; and that they had reserved the lot on which the old frame session house stood, and also, a parcel for the cemetery. The report was accepted. Plans for laying out the cemetery and selling lots were referred to the trustees with powers.

Mr. Green, the treasurer, also submitted a report of the financial condition of the church, stating that when he entered into that office in June, 1845, the old debt of the church was $2500, but that it had been reduced to about $300, and this had been accomplished principally through the association called the "Liquidating Society." *

The presentation of the subject of the new lecture-room was followed by a resolution of the meeting, that it was expedient that the congregation should erect such a building, and referred it to the trustees to proceed in the matter, and report plans, etc. Dr. Schanck was elected by the trustees, president of that board, in the place of Professor Henry, who had removed to Washington.

Six different plans for a lecture-room were presented by the trustees to the congregation at their meeting on July 31st, 1848. The plan finally adopted was to build one of brick, in the rear of and adjoining the church, there not being land enough elsewhere on the lot, upon which they could build a suitable one. The room was to be 32 feet by 60 feet, with two small rooms partitioned off at the east end. The contract was given to Holcombe & Dunn for $1595, the pews

* The amount realized	from the weekly dues	$260 13
"	from ladies' fairs and refreshments	803 41
"	from lectures	275 00
"	by collection	572 50
"	from surplus—pew rents	200 00

to be with shifting backs, adapted to Sunday School classes. The room was built and paid for before the 25th of May, 1849.* It was a very comfortable room, and necessary addition to the church. The weekly lecture which had been held in the sophomore recitation room of the college, and the prayer meetings which were formerly held from house to house in the town, among the families of the congregation, were now transferred to this new lecture room; and the Sunday school which was held in the gallery of the church, was also removed to this room. Thus was obtained a long desired lecture-room without entailing a lingering debt.

The committee on the sale of the parsonage reported the sale of the old parsonage house and lot for $1363, which sale was approved by the trustees, and a deed ordered to be executed for the same.

The years 1850 and 1852 were marked for the spiritual as well as the temporal prosperity of the church. The little remaining debt of the church was being fast liquidated, the parsonage matters were being closed up, the cemetery was opened, and its rules and regulations were adopted. Gas-light was introduced into the church and lecture-room; the church edifice and grounds were repaired and put in order; a new iron fence was put up in front of the church; a cistern for supply of water in case of fire was built in the church yard, by the Common Council with leave of the trustees; a *gracious revival of religion* visited the congregation and the town, and a large accession was made to the membership of the church. At the communion season in January, 1850, not a single member was added to the church. The pastor and ruling elders of the church called the congregation to observe the 7th day of February, 1850, as a day of fasting and special prayer for the outpouring of the Holy Spirit. A narrative of this revival soon after appeared in the *Presbyterian*, which was understood to be from the pen of the pastor, and which we here insert:

* The money was raised as follows: Proceeds of lectures, $50. Refreshment tables by the ladies, $300. Borrowed of the bank, $600. The balance was raised by subscription, of which $300 were given by the Rev. Edward N. Kirk, D.D. of Boston. The bank loan was soon paid off, principally by a festival given by the ladies.

"Agreeable to your request, I send you some account of what the Lord has recently wrought in the church and congregation with which the writer is connected. He hath indeed done great things for us, whereof we are glad. His is the work; and I trust that all who have been so honored as to be used in any degree as humble and unworthy instruments in promoting it, may ever be ready to give unto him all the glory and the praise. "He hath not dealt with us after our sins, nor rewarded us according to our iniquities."

Early in the winter past an unusual religious interest appeared among the colored people of the place, and more than a dozen hopeful conversions occurred among them. About the same time, as it since appears, although the fact was then not known beyond themselves, several of the most intelligent and pious among the female members of the First Presbyterian church, became in an unusual degree concerned about the interests of religion and the salvation of souls, and were drawn to the mercy-seat in wrestling prayer. At the communion season in January, not a single new communicant was received by the session, which fact was adverted to, and made the foundation of a solemn appeal to the church members assembled at the communion table, by a venerated father, who assisted on that occasion. It was felt to be a time of man's extremity. God was soon about to show that it was his opportunity. It is remarkable that although all were then filled with gloom and sadness at the apparent absence of the Spirit's converting power, there has since been brought to light abundant evidence that a large number of unconverted persons were at that very time under His blessed influences. The seed of truth was already germinating under ground, but the blade had not yet appeared above the surface. A few weeks afterwards the pastor and ruling elders, moved (as they now trust) by a divine impulse, agreed to call the congregation to the observance of a day of fasting and special prayer, for the outpouring of the Holy Spirit.

That day, which was Thursday, the 7th of February, will long be remembered, by some at least, as a day of the power of God's right hand. Religious services were held in the forenoon, afternoon, and evening, in the lecture-room. The audiences were large and solemn, and a spirit of deep and earnest prayerfulness seemed to have descended upon the assembly. As in the case of Eliezer of Damascus, "before they had done speaking in their hearts," the answer came. On that very day unmistakable evidences of seriousness appeared in several unconverted persons, and on the following days the pastor was enabled to visit family after family, where members of it were ready to inquire earnestly what they must do to be saved.

From that time onward the work rapidly extended. The people all at once seemed in a remarkable degree gifted with a hearing ear and an appetite that hungered for the truth. Preaching was for seven or eight weeks maintained every evening except Saturday evening. A part of the time, prayer meetings were held in the forenoons at ten o'clock, and frequent inquiry meetings were appointed at the pastor's study, to which large numbers resorted for instruction. The general character of the preaching was instructive, very direct, and practical, with very little that was adapted to terrify, or even to excite greatly. Efficient and abundant aid was rendered in the preaching labors by several of the Professors and of the neighboring pastors, for which aid the pastor and congregation will ever have cause to be grateful.

For some weeks after this gracious work had been in progress in the town, there were no decided evidences of revival in the College. On the contrary the mass of the students seemed to be in a more disorderly and irreligious state than usual. Although constant prayer was offered for the College, it was not until the last Thursday in February, the day widely observed as a day of prayer for colleges, that the Spirit of God manifestly began an extraordinary work there. On that day a religious service was held in the morning in the lecture-room of the church, and in the evening in one of the college recitation rooms. From subsequent recitals of personal experience, the writer is satisfied that the Lord condescended on that day to hear and answer prayer in behalf of the students. Almost immediately afterwards the influences of God's Spirit were in their results manifest in the college also.

As the fruits of this blessed season of revival, it is hoped that in the neighborhood of *one hundred* persons have been made subjects of converting and sanctifying grace, in the congregation of the First Presbyterian church. Of these, *seventy-four* have been recently welcomed to the communion table, while between twenty and thirty more are expected to apply for the privilege of coming to it at the next opportunity. In the college it is hoped that between thirty and forty of the students have experienced conversion. The larger part of these will delay uniting with any church until they return home at the approaching vacation.

This precious season of revival has extended to every portion of the town, and to every class and variety of persons in the community. That it was widely felt among those families which were in past years not in the enjoyment of a regular church connection, may be inferred from the fact that of the seventy-four above mentioned as having been received into communion, *twenty-six* received adult baptism.

The Second Presbyterian church, the colored Presbyterian church, the Protestant Episcopal, and the Methodist Episcopal churches have also received some accessions, in what numbers the writer is not fully informed except that at its recent communion season the Second church received an addition of fifteen by examination.

The experience of those who have been hopefully converted is widely various. Some have undergone a deep and pungent law-work; others have been gently led to look to and hope in a crucified Redeemer. Some have been brought to bitter lamentations over their actual sins; others have been mainly convicted of hardness and insensibility of heart. Some have had their hearts filled with overflowing peace and joy in the hope of salvation through Christ; others have only dared, with a trembling faith, to touch the hem of Jesus' garment. In several cases professors of religion of some years' standing have been convicted deeply of sin, and hopefully re-converted. Those who were weak in faith have had their faith strengthened. Those who had been lying almost inert, have been excited to an active zeal in the cause of Christ. And beyond what I have before seen, Christians have abounded in love toward one another.

We earnestly hope and pray that the blessed impulse which has been given to the cause of Christ in this town, and in these institutions, may prove to be no transient impulse. We pray that the reviving now enjoyed may be continuous and permanent. And as Princeton is a point of more than ordinary interest by reason of the literary and religious influences, which for good or for evil go out hence

year by year, may we not hope that many among your readers who love Christ and Zion will be found ready to join with us in this prayer? Who can estimate the power upon the church, the country and the world, of a warm, active, humble, vital piety, prevailing at a centre of such important influences? Let those then who love Zion, not only join with us in ascribing praise and glory to our gracious God for what he has already done, but let them join with us also in supplicating that these heavenly influences may long be perpetuated and enjoyed in this place."

W. E. S.

On the 12th of December, 1850, the day of national thanksgiving, the pastor preached in the church a historical discourse which was published by the trustees. It was a very interesting and valuable discourse, and we have derived no inconsiderable assistance from it in the preparation of portions of this volume. On the same day, after the religious services were over in the church, the congregation heard a report of the finances of the church, read by Dr. Schanck, president of the board of trustees. It recited the debt of the church in 1835 to have been $1,145, and then the burning of the church edifice required an outlay of about $16,000 to rebuild it; that in 1845 the church was in debt about $2,775, and the expenses were exceeding the receipts by $325 a year; that the parsonage had been sold and the proceeds, amounting to $3,306.58, had been invested to apply to the benefit of the minister and no other object; that after paying for all the improvements of the church, the lecture-room, etc., the indebtedness was reduced to $90. And on the 15th day of December, 1851, trustees reported that *the church was then, for the first time in* EIGHTY YEARS, *free from debt!*

It was on the 29th of March, 1852, just as this tidal wave of prosperity had flown in upon the church; when its membership was enlarged and quickened into activity; when its temporalities were unembarrassed; with a treasury for the first time in the history of the church, out of debt; when, without a note of warning, the pastor sent a letter to the elders, deacons, trustees and other members of the congregation, asking them to unite with him in a request to the Presbytery to dissolve the pastoral relation which, for four years past, had existed between them, in order that he might enter upon the duties of Superintendent of Church Extension in the city of Philadelphia, to which he had been appointed. He deeply regretted to

sever his pleasant relations to this church, which was so dear to him, but he felt that his duty indicated to him that he ought to accept this new field of labor; yet he was willing to be guided by the advice of this church and Presbytery, which latter body was to meet on the next day.

The congregation met and adopted resolutions urging Presbytery to pause and duly consider the subject before depriving this church of so faithful and beloved a pastor, whose ministry, for four years, had been abundantly fruitful and who had shown himself approved of God, "a workman that needeth not to be ashamed," and holding the affections of his flock to a greater degree than most pastors are permitted to enjoy; that during his pastorate 199 members had been added to the church: by examination 111, by certificate 88; and that the temporalities of the congregation had been unusually prosperous—the amount of money contributed, exclusive of salaries, was, during the four years, $7,509, viz.: $4,273 for congregational purposes and $3,236 for benevolent objects.

A committee consisting of elders Hageman and Baker, and Dr. Schanck of the trustees, was appointed to represent the sentiments of the congregation to the Presbytery. The Presbytery heard the parties and advised the dissolution of the pastoral relation, as requested by the pastor. The trustees directed the proceeds of the parsonage fund to be paid to him until another pastor should be installed, provided the time should not exceed one year. He was dismissed March 30, 1852.

The pastorate of the Rev. Dr. Schenck was the shortest one in the history of this church, except that of the Rev. Dr. Kollock, and yet it was the most successful one. It was during his four years' ministry here that the finances of the church were put into a proper condition and the incubus of a church debt was removed from the congregation. True, the incipient measures had been organized for liquidating the debt before Mr. Schenck was called here, but much of the credit of success was due to his earnest and systematic effort. Everything was done for the outward prosperity of the church that was desirable, except the acquisition of a new parsonage, and that project could hardly have been cordially espoused until the prejudice against the expensive and troublesome old one should have had

REV. JAMES M. MACDONALD, D.D.

time to wear away. The announcement that the church was out of debt was music to a people who had been accustomed to hear every year and whenever any good measure was proposed, the same lamentation of the old debt as "a lion in the way."

As Dr. Schenck is still living and laboring with much usefulness for the Presbyterian church at large as Secretary of the Board of Publication, in Philadelphia, we forbear to say more of him than as a tree is known by its fruits so the fruits of his ministry in Princeton are his best memorial. The industry with which he prepared his sermons and the earnestness with which he delivered them while pastor in Princeton, as well as his systematic and administrative skill in business are still exhibited in his present labors. The degree of Doctor of Divinity has been conferred upon him by Jefferson College since he left Princeton. He holds the pen of a ready writer and has published, besides the historical discourse already noticed, several commemorative discourses, among which are "God our Guide," "The Fountain for Sin and Uncleanness," "Aunt Fannie's Home," "Children in Heaven," "Nearing Home."

SECTION IX.

1852–1876—THE PASTORATE OF THE REV. JAMES M. MACDONALD, D. D.

At an early day after the resignation of Mr. Schenck nominations were made for his successor in the pastorate of the Princeton church. But the election was postponed, as the old proposition to have the theological faculty and students abandon their chapel service and unite with the church in public worship was revived. The resolution adopted on the 31st of May, 1852, was as follows:

"Resolved, that a committee be appointed to propose to the professors and directors of the theological seminary that the pulpit of that institution be supplied with the preaching of the Gospel and the administration of the sacraments in this church, and that the professors be solicited to aid in furnishing such supply, and that said committee report as soon as they shall be able the terms upon which such arrangement can be effected, if at all."

At a congregational meeting, July 26, 1852, among other nominations for pastor was that of the *Rev. William B. Weed*, of Stratford, Ct., a Congregational minister. Upon the first ballot he was elected, and Prof. Stephen Alexander and Mr. Hageman were appointed to prosecute the call. Mr. Weed was an eccentric man but a powerful preacher, preëminently so. A volume of his published sermons confirms this high estimate of him. He had intimated his desire to change his pastoral relations at Stratford, and looked with some favor towards Princeton, where he preached, by invitation, four very able sermons.

An interesting correspondence took place between him and the commissioners relative to the call; and finally he referred the question to an ecclesiastical council, called by letter missive from the congregation of Stratford. That council consisted of the Rev. David L. Ogden, of New Haven; Rev. Noah Porter, of Yale College; Rev. Stephen Hubbell, of Avon; Rev. David B. Austin, of Norwalk; Rev. Charles S. Sherman, of Naugatuck. They met at Stratford, December 7, 1852.

The commissioners from Princeton presented their commission and their case in favor of the call, and the Stratford congregation presented their objections in a written communication, and a general discussion of the matter took place, in which much interest was manifested.

The council decided, after due deliberation, that while deeply sensible of the great importance of the field of usefulness at Princeton, and of the desirableness that a preacher so eminent as Mr. Weed for power in the pulpit should be secured to occupy it, they did not feel justified in advising Mr. Weed to accept the call; and assigned the following reasons:

1. Their doubts whether the doctrinal views of Mr. Weed were fully understood by the church and congregation of Princeton.

2. Deficiency of evidence whether they are sufficiently acquainted with his peculiarities of temperament and character.

3. The very strong repugnance expressed by Mr. Weed himself at leaving the field of labor in which he was so well understood and had been so successful and happy.

After this there was an attempt made to induce a reconsideration, but it did not succeed, and all hope of obtaining him was abandoned.

On the 25th day of April, 1853, the congregation met and elected the REV. JAMES M. MACDONALD, of the 15th Street Presbyterian church of New York, pastor of this church, offering a salary of $1,000 a year and proceeds of the parsonage fund, which was afterwards amended to make it $1,200.

The seminary union plan was again called up and the committee having it in charge was urged to press the matter to an issue before the directors and report at an early day.

In the meantime a letter was received from the Rev. Mr. Macdonald, expressing his doubts whether the salary offered would prove sufficient to support his family, but he would hold the call for a few days.

The congregation made an effort to increase the salary, but it was, at that time, unsuccessful. The committee on the seminary arrangement reported that it had been presented to the directors and that they referred the whole subject to the professors, with full power to make the proposed arrangement if they wished to do so; that the professors were absent and that only the coöperation of the pastor was wanted to complete the arrangement. Professor Hope, of the college, had been chosen as a stated supply, April 4, 1853. On the 20th of June a letter from Mr. Macdonald was received *declining the call.* The Rev. Dr. Moffat, of the college, was now supplying the pulpit.

On the 28th of September of the same year, at a meeting of the congregation for the election of a pastor, it was intimated that the Rev. Mr. Macdonald was willing to withdraw his letter declining the call, and thereupon the commissioners to prosecute the call were requested to renew their efforts and to offer to advance him $150 to defray his expenses in removing to Princeton if he should accept it. The pastor elect withdrew his declinature and accepted the call.

He was installed, November 1, 1853. The Rev. Dr. Davidson, of New Brunswick, preached the sermon; the Rev. Dr. Hodge presided; the Rev. Dr. Watson, of Kingston, gave a charge to the pastor, and the Rev. Dr. S. C. Henry, of Cranberry, a charge to the people.

In the next spring an effort was made to increase the minister's salary $200, by subscription, but it was not successful.

It was then, on motion of Mr. Hageman, resolved by the congregation "that the trustees be directed to lay an additional assessment on the pews, so as to insure the payment of $1,500 per annum hereafter, as salary to the minister, instead of $1,200, and to be paid quarterly." The sum of $100 addition was also raised and paid to the pastor to supplement the payments already made. The salary now became $1,500 a year. In 1856 it was supplemented again in the amount of $300 by an annual subscription, to be continued until a parsonage could be provided.

On the 12th of September, 1857, the session of the church, at the suggestion of Mrs. Dr. Samuel Miller, recommended the ensuing Friday to be observed by the church and congregation as a day of fasting and prayer, with reference to the condition of missions in India during the Sepoy Rebellion. An invitation was extended to the college and the seminary to unite with the church in the observance of the day. The occasion was profoundly solemn and impressive. Some of the missionaries who were inhumanly murdered in that rebellion had recently gone forth from Princeton, followed with the tenderest affection and sympathy of friends who were now present at this meeting. It was scarcely possible to give expression to the anguish which prostrated this large Christian assemblage, in humiliation and prayer before the great Head of the church. Those who attended that meeting will probably never forget it, nor fail to feel its effect in lifting a load of sorrow from their hearts.

The Rev. Alfred Young, of the Roman Catholic church in Princeton, renewed an application which had several years before been made to the trustees of this church, to sell and set off a portion of the cemetery to him for the special uses of a Roman Catholic burying ground. The trustees considered the matter and denied the application. 1. Because they have no power to part with the general jurisdiction and superintendence of any portion of said cemetery. 2. The cemetery is already too small. 3. It is no part of the plan to sell large portions of the ground to any particular persons or religious denominations.

As it was not more than ten years after the church had come into possession of the Wiggins parsonage before an effort was made to effect its sale, and there was a long struggle through many years before such sale was accomplished; so now, ten years had hardly passed since the sale before it began to be insisted that every church should have a manse, every pastor a comfortable parsonage.

The subject was brought before the congregation in 1860. The property of Jacob W. Lane, in Steadman Street, was offered for $4,000. Mr. Paul Tulane offered to pay $1,000 towards it if the trustees would buy it and enlarge it and allow the pastor to occupy it at a rental of $250 a year. The offer was accepted. The property, with its improvements, cost $5,871.45. The trustees applied the Wiggins parsonage fund, $3,306.62, and the gift of Mr. Tulane, together with $1,600 raised by mortgage, in payment for the property. In 1866 this mortgage, through the efforts of the pastor, was paid off by a subscription in the congregation, and the property became free from incumbrance. It has been occupied as a parsonage from that time to the present day, and it is a large and commodious one.

The following rule was adopted by the session for the election of ruling elders, viz.:

"Resolved, That it be adopted, as the approved mode of electing ruling elders and deacons in this church, that such election shall be held on a week day, and that in such election communicant members of the church and no others shall be allowed to vote, and that such vote shall be taken by ballot."

Since March, 1860, this rule has been observed. In 1861 the session made an appropriation to enable the pastor to present a suitable volume to every one of the children of the congregation who could recite the whole of the shorter catechism perfectly to him in the church. This was done and the pastor reported the names of fifteen, which were ordered to be entered on the minutes of the session. This practice was continued.

The introduction of an ORGAN into the church had frequently been suggested, but several families of rigid Presbyterian principles and who were slow to yield to any form of innovation upon the simple severities of the old school, had always expressed so much opposition to it that no decided

action had ever been taken to secure one. But the number of such gradually grew less and less, principally by death. The subject encountered a discussion at a congregational meeting in 1863, which was followed by a resolution offered by Professor Cameron, "that it is expedient that *instrumental music* be employed in this church." This was adopted by a vote of 13 to 6. A committee was appointed to raise the funds. On the 4th of January, 1864, the congregation again met and directed the purchase of an organ, made by Jardine & Sons, of New York. It had been built for a Roman Catholic church in Mexico, but was too large to be moved across the country, and it was purchased for the sum of about $1,800—a sum less than its original price. The money was raised by subscription, lectures, fair, concert, etc., and no debt was incurred by the church on account of it. It is a very good instrument and its introduction has been acquiesced in by those who did not at first desire it. The session adopted stringent rules to restrict the use of the instrument to what they deemed grave and appropriate music for congregational worship.

In 1873 Dr. Macdonald preached a discourse in the church, giving reminiscences of his ministry here for *twenty years* past, which was printed in a pamphlet of forty-four pages. Much of it contains the general history of church matters and changes by death during that time. On the subject of sermons, he says:

"I am not able to state the number of times I have preached, as I have often preached on other days than the Sabbath and in other places than here. But I have preached 1,368 times in this pulpit, the number of my last written sermon being 1,265, the most of which have been preached here. A course of written lectures on the Pentateuch and of unwritten expositions of the Psalms of David, in the light of those incidents and epochs in his life with which their origin has been supposed to stand connected, have been delivered in the lecture room. In this pulpit I have preached series of written discourses on the Book of Ecclesiastes, on the Gospel according to St. John, on the Epistle to the Philippians, on the three Epistles of St. John, and on the Apocalypse. The life of Christ has been made the subject of critical study, with a class, for the purpose of making out a Harmony of the Gospels."

He says further:

"The rite of baptism has been administered to 198 persons, 61 of them adults on their admission to the Lord's table, 137 infants. * * * Marriage has been solemnized 106 times. * * * About thirty ladies connected with this congregation have married clergymen during the twenty years I have been its pastor. * * There

have been added to the church during this time of my ministry 661 persons—288 on profession of faith and 373 by certificate."

On the subject of benevolent contributions, he added:

"The amount raised in the congregation for benevolent purposes has exceeded on an average, $1,500 annually; if we add the money raised for congregational purposes the amount, on an average, considerably exceeds $4,000 annually. * * And here I will take occasion to repeat what I have sometimes felt constrained to say in private, that I know no place where the doctrine of salvation by grace alone without works is more thoroughly inwrought into the religious convictions of the people, and I know no place where works, at least those of mercy and care for the poor, more abound."

On the mortuary statistics of the church, Dr. Macdonald also bears the following testimony:

"With the remarkable health of the place I have been greatly struck. In one whole year (it was the ecclesiastical year beginning April, 1868 and ending in 1869) no death is recorded but of one who died from home and was brought here for interment. No epidemic has visited the place. Scarlet-fever, diphtheria and dysentery have at times had some prevalence but never epidemically; and Princeton has no endemic disease of any kind. Even that destroyer, consumption, in the families in which I am called to minister, of late years, has scarcely been known. * * And the infrequency with which I have been called to minister consolation to those bereaved of little-children is perhaps still more remarkable. Several entire years, in the course of my ministry, have passed in which I have not been called to stand at the grave of a single infant child. From the beginning of 1875, for seven years, the whole number of funerals at which I was called to officiate was but fifty-seven. Of these thirteen only were children. Of these thirteen but seven belonged to parents permanently residing here, several having been brought here for interment, and of the seven one at least died away from home."

The membership of this church is very fluctuating. This arises chiefly from students, especially theological students, who bring their certificates and remain here only a year or two and then remove elsewhere or enter the ministry. Dr. Macdonald, in 1866, published a tabular statement exhibiting the membership yearly, for twelve years next prior to and including that year, of the several churches of Pennington, Bound Brook, Trenton, Cranberry, New Brunswick and Princeton, from which, he said, it appears that the church at Pennington had received in these twelve years 146 members—43 of them by certificate; Bound Brook 157—78 of them by certificate; Trenton, 1st, 239—114 by certificate; Cranberry, 1st, 333

—73 by certificate; New Brunswick, 1st, 316—131 by certificate; Princeton, 1st, 429—223 by certificate.

It thus appears that the Princeton church, unlike all the others in the table, received for that period *more members by certificate than upon examination.* Another peculiarity is seen in the fact that while in 1866 the total number of communicants in the Princeton church was 536, as given by Dr. Macdonald in 1866; the total number reported in 1876, at the close of Dr. Macdonald's ministry, was 474, and there had been added, just before that report was made to Presbytery, 58 new members. The average annual accession to the membership of the church during Dr. Macdonald's pastorate was about fourteen and a half, and by certificate about eighteen. In the year 1866 there was an addition by confession of forty-four new members. This was the largest number received in any year of his ministry here.

In the spring of 1875, the subject of decorating and improving the church was discussed among the members of the congregation, and with much favor, as its appearance had become very unattractive. Plans and specimens of decoration were exhibited, and there was a general concurrence of opinion that something should be done. The main thing proposed had reference to frescoing the walls and ceiling. The pastor and Professor Cameron seemed to be leaders in the movement. Decoration soon developed into enlargement, and Professor Cameron became very enthusiastic for enlarging as well as beautifying the church. The congregation were called together and the whole subject was discussed. The reason given for enlarging was not that there was any call at the present time for more pews, for the trustees reported a large number for rent, though applications had been made for very eligible ones; but it was earnestly argued that the necessity was in the future, when another pastor should be called to this church; and that such enlargement could be done now better than in the future, and therefore it should now be undertaken.

It was insisted that if the present pastor should die, a successor could not be secured with such an income as could be derived from the present resources of the church. There should

be more pews to rent, when, hereafter there would be more demand for them. A successor would require a larger salary than is now paid, and it can be provided for only by increasing the number of eligible pews. The feeling became general that the church was not large enough for special occasions, though quite large enough for the ordinary congregation, and that if the means to effect both the enlargement and the decoration, without entailing a debt upon the church, could be obtained, there could be no objection made to doing both. The extension of the audience-room beyond the pulpit involved the removal of the lecture-room in the rear, and building a new one.

The congregation instructed the trustees, provided $5,000 be secured by the 4th of July next, to enlarge the church building according to the plan submitted, and to borrow $3,500 to complete the work, if needed. The requisite sum was subscribed, and a building committee was appointed, consisting of Edward Howe, Dr. J. H. Wikoff and James VanDeventer, with a consulting committee consisting of Professor Cameron, James H. Bruere and Leavitt Howe. The pastor was authorized to present the plan and the cost of the work to the trustees of the college, and to ask their aid, and also the use of the chapel during the vacation. They granted the use of the chapel, but could give no pecuniary aid. The contract for doing the proposed work, was taken by J. S. D'Orsay & Co., of New York, for about $11,000. The contract was abandoned before the work was completed, and the building committee went on and finished it themselves, within the terms of the contract. The total cost of the whole work was $12,185.

The improvements consisted of extending the audience-room back through the old lecture-room to the rear line of the lot, securing a large number of new pews; with a recess behind the pulpit for the organ and choir, and a pastor's study and infant-school room on either side, also small rooms above them. The walls and ceilings of the audience-room were beautifully decorated, the windows replaced with stained glass, the aisles handsomely carpeted, the pews newly upholstered. A new and tasteful pulpit was the gift of Mr. Tulane. Gas jets were arranged in three circles in the ceiling, so as to

light the church from above, with ornamental painting of the wood-work, and provision for warming the church both by a furnace and stoves. A new and pleasant lecture-room was built on the south-west corner of the lot, adjoining the church and connecting with it; and the exterior of the church and lecture-room, rough-cast and painted, and the entrance to the church and all the grounds and walks about it were put in the most complete condition, as much so as a good building committee with plenty of money could make it. The house was ready to use, and was first occupied, Feb. 13th. This new condition of the building and all its surroundings gave general satisfaction to the congregation. The capacity of the audience room being so increased as to be able to seat a thousand persons, was duly appreciated when special exercises attracted an extraordinary attendance.

But how bewildering sometimes are the ways of Providence! The enlargement and decoration of the church and new lecture room had hardly been accomplished when the pastor is suddenly taken away by death, and the contingency for which the enlargement had been planned and urged was now realized. There was not time enough before his death to work off the balance of the debt incurred by the improvements. The attendance upon the public meetings was large. The spirit of religion was revived. The glow of the recent revival and the influence of the late visit of Moody and Sankey had not worn away. A company of nearly forty persons, old and young, new converts, had presented themselves before the session for admission into the membership of the church by profession of their faith. They were received, some of them at the last meeting of the session which the pastor attended before his death. The pastor's work was finished. The house was enlarged and beautified for his successor.

When Dr. Macdonald entered upon his ministry here the church was in a good condition. It had been freed from debt under the pastorate of the Rev. William E. Schenck, D.D., immediately preceding this one. The sale of the parsonage, the enlargement of the cemetery, the erection of a large lecture room, and the finances of the congregation, in the hands of an efficient and prudent board of trustees, with a harmonious

bench of ruling elders, combined to assure the incoming pastor of a favorable field of ministerial labor.

THE REV. JAMES MADISON MACDONALD, D. D., was born in Limerick, Maine, May 22, 1812, being the ninth of eleven children and the third of five sons of Major General John and Lydia (Wiley) Macdonald. General Macdonald, the father, was descended in the third generation from John Macdonald, who emigrated from the North of Ireland, having originally come from Scotland, probably his native land. General Macdonald was a merchant and during the war of 1812 held a commission of Major General of the militia of Maine, and was in active service in defence of the coast of that State. He was deacon in the Congregational church and somewhat prominent in politics, holding at one time a seat in the Legislature and at the time of his death being candidate for Governor of the State. Three of the five sons were educated at college; two of those were trained for the bar.

Dr. James M. Macdonald was left an orphan by the death of his father and mother in the year 1826—his father expressing on his death-bed his desire that James should be a minister of the Gospel. He pursued his education after he left home at the Phillips Academy at Andover, and while there made a profession of his faith by joining the Congregational church in that place. He was two years at Bowdoin College and two at Union College, where he graduated with honor in 1832. After being one year at the Theological Seminary at Bangor he went to the Yale Theological Seminary, where he graduated in 1835. He was licensed to preach and was ordained and installed pastor of the Third Congregational church of Berlin, Conn., not then twenty-three years old. He was there about two and a half years and was then called to the Second Congregational church in New London; he remained there three years and then was called to the Presbyterian church of Jamaica, Long Island, where he remained about nine years, and then accepted a call to the 15th Street Presbyterian church in New York City, where he remained a little more than three years and was then called to Princeton, where he was installed November 1, 1853, as we have before stated, pastor of this

church.* Soon after he came here he delivered the annual address before the literary societies of his alma mater and received from her the honorary degree of Doctor of Divinity.

Dr. Macdonald was rather above medium height, well developed, stout, erect, and of fine presence. His dress was clerical and becoming. His manners were dignified and courteous. His appearance indicated perfect health, and great physical strength. He was remarkably industrious and economical of time; prompt in attendance upon his engagements, and was scarcely ever tardy at any public meeting in which he was expected to be present. He seemed to be fond of preaching, and never tired of filling his own pulpit. He was seldom absent, and always prepared to preach. His pastoral visits among his people were, as a rule, confined to cases of sickness, death, or trouble from mental anxiety. His literary habits did not allow him to give much time to social life, except where necessary pastoral services were involved. He was eminently self-reliant, and generally preferred to work alone than to have help.

Dr. Macdonald possessed a high degree of literary taste and culture. He was scholarly in all his ways. He was well read in theology, and was a good biblical student. He was fond of poetry, and often introduced it into his sermons with excellent taste. A ready and correct writer, he was easily drawn into authorship. His first published sermon was one on the duel between Cilley and Graves in 1838. He next published in 1843, a volume on "Credulity as illustrated by Impostures in Science." In 1846 he published a "Key to the Book of Revelation." In 1855, after he came to Princeton, he published "My Father's House." In 1856, he published "The Book of Ecclesiastes Explained." His last, and largest volume which he published, or which was published after his death, was "The Life and Character of John the Apostle." He frequently wrote for papers and magazines; several articles in the *Princeton Review*, and in the *Bibliotheca Sacra;* one article in the latter, "Irony in History, or was Gibbon an Infidel?" excited a good deal of public attention. In Princeton he published several sermons, one entitled, "Prelacy Unscriptural," another, "President

* Rev. Dr. Atwater's Memorial Sermon of Dr. Macdonald.

Lincoln, his Figure in History," and two historical discourses, and several funeral sermons.

As a preacher, Dr. Macdonald was not eminent. It was his habit to preach written sermons. He seldom extemporized; he had no gift in that direction. But he was well provided with carefully written sermons, and he read them with fluency. Few pastors have so many prepared sermons on hand as he had. He always avoided preaching doctrinal sermons, that is, sermons distinctively doctrinal. He aimed to introduce such matter in a practical way, rather incidentally than prominently. This method is more generally adopted by ministers, now, than it was in former years. Whether it is to be commended, is a question upon which there is a difference of opinion. Vital doctrines of every church should be presented by ministers to their people, but unless it is done wisely and convincingly, it will only tend to disquiet the faith of the people, and weaken their denominational predilections.

Dr. Macdonald conducted the services of the sanctuary with commendable brevity. He had good common sense, and seldom, if ever, wearied the patience of his people by long sermons, or protracted exercises. There was ordinarily in his prayers a happy adaptation to outward circumstances, to the seasons, to health and husbandry, to rain and drought, to trouble in body, mind or estate.

In preaching, his voice was not good or pleasant. He had clear articulation, but so frequently raised his voice to a high key, and spoke so loud, that it was painful to strangers unaccustomed to it, and even many of his habitual hearers, who had sat under his preaching for twenty years, could not become reconciled to it. It was one of his greatest faults as a public speaker. When he preached funeral discourses or sermons to the afflicted, in which he sympathized with the sorrowing, he spoke in a subdued tone; then he was eloquent and impressive. When his sermons were descriptive or narrative his rhetoric became fine and effective. With all his enthusiasm in preaching, and with the utmost pains in preparation, Dr. Macdonald was not an awakening preacher; his sermons, though beautifully written, and earnestly delivered, were not pungent.

When he first entered upon his ministry in Princeton, he

preached a series of sermons on John the Baptist, and on the Book of Revelation, which were of high order and attracted a full house.

In his pastoral ministrations, Dr. Macdonald was never so useful and consolatory as when in the house of affliction and bereavement. His tenderness and good taste in all his offices on such occasions endeared him to his people more than any other of his services. He knew how to touch and comfort the sorrowing; and those families who never had occasion to avail themselves of his visits in such circumstances, knew but little as to where his strength with his people lay. In administering the ordinance of baptism, and the rites of marriage, he was peculiarly happy and sympathetic in his language and manner.

No man was more faithful than Dr. Macdonald, in trying to keep up the interest of his people in attendance upon the church services. He resorted to various expedients, sometimes to bible-classes, sometimes to courses of lectures, sometimes to meetings for song, or for prayer, or for reading the Bible. When one failed, he would devise another and another. A few years ago he became alive to the subject of temperance, and organized a congregational Temperance Society, and circulated a written constitution, enjoining "*total abstinence for the good of others.*" He kept it under his own control, being himself the president, but it was very short lived.

There was one very rare and admirable trait in Dr. Macdonald's character as a pastor; he did not lend an ear to idle and malicious gossip and tale-bearing among his people. He studied peace, and repressed scandal. He never got into trouble by meddling with strife, or countenancing petty quarrels among his people; and by this judicious course he prevented much evil, and kept his church united.

During the years of the late civil war, Dr. Macdonald labored under no little embarrassment and disadvantage in his congregation and in the community. He was a man of strong will and prejudices. He was deeply imbued with a sympathy for the Democratic party, and was especially intolerant towards everything savoring of Abolition politics.

Without entering into particulars, it is enough to say that

Dr. Macdonald did not sympathize with the government in using coercive measures to preserve the integrity of the Union and the constitution. This was painfully evident both from what he said and did, and from what he did not say nor do. His congregation was loyal, though careful to avoid an issue which would be divisive in the church. It was at the altars of God's house where the fathers and mothers of those gallant sons who had volunteered to fight for their country and were exposed to the battles which, at that moment, were agonizing the nation, that the pastor's want of sympathy with these burdened parents became unbearable when those burdens were not carried to the mercy seat in the prayers of the great congregation. This state of things led to an interview between Dr. Charles Hodge and Dr. Macdonald on the subject, which was followed by a published correspondence, in which Dr. Macdonald expressed some surprise at what Dr. Hodge had conveyed to him, and he declared himself willing to pray for our soldiers and give thanks for national victories. This printed sheet was distributed among the families of his congregation, and on the next Sabbath the congregation heard with some surprise the pastor, with what seemed unnatural emphasis, pray for the abolition of slavery throughout the world and for the success of our soldiers, with thanks for victories achieved. Every minister experienced some difficulty in satisfying all the people during those fearful years; and Dr. Macdonald, entertaining views at variance with those of the great body of the clergy, professors and people of Princeton, held a very trying position in his church. But the church retained its unity and the pastor his place. When the assassination of President Lincoln took place Dr. Macdonald used the occasion to preach a discourse to his people, in which he spoke of the deceased in such terms of high eulogy as led the most of his people to forgive and forget that wherein he had before aggrieved them.

With the exception of the years of the war, the long period of Dr. Macdonald's pastorate was more favorable for the growth and prosperity of the church than any which had preceded it. Everything in Princeton was marked with progress during that time.

During the enlargement of the church the congregation united with the Second Presbyterian church in worship, the two pastors, Dr. McCorkle and Dr. Macdonald, alternating in preaching. This arrangement was greatly blessed to both churches. A revival, unlike any that had ever before been experienced in this place, began in the winter of 1876, extending to all the churches and the college, when the presence of Moody and Sankey, at the invitation of Drs. Hodge, McCosh and the clergy generally, of Princeton, gave it a character of unprecedented interest. Their visit was an event in Princeton never to be forgotten. It will be noticed in our chapter on the Centennial year. The united services of these churches had the effect of uniting more cordially the two churches and their pastors. The effect on Dr. Macdonald was most marked and happy. He seemed like another man. He caught a new spirit. He began to grow popular in the Second church, and fell in with all the revival measures and seemed aglow with love for all the people of every denomination. His presence and part taken in the great united communion service in the Second church, on the Sabbath when Mr. Moody was in the village, will not be forgotten. It seemed to be one of the happiest days in his ministry.

Dr. Macdonald died at home in Princeton on the 19th day of March, 1876, in the 65th year of his age, after a sickness of about three weeks. Having been reaching for a book in his library and stepping down from a chair upon which he had been standing, he felt a pain within him and a weakness which compelled him to lie down. His symptoms were peculiar and perplexing to his physicians. A post-mortem examination showed an internal disease and derangement of vital functions, which had never been indicated before this time. He had been looked upon as in perfect health and he felt his hold on life for many years yet secure. He never after this attack appeared again in the streets or in his church. For the first time in his long ministry here he was absent from a communion in his church, on the 2d day of April, 1876, when a large accession of most interesting converts was received into the membership of the church. His death was a universal surprise, deeply lamented by his people and by the whole community. He

did not seem conscious that he was dying, yet never was he so well prepared to die; never was there a day in his Princeton life when he was more highly esteemed and more cordially respected than he was at the time of his death. It seemed as if the scenes of the few preceding months had been his preparation for death. He left his church swept and garnished for his successor, with clusters of new fruit hanging upon the very portals of the sanctuary waiting to be gathered into the garner of the Lord's house.

Dr. Macdonald was buried on the 24th of April. His funeral was the most impressive one that had ever taken place in Princeton. The newly finished church was heavily and beautifully draped in mourning, the bier and pulpit were dressed in beautiful floral devices, sent in by the different churches and friends; the congregation composed of all denominations, including the Roman Catholic, with a deputation from his old Jamaica church, L. I., and members of the Presbytery and of the institutions present, filled the church to its utmost capacity. The platform was occupied by Drs. Charles Hodge, Atwater, Duffield, and Dr. Jos. T. Duryea of Brooklyn.

Dr. Hodge and Dr. Duryea made addresses on the occasion, and after the several exercises were over, the remains were borne by the session and officers of the church, followed by a long procession of citizens,—the stores and public places being closed out of respect to the memory of the deceased,—to the cemetery, where he was buried, not in the pastors' plot, but in one selected by his family. The trustees erected a costly granite monument over his tomb. The session, the congregation, and the Presbytery adopted memorial papers and resolutions in memory of the life and services of the deceased, with condolence to the family. The use of the parsonage, and the continuance of the salary, were voted by the congregation and trustees, to the family.

Thus ends the pastorate of Dr. Macdonald. It was the second one of this church, which was terminated by death—the first having been that of the Rev. William C. Schenck, in 1818.

Dr. Macdonald left surviving him, his wife, five sons and one daughter.

The members of the session of this church, while Dr. Macdonald was pastor, were Ralph Lane, Jacob W. Lane, Daniel Bowne, Prof. Stephen Alexander, Isaac Baker, John F. Hageman, Ralph Gulick. These were in office when he came to Princeton. Those who were added during his pastorate were Dr. George M. Maclean, David Comfort, John B. VanDoren, Henry E. Hale and John V. Terhune. Mr. Ralph Lane, Ralph Gulick and Isaac Baker died, and Messrs. Comfort and Bowne removed out of the congregation.

The deacons were Isaac Stryker, John Clarke, Bogart Stryker, David A. Hudnut, George T. Olmsted and Philip Hendrickson.

In reference to the death of Dr. Macdonald, the session of the church adopted the following minute:

"Resolved, that this session desire to record with gratitude to God, their sense of the long continued, ever faithful and eminently successful and useful services to this church and congregation of their late pastor, Rev. James M. Macdonald, D.D., and also to express their profound sorrow and sense of bereavement at his loss."

A copy was sent to the family, and was also entered on the minutes by order. And the Rev. Dr. Atwater was requested to preach a memorial discourse, which was done, and is published. Appropriate resolutions were also adopted by the congregation, commemorative of Dr. Macdonald. The Presbytery of New Brunswick, of which Dr. Macdonald was a prominent and faithful member, also adopted a minute in respect to his memory.

Soon after Dr. Macdonald's death, Mr. Tulane presented to the trustees of the church the sum of $4,000, in extinguishment of the mortgage debt, which had accrued in the enlargement of the church. So that the church with all its improvements was clear of debt.

In the winter of 1877, a call was made by the congregation upon the Rev. Timothy G. Darling, of Schenectady, to the pastorate of this church, with a salary of $3,000, and a parsonage. Professors Green, Alexander, and Schanck were appointed to prosecute the call. The call was declined.

The congregation now appointed a committee of five to visit and hear suitable candidates. That committee consisted of Rev. Dr. W. H. Green, Rev. Dr. L. H. Atwater, James H.

Bruere, Prof. S. Alexander and Edward Howe. They visited Bridgeport, Ct., and heard the Rev. HORACE G. HINSDALE, pastor of the Presbyterian church at that place, and a graduate of Princeton Theological Seminary. They recommended him as a suitable candidate for this church, and he was, upon such recommendation, elected pastor, with a salary of $2,500 and the parsonage, July 17th, 1877.

Mr. Hinsdale accepted the call and was installed pastor of this church, Nov. 2d, 1877. Dr. Sheldon presided; Dr. A. A. Hodge preached; Dr. Atwater charged the pastor, and Dr. Gosman the people. He is now the pastor.

SECTION X.

REAL ESTATE AND MISCELLANEOUS MATTERS OF THE CONGREGATION.

I. *The Church Lot and Edifice.*—When the church edifice was first erected, in 1762, there was an agreement between the congregation and the college, under which the building was placed on the land of the college. The title in the land was not, however, conveyed by the college to the church at that time. After the war, when the church was to be repaired, the college was asked to convey the title of the church lot to the trustees of the congregation; and a deed was executed by Dr. John Witherspoon, as president of the college, in behalf of the trustees, to John Little, Christopher Beekman, John Harrison, David Hamilton, Aaron Mattison, Enos Kelsey, Isaac Anderson, Robert Stockton, James Moore, Thomas Stockton, Elias Woodruff, James Hamilton, William Scudder and Aaron Longstreet, in consideration of £720, proclamation money, for the lot of land on which the church then stood, in trust for the use of the congregation. The deed bears date, *February* 25, 1785, signed by John Witherspoon in the presence of two witnesses, viz.: Samuel Stout, Jr., and Jona. Deare, but was never acknowledged, proved or recorded. The description of the land was the same as was contained in a subsequent agreement, and a subsequent deed, which will be inserted when we refer to that deed soon hereafter. It is somewhat singular to find that

a written *agreement* was entered into afterwards, on the 22d day of October of the same year last aforesaid, by and between Dr. Witherspoon, as President of the College, of the one part, and Robert Stockton, James Moore, James Hamilton, Elias Woodruff and Thomas Stockton, a committee of the congregation, of the other part, in which the college agrees to convey a title to this land on which the church stands, to the said committee and others, in trust for the said congregation, describing the boundaries as in the deed before referred to, but reserving to the college the use of the church for commencements, etc., and a portion of the gallery for the students to occupy, and forbidding the use of the ground for burial purposes outside of the church walls. The deed referred to did not contain any reservations whatever in favor of the college. So the matter rested until March 8, 1793, when those several gentlemen, John Little and others, who had received the deed for this church lot from Dr. Witherspoon in 1785, conveyed the same to the congregation by its corporate name; the law authorizing the incorporation of religious societies not having been passed when the first deed aforesaid was executed. This deed was never proved or recorded.

So again the matter rested until the church was burned down in 1813, when the trustees of the church appointed a committee to confer with the trustees of the college on the subject of the claim of the college in the church property, asking for their assistance in rebuilding the church, and proposing to enter into an agreement or contract respecting the future rights of the college in the use of the church, and also soliciting a new deed for the lands on which the church stood, alleging that the present title was not sufficient in law. This committee met Andrew Kirkpatrick, who was appointed by the college for conference with them; and the college agreed to advance $500 towards rebuilding the church, and give a good title for the land to the church, according to the original agreement; and the college was to have the use of the church for Commencement days, etc., as will be found set forth in the deed hereinafter described.

The drawing of the deed was still neglected until, in 1816, some dispute arose with Mrs. Dr. Minto about a gore of land,

when the trustees directed Mr. Bayard to draw up a deed for the church lot agreeably to the contract made between the two bodies as before stated, and have it executed. This was done, and as it contains the description of the boundaries of the church lot, and reservations therein in favor of the college, and is the only title deed on record which the congregation can rely upon in claiming the said church lot, we here insert it. It makes no reference to the former deeds or agreements which had been made by the college.

"THIS INDENTURE, made this eighth day of January, in the year of our Lord one thousand eight hundred and sixteen, between the Trustees of the College of New Jersey, of the first part, and the Trustees of the Presbyterian congregation, in the Counties of Middlesex and Somerset, in the State of New Jersey, of the second part, *Witnesseth*, that for and in consideration of the sum of seven hundred and twenty pounds, proclamation money, to them in hand paid by the second part, the receipt whereof they the said party of the first part, hereby acknowledge, and for divers other good causes and considerations them thereunto moving, the party of the first part have given, granted, bargained, sold, aliened, released, enfeoffed, conveyed and confirmed, and by these presents do give, grant, bargain and sell, alien, release, enfeoff, convey and confirm unto the said party of the second part and their successors, All that certain lot of land situate, lying and being on the Southerly side of the main street of Princeton:

Beginning at a stone standing on the south side of the main street through Princeton, thence from said stone on a parallel line with the west end of the President's house south eighteen degrees east, one hundred and fifty-eight and a half feet more or less to a stone standing in a line drawn twenty feet southward of the south side and parallel to the south side of the present church; thence from the last mentioned stone along the said parallel line about south, seventy-two degrees west, one hundred and forty-five feet, more or less, to a stone standing in the line of a lot formerly belonging to the late Dr. John Witherspoon, that lies to the eastward of and adjoining to a lot formerly belonging to William Mountier, which two said lots are now in the occupation of Mary Minto, widow of the late Doctor Walter Minto; thence along the easterly side of the above mentioned lot formerly belonging to the said Dr. John Witherspoon, deceased, one hundred and sixty-three feet and six-tenths of a foot, more or less, to a stone standing on the south side of the street aforesaid, which stone is marked on the easterly side with the letters *B*, *R*, and on the westerly side *N*, *R*; thence along the south side of said street about north seventy-four degrees east one hundred and sixty-three feet and eighteen-hundredths of a foot, more or less, to the first mentioned stone, always to be bounded northerly by Princeton Street, southerly by a line drawn parallel twenty feet distant from (to be measured on a horizontal plane and at right angles with) the south side of the present church, easterly by a line drawn parallel to and fifty feet distant from the west end of the President's house (to be measured as before); westerly by the eastern line of the above mentioned lot of the late Doctor John Witherspoon adjoining the lot aforesaid, formerly belonging to William Mountier, deceased, *Together* with the Presbyterian church thereon erected, standing and being with

all the commodities, ways, privileges, hereditaments and appurtenances, to the same lot of land and premises belonging or in anywise appertaining, and also all the estate, right, title, interest, property, claim and demand whatsoever, as well in equity as in law, of them the said trustees of New Jersey College aforesaid, and their successors of, in and to the above granted lot of land and premises, and of, in and to every part and parcel thereof, with the appurtenances; *To have* and *to hold* all and singular the above granted and bargained premises with the appurtenances unto the party aforesaid of the second part and their successors, in trust, and for the proper use, benefit and behoof of the Presbyterian congregation of Princeton aforesaid and their successors forever in as full and ample a manner as the party of the first part held or ought to have held the same:

Subject nevertheless to the reservations, rights and privileges hereinafter stated, that is to say, *First*, that the party of the first part and their successors shall have the full use of the church aforesaid, on the days of Commencement and the two preceding days for the public exercises of the college, the said party of the first part repairing all damages aad restoring the house in as neat and good a condition as when they took possession of it: *Second*, that the said party of the first part and their successors shall have the use of the said church also at all such other times as shall be appointed by the faculty of the college, for public speaking, on making application to the party of the second part, the sexton at all these times having the care and oversight of the said church and to be paid by the college for his trouble and for the expense of repairing and cleaning the same; *Third*, that the party of the first part shall have one-half of the gallery, to wit: the north half of the front gallery and the whole of the north gallery for the use and accommodation of the officers and students of the college on days of public worship.

In testimony whereof the party of the first part have caused their corporate seal to be affixed to these presents, and the signature of the President of the college to be put to the same at Princeton on the day and year above mentioned.

(Signed) "ASHBEL GREEN,

[L.S.] "*President of the college.*"

Proof of the foregoing deed was made by James Carnahan, president of the college, etc., before James S. Green, Master in Chancery of New Jersey, on the 5th day of April, 1847, and was recorded in the Mercer County Clerk's office, April 6th, 1847, in Book L. of deeds, page 148, etc.

The church erected on the above described lot, in 1814, was constructed on the same plan and was of the same size as the original one, except that the pulpit, instead of being on the south side of the building, was built in a semi-circular extension on the east end, the doors being placed on the south-east and north-west corners. There was but one central block, instead of two, and the pews were adapted to the change of the pulpit from the side to the end of the edifice. The build-

ing stood with its length parallel to the street, with a gallery on three sides.

By the terms of the aforesaid deed, there was a reservation to the college, in the use of the church edifice, then standing on said lot of land, and not in the land itself.

In 1835, the church edifice in which the college had these reserved rights, burned down; and when the congregation proposed to rebuild, a committee was appointed, consisting of Dr. Alexander, James S. Green and John VanDoren, to wait on the trustees of the college and request them to release their right to the church lot, and the building to be erected thereon, except so far as the college had a right on Commencement seasons; and also to request the trustees of the college to assist the congregation in rebuilding their church.

Neither the committee nor the congregation seem to have understood at that time, the existence of the above mentioned deed, or its nature. The college had only reserved an interest in the church which was now laid in ashes. What interest had the college in the church lot to be released?

Mr. VanDoren reported to the congregation on the 8th of October, 1835, a paper signed and sealed by the trustees of the college concerning the request to release, etc. So the minutes of the trustees of the church state; but no paper or deed on the subject is described in the minutes or found on file among the church papers.

The new church was built on the same lot, and was 60 by 80 feet—gable to the street, as it now stands, but by the recent enlargement, as before stated, it has been made to extend over 100 feet in length, and the lecture-room has been removed to the side of the church in the rear. Application has been made by the church to the college to purchase or rent a strip of land in the rear of the church, for a place for the horses and carriages of country members. There are many considerations why this should be done, and they affect the college as well as the church.

The present church edifice and the lecture-room are both in good repair and are attractive. There is no bell attached, nor spire. The college bell is depended upon, but a church bell would be a useful and much desired appendage. This property

may be estimated in value at about $50,000. There is no incumbrance upon it. Its situation is central on Nassau Street, and is bounded by college property on three sides.

II. *The Manse.*—In 1861, the congregation purchased of Jacob W. Lane, the house and lot in Steadman Street, adjoining the property of the theological seminary, occupied by Dr. McGill, and second door from Stockton Street, for a parsonage. The house was built by Charles Steadman, and was occupied for several years by the Rev. George Hare, D.D., when he was rector of Trinity church in this place. It has been enlarged since the congregation bought it. It is a commodious dwelling with modern improvements, pleasantly situated, with the grounds of the Lenox Hall Library open in front; and making what might be called a first-class manse. The original cost of the property was $4,000, the improvements and addition to it, made the entire cost about $6,000. The property is worth at present about $10,000. There is no incumbrance on it. It was occupied by the Rev. Dr. Macdonald from 1862 till his death, and is now occupied by the Rev. Mr. Hinsdale, the present pastor.

III. *The old Session House on Witherspoon Street.*—This building was erected on the old Wiggins parsonage land on Witherspoon Street, with leave of the trustees of the church, by the session and the Princeton Female Benevolent Society. It was built in the year 1829, with two stories. The session once used the upper part of it as a lecture-room, for church purposes, but it was not a pleasant situation, and it has for many years been used for school purposes; and at the present time it is exclusively devoted to the use of the school of the Princeton Female Benevolent Society, and the teacher, Miss Lockart. It is still under the control of the church. Its value is about $1,000.

IV. *The Queenston Chapel.*—For many years prior to 1832, Queenston, a name recently given to the easterly end of Princeton, formerly called Jugtown, was an outpost of the Presbyterian church, where there had been maintained a Sunday school, a prayer meeting and religious lectures. A Sunday school was held at a very early day in the old pottery building and was conducted by Messrs. McIlvaine, Newbold and other stu-

dents of the seminary. Prayer meetings were held in the private houses in the neighborhood, weekly, and the students would hold religious meetings, called sometimes "*society*," in the pottery building and in the private houses.

The general religious interest which was awakened in 1831–32, at the closing period of the Rev. Mr. Woodhull's pastorate, gave an increase of life and interest to those religious exercises. Large numbers of persons were attracted to the meetings. The students of the seminary took an active part in the labor, and, often assisted by the professors in stirring addresses and lectures, on Sabbath afternoons, they made the preaching at Queenston a popular resort for members of the Princeton congregation who resided in the central and eastern part of the village. The small room which had before been occupied for these meetings and for Sunday school, became inadequate for the increased attendance, and a new building or church, as it was called, was projected and built by money raised by subscription, almost the whole of which was contributed by members of the Presbyterian congregation of Mr. Woodhull, as the subscription paper shows. There was no denominational church or society in Princeton at that time but the old first Presbyterian church. The deed for the lot on which this chapel or little church was built was dated April 23, 1832. It was given by John C. Schenck, who was a merchant keeping a store in Queenston, a member of the Presbyterian church, and who became a ruling elder therein. He had loaned the use of a room in his store building for a while to the Sunday school and prayer meeting. He conveyed, in that deed, the lot of land on which the present chapel was erected. It is described in the deed as

"The lot of land situate in the borough of Princeton in that part which was then in Middlesex County, "Beginning at a stone in the southwest side of the road leading from Queenston to Scudder's Mills and a corner of land of Samuel R. Hamilton, Esq., thence S. W. 129 feet 6 inches to a stone for a corner; thence northwest 40 feet to a stone corner to other land of the said John C. Schenck; thence N. E. 124 ft. 6 inches to a stone in the line of the road aforesaid; thence along the line of said road S. E. 58 feet to the place of beginning."

The land was conveyed by said deed to *Robert Voorhees*, *Charles Steadman*, *John Lowrey*, *John C. Schenck* and *John VanDoren*, the survivors and survivor of them and to the heirs

of such survivors, "IN TRUST, *nevertheless, to erect thereon a suitable building for the purpose of religious worship and for the use of the Queenston society and Sabbath school.*"

The deed was acknowledged before James S. Green, Master in Chancery, and recorded in Middlesex Clerk's office, Dec. 11, 1832, in Book xxv. of Deeds, fol. 319.

The five trustees named in the said deed were all members of the Presbyterian congregation, and four of them were members of the session or board of trustees of that church. They have all died but one, viz: John VanDoren, who resides at Manalapan, Monmouth County, N. J. The original subscription is dated March 7th, 1831, setting forth that a religious meeting had been kept at Queenston, on Sabbath afternoons for a number of years, with benefit to many persons in the neighborhood and from Princeton, persons who did not attend other churches, but that the room was too small, and was then wanted by the owner, and proposed to build a new room, etc. The paper was headed by Robert Voorhees, for $50, and John C. Schenck subscribed the estimated value of the land, $75. More than $500 were subscribed in the first effort. Another subscription in the next year, raised $125. The great bulk of the money was given by the professors in the institutions, and the officers in the Presbyterian church. The cost of the building was $964.34. It does not appear whether this included the ceiling and seating which cost $150. The house was built in 1831, but not finished till 1832. It is a frame building and will seat two hundred persons. There was a balance due on the cost of the building, after applying the money raised by subscription, and a mortgage was given by the trustees for the amount of it. In 1840, there was an execution issued upon this debt which amounted to about $500, against the building; and the matter came before the session of the Presbyterian church. A new subscription was opened, and the session appropriated a part of the semi-centennial collection of that year to the payment of said execution. The session of the church have kept it chiefly under their control, and have expended money to keep it in order and repair, and are now yearly doing so, having a standing committee of their body to look after and keep the supervision of the property.

After this chapel was built, and until the erection of the Second Presbyterian church, which held afternoon service, it was usually well filled on Sabbath afternoons, after the Sabbath school, with a congregation to hear preaching by Drs. James, Addison, and Archibald Alexander, and others, including the students of the seminary. There was a good deal of interest manifested in those meetings. There was more freedom, and less ecclesiastical restraint in the exercises in them than in the regular church meetings.

We have taken notice of this chapel as the property of the First Presbyterian church; not absolutely but more so than any other religious organization can claim to have in it. Its legal title still rests in Mr. VanDoren, the surviving trustee; but it is not to be disguised that the old way of building churches and chapels for free neighborhood use, without a corporate trusteeship, which can perpetuate the title and possession, was a short-sighted mode of doing good and one which almost always leads to the courts. The legal title could have been transferred to the trustees of the First church by the judicial sale of the building in 1849 when the church session paid the execution, but they paid it without a sale and without acquiring any other than a mere equitable lien against the building. If the court of chancery shall hereafter be called to appoint trustees to hold this property, would it not be well to appoint the trustees of this Presbyterian church in their incorporated character to hold it in trust for the object for which the deed was given and the building erected? The property is worth about $1,200.

V. *The old Wiggins Parsonage Property.*—Dr. Thomas Wiggins was a very respectable physician and citizen of Princeton, a trustee and ruling elder in the Presbyterian church. He owned a property on Witherspoon Street, with about twenty-five acres of land, which he devised to the Presbyterian congregation for the support of the minister. He died in 1804. There was some technical informality in the terms of the devise as well as in the execution of it, as may be learned from a minute of a meeting of the congregation, held on December 29, 1804, which is as follows:

"Whereas, doubts and difficulties have arisen on the will of Doctor Thomas Wiggins, both in respect of his devising his real estate for the support of our minister, but omitting to name a devisee capable of taking the legal estate, and also in respect to the Rev. Mr. Kollock being one of the three subscribing witnesses to the said will, so that the title to the said real estate might be subject to objection, and in case of any dispute the church might be obliged to keep up and discharge their present minister to enable him to prove the said will. For avoiding which said difficulty and for procuring an extinguishment of all the right, title or pretentions of the said heirs at law, and a conveyance of the legal estate in the premises to the corporation of the church in trust for the use of the minister for the time being, therefore,

"Resolved, that the trustees of the church be authorized to negotiate and contract, on behalf of this church, with the heirs at law of the said testator, and to obtain from the said heirs, on the best terms they can make, a sufficient assurance and conveyance of all the right and title of the said heirs to the trustees of this church for the use of the minister for the time being, so that the same may be in the possession of the said trustees and be managed by them for the purposes intended by the said will. "ROBERT STOCKTON, *Moderator*."

The result of this negotiation was the release by the heirs at law of the testator, of the property to the trustees of the church, for the benefit of the minister of the church. The trustees paid to John N. Simpson in right of his wife, as one of the heirs, $600; to Phœbe Wiggins, another heir, $600, and to Sarah Wiggins, an infant, grand-niece, another heir, $540.* Mr. Simpson was employed to negotiate the settlement with the heirs, and was paid for so doing. A survey of the land was made, and money to pay the heirs was raised from the Trenton bank, and from the sale of eight lots north of the burying ground, and one next to Henry Voorhees. The amount of those sales was $888.50.

The Rev. Mr. Kollock also executed a release to the trustees, of the Ministerial property, in trust for the use of the congregation, in order, upon advice, to make the title good. The title to the property devised to the church thus became complete by purchase from the heirs of the testator.

It has been stated in previous sections how many attempts had been made to sell this property, during the pastorates of the Rev. William C. Schenck, and of Dr. Rice, and that after the resignation of Dr. Rice in 1847, it was ordered to be sold, together with the mountain wood-lot. There were in this

* Sarah Wiggins married —— Young. She was paid in full and executed her release in 1831.

tract, at this time, after deducting what had been set apart for the colored people's burying ground, and what had been added to the old burying ground, and what had been given for the old session and school house, in Witherspoon Street $20\frac{60}{100}$ acres. Of this remaining tract, three acres were retained for the new cemetery adjoining the old grave yard; Wiggins Street was opened over a portion of it, and the remainder was sold in lots at public sale. Jacob P. Davis bought the old parsonage house, and the lots were bought by Mr. VanDeventer, Joseph Carrington, John T. Robinson, Dr. John Maclean, and Jas. S. Green; and John Anderson bought the wood-lot of seventeen acres. The net proceeds amounted to about $3,500. This money was invested by the trustees, for the use of the minister according to the devise of Dr. Wiggins. It has been since applied entirely and permanently to that object, by vesting it in the purchase of another parsonage, now occupied by the minister of the church.

The trustees have within the present year, received from Mr. Paul Tulane, a deed for four acres, or thereabout, to supplement the cemetery. It was bought of Martin Murray and lies adjoining the north-east corner of the cemetery, and has a dwelling house on it. It was a gift by Mr. Tulane to the church.

The *Cemetery* is made the subject of a subsequent chapter.

VI. *Special Trusts of the Church.* Besides the several parcels of real estate above mentioned as belonging to this church and held by its trustees, there are a few other *special trusts* held by them, of a more private nature, but which ought to be guarded and administered with strict fidelity.

1. *The Cedar Grove Church Trust.* The title in the Cedar Grove church was, on the 27th day of May, 1876, by deed of Paul Tulane, transferred to the trustees of the first church of Princeton, to hold the same in trust for Gospel preaching by all denominations, in accordance with an arrangement in said deed specified as now in force, with power to sell upon certain contingencies and hold the proceeds in trust for the First Presbyterian church of Princeton.

2. *The Cedar Grove Church Fund.* The sum of *five thousand dollars* is held by the trustees of this church as a gift of Paul Tulane, May 27, 1876, the income to be applied to maintaining the Cedar Grove church and meetings, keeping the building in repair, paying sexton and preachers; which fund upon certain contingencies shall go to the use of the said First Presbyterian church of Princeton.

3. *The Fund of five thousand dollars*, given by Paul Tulane on the 27th of May, 1876, to the trustees, the income thereof to be applied as follows, viz.: one-third to be distributed to the indigent members of this church, one-third to the payment of the pew-rents of poor members of this church, and one-third to the payment of the current expenses of the church.

4. *The Old Burying Ground Fund* of *five thousand dollars*, given on the 27th of May, 1876, by Paul Tulane to the trustees of this church, the income thereof to be applied in keeping in repair the walks, grounds and enclosures of the old burying ground adjoining but not including the cemetery proper, and to preserve the monuments of the dead who have no friends living here.

The trustees have executed a Declaration of Trust for the above named funds, defining the trusts, and have caused it to be recorded in the County Clerk's office.

5. *The John C. Schenck Fund.* This is a legacy of $800, left by Mary Ann Schenck in honor of her son John C. Schenck, Jr., teacher of a classical school in Princeton, to the trustees of this church, the income to be applied to the repairs of church and parsonage, and family burial lot, according to the terms of her will.

6. *The Cemetery Fund* arises from the sale of lots in the cemetery, and is kept separate from the general church fund. It is held for meeting the expense of improving and maintaining the cemetery grounds and enclosures. The trustees of the church have the control of the cemetery.

THE RULING ELDERS OF THE CHURCH FROM 1786.

Names.	*Elected.*	*Ceased from office.*
Richard Longstreet	Feb. 21, 1786,	Died about 1797.
James Hamilton	Feb. 21, 1786,	Died 1815.
Thomas Blackwell	Feb. 21, 1786,	Died Oct. 20, 1825.
John Johnson	Feb. 21, 1786,	Died Oct. 16, 1800.
Isaac Snowden	Jan. 13, 1796,	Removed from Princeton.
Daniel Agnew	Jan. 13, 1796,	Died 1816.
Thomas Wiggins, M. D.	March 3, 1792,	Died Nov. 14, 1804.
James Finley, (Sen.)	March 3, 1792,	Removed to Basking Ridge.
Prof. William Thompson	1805,	Died 1813.
John Van Cleve, M. D	1805,	Died Dec. 24, 1826.
Peter Updike	1805,	Died June 18, 1818.
Capt. James Moore	1807,	Died Nov. 29, 1832.
Zebulon Morford	1807,	Died April 2, 1841.
Francis D. Janvier	1807,	Died March 1, 1824.
Samuel Bayard	1807,	Died May 12, 1840.
John Davison	1807,	Removed from Princeton.
John S. Wilson	March 31, 1821,	Died Oct. 11, 1836.
Ralph Lane	March 31, 1821,	Died 1855.
Prof. Robert B. Patton	Dec. 29, 1826,	Removed 1835.
John C. Schenck	Dec. 29, 1826,	Died June 25, 1846.
John Lowrey	July 14. 1826,	Died Jan. 19, 1845,
Jacob W. Lane	July 14, 1826,	Died May 5, 1878.
Robert Voorhees	April 27, 1933,	Died June 18, 1838.
Daniel Bowne	April 27, 1835,	Removed 1859.
Prof. Stephen Alexander	August, 1840,	
John V. Talmage.	August, 1840,	Removed to N. York 1844.
Isaac Baker	June 25, 1845,	Died Sept. 22, 1870.
Joseph H. Davis	June 25, 1845,	Removed to N. York, 1848.
John F. Hageman	March 3, 1851,	
Ralph Gulick	March 3, 1851,	Died April 25, 1854.
Peter V. DeGraw	March 3, 1851,	Removed.
David Comfort.	April 8, 1860,	Removed 1865.
Joseph B. Wright	Dec 12, 1863,	Removed.
Dr. George M. Maclean	Feb. 5, 1867,	
John B. VanDoren	Dec. 5, 1869,	
John V. Terhune	Dec. 5, 1869,	
Henry E. Hale	Dec. 5, 1869.	

In our first volume, many of the above named elders received some notice, as prominent public men of Princeton in former years.

THOMAS BLACKWELL, whose name stands third on the list, lived at Mapleton, as we are informed. He was the father

of John Blackwell, who lived on the homestead until his death, a few years ago. He was also the father of Elijah Blackwell, who owned a considerable estate, and whose long residence preceding his death, was on the farm where Leavitt Howe now resides. He settled upon it not many years after the Rev. Mr. Snowden left it. He has descendants living in this State, in Texas, and in Canada. His son Austin D. Blackwell, was a respectable farmer, who also occupied a part of the homestead near Scudder's Mills. He was an elder in the Kingston church, until in his old age, he removed to Virginia, where he died. He had a family of several children. Thomas Blackwell was among the earliest and most substantial citizens of the vicinity of Princeton, and supporters of the church at this place.

DANIEL AGNEW, whose name is sixth on the list, was the ancestor of a prominent family, and his name would have been introduced among his contemporaries in the revolutionary period, and the names of his children a little later, but for the fact that we have only recently obtained reliable information about the family. This has been furnished by an honorable member of the family.*

"Daniel Agnew emigrated from county Antrim, north of Ireland, to the province of New Jersey, in 1764. He settled at Princeton, and for a time was in the army in the Revolutionary War. He married Catherine Armstrong, probably in 1776, his oldest son, James, being born in 1777. He was connected with the college of New Jersey at Princeton, in some capacity unknown to the writer,† and availed himself of this opportunity of giving several of his sons a liberal education. At one time he was a ruling elder in the Presbyterian church of that place, to whose faith he was firmly attached. Many years before his death, he bought and lived upon a very large and fine farm, three miles from Princeton on the road to Trenton. His death took place about the year 1816—possibly 1817.

His children were in the order of age, James, Martin and William, twins, Daniel, John, George, Elizabeth and Mary. James, the oldest, graduated with the highest honor, in the class of 1795, taking his diploma as Bachelor of Arts, and as a member of the Whig Society, Oct. 1, 1795. In October, 1798, he received the degree of Master of Arts. After passing through college he studied medicine with Dr. Maclean, an eminent Scotch physician, father of the Rev. Dr. Maclean, the late President of Princeton College. After attending two courses of lectures at the Medical University, in Philadelphia, he graduated a Doctor of Medicine May 31st, 1800, remaining there in hospital practice, under Dr. Benj. Rush, for nearly a

* The Hon. Daniel Agnew, Chief Justice of Pennsylvania—a grandson of Daniel Agnew, the elder.

† Steward.

year. He commenced practice in Trenton, N. J., and in January, 1806, married Sarah B. oldest daughter of Major Richard Howell, of the Revolutionary army of N. J., and afterwards Governor of New Jersey, and Chancellor of the State for nine years. In 1810 Dr. James Agnew went to the State of Mississippi to practice, and returned in 1813, to Princeton, to take his family there. He stopped, however, in Western Penn., his wife being deterred by the dangers of the voyage in an ark or flat boat, the only mode of descending the Ohio and Mississippi, and finally settled down to practice in Pittsburgh, Penn., where he died in 1840. His son Daniel, (named after his father,) is the present Chief Justice of Pennsylvania.

The writer is unable to follow in detail, the lives of the other children of Daniel Agnew. Martin Agnew graduated at Princeton college in 1797, married late in life, and died in New Jersey. William graduated in the same class, became insane; and died when a young man. Daniel died rather young, unmarried. John, after living on the farm for some years, left home, and finally settled at the Sault de St. Marie, at the outlet of Lake Superior, between 1815 and 1817. He held some post in the government of the U. S. He never married, and about 1845, left the Sault, and went to reside at Batesville, Arkansas, where his sisters Elizabeth and Mary were living, and died there in 1853.

George Agnew died at an early age, but leaving a large family, which became dispersed, some living in Ohio, others in Indiana, and some in Illinois.

Elizabeth and Mary Agnew, the daughters, lived for a few years after the death of their father, at Princeton, and afterwards at Pittsburgh in the family of Dr. Agnew, their brother. Elizabeth having married A. W. Lyon, about 1830 or 31, moved with him to Batesville, Arkansas, taking with her her sister Mary. Both are dead, Mary never having married."

The Agnews kept a store in Princeton, for several years, in a small brick house, which stood where Rowland's store now stands. Martin Agnew sold that property to Rowland and M'Ginnis, in 1857, and they took it down when they built their present house upon the lot.

THE TRUSTEES OF THE CHURCH FROM 1786.

Names.	*Elected.*	*Ceased from office.*
Richard Longstreet.....	May 25, 1786,	Died about 1797.
Robert Stockton..	May 25, 1786,	Died April 23, 1805.
Capt. John Little.....	May 25, 1786,	Died Sept. 6, 1794.
Enos Kelsey.....	May 25, 1786,	Resigned 1804.
Capt. James Moore.....	May 25, 1786,	Resigned Sept. 5, 1831.
Isaac Anderson.....	May 25, 1786,	Died 1807.
Col. William Scudder.....	May 25, 1786,	Died 1793.
James Hamilton.....	May 20, 1793,	Died 1815.
Thomas Wiggins, M. D.....	Nov. 15, 1794,	Died Nov. 14, 1804.
John Harrison.	Jan. 13, 1796,	Died Oct. 26, 1816.
Col. Erkuries Beatty.	Feb. 20, 1804,	Died Feb. 3, 1823.
Richard Stockton, LL.D.....	Jan. 2, 1805,	Died March 7, 1828.
Ebenezer Stockton, M. D.....	Sept. 10, 1805,	Resigned Oct. 29, 1835.
Samuel Bayard.....	Dec. 15, 1807,	Resigned May 7, 1838.

Names.	*Elected.*	*Ceased from office.*
Robert Voorhees	Nov. 25, 1815,	Resigned Feb. 11, 1837.
John Van Cleve. M. D	Dec. 7, 1816,	Resigned Oct. 29, 1823.
John C. Schenck	July 26, 1823,	Resigned Sept. 5, 1831.
John S. Wilson	Jan. 9, 1826,	Resigned Sept. 5, 1831.
James S. Green	Jan. 9, 1826,	Resigned Sept. 5, 1831.
John Gulick	Jan. 9, 1826,	Resigned Sept. 5, 1831.
Charles M. Campbell	Sept. 5, 1831,	Resigned 1835.
Peter Bogart	Sept. 5, 1831,	Resigned Sept, 3, 1832.
Thomas White	Sept. 5, 1831,	Resigned July 27, 1837.
Henry Clow	Sept. 5, 1831,	Resigned 1833.
John Van Doren	Jan. 14, 1834,	Resigned June 24, 1839.
John Lowrey	Oct. 8, 1835,	Resigned 1836.
Alfred A. Woodhull, M. D	Oct. 8, 1835,	Died Oct. 5, 1836.
William R. Murphy	Oct. 8, 1835,	Resigned Oct. 8, 1836.
George M. Maclean, M. D	Oct. 8, 1836,	Resigned Dec. 3, 1838.
James Van Deventer	Oct. 8, 1836,	Resigned Aug. 3, 1846.
Prof. Albert B. Dod, D. D	Oct. 8, 1368,	Died Nov. 19, 1845.
E. C. Wines	Feb. 22, 1837,	Resigned May 7, 1838.
Samuel A. Lawrence	Aug. 5, 1837,	Resigned Dec. 3, 1838.
David N. Bogart	May 7, 1838,	Died May 5, 1844.
Alexander M. Cumming	May 7, 1838,	Resigned Aug 3, 1846.
R. R. Ross	Jan. 17, 1839,	Resigned Feb. 12, 1844.
John Bogart	Jan. 17, 1839,	Resigned March 29, 1842.
George T. Olmsted	June 24, 1839,	Resigned July 10, 1846.
A. J. Dumont	March 29, 1842,	Resigned Feb. 12, 1843.
John Davison	Feb. 12, 1843,	Resigned Aug. 3, 1846.
Philip Hendrickson	Feb. 12, 1843,	Resigned July 9, 1846.
Peter I. Voorhees	July 1, 1843,	Resigned Aug. 3, 1846.
Capt. Thomas Crabbe, U. S. N	Dec. 22, 1845,	Resigned Dec. 2, 1851.
Prof. Joseph Henry, LL. D	July 30, 1846,	Resigned July 25, 1848.
J. S. Schanck, M. D	July 30, 1846,	
Joseph H. Davis	Aug. 3, 1846,	Resigned Feb. 12, 1849.
William Gulick	Aug. 3, 1846,	Resigned 1847.
John T. Robinson	Aug. 3, 1846,	Resigned July 25, 1848.
N. L. Berrien	Aug. 3, 1846,	Died Aug. 10, 1846.
Peter V. Degraw	Aug. 3, 1846,	Resigned.
John F. Hageman	Aug. 3, 1847,	Resigned Aug., 1877.
A. Van Duyn	Aug. 3, 1847,	Resigned.
Isaac Baker	Feb. 12, 1849,	Died Sept. 22, 1870.
Geo. T. Olmsted	Dec. 15, 1851,	Resigned 1876.
James Van Deventer	Nov. 1, 1852,	
James S. Green	Nov. 1, 1852,	Died 1862.
Emley Olden	Oct., 1855,	Died June 16, 1868.
Dr. J. H. Wikoff	June 22, 1863,	
John B. Van Doren	1868,	
Edward Howe	1870,	
Leavitt Howe	1875,	
John F. Hageman, Jr	1877,	

CAPTAIN JOHN LITTLE, whose name is third on this list of trustees, was one of the first trustees who received the title of the church lot, before the incorporation, in 1786. He bought a lot of land in 1786, of Robert McGee, administrator of Alexander Gaa, dec'd. In 1790, he bought a lot of Mary Norris, administratrix of Thomas Norris, deceased. He owned, at the time of his death, September 6th, 1794, the property now in possession of Philip Hendrickson, on Nassau Street. He devised in his will, dated February 9th, 1794, the last mentioned property, to Grace Little, his wife, who survived till June 2d, 1813, when it was sold by his executor, to Robert Voorhees, who occupied it till his death. It was 148 feet in front, and next to James Hamilton's lot. His executors were John Beatty, John Woods, George Woods, Jr., and Robert McGee. Grace Little, his wife, was much respected in Princeton. They were both buried in the Princeton burying ground.

The oldest member of the present board of trustees, officially, is Dr. J. Stillwell Schanck, who was elected in 1846. He is president and secretary of the board, and has rendered long and valuable services to the congregation and the church. The duties of his office have become, by reason of the increased revenues and trusts of the church, and the care of the cemetery, quite onerous. But since he has been in office, the finances of the church have been placed and maintained in a sound condition. For about twenty-five years, the board remained almost unchanged in its members.

THE DIACONATE.

We find no bench of Deacons in the church until the year 1845, when Dr. Rice was pastor. William R. Murphy and Daniel B. Wagner were ordained on the 15th of June of that year. These removed, and in 1851, during the pastorate of the Rev. William E. Schenck, the following were ordained: David D. Cawley, Isaac Stryker, Peter I. Voorhees, John H. Clarke and Michael Hendrickson. Mr. Voorhees died in office and the others, after serving several years, removed from the congregation. In 1864 George T. Olmsted was added to the number, and in 1869 Philip Hendrickson, David A. Hudnut and J. Bogart Stryker were elected.

PRESENT OFFICERS OF THE CHURCH.

Minister—Rev. Horace G. Hinsdale.

Ruling Elders—Prof. Stephen Alexander, John F. Hageman, Dr. George M. Maclean, John V. Terhune, J. Boyd VanDoren, Henry E. Hale.

Deacons—Philip Hendrickson, J. Bogart Stryker, David A. Hudnut.

Trustees—Dr. J. Stillwell Schanck, President, James VanDeventer, Dr. J. H. Wikoff, Edward Howe, J. Boyd VanDoren, Leavitt Howe, John F. Hageman, Jr.

Treasurer—William B. VanDeventer.

Sexton—Aaron F. Allen.

It is now one hundred and twenty-three years since the Presbytery of New Brunswick granted "liberty to the people of said town to build a meeting house." It is about one hundred and sixteen years since the building of the meeting house was first commenced, and one hundred and twelve years since it was finished. It has twice been burned down and rebuilt. Except when occupied by troops or being rebuilt it has been used to hold the annual Commencements of the college during this long period. It has been the chief audience room in Princeton for more than a century, open always to the great preachers of the day when they have visited the place. It has been the great lecture-room in which literary orations and theological discourses of the highest order have been delivered to Princeton audiences, composed of citizens, students and strangers. Though a house of worship, it is the most public of all public buildings.

Since Dr. Witherspoon's death there have been installed over the congregation, eight successive pastors, two of whom have died here in the pastoral office. The membership of the church has been reported to be above five hundred in number. The last official report gave 423, but a strict revision of the list will, it is thought, reduce the actual number of members below 400.

This church is venerable in age, and renowned for its prominent men and families of noted piety and learning, who were accustomed to worship statedly here, and are now numbered with the dead. The chart of pews exhibits among former occupants and owners the names of Dr. Witherspoon, Dr. Smith, Dr. Maclean, Dr. Ashbel Green, Dr. Minto, Dr. Alex-

ander, Dr. Miller, Dr. Hodge, Dr. John Breckinridge, Dr. Carnahan, Professor Dod, Professor Henry and others.

The presence of such men with their families, and many other clergymen and professors, besides the prominent citizens of the town, whose names as trustees and elders have been before mentioned, gives peculiar interest to the history of this church. It is reasonable to infer that a church so favored with the presence of such a large number of godly ministers, with their families, and with the presence of over a hundred seminary students, zealous and active, would exhibit a special beauty and power in its devotional meetings, and general Christian activities. There are times and seasons when these Christian forces do exert their influence in such way, but they are extraordinary and exceptional occasions. The presence of so many clergymen in the community, and in the church, occasionally taking a part, often the chief part in congregational meetings, unless carefully guarded, tends to impair the growth and development of the laity, by relieving them of duty which would otherwise devolve upon them, and by causing them to feel that they are not depended upon to carry the Ark. Under such circumstances the office of Ruling Elder is undervalued, and the session becomes a nominal body.

There is another difficulty in such a state of things, and this has regard to the preacher. This church has in a sense a college relation, not only as to the church edifice, but as to its auditors. There are about five hundred college students, and one hundred and thirty theological students, with about thirty professors with their families, now present. Beyond all question, nothing would be more educational and impressive upon these young men, than powerful, pungent and refined preaching—preaching of the very best order. Every distinguished preacher who visits Princeton meets here an audience that he seldom meets elsewhere. He reaches hundreds of educated young men—some young ministers soon to go away and give place to others—a new class coming every year. It is this feature of the church that makes it peculiar, that makes it a supremely important, but hard pulpit to fill. No more critical hearers than seminary students can be found. Preach-

ing is their study, and they ought to find, in the popular preacher of the town, a model.

But the prestige of this church is very strong; it has almost a self-perpetuating power in its history. Its shrines will ever be sacred to those who recall to mind the thousands of its honored members who have entered and passed through it to heaven—as Bunyan's Pilgrim, when on his march to Mount Zion, entered the Palace called Beautiful, to find temporary security and refreshment, when in danger on the dark mountains. Its members, even in the hour of death, will cling to the sentiment of its corporate signet, "*Speremus Meliora.*"

CHAPTER XX.

THE PROTESTANT EPISCOPAL CHURCH. *(Trinity.)*

THE PROTESTANT EPISCOPAL CHURCH.

THE *New Jersey Patriot*, published in Princeton, in August, 1827, contained an account of an adjourned meeting of persons friendly to the erection of an Episcopal church, held at Joline's Hotel. Robert F. Stockton was chairman, and John R. Thomson was secretary of the meeting. A committee consisting of John Potter, Capt. James Renshaw, John R. Thomson, Sam-

uel J. Bayard and Robert F. Stockton, was appointed to raise funds for the purchase of a lot.

An organization was not formed, however, until A.D. 1833. Several meetings were held in that year with a view of organizing and incorporating a parish. A meeting was held on the 23d day of March, of that year, when the following wardens and vestrymen were elected:

Wardens.—Charles Steadman, Dr. J. I. Dunn.

Vestrymen.—John Potter, R. F. Stockton, C. W. Taylor, John Thomson, C. H. VanCleve.

On May 11th, 1833, a meeting was held at five o'clock in the afternoon, in the town house of the borough of Princeton, for the purpose of forming a corporate organization, and of designating the name and title by which the church should be known. It was decided, by a majority of the votes of those present, that the corporate name and title should be, "The Rector, Wardens and Vestrymen of TRINITY Church, Princeton." This name was chosen on account of the favor with which at that time; the views of Unitarians were received by educated people, in the Eastern and Middle States. It was also determined at this meeting to erect a church building, and the following persons were elected as a building committee: Mr. John Potter, Mr. Charles Steadman, and Dr. J. I. Dunn.

The corner stone of the building was laid July 4th, 1833, by Bishop Doane, who also consecrated the completed structure, Sept. 23d, 1834.

The Rt. Rev. William White, D.D., Bishop of Pennsylvania, preached on the occasion, and the Rt. Rev. L. S. Ives, D.D., Bishop of North Carolina, assisted in the services.

Soon afterwards, the Rev. George E. Hare, D.D., was requested to assume the rectorship of the parish. He at once entered upon the position, and continued to discharge its duties until June 19th, 1843, when he offered his resignation. The following is a complete list of the rectors up to the present time.

The REV. GEORGE E. HARE, D.D., called in 1833. Resigned June 19th, 1843.

The REV. ANDREW BELL PATERSON, D.D., instituted Dec. 2d, 1845. Resigned October 6th, 1851.

The REV. JOSHUA PETERKIN, D.D., called May 3d, 1852. Resigned Jan. 3d, 1855.

The REV. WM. D. HANSON, D.D., called February 29th, 1855. Resigned Sept. 7th, 1859.

The REV. WM. A. DOD, D.D., called Nov. 29th, 1859. Resigned in the spring of 1866.

The REV. ALFRED B. BAKER entered on the duties of the rectorship on Easter day, April 1st, 1866, and is still discharging the duties of the position. The church has had liberal friends and supporters, who, from time to time, have improved its property, and enlarged its sphere of usefulness.

In the year 1843, a rectory was built, and presented to the church, by Mr. John Potter. This being afterwards destroyed by fire, was rebuilt by Mrs. Sarah J. Potter in 1865–6. Liberal endowments have been made to the church by Mr. John Potter, Messrs. James Potter and Thomas F. Potter, his sons; and by Com. R. F. Stockton.

A Parish school lot was given to the church by Mr. Richard Stockton, August 31st, 1849, and a school building was immediately erected by the liberality of a few individuals, the chief contributor being Mr. James Potter. The church bell is in the tower of this building.

The parish is also indebted to Mr. Richard S. Field for the gift of a strip of land which enlarged the area, and straightened the line of the church lot. The first church was a handsome white Grecian building, rough-cast and standing with gables to the street.

On July 4th, 1868, the corner stone of a second church edifice was laid by Bishop Odenheimer, and the edifice was immediately erected upon the site of the first one which had been removed to make way for the more beautiful and capacious structure. The rector, the Rev. A. B. Baker, on the occasion of the laying of the second corner stone, read a paper containing historical notes of the parish, extracts of which have furnished the statistics given in this article. It was noted in the paper, that just thirty-five years before, on the same national holiday, the corner stone of the first church was laid. It was also noted that the subscription for the new church was started by Miss Alice Potter with the sum of ten thousand dollars, and that an-

other subscription of five thousand dollars was immediately made by Mrs. Richard S. Conover. Liberal additions were also made to the building fund by other members of the parish, and a building committee, consisting of Messrs. Richard S. Conover, Joseph H. Bruere and Henry W. Leard was at once appointed. Under the superintendence of this committee, the work was vigorously prosecuted, and the church was so far completed by June 7th, 1870, as to admit of its consecration by Bishop Odenheimer. It is built of Princeton stone, with brown stone trimmings. Since this date, the tower has been added to the church, by the liberality of Mrs. J. Dundas Lippincott, and interior decorations have been undertaken by the executors of Mrs. Sarah J. Potter, in accordance with the wish expressed, and with funds bequeathed in her last will and testament. The church, which consists of nave, transept, central tower and apsidal chancel, is in the pointed Gothic style, and is one of the most beautiful in the State. Its chancel windows, which were the gift of Mrs. Sarah J. Potter, Mrs. R. S. Conover, and Miss Maria Stockton, were made at Newcastle-on-Tyne, in England. Its massive memorial font was the gift of Mrs. Telfair Hodgson; and for its organ, the parish is mainly indebted to the liberal offerings of Mr. R. S. Conover and Mrs. John R. Thomson.

The wardens and vestrymen, at the present date, are as follows:

Senior Warden.—Joseph H. Olden.

Junior Warden —J. Dundas Lippincott.

Vestrymen.—Richard S. Conover, Joseph H. Bruere, Admiral Geo. F. Emmons, Charles W. Lynde, Joseph Priest, Henry W. Leard, Prof. Charles McMillan.

Treasurer of the Parish.—Mr. F. S. Conover.*

* This narrative was furnished by the Rector.

CHAPTER XXI.

THE METHODIST EPISCOPAL CHURCH.

"EACH Society" of the M. E. Church "is divided into smaller companies called classes, according to their respective places of abode. There are about twelve persons in a class, one of whom is styled the leader." These classes meet weekly in order that the leader may "inquire how their souls prosper, to advise, reprove, comfort, or exhort, as occasion may require."

The first "class" was organized in Princeton by Rev. C. H. Whitecar, in the year 1841 or 1842, in the house of Samuel Stephens in Canal Street, who was also appointed "leader."

The first sermon by a Methodist minister, in or near Princeton, was preached by Rev. Ezekiel Cooper, at the house of Joshua Anderson about the year 1802. David Bartine also preached in the house of Captain Blue about 1810 and more or less frequently after that period. Methodist meetings were also held in an old pottery at Queenston; but all attempts to organize a "society" proved failures until the "class" formed by Rev. C. H. Whitecar; this continued in existence until the present church edifice was built.

In the year 1845 Rev. T. Campfield held a series of meetings at Cedar Grove which resulted in an extensive revival. The meetings were held in the old stone school-house, still standing, and about one hundred persons were converted. The present Cedar Grove church was erected soon after this, and was largely aided by Mr. Paul Tulane, who afterwards bought the building and keeps it in repair for the benefit of that community to this day.

This revival at Cedar Grove had much to do with the organization of the Methodist Episcopal Church in Princeton.

In 1847, under the pastorate of Rev. Joseph Ashbrook, the present church edifice was erected. The lot was purchased by Dr. O. H. Bartine of Alexander R. Boteler and wife, of Shepherdstown, Virginia, and he conveyed it to the trustees of the

church. As there were but few Methodists here at that time, and these representing but little wealth, the success of the undertaking is due mainly to the tact and energy and good management of Mr. Ashbrook.

Mr. Ashbrook remained two years and was succeeded by Rev. Israel Saunders Corbit. He remained two years and during his administration there was a large increase of membership; the membership recorded by him in 1850, including probationers, numbered 145.

The following is a list of the pastors and the time they were stationed in Princeton:

J. Ashbrook, 1847 and 1848; I. S. Corbit, 1849 and 1850; S. Y. Monroe, 1851; Aaron E. Ballard, 1852; J. S. Heisler, 1853 and 1854; J. Stephenson, 1855; George W. Batchelder, 1857 and 1858; H. T. Staats, 1859; I. W. Wiley, 1860; T. Hanlon, 1861 and 1862; I. D. King, 1863; E. Hance, 1864 and 1865; H. C. Westwood, 1866 and 1867; H. Baker, Jr., 1868 and 1869; A. Lawrence, 1870 and 1871; H. Belting, 1872 and 1873; Mr. Sooy, 1874 and 1875; Mr. Lawrence, 1876 and 1877; Mr. White, 1878.

In 1866, under the pastorate of Rev. H. C. Westwood, the present parsonage was built and handsomely furnished at a cost of about six thousand dollars.

The present membership numbers 175. The church has suffered greatly by removals. What has been gained one year is lost the next, in that so many are dismissed by letter. The Sunday school numbers 23 officers and teachers, 164 scholars, with an average attendance of 115. There are 400 volumes in the library including text-books.

The size of the church building is 66 feet by 48 feet, with a gallery, and will seat about 600 persons. The lecture room in the basement will seat 225. There are also two large class rooms and library adjoining the lecture room. The value of the whole property, including the parsonage, is estimated at twenty-one thousand dollars. The church is situate on the north side of Nassau Street nearly opposite Washington Street, and is built of brick, and the parsonage is a few doors east on the same side.*

* Sketch furnished by Rev. Mr. Belting.

CHAPTER XXII.

THE BAPTIST CHURCH.

THE Baptist Church in Princeton is an exotic. It was originally planted and grew up at Penn's Neck, which in early times was called Williamsburg, about one and a half miles from the centre of Princeton. For a quarter of a century previous to the formation of the church at that place, commencing three or four years after the close of the Revolutionary War, there had been preaching by Baptist ministers in this region, at Princeton, Penn's Neck, Lawrenceville and other places around, in private houses and wherever opportunity was offered. During those years several clergymen ministered to the scattered Baptists, none frequently, but perhaps, on an average, once a month.

A church was finally organized in 1812, in the midst of the second war with Great Britain. It consisted, at the start, of thirty-eight members, and received for two or three years the labors of the Rev. J. Cooper one-fourth of his time. A meeting house was at that time built which still stands, and for which the people of Princeton, of that day, very generally helped to pay. Succeeding Mr. Cooper in 1815 was the Rev. Henry A. Hastings, who gave the church all of his time so far as ministering on the Sabbath was concerned. The people could pledge him for those services only $100 per annum. But they supplemented that amount by a school of twenty children which they raised for him and which yielded him $200 more for his support.

Until the church's removal to Princeton, in 1852, several other ministers served it at Penn's Neck.

Between 1821 and 1852 there succeeded each other John Seger, Peter ———, George Allen, D. Perdun, P. Strumphers, George Allen again, Jackson Smith, D. D. Gray and William

C. Ulyat. In 1818, six years after being constituted, they had made little progress and were very feeble. Through the labors about this time, of Howard Malcolm, a Baptist student in the Princeton seminary, they were considerably strengthened. Yet in 1829, seventeen years after organization, their membership was only thirty, eight less than the number which originally composed the church. A few years later they were much refreshed by the labors of Thomas L. Malcolm, a son of Howard, who also was a Baptist student in the seminary. From this time the church began to look up. Under Mr. Gray they attained a height which they have scarcely since surpassed. For though they have grown in wealth, in liberality and in respectability, they have not grown with equal steps in spirituality and enterprise; and though they have received additions, these have not been sufficient to meet the losses occasioned by death, removal and other causes, except for a limited period.

In 1851, during the pastorate of the Rev. Wm. C. Ulyat, they built their house in Canal Street in Princeton, on land given to them by Richard Stockton, Esq. The original intention was to abandon Penn's Neck and move over to Princeton in a body. The reason for this step was that their place of worship might be not only in the centre of all the people but of their own already gathered congregation. As, however, the new edifice in Princeton neared completion, it was manifest that a considerable number still clung to the original spot. They were therefore set off in a separate church, which continued six years and then disbanded. As the Rev. Mr. Ulyat was involved in blame, whether justly or unjustly, he deemed it prudent to withdraw, in hope that the whole body would unite in the new departure, which, however, was not the result of his resignation.

Since commencing worship in the new house in Canal Street, which was in December, 1852, the church, besides supplies at intervals, has had six regular pastors, viz: the Rev. Samuel Sproule, Wm. E. Cornwell, George Young, John B. Hutchinson, H. V. Jones, and Wm. C. Ulyat; the latter being recalled to the church, yielded his acceptance only upon repeated and pressing overtures. For several years the church seemed to bear itself well, and enjoy a good success. But the

strong and energetic labors of the Rev. Mr. Hutchinson, both in the pulpit, and out of it, could not hold it. It began to decline towards the close of his pastorate, and has continued to do so since, with accelerated steps.

From the organization of the church to the present time, there have joined it, on profession of faith or by letter, over five hundred persons. In the height of its prosperity it has had as many as two hundred communicants, at one time. Its location, however, in Canal Street has been against it; and its congregation has always come chiefly from the country. These, among other causes, have brought on its decline. It has a comfortable meeting house and ample grounds. It has also had able pastors. But these have not been sufficient to build up a church out of a scattered people, in the midst of a community committed in childhood and by prestige, to another great overshadowing denomination, and in a town of very slow growth. The great hindrance to the success of this church in Princeton, is found in the fact that the great body of the congregation come from Penn's Neck where they still hold a meeting house and burial ground. And it is probable, that if they could sell to advantage, this house in Canal Street, they would all return to their original shrines at Penn's Neck. They are in debt and are not able to support a pastor in Princeton in a proper manner, under present circumstances. It is hoped that some relief will be afforded to them.*

There was a Second Baptist church of Princeton organized by a few members who took a "New Departure" from the original one, when the recent dissension took place, and the majority returned to the house at Penn's Neck. Their worship is held in the private house of the Rev. Mr. Ulyat, who preaches occasionally there, to a small company. The Penn's Neck congregation have sold their Princeton building, to Mr. Norris for $3000; and have enlarged and improved their building at Penn's Neck; and finished it with a steeple. The Rev. Mr. Grennelle is the pastor of it.

* This article has been furnished by the Rev. Mr. Ulyat.

CHAPTER XXIII.

THE SECOND PRESBYTERIAN CHURCH.

THE SECOND PRESBYTERIAN CHURCH.

THE history of the organization of the Second Presbyterian Church of Princeton, and of its progress to the year 1876, may be found in a discourse delivered by the Rev. John T. Duffield, D.D., in the church, July 9, 1876, and which was published. We are permitted to insert so much of this historical narrative as may be necessary to do justice to this church. No person is more interested in, nor familiar with, its history than Dr. Duf-

field, whose name stands first on the roll of its living members. He says:

The question of organizing a Second Presbyterian Church in Princeton was under consideration for some time before the organization was effected.

The need of increased church accommodations, to meet the then existing and especially the prospective demand, was acknowledged; but on the other hand, it was apprehended by some that two Presbyterian churches could not be sustained in this community, and consequently, that the power and efficiency of Presbyterianism in Princeton would be weakened rather than strengthened by the organization of a second church. Doubt as to the proper locality for a new church edifice in case a second church was organized, also contributed to delay the organization. For a number of years there had been a Sabbath school and an afternoon service, under the supervision of the session of the Presbyterian church, in the building in Queenston, erected on a lot given by John C. Schenck, Esq., to certain trustees—members of the Presbyterian church—for the purposes mentioned; and it was urged by some that when the time came for the organization of a second church it should occupy the building referred to. Others regarded this location as unsuitable.

In the fall of 1847, at a meeting of "The Ministers' Association" in Dr. Miller's study—an association of the Presbyterian ministers of Princeton, which met once a fortnight—the propriety of organizing a second Presbyterian church was considered, and it was concluded that the organization ought not to be longer delayed. Accordingly a public meeting of all interested was convened in Mercer Hall to consider the question and to take such action as might be deemed expedient.

The propriety of taking immediate steps to effect the organization was advocated by Dr. Archibald Alexander, Dr. John Maclean, Dr. Benjamin H. Rice, (pastor of the First church,) and John F. Hageman, Esq. The result was an application to the Presbytery of New Brunswick at its meeting at Middletown Point, October 5th, 1847, to appoint a committee to visit Princeton, and if "the way should be clear," to proceed to the organization of a church, to be known as the Second Presbyterian Church of Princeton. The request was granted, and Drs. Hall, Hale and Henry were appointed the committee. In the discharge of the duty assigned them, they met in Princeton, in Mercer Hall, December 23, 1847, and organized into a church the following twelve persons—John T. Robinson, Mrs. James H. Green, Wm. R. Murphy, Moore Baker, Mrs. Mary Ann Baker, Jacob Hubbard, Mrs. Jacob Hubbard, Mrs. Mary Murphy, Mrs. Elizabeth C. Allen, Mrs. Catherine Allen, from the first Presbyterian Church of Princeton, and John T. Duffield, from the Presbyterian Church of McConnellsburg, Pa.

There is one whose name does not appear in the original organization to whom the Second Presbyterian Church of Princeton is more largely indebted for its existence and the measure of prosperity it enjoys, than to any individual on its roll of members—I need scarcely say here that I refer to Dr. Maclean. By the recommendation of his brethren he associated himself with the new enterprise—"taking the oversight thereof." Devoting himself to its interests with his characteristic energy and liberality, he was regarded by all as its main stay and support, so that for many years this church was known in the community as "Dr. Maclean's Church."

At the organization of the church, Colonel (then Captain) Wm. R. Murphy was

elected ruling elder, and was ordained to the office on Sunday, January 2, 1848, by the Rev. Symmes C. Henry, D.D. The Rev. George Bush was engaged as a temporary supply, and Mr. James VanDeventer having generously offered the church the use of Mercer Hall for one year gratuitously, religious services on the Sabbath were commenced in that place and continued to be held there for more than two years.

A congregational meeting for the election of a pastor was held in Mercer Hall, Feb. 9, 1848. Dr. Archibald Alexander—who always manifested a deep interest in the welfare of the Second church—presided at this meeting. Dr. Archibald Alexander, Jr., was Secretary. Prof. Wm. H. Green, at that time Assistant Teacher of Hebrew in the Seminary, was unanimously elected pastor; and as an indication of the pecuniary feebleness of the church in its infancy, it may be proper to mention that the salary of the pastor was $300. Prof. Green was never installed as pastor, but for about a year and a half discharged the duties of the pastoral office as stated supply.

At the first communion of the church, on May 28, 1848, twenty persons were received on profession of their faith—the subjects of this gracious work—the first fruits of the blessing which the church has already been, and we trust is destined yet to be in larger measure, to this community.

Prof. Green was called to the pastorate of the Central Presbyterian church in Philadelphia in the fall of 1849. He accepted the call and for a time the Rev. George Bush again officiated as supply of the Second church. Up to this time the church had had but one elder. In Sept., 1849, Peter Sullivan, who had been received into the church about a year previous, by certificate from the Reformed Dutch Church, was elected to the eldership, and having accepted, was ordained by Mr. Bush.

About the time Prof. Green left, a lot was purchased for the church by Dr. Maclean, John T. Robinson and John Murphy—they becoming personally responsible for the payment—and a contract entered into with Noah Green for the erection of a church edifice. The building was completed at a cost of about $4,000.

In the spring of 1850, shortly after I had received licensure, I was elected stated supply of the Second church for one year. I was at that time a tutor in the college. I accepted the invitation and entered upon the duties when the congregation took possession of their new Church edifice—the building now known as "Cook's Hall"—on the first Sabbath of April, 1850. The whole number on the roll of the church at that time was 49—of whom 23 had been received by profession of faith, and 26 by certificate.

My engagement with the church was to attend to pastoral duties, preach once on the Sabbath, and provide a supply for the pulpit for the second service. The pulpit in the afternoon was usually supplied by one of the professors of the college or seminary—by none more frequently than by Drs. James W. and Addison Alexander.

In the spring of 1851, I was re-elected stated supply for another year. At the termination of this engagement the number on the church roll was 83.

REV. WILLIAM A. DOD, PASTOR.

The church had now been in existence more than four years and yet had never had an installed pastor. Those who had had the ministerial charge, were occu-

pied the greater part of their time with their duties in the college and seminary. It was felt that the interests of the church demanded that it should be placed in charge of some one who could devote his whole time and attention to the work of the ministry. Accordingly on the 1st of April, 1852, the Rev. Wm. A. Dod was elected stated supply for six months, with a view to his election as pastor at the expiration of that time if he should give his consent to the arrangement. Dr. Dod accepted the appointment and immediately entered on its duties. On the 28th of September following he was elected pastor and installed. He continued to have the pastoral charge until Jan. 16th, 1859. In the early part of his ministry the entire debt of the church, amounting to about $1,500, was paid off.

In the spring of 1857, Capt. Murphy having removed to Bordentown, and Mr. Sullivan being the only elder remaining, John T. Robinson, A. Cruser Rowland, and Nathaniel Titus, were elected to the eldership, and Elijah Allen and A. D. Rittenhouse were elected to the Diaconate. At the close of Dr. Dod's ministry, the number of names on the church roll—including those who had deceased or had been dismissed, was 189.

On the 10th of April, 1859, Charles R. Clarke was elected stated supply for one year, and accepted the appointment. At the expiration of this engagement the church was for near a year without any regular supply. The Rev. John Forsyth, D.D., who had frequently supplied the pulpit of the Second church when Professor in the college—and always with great acceptance—was elected pastor on the 8th of June, 1860, but did not accept. At the same meeting James Wylie was elected to the eldership. On the 30th of October the Rev. Thomas G. Wall was elected pastor. He also declined the appointment.

REV. JOSEPH R. MANN, PASTOR.

On the 28th of January, 1861, Joseph R. Mann, D.D., was elected pastor, and much to the joy of the congregation the call was accepted. He entered on his duties, the 1st of April following, and was installed Pastor on the evening of Friday, May 3d.

The ministry of Dr. Mann marks a new era in the history of the church. From its commencement his labors were crowned with the divine blessing, resulting in a large accession to the communion of the church and a marked increase in the zeal, activity and liberality of the members. The regular congregation was soon doubled in number, nearly every pew was rented and measures were taken to provide increased church accommodations by an enlargement of the building. The drawings were prepared, but just as the work was about to be commenced the deplorable rebellion against the authority of the Federal Government began to assume such formidable proportions that it was thought best that the enlargement should be, for the time, delayed. During the war the same reasons which prevented the enlargement of the church in 1861 continued. In Dec., 1864, Dr. Mann was constrained, by the state of his health, to resign the pastoral charge. During his ministry 95 were added to the communion of the church, making the whole number of names on the roll 284.

In the spring of 1864, by the will of Mrs. Agnes B. Hope—widow of Prof. M. B. Hope, D.D.,—the church received a legacy of $1,000, "to be safely invested and the annual income appropriated to the support of the minister or ministers of the said church and congregation." Both Professor and Mrs. Hope had, for many

years, taken a deep interest in the welfare of the Second church, and by their liberal gifts and active co-operation in all church work, had contributed largely to its prosperity.

Elders John T. Robinson and A. Cruser Rowland having died, and James Wylie having removed from Princeton during Dr. Mann's ministry, the only elder remaining was Nathaniel Titus. On the 9th of April, 1865, C. S. Cook and Geo. H. Burroughs were elected to the eldership, and having accepted, they were subsequently installed.

At a meeting held on April 17, 1865, the Rev. Charles E. Hart was elected pastor, but declined the appointment.

About the 1st of January, 1866, the Rev. Dr. McIlvaine, of the college, accepted an invitation to supply the pulpit of the Second church, and discharge pastoral duties until a pastor should be obtained.

REV. SPENCER L. FINNEY, PASTOR.

In the spring of 1865 the Rev. Spencer L. Finney, pastor of a Reformed (Presbyterian) church in the city of New York, removed with his family to Princeton, retaining his pastoral charge in New York. During the year he preached occasionally in one or other of the Princeton churches, and took part in the weekly meetings for prayer. His services were always highly appreciated. The observance of the day of prayer for schools and colleges, in February, 1865, was followed with a precious outpouring of the spirit on our college. The gracious work extended into the town, and so deep was the interest that the pastors of the Presbyterian, Methodist and Baptist churches united in recommending to the community the observance of Thursday, the 16th of March, as a day of fasting and prayer for the continuance and increase of the blessing. Union services were held in the First Presbyterian church in the forenoon, in the Second church in the afternoon, and in the Methodist church in the evening. Seldom, if, ever, has a fast day been observed in Princeton with more marked solemnity. Most of the places of business were closed, and crowded audiences attended the appointed services. By invitation of the pastors, Mr. Finney preached at the morning service in the First church. Throughout the exercises the presence of the spirit of God was specially manifested. Both preacher and hearers were evidently moved with unwonted power by His gracious influence. This service did much to confirm the impression which had previously been made, that the interests of religion in this community would be greatly promoted by securing, if possible, Mr. Finney as the pastor of our church. Our inability to offer him an adequate salary seemed for the time an insuperable obstacle. In this emergency the same generous benefactress of our church, who had contributed one-third of the salary of the previous pastor, proposed that if the church should call Mr. Finney on a salary of $1,000 she would for three years supplement it by the addition of $800. The offer was accepted and Mr. Finney was unanimously called to the pastorate at a congregational meeting, held June 12th, 1866. Although the acceptance of this call required of Mr. Finney a considerable pecuniary sacrifice, the providence of God seemed to indicate that it was his duty to enter on the responsible field of labor to which he had been invited. He accordingly accepted the call and was installed pastor, August 31, 1866.

When Mr. Finney entered on his duties it was with the deep conviction on his own mind, and on the minds of others interested in the welfare of the church, that

the time had come for the erection of a new church edifice. Almost every pew in each church was rented. Increased church accommodations were indispensable if Presbyterianism was to make any advance in Princeton. As no one at that time suggested the enlargement of the First church, the work seemed to devolve upon us.

In determining the character and site of the new building there was, for a time, a difference of opinion among those interested. Some favored the enlargement of the old church or the erection of a new one on the same site, as more convenient for that portion of the population residing in the eastern part of the town. On the other hand, it was urged, that after twenty years' experience there was no tendency in the Presbyterian portion of the community to divide geographically. The greater part of the Presbyterians in the eastern part of the town continued in communion with the First church, while a large proportion of the members of the Second church resided in the western part of the town. A building near the central part of the town would be more convenient to at least two-thirds of the Second church congregation. It was urged further that if our church was ever to become self-sustaining, a large edifice in the central part of the town was indispensable. These considerations prevailed, yet a serious obstacle seemed to be the expense of such a site as was needed. By the generosity of the same friend of the church, to whose benefactions we have previously had occasion to refer, this obstacle was removed. She proposed to purchase the valuable lot on which the building now stands (then covered in part with the unsightly relics of a dilapidated foundry) and present it to the church provided the congregation should conclude that it was the most desirable location, and would proceed to erect upon it such an edifice as was needed. At a meeting of the congregation, held July 31, 1866—subsequent to the call of Mr. Finney, but before his acceptance and installation—after due deliberation and prayer for Divine direction, it was resolved "that the generous offer of Mrs. Susan D. Brown, of a lot at the corner of Chambers and Nassau Streets, be accepted, and that immediate measures be taken for the erection thereon of a new church edifice." A building committee was appointed consisting of the Rev. Mr. Finney, Elder C. S. Cook, A. L. Rowland and myself. Mrs. Brown was also made an honorary member of the committee. As soon as practicable a plan for the building was adopted, the necessary drawings and specifications prepared, the work commenced under the superintendence of Mr. John Murphy, and before the close of the year 1866 the foundation walls were completed, at an expense of about $5,000.

On May 15, 1867, a contract was entered into with Mr. Henry W. Leard to finish the building, with the exception of the spire, for $45,300. To diminish the immediate expense, it was subsequently thought best to leave the front of the building, including the tower, in its present unfinished state, and for these omissions a deduction was made from the amount above mentioned of $5,700. The entire cost of the lot and building, as it now stands, was about $55,000. While we would devoutly express our gratitude to God for His favor toward us throughout our undertaking, it is proper that we should record our obligation to His instrument, through whose munificent liberality we were enabled to prosecute our work to its present state of completion. Thirty thousand dollars—more than one-half the entire cost of this lot and building—were contributed by Mrs. Susan D. Brown, and so long as this edifice stands, it will stand a monument of her generosity and of her love for the Church of her Redeemer.

The labors of the Rev. J. H. McIlvaine, D.D., in obtaining pecuniary aid de-

serve grateful mention in this record. He presented the claims of our church in several of the pulpits of New York city, and subsequently by personal application obtained contributions amounting to over $5,000. Several thousand dollars additional were obtained in New York, through other friends of the church. Among the contributors we find the names of some well known in this community for their generous interest in Princeton: R. L. and A. Stuart (who subscribed $1,000 on condition that the church would seat 1,000 persons), John C. Green, James Lenox, Wm. Paton, James Brown, John T. Johnson, Harvey Fisk, John A. Stewart, Henry M. Alexander, Wm. C. Alexander, Ashbel Green, Robert Carter, Mrs. Edwin Stevens. The subscriptions in Princeton, outside of our own congregation, amounted to about $1,500, contributed by Joseph H. Bruere, John F. Hageman, Charles Hodge, Alex. T. McGill, Wm. H. Green, C. W. Hodge, George Sheldon, Arnold Guyot, George T. Olmsted, James VanDeventer, S. W. Olden, John R. Slayback.

At the request of Mrs. Sarah A. Brown, a portion of her contribution to the church was appropriated to defraying the expense of the large window in the front of the church, that it might be a memorial of a beloved daughter, Miss Caroline Elmer Brown, who died in July, 1867.

The corner-stone of the building was laid with appropriate ceremonies on the 14th day of August, 1867. Drs. Hodge, Maclean, McIlvaine, Atwater, Mann, Mr. Finney and myself took part in the services.

The church was dedicated on Thursday, December 4, 1868. The sermon on the occasion was preached by Dr. Hodge. In the afternoon Dr. McCosh, who had recently been inaugurated president of the college, preached to a crowded audience —with the exception of a sermon delivered in the college chapel, the first sermon preached by him in this country after his arrival.

Mr. Finney continued pastor of the church about six years. During his ministry 156 were added to the church, 75 of these by profession of faith—about the same number that was received by profession to the communion of the First church during the same period. While his labors were thus blessed in the admission of members the church lost a number of its more prominent members by death and by removal from Princeton, so that the financial strength of the congregation was considerably diminished. The debt of the church—at the time of the dedication about $8,000, and which was subsequently increased—proved a serious obstacle to its prosperity. It was found impossible to pay the interest on this large sum and also the pastor's salary and other current expenses. Under these circumstances Mr. Finney felt it his duty to tender his resignation, to take effect November 1, 1871.

During the pastorate of Mr. Finney, Alexander Gray was elected to the eldership, January 23, 1867, and J. T. L. Anderson and Cornelius Baker, September 30, 1870. For more than a year the church was without a pastor.

While the church was without a pastor, a vigorous effort was made to liquidate the debt of the church. A subscription paper was circulated, a system of weekly contributions through envelopes was introduced, and a collection taken at every service. By this effort the debt was reduced to about $6,000. It may be proper to mention here that at the commencement of the present year the debt was about $5,000, and that in consequence of a proposition of Mrs. Susan D. Brown to pay for one year as much as the rest of the congregation may pay weekly through envelopes for the liquidation of the debt, an effort is now being made which, there is

good reason to believe, will result in freeing the church from the encumbrance with which it has, since the erection of this edifice, been embarrassed.*

In the fall of 1873 the Rev. Wm. A. McCorkle, D.D., who had resigned his charge in Boston on account of the severity of the climate, removed to Princeton to place his sons in college. Having preached on several occasions in both churches, his services were received with such general and decided favor that he was invited to take charge of our pulpit for three months, to preach for us whenever his engagements did not call him elsewhere. Before the expiration of this engagement the congregation was so impressed with his eminent qualifications for the pastorate of our church that a meeting was called and a committee appointed to canvass the congregation, and learn what amount, in addition to the ordinary receipts from pew-rents, could be obtained by private subscription for his support. To the surprise and gratification of all, about $1,800 were pledged, and he was invited to take charge of our pulpit as stated supply for one year, on a salary of $3,000. It was scarcely to be expected that so great a strain on the financial resources of the church could be continued, yet so highly esteemed were his ministrations that at the end of the year, when an effort to raise a sum by private subscription was again made, the amount pledged was so nearly equal to that of the preceding year, that the congregation felt justified in inviting him to continue as stated supply for another year on a salary of $3,000, or to be installed as pastor on a salary of $2,000. The former proposition was accepted. At the close of the second, year a subscription paper was again circulated. Owing to changes in the financial circumstances of the congregation, the amount subscribed was somewhat diminished, yet the result was such as to enable the congregation to invite him to continue to supply the pulpit for another year on a salary of $2,500. Shortly after this invitation, Dr. McCorkle received a call to the pastorate of the Presbyterian church at Lake Forest, Ill., on a salary of $3,500. Being desirous to obtain a permanent settlement, and in view of the fact that our congregation were unable to have him installed pastor on a salary adequate to his support, he felt it his duty to accept the call to Lake Forest, to the general regret not only of our own church, but of the entire community. No other evidence of our high appreciation of Dr. McCorkle's services is needed than the facts above mentioned, that during his ministry, our church was able to raise for his support a sum three-fold that which had been given to the previous pastor, and much larger than had ever before been given to any minister in Princeton. His labors here throughout, and especially at the close of his ministry, were attended by the Divine blessing. Not only was the congregation largely increased, but during his ministry of about two and a half years, the admissions to the church, including the first fruits of a revival that was in progress at the time of his withdrawal, were 106. Of these 49 were received on profession of faith. He left the church larger in numbers and more flourishing, both as to its temporal and spiritual interests, than it had been at any previous period of its history.

The number of present members, according to the last report made to Presbytery, is 213."

REV. L. W. MUDGE, PASTOR.

A call was made March 13th, 1877, and sent to the REV. LEWIS WARD MUDGE, of Yonkers, New York, to the pastorate

* The debt has since been paid,

of this church, and it was accepted. His installation took place May 11th, 1877. Mr. Mudge was a graduate of Princeton, and served as tutor in the college from 1864 to 1867. He receives a yearly salary of $2,200. There has not been hitherto a parsonage connected with this church. During the past year the entire balance of the church debt has been paid, and at the present time a very eligible parsonage is being built by Miss Sophia C. V. C. Stevens, on a lot in Stockton Street, between Mrs. Olmsted's and the Episcopal parsonage, a generous gift from Miss Stevens to the church.

The church edifice is built of Princeton stone, brown stone trimmings, with a lecture-room or chapel two stories high across the rear connecting with the church. The audience room is very large, with three galleries, and will seat over a thousand persons. More than twice that number were within its walls when Moody and Sankey were there. The chapel is a very attractive one, holding about 300 persons, and seated with movable chairs. It is altogether a very imposing and attractive church in both its exterior and interior. It only lacks its spire to make it rank with the grandest public buildings in the town. Its location on the corner of Nassau and Chambers Streets—a lot which belonged to James Hamilton and which was long in the Stockton family—is central and eligible. The entrance to the chapel is on Chambers Street. The church needs a bell, and it is the right place for a town clock.

The organization of this church was a commendable enterprise, but it was commenced too late and was kept too long in its swaddling clothes. The munificent liberality of Mrs. David Brown and the energy which her will and purse inspired secured for it its present advantageous position. It is now a power, not to hurt the mother church, but to help her and to provoke her unto good works.

THE PRESENT OFFICERS OF THE CHURCH.

Pastor—Rev. Lewis W. Mudge.

Ruling Elders—Cornelius Baker, Nathaniel W. Titus, George H. Burroughs, James T. L. Anderson.

Deacons—Elijah Allen, P. J. Wilson.

Trustees—Prof. J. T. Duffield, Leroy H. Anderson, Chas. S. Robinson, Andrew L. Rowland J. T. L. Anderson, G. H. Burroughs and P. J. Wilson.

Treasurer—A. L. Rowland.

Sexton—Abram S. Leigh.

CHAPTER XXIV.

THE WITHERSPOON STREET CHURCH.

THIS is the colored Presbyterian church of Princeton, which was set off from the First church. As early as 1837, soon after the rebuilding of the First church after the fire of 1835, a committee of the trustees of that church was appointed to confer with its colored members in reference to their returning to the new church. Professor A. B. Dod and Mr. Lawrence were that committee. A month later the trustees resolved that one more attempt should be made to induce the colored people to organize by themselves, and Messrs. Dod and Lawrence were appointed to carry it into effect. This committee soon after reported "that they had done their duty but had not obtained their object."

On the 4th of September, 1840, Col. John Lowrey, elder of the First church, on behalf of the colored people, requested permission from the session to have a separate communion in their own church. A church had, before that time, been built for them in Witherspoon Street—the same that is now their place of worship—principally through the efforts of Dr. John Breckinridge, who received from James Lenox, of New York, $500 towards paying the debt for building. The Rev. Dr. James W. Alexander preached for them for several years.

On March 10, 1846, the colored members of the First church to the number of *ninety-two* were, at their request, dismissed to form a new church under the name of "the First Presbyterian Church of Color of Princeton," and the church was organized by Dr. B. H. Rice, Dr. John Maclean and Joseph H. Davis, elder, a committee of the Presbytery of New Brunswick. In 1848 the name of the church was changed to "*the Witherspoon Street church.*"

There were on the roll of the First church at that time 131

names of colored members; but the real number of living members was ninety-two.

At the head of the roll stood the name of *Betsey Stockton*, who had joined the church, Sept. 20, 1816. She had been a servant in the family of the Rev. Dr. Ashbel Green, and he was her steadfast friend till he died. She was also in the family of the Rev. Charles Stewart and accompanied him as a missionary to the Sandwich Islands in 1823. We took some notice of her in a previous chapter when considering the pastorate of the Rev. Mr. Woodhull (p. 121). She was a woman of sterling character and was an excellent teacher. Very many of the colored people of Princeton are indebted to her for their education. She died A. D. 1860.

Flora Stryker, whose name was sixth on the roll, is now first of the living members. She joined Sept. 13, 1822.

Peter Scudder was noted in Princeton, but there are not many of the students now living who knew him or remember him. He was commonly called "Peter Polite." He was a boot-black in college, and sold apples and ice cream to the students of the college and seminary. He accumulated some property and owned and kept an ice cream shop and confectionery in Nassau Street, where Railroad Avenue has been opened. He was a faithful, honest, obliging man, and most distinguished for his genuine politeness and civility. He died at a good old age in or about the year 1848.

Anthony Simmons was well known and highly esteemed as a civil, intelligent and honest man. He kept an ice cream saloon, oyster cellar and confectionery on Nassau Street, next to the property of James VanDeventer. He was a caterer for families and associations, and as such was employed for many years to get up public dinners and entertainment for evening parties. He was a native of Alexandria, D. C. He died in 1868. He left a will and disposed of about half a dozen houses in Princeton, and devised to this church in which he was a deacon and a trustee, one for a parsonage. His old stand in Nassau Street has been occupied by his widow till her death within the last year or two.

Among its ruling elders have been David Van Tyne, Anthony Voorhees, Horace Scudder, David Little, Thomas

Beekman, Joseph Ten Eyck, Isaac Stockton, John Voorhees, Matthias Van Horn.

The pulpit has been, for the most part, well supplied by competent and sometimes superior preachers. After Dr. James W. Alexander removed from Princeton the following persons were employed as stated supplies, viz.: E. P. Rogers, C. W. Gardner, A. P. Cobb. Professor Giger was a stated supply for six years, from 1858 to 1864. John Wiley then supplied it for a year, and was succeeded by John Johns, Mr. Lockerby and Wm. H. Thomas. Then the Rev. James Stebbins was a stated supply for four years till 1875. Since that time Mr. Booher supplied it for a year, and Mr. Hugh M. Brown, who has been elected its pastor, has been a supply for the last two years. The church has been enlarged and improved within the last two years. It has been visited frequently with revivals. Its membership has been as high as 122, but in 1876 it was reported to be 75. It has been increased since and is now upwards of 100.

CHAPTER XXV.

THE AFRICAN METHODIST EPISCOPAL CHURCH.

THIS church was organized in Princeton in 1836. They at first worshipped in a little frame school house in Witherspoon Street, quite near the present church. The present edifice is built of brick, rough cast, with a basement under it for Sunday school and other meetings. It was built in 1860. A parsonage has been purchased within the past year. The church bears the name of "Mt. Pisgah." It has a large membership and Sunday school. The records of the congregation have been so negligently kept that we can glean nothing of special interest in the history of the church.

CHAPTER XXVI.

THE ROMAN CATHOLIC CHURCH.

THE Roman Catholic portion of this community dates its commencement from the years of Ireland's famine, 1846 and 1847. Being principally engaged on the canal and railroad work, a clergyman from New Brunswick monthly attended, on Sunday, to their spiritual necessities till the year 1850 when the REV. MR. SCOLLARD took up a permanent residence in the place and became the first local pastor. It must be mentioned that the late ex-Gov. Olden permitted Catholic service to be held in one of his houses, situated in the neighborhood of the canal,* till the first Catholic pastor, Rev. Mr. Scollard, raised a small stone church to suit or accommodate the increasing number of its members. This small edifice having been constructed without proper superintendence in the beginning, in a few years it gave way or tumbled down on the occasion of a mission or Catholic revival being given by a band of missionary priests, fathers Hewit and Baker, the latter a quondam alumnus of the college of New Jersey.

THE REV. ALFRED YOUNG, a graduate of this college, succeeded Father Scollard in 1857 as rector of the Catholic people; his stay among them was three years, having retired into a religious order of clergymen called the Paulist Fathers, on 59th St., New York. During his ministrations he purchased the present Catholic property, erected a small frame building of a church, 60 by 35, as substitute for the first stone one.

THE REV. MR. O'DONNELL supplied Mr. Young's place in 1860 and remained attending this and other missions up to May, 1867. The work done by him was to pay off the balance of church debt encumbering the property secured by his predecessor.

* It was James Boyle, tenant of Gov. Olden, who opened his house to the service.

THE REV. T. R. MORAN was appointed to fill Mr. O'Donnell's place. During his time a brick church with stone trimmings, at a cost of $25,000, has been erected. A fine pastoral residence, valued at seven thousand dollars, has also been put up. A sisterhood (calling themselves the Sisters of Mercy,) has been established to superintend the parochial school, numbering two hundred children of both sexes, and to provide and look after the wants of the sick and indigent.

Societies have been established among his people to keep their minds united with thoughts of religion; for the men, such as the Temperance Society and the Young Men's Literary Society; for the women, Rosary Society and the Sodality of the Children of Mary.

The cemetery adjoins the church and is much spoken of for its situation and excellent preservation. The Catholic congregation, appertaining to Mr. Moran's charge, musters about one thousand. The church property is valued at from seventy to eighty thousand dollars, acknowledged to be the most beautiful in the country. The church, next year, 1879, will be free of all church debt.*

It is with pleasure that we add to Father Moran's foregoing narrative that a more liberal and Christian feeling now exists between the Roman Catholic and the Protestant population of Princeton, than has ever before existed. This better state of feeling has been slowly growing for several years past, but most noticeably since the present pastor, the Rev. Mr. Moran, has been placed over the Roman Catholic congregation. There is a commendable mutual respect shown in the intercourse between him and the Protestant ministers for one another. This is not confined to personal salutations in the streets, but extends to the exchange of calls and to conferences and coöperation in public and social reforms. It is no longer a rare thing to see Protestant ministers and laymen inside of the Roman Catholic church, or to see the Roman Catholic pastor and his people inside of the Protestant churches. This is chiefly due to the high Christian character of Father Moran, whose daily life abounds in good works, among his people; who

* Father Moran has furnished the foregoing statement.

is ever watching to rescue the perishing and ever ready to speak a good word for temperance and education. He appreciates the institutions of learning in the community, treats the professors with respect, advocates the enlightenment of the masses, and in return receives a most respectful consideration from the whole community.

The presence of such a man is not only a blessing to his own people, by inspiring them with confidence in, and respect for, men and women who are outside of their church and thus breaking down long cherished and hateful prejudices, but it tends to remove from Protestant ministers and people the same unchristian and illiberal prejudices which have been in like manner growing with their growth from childhood. Without demanding of either side the surrender or compromise of any vital principle of their faith, the chasm between these two great divisions of Christendom can be diminished, if not at once bridged, by the infusion of more charity and less bigotry in estimating the differences in their respective ways of salvation. It is execrable to foist into the platforms of political parties an unnecessary issue of religious faith, to inflame the passions of men and carry an election thereby. If any religious denomination seeks to ride upon the wave of party politics, let all others combine to defeat such an attempt. But where Christians have one and the same cross, one and the same salvation, and substantially one and the same Bible, the question of Bible in schools could more wisely be adjusted by mutual confidence and Christian charity than by an angry appeal to a political campaign. To get the great Roman Catholic church and the great Protestant church to recognize each other as Christian believers and to see eye to eye, would seem to be a mission worthy of an arch-angel to undertake; and yet the spirit of mutual confidence and respect, which is taking growth in Princeton between the representatives of these two divisions and among the more liberal and enlightened people themselves is the leaven, which if diffused, will leaven the whole lump.

This closes our history of the churches of Princeton. There is public worship every Sabbath morning, in the Seminary chapel, attended by the students and professors and their fami-

lies and others who wish to attend. The professors preach alternately. In like manner there is preaching in the college chapel on Sabbath morning to the students who do not wish to attend service at some church. The clerical professors preach alternately here, but there is no organized church in either of these institutions.

CHAPTER XXVII.

ACADEMIES AND SCHOOLS.

WE have no account of any school in Princeton previous to the removal of the college hither. There can be no doubt that there were elementary schools in the neighborhood, perhaps none nearer than Stony Brook. The Friends, who built a church there in 1709, undoubtedly had a school, but how early it was when a school house was built we cannot learn. We have shown that a thorough school organization was in full operation, in connection with the Quaker church at Stony Brook, as early as 1781.* And it is reasonable to believe that this school was the principal one, if not the only one, before the college was established here in 1757.

President Burr maintained a Latin school, in connection with the college, upon his removal here. The Rev. William Tennent, in a letter to Dr. Finley, dated Feb. 27, 1757, describing the great revival in Princeton at that date, says, "The glorious ray reached the *Latin School* and much affected the master and a number of the scholars." After the death of President Burr, and before President Edwards entered upon his official duties in college, the Rev. David Cowell, acting as president in the interim, was authorized by the trustees to "engage an usher for the 'grammar school;'" and after President Edwards was duly qualified and had entered upon his office, it was voted by the trustees that "the president should have the care and government of the grammar school and introduce geography, history and chronology, if he deemed it proper." This was in the latter part of the year 1757 or in the beginning of the year following.

After President Finley's death William Tennent was president *pro tem.* The grammar school becoming chargeable to

* See ant., chap. 18, p. 68.

the college, it was "resolved to continue it no longer, and that Mr. Avery, the teacher, be discharged from service; still if he was disposed to continue it at his own risk he might be at liberty to do so." This was in 1766–67. It is ascertained that in 1766 Joseph Periam, a tutor in college, had charge of the school in Princeton.

Dr. Woodhull says, "The number of students when I entered was 100, about 50 boys in the school, 150 in all in the edifice. The school was under care of trustees. Most of the boys boarded in college, ate in the dining room by themselves. Excellent teachers, Joseph Periam and Tapping Reeve." See notes of Dr. Green.

This school was undoubtedly suspended during the Revolutionary War, for in 1779 President Witherspoon and W. Churchill Houston published a circular in the *New Jersey Gazette*, giving public notice that the grammar school which had been commenced in 1778 was continued.

In the year 1780 Robert Finley attended the grammar school in Princeton, which was then under the charge of President Witherspoon. Ashbel Green, while in college, gave one half of his time in assisting to teach in this school. And after Robert Finley graduated, which was in 1787, his biographer says he taught as an assistant in Dr. Witherspoon's grammar school.*

Samuel S. Smith advertised in the *N. J. Gazette*, in February, 1786, for a teacher of the English school in Princeton; also for a teacher for the girls' school adjoining.

The earliest effort made by the citizens of Princeton to establish an *Academy*, of which we have an authentic record in the original subscription paper, still extant, having been preserved among the papers of the late Dr. Ebenezer Stockton, was in January, 1790. The following is a copy of the paper:

"We, whose names are hereunto subscribed, do promise and engage to pay on demand to Robert Stockton and James Moore, or to their order, the sums severally annexed to our names for the purpose of establishing an institution in this place for the instruction of youth in the various branches of literature; and for the encouragement and security of the generous and liberal minded, it is hereby agreed, that each

* Brown's Life of Dr. Robert Finley, 14–15.

and every person who shall subscribe and actually pay as aforesaid any sum not less than ten pounds money of New Jersey, shall, in consequence thereof, become one of the proprietors and directors of said institution, and that every other sum subscribed, of less denomination than ten dollars, shall be considered as generously given for carrying into effect the above mentioned laudable undertaking.

"*Princeton, January* 2, 1790."

	£	s.	d.		£	s.	d.
Thomas Wiggins,	10	10	6	Joseph Olden,	3		
Enos Kelsey,	10			Josiah Skelton, (timber)	4	16	9
Robert Stockton,	10			Wm. Scudder,	7	10	
J. Harrison,	10			Isaac VanDike,	6		
James Moore.	10			Thomas Blackwell,	1	10	
Isaac Anderson,	10			Abraham Cruser,	1	10	
Joseph Leigh,	3	10		Richard Stockton,	10		
Aaron Mattison, (work)	5			James Hamilton,	10		
David Hamilton,	3			Richard Stockton, for Mr. —	10		
do do (gross)	1	10		Isaac Snowden, Jr.,	10		
John Thompson,	3	10		Samuel Stille, (work)	3		
Samuel Stout,	1	15		Stephen Morford,	3	10	
John Hamilton,	3	10		Henry Purey,	3	10	
Zebulon Morford,	3	10		Philip Stockton,	5		
Noah Morford,	3	10		John Jones,	1	10	
Conant Cone,	3			Jared Sortor,	3	10	
Christopher Stryker,	2	15		Samuel Knox,	2		
Derrick Longstreet,	2			James Campbell,	1	10	

We notice in the foregoing list of names, only two which appeared among the subscribers for building the church in Princeton in 1762, viz: *Thomas Wiggins* and *Derrick Longstreet*. The name of Richard Stockton appears in both papers, but one was the father and the other the son. A generation had just passed since that time. These subscription papers are interesting records, to show who were the active and enterprising men of the times.

The proposed school was established, and it seems quite certain that the association erected their school building on the Presbyterian church lot, on the east end of the church, and near the line of the president's grounds. There are those still living who remember this building, and who may have gone there to school.

The associated proprietors of this school availed themselves of the law, passed Nov. 27, 1794, entitled, "An act to incorporate societies for the promotion of learning," and in April, 1795, complied with the requirements of that act; they

held a public meeting upon notice, which was largely attended by the influential citizens of the place, among them Dr. Smith and Dr. Minto of the college, and elected five trustees, viz: *George Morgan, Dr. Thomas Wiggins, James Hamilton, John Harrison and Stephen Morford.* These trustees met at their school-house on the 27th of April, 1795, and elected George Morgan, for their president, and under their hands and seals, agreeably to the law, adopted the corporate name of "The Trustees of the Princeton Academy," which was made a matter of record in the Middlesex Clerk's office.

We are not able to detail the history of this academy. There were probably two rooms or departments in it; one classical and the other English. It seems to have been the village school. Mr. Henry Clow, in his reminiscences of Princeton in 1804, mentions the village school-house adjoining the president's house, and that Mr. Adrain, who afterwards became professor of mathematics in Columbia College, was then the teacher of it.

We find in the minutes of the trustees of the church, under date of October 21, 1814, an entry, that notice was given by the Rev. Mr. Schenck, the pastor, in the pulpit, of a meeting of the congregation and citizens, in the academy on the next Monday, about *removing the school-house.* This was just after the church was rebuilt. It seems that the school-house or academy was not consumed in the conflagration of the church. We have no data to fix the time when this building was removed, but it was probably done at, or soon after, the time of that meeting. It was removed to the corner of the lot on Stockton and Bayard Streets, and converted into a dwelling house.

Dr. James W. Alexander says that he attended the *classical school,* taught by the Rev. Jared W. Fyler, in 1813. The Rev. James Carnahan was the successor of Mr. Fyler, and David Comfort was the successor of Mr. Carnahan, and James Hamilton was the successor of Mr. Comfort. Samuel J. Bayard says that he went to school to Mr. Carnahan at this academy, on the church lot.

Mr. Hamilton, in 1814, became assistant to his brother-in-law, Rev. Jared W. Fyler, in the Princeton Academy. After

Fyler removed, Hamilton established a school; there, the three Alexanders and Dr. Kirk were his pupils.

In 1817–18, Dr. Lindsley opened a select classical school in Princeton, and Salmon Story was at the head of it.*

In the year 1822 a new academy was established in Princeton. It was a stone building, two stories high, with a cupola and bell, and was situate on the west side of Washington Street on the hill adjoining Prospect. We believe it was built by a joint stock company. The late highly distinguished Rev. Robert Baird, D.D., then a theological student in Princeton, a private teacher and a tutor in college, became the principal of this new academy. He was a successful teacher, and had among his pupils at this school, Addison Alexander, William B. Napton, late chief justice of Missouri, David Comfort, and William King, of Savannah. He retained this school till the year 1828. An English school was taught in one room and a classical one in the other. After Mr. Baird withdrew from it, it was taught by several others successively, among them were Mr. Maynard, Mr. Sears and George W. Schenck.

This academy was quite an important public building and it became the public school building of the village in 1840, after having stood unused for several years. It is about twenty-five years since Mr. Thomas Potter bought the property and tore the building down. The lot remains in the Potter family and has not been built upon since.

It is now difficult to ascertain where the common schools were taught during the period between the removal of the first academy and the erection of the second. There was one taught by Nathaniel Olden, in a school building which stood on Gov. Olden's land, by the gate which opens into his grounds and which is now used for his carriage house. Another school was taught at Queenston by William Downie.

THE EDGEHILL HIGH SCHOOL was established in 1829. The Rev. Robert Gibson bought a beautiful tract of land in the west end of the town, and built on the edge of the hill a handsome brick house fronting on Stockton Street. This

* Life of Addison Alexander, vol. I, p. 38.

house, in 1830, was taken by Prof. Patton for his school, and it was named *Edgehill*, and enlarged from time to time by additions, one of which was a frame building forty-eight by twenty-four feet, with dormitories above. The whole building is large and imposing in appearance, admirably adapted for a classical school, sufficiently out of the town to be quiet and retired and sufficiently near to be convenient. Thirteen acres of land were attached to it, affording beautiful lawns and slopes for ornament, for shade, for play-ground and for garden. Its situation commands a beautiful and extensive view of the surrounding country, making it a very attractive and choice location for a boarding school.

Professor ROBERT B. PATTON may be regarded as the founder of this school. He kept it the first year in the Bayard House. He took none but boarding scholars, and those must be under twelve years old; and it was, from the first, one of the best and most thorough schools in the country, but was very severely rigid in its government and rules. Professor Patton, in 1825, had been elected professor in Princeton college. He was a highly accomplished scholar in the classics and modern languages. He had spent much time in Europe in study. He had a rare library, and he resigned his chair in College to take charge of this school. While at Edgehill he, in connection with J. Addison Alexander, his assistant teacher, edited an edition of *Donnegan's Greek Lexicon.*

Professor Patton had studied law with Alex. J. Dallas in Philadelphia. His father was postmaster in that city.

Professor Patton was succeeded, in 1833, by the Rev. E. C. WINES, D. D., the present distinguished philanthropist who is secretary of the National Prison Reform Association of the United States. Mr. Wines was also a fine scholar and an able teacher, and he had the sole charge of the school until 1836, when he associated with him JOHN S. HART, who had been assistant professor of ancient languages in Nassau Hall for several years. In 1837 Professor Hart took the entire charge of the school, and he held it as a flourishing school until 1841, when he withdrew and removed to Philadelphia. Professor Hart has recently occupied the chair of English Literature in Nassau Hall.

For two years after this there was no school at Edgehill. The property was sold.

In 1843 David Pratt, of New York, bought the Edgehill property and opened a classical boarding school there. After a few years he abandoned it and Mr. Helm took it and he transferred it to Wm. Hughes, who held it for a short time.

It soon passed into the hands of the Rev. Thomas W. Cattell, who afterwards became associated with his brother, the Rev. William C. Cattell, now president of Lafayette College. They purchased the property and improved it and established a new and good reputation for the school. They introduced military instruction and drill into the institution, and had a large number of pupils.

In the year 1861, the Rev. A. D. White, of Trenton, united with the Rev. Thomas W. Cattell as joint-principals of the school, the Rev. William C. Cattell having become president of Lafayette College. Mr. White did not remain long connected with it, and Rev. Mr. Chapin, of Trenton, took his place for a short time; and in 1869, Mr. Cattell removed the school to Merchantville, near Camden, N. J., and sold the Edgehill property at public sale, to Commodore Emmons, for $19,100. The Commodore has fitted it up handsomely for a private residence, and occupies it with his family at present.

There have been other private and more select classical schools for day scholars, and perhaps a few boarding schools, taught in private houses, or small school buildings. Among such, were the schools taught by *Rev. Frederick Knighton*, the Rev. *George W. Schenck*, *John C. Schenck*, *George H. Burroughs*, *Robert Cruikshank*, *J. Howard O'Brien*, *William Nevius*, and others.

The MARQUAND PREPARATORY SCHOOL, under the auspices of the college, established in 1873, through the gift of Henry G. Marquand, of New York, is a valuable accession to the college. It is a much needed institution, and the reluctance manifested by the trustees and faculty of the college, for many years, to aid in maintaining a classical school in Princeton, in connection with the college, was, we think, a mistaken policy. Every college ought to have an advanced school, in which

students who are withheld from entering college, on account of their youth, or for other reasons, can be properly advanced, even for the Junior class. Mr. Marquand, happily, knew the want of such a school in Princeton, and his liberality in providing $30,000 towards it, overcame the objections of the trustees, and secured a property a little out of town, on the road to Kingston, the new and handsome residence of Edward Howe, which has been adapted to the purpose of a boarding and day school of such character. The buildings and ground,—and several acres of land,—cost originally, $20,000, without the additional improvements for the school. The school is about a mile and a half from the college, with a pavement laid all the way to it, and an omnibus running to and from it.

It was first under the direct management of Mr. Dabney, of Va., the principal, a teacher and classical scholar of honorable distinction. The school is, and has been prosperous, and is aiming to fulfill the design of its founders. The Rev. Charles J. Collins, of Wilkesbarre, Pa., succeeded Mr. Dabney as principal of the school, in 1875, and is now at the head of the institution. It receives both boarding and day scholars. There are about thirty boarders, and three teachers.

Princeton has never been famous for its FEMALE BOARDING SCHOOLS and Seminaries. That of Miss Hanna was perhaps the prominent one. It was kept in the Col. Beatty house. The Misses Simpson advertised a seminary for young ladies in the house of Josias Ferguson, in 1832, at from three to six dollars a quarter—both high and low studies. In 1834, Miss Hoyes advertised her Female Seminary. Board, and tuition in the English branches, $75 per session, extra for drawing, painting, music, Latin and French, ornamental work, chemical, and other lectures. Then follow those of Miss Alden, the Misses Craig, the Rev. Mr. Hood, Mr. David Comfort, and lastly that of Mrs. Hosmer and Miss Rockwell—all boarding schools. There have been various private schools, both elementary and high, kept by very competent teachers.

The notion has been very prevalent in former years, and still is so, that an educational town where there are institutions like these of Princeton, is an unsuitable place for female board-

ing schools, and that it is unfavorable for bringing up daughters even in the most prudent families. Such a notion may well be controverted. There are strong reasons why male and female seminaries should co-exist in the same community. We need not plead for the co-education of the sexes, in our colleges, or high schools, but we may claim that both boys and girls, young men and maidens, catch the inspiration of books and study, of emulation and competition, in the midst of schools and colleges, where the libraries are full of books, and the groves are surcharged with an intellectual atmosphere; where both sexes may share alike in the benefit of rare public lectures, on the most important subjects of investigation, in science, religion or literature, so often prepared and delivered by distinguished scholars, in these modern times. If we would have the sexes to keep apace in the advance of knowledge, they must be kept in sight of each other and be alike stimulated by the enthusiasm and rewards of competitive studies. Why should our sons and daughters be excluded from mingling together even in our social life, while they are in the course of education, when, if they were not at school, there would be no such line of demarcation drawn? The idea we wish to impress is, that study inspires study—the advance of one sex in culture and learning has a stimulating influence upon the other, when made cognizant of it, and if there be objection to the co-education of the sexes in colleges, there should be none to the co-existence of male and female colleges in the same community. A contrary view would be derogatory to the refining and elevating effects of education upon morals and manners.

It would be a surprise to the most aged class of our Princeton readers if we should fail to note an elementary school for boys and girls, taught by Miss Sally Martin for many years, during the first quarter of the present century, a school in which the children of the best families of the town were instructed in the elements of education and in the Westminster Catechism. There the children of President Smith, Richard Stockton, Samuel Bayard and others of that class were taught promiscuously with the plainer little urchins of the town, all running barefoot in summer; and some of those pupils, now

in advanced age and occupying the highest social position, often recur to that early period of their life, and relate amusing anecdotes of their experience in that school. She died March 21, 1834. The name of Miss Phebe Davis was associated with that of Miss Sally Martin.

Within the last fifty years there have been scores of common English schools which we need not notice. One of the best of these was that of Oliver H. Willis, who kept it in the academy in Washington Street for about two years. He came here in 1841. His was a public school and was in advance of any that had preceded it. But the school fund was too small and the school system too imperfect to insure it permanent success as a free school. Mr. Willis removed to Hightstown and thence to Freehold and thence to White Plains, N. Y., where he established a military school, called the Alexander Institute,—a school of high order and in prosperous condition at the present time. He was a good educator.

We have, in former chapters, incidentally mentioned the schools of the Princeton Female Benevolent Society, taught by Miss Lockart, and of the late Betsey Stockton, both of which have fulfilled an important mission in this community.

In 1857 the Princeton districts of the PUBLIC SCHOOLS having become incorporated, with a board of education consisting of R. S. Field, J. M. Macdonald, J. T. Duffield and O. H. Bartine, opened a school under Mr. H. Farrand as principal. This board erected the present large and commodious public school building in Nassau Street, and in January, 1858, Mr. Farrand opened his school in this new building, with five assistant female teachers. This was a new era in the public schools of Princeton. Professor Phelps, the principal of the State Normal School at Trenton, gave his presence and assistance to the organization and start of this school. Mr. Farrand had been at the Normal school and was recommended by Prof. Phelps. Mr. Field and all the members of the board were earnest in making the enterprise a success; and they did not fail. Mr. Farrand removed to New York in 1860, and William J. Gibby, who had been a pupil at the Normal school, was called to take the place of Mr. Farrand, and has been the principal of this

school until about two years ago he was succeeded by Mr. Hartwell, who is the present principal. The school has been well sustained by adequate taxation; the building is thoroughly finished and furnished; it has a good corps of teachers, and attracts from three to four hundred pupils in attendance at a time, and it has the sympathy of the community.

There is a separate department of this public school for colored pupils, maintained in a new school-house in Witherspoon Street, built for that purpose.

CHAPTER XXVIII.

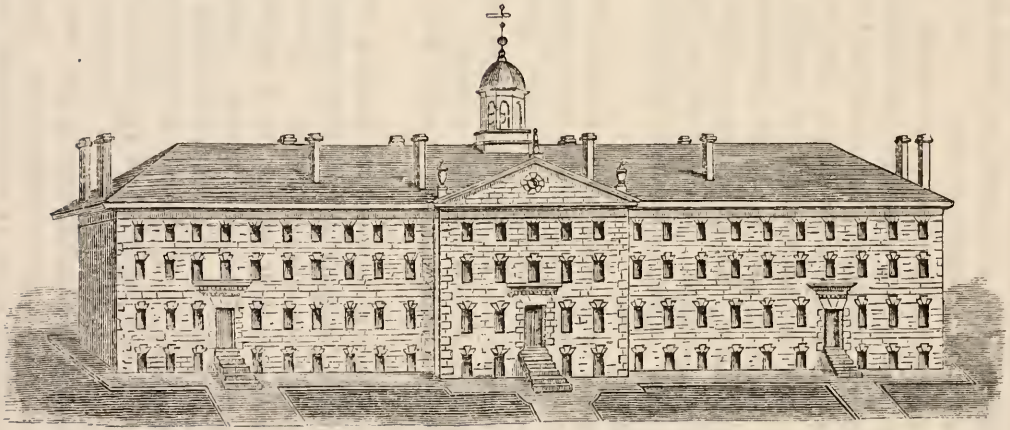
PRINCETON COLLEGE.

The College of New Jersey—Nassau Hall—Princeton College—First Charter in 1746—Second Charter in 1748—Unity of the College under both Charters—Object, to promote Piety and sound Learning; Procured by Presbyterians but open to all.—*Section I.*—Administration of President Dickinson.—*Section II.*—Of President Burr.—*Section III.*—Of President Edwards.—*Section IV.*—Of President Davies.—*Section V.*—Of President Finley.—*Section VI.*—Of President Witherspoon.—*Section VII.*—Of President Smith.—*Section VIII.*—Of President Green.—*Section IX.*—Of President Carnahan.—*Section X.*—Of President Maclean.—*Section XI.*—Of President McCosh.—*Section XII.*—Officers and Alumni.—*Section XIII.*—Buildings.—*Section XIV.*—Library and Appliances.—*Section XV.*—Endowments and Funds.—*Section XVI.*—Miscellaneous College Items.

THIS institution is known in its charter and general history, as "THE COLLEGE OF NEW JERSEY." It is oftener designated in common parlance, as "NASSAU HALL," because the old and original college building, now known as North College, was named by Gov. Belcher, Nassau Hall, to the immortal memory of the glorious King William the Third, who was a branch of the illustrious house of Nassau, the great deliverer of the British nation from those two monstrous furies, as he called them, Popery and Slavery. This hall, which was for so many years the only building of the college, came to represent the college, and hence it was common to speak of those who were graduated at this college, as graduates of Nassau Hall.

Since this old and original Hall has become only a central figure in a group of large and costly buildings surrounding it and distinctively used for dormitories, lecture-rooms, library, chapel, and various other college purposes, which quite cast the original into the shade as the representative of the college, and since there are other colleges in New Jersey, a new name has been suggested, and is now generally applied when speaking of this institution, namely, PRINCETON COLLEGE.

The history of this college has recently been written by



AULA NASSOVICA, 1760.

the Rev. John Maclean, D.D., ex-president, and published in two volumes. He has presented a documentary and detailed history of the institution, from its origin, down to the year 1854, when his own administration commenced. He has been careful and laborious in the preparation of his work, which is of great value, and has seemed to be more desirous to gather up and record those things which show the solid foundation and the historic superstructure of the college, than to enkindle an enthusiasm for the institution, by drawing vividly from the biography of its brilliant and renowned alumni. This work of Dr. Maclean has superseded the use of much material which we had prepared to present in this chapter. We shall now endeavor to give only a succinct and popular history of the college, incorporating such matters as the general reader will desire to see.

There are but three colleges in the United States, which were founded before Princeton College, namely, *Harvard*, whose charter was granted by the general court of Massachusetts, with the consent of the governor, in 1636; *William and Mary*, whose charter was granted by those joint Sovereigns in 1693, and *Yale*, whose charter was granted by the General Assembly of Connecticut, in 1701.

The College of New Jersey received its first charter from John Hamilton, acting Governor of New Jersey, in 1746. He being president of the council, and commander-in-chief, at the death of Governor Morris in that year, the government devolved upon him. And the petition for this college charter, having been previously presented and denied, was now again presented, with a charter draughted and accompanying it, to Governor Hamilton, who granted it without first obtaining the consent of the Provincial Legislature, and without having leave from his Majesty's Government to do so. The legality of this exercise of power, was questioned, as being unprecedented at least, but it seems to have been acquiesced in, and was followed by Governor Belcher, Governor Franklin and Governor Bernard.

The names of the persons who signed the petition for this charter, and of those who were the corporators named in the charter, are not all certainly known, but it is probable that the

corporators were petitioners, and it is quite certain that they were Presbyterians. The charter seems never to have been recorded.

In the *Weekly Post-Boy* of New York, published February 10, 1746–7, we find the following advertisement:

"Whereas a charter with full and ample privileges has been granted by his Majesty, under the seal of the Province of New Jersey, bearing date, the 22d October, 1746, for erecting a college within the said province, to Jonathan Dickinson, John Pierson, Ebenezer Pemberton, and Aaron Burr, ministers of the Gospel, and some other gentlemen, as trustees of the said college; by which charter, equal liberties and privileges are secured to every denomination of Christians any different religious sentiments, notwithstanding,

"The said trustees have therefore thought proper to inform the public, that they design to open the said college the next spring, and to notify to any person or persons who are qualified by preparatory learning, for admission, that some time in May next, at latest, they may be thus admitted to an Academic education."

Here are the names of four ministers as trustees, among them those who became its first two presidents, Dickinson and Burr.

Mr. Hamilton, the acting governor, was not himself a Presbyterian, but was a liberal Episcopalian, and was more respectful to the rights of other denominations, than was his predecessor, Gov. Morris. There is no doubt that the college charter was procured by the earnest efforts of Presbyterians, to secure at home a thorough education for their sons, especially those who were seeking the ministry. The education of the ministry had been, and was, at the time this charter was obtained, a subject which had agitated that branch of the church. The great schism in that denomination had occurred in 1741, and it sprang out of the controversy about the excesses in revivals of religion—and the degree of ministerial education and qualification requisite for those who sought to be ordained as preachers of the gospel. One party demanded a higher education and a purer life than the other, and was also more conservative in revival measures.

The Log College, on the Neshaminy, did not seem to satisfy those who first wanted this college, but the friends of that school, soon after this chartered college was organized, gave their adhesion to it, and joined in making it a success.

It has been declared repeatedly that the severe treatment received by David Brainerd at Yale College, who was expelled and refused his degree, had much to do with the origin of this college, by exciting and enlisting the sympathy of such men as Jonathan Dickinson, Aaron Burr, and Jonathan Edwards, and others, in his favor, and against Yale College. But there seems to be no reason to ascribe so much effect to the bad treatment of that excellent young man. To admit that it was an element in the interest which excited these men to advocate this charter, and organize the college, is probably conceding all that is due to that influence; and such is the view expressed by ex-president Maclean.*

There is hardly any doubt that the charter granted by acting Governor Hamilton, was substantially the same as the one granted by Governor Belcher, and which is the present one in force. There was a cry raised against the validity of the first one, because Mr. Hamilton was incompetent to act in the premises, and because his acts were questionable. Governor Belcher referred to these objections, when he promised to take an interest in the college, and to favor another and better charter.

It is apparent from the character of both the petitioners and trustees, as well as from their views and the views of the friends of the college, expressed in writing, that the design of the institution was to promote piety and sound learning,—not one to the exclusion of the other, but both. This was more clearly expressed in connection with the second than with the first charter, although the present charter itself, in its preamble, only recognizes as the wish of the petitioners, to have a college wherein youth may be instructed in the learned languages, and in the liberal arts and sciences. It was also declared in the preamble, that the petitioners wished that those of every religious denomination might have free and equal liberty and advantage of education in the said college, any different sentiments of religion notwithstanding, and the enactment was made accordingly. And the fact that a chair of theology was maintained in the college, until the Theological Seminary was established here, proves that it was a part of the

* Hist. of College of New Jersey,—vol. I, pp. 55–6.

original design of its founders, to provide an education even for such as sought to enter the ministry.

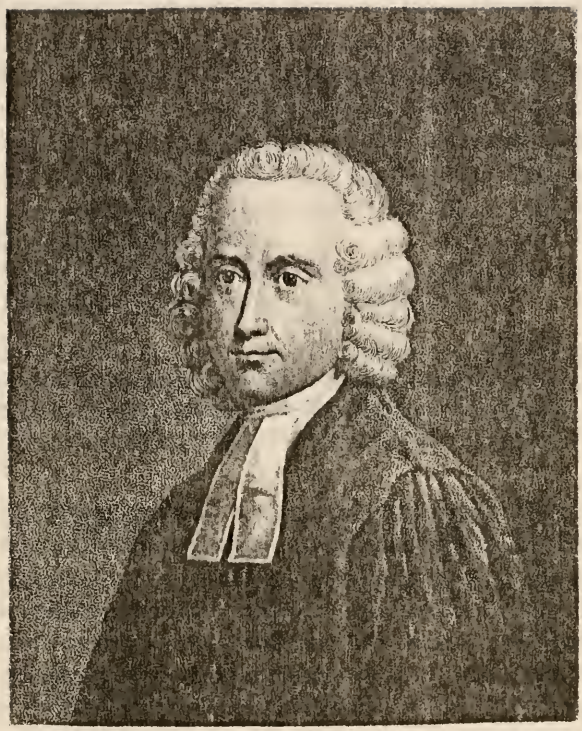
It is quite probable that Thomas Leonard, of Princeton, a strong Presbyterian, and a member of the Provincial Council, was a trustee named in the Hamilton charter. He was a trustee in the charter granted by Gov. Belcher. There was much interest in the proposed college aroused in Princeton, even before its location in this place had been suggested.

Nathaniel FitzRandolph, a son of Benjamin FitzRandolph, born in Princeton in 1703, a name connected with the early settlement of this place, with some degree of prominence, made; in his private journal, in the year 1758, the following entry, viz:

"When it was first reported that Hamilton, our Deputy Governor, had granted a charter for a college to be erected somewhere in New Jersey, and twelve trustees appointed, I was the first man who proposed to set subscriptions on foot for this town; also, I was the first man that drew a subscription for that purpose; and also the first man that rode to obtain subscriptions; also wrote twenty papers for that purpose, and helped to spread them; and did obtain about five hundred pounds subscription under the first charter."

Besides Mr. Leonard and Mr. FitzRandolph, it is probable that John Stockton, who had sons to educate, and who was an intimate friend of David Brainerd, and was accustomed to entertain Presbyterian ministers at his house, was among the first petitioners, as he was among the first patrons of the college. John Hornor became interested in the locating of the college at Princeton, as will soon appear.

The present charter of the college, having been granted as a substitute for the first charter, and having been obtained by and through the efforts of the same persons who had procured the first one, and effected the first organization, it is proper to trace the origin of Princeton College to the year 1746, giving it the fourth rank as to age among the chartered colleges of the United States. In bringing down its history to the present time, we propose to treat it in sections under the administration of its several presidents, but very briefly.



SECTION I.

1746–47.—ADMINISTATION OF PRESIDENT DICKINSON.

THE first charter of the college having been obtained October 22d, 1746, the trustees proceeded immediately to effect an organization; and having done so, they elected the Rev. Jonathan Dickinson of Elisabethtown, New Jersey, president of the college. The date of his election is not known, but it was probably not until in the early part of the year 1747, though the opinion is quite general that he was president of the institution for a year, and was elected in October, 1746, when the charter was obtained. But, whenever elected, he did not open the college until May, 1747.

The *New York Weekly Post-Boy* of April 20th, 1747, contained the following notice by the trustees:

"This is to inform the public that the trustees of the college of New Jersey have appointed the Rev. Mr. Jonathan Dickinson, president of the said college, which will be opened the fourth week in May next, at Elisabethtown; at which time and place all persons suitably qualified, may be admitted to an academic education."

In pursuance of this notice, the first term of the college was opened, by the president, at his own house, in Elisabethtown, on the south side of the old Rahway road, directly west of Race Street. At this time he was pastor of the Presbyterian church at Elisabethtown, and had been such from 1709. It was originally a Congregational church. His field of labor embraced with Elisabethtown, Rahway, Westfield, Connecticut Farms, Springfield and a part of Chatham.* His ministry had been continued nearly forty years, and he was the most influential minister among the Presbyterian clergy of New Jersey. He had been accustomed, it is said, to teach young men in those branches of study which prepared them for the liberal professions. At the same time he was a practicing physician, of considerable reputation in the medical profession; and was also an author of enviable distinction.

It was natural that a man of such varied learning and wide

* Dr. Sprague's Annals.

reputation, and one who had been foremost in advocating and securing the charter of the college, should have been chosen its first president. After he entered upon his office as president of the college, he did not intermit his pastoral duties. He received assistance in giving instruction to the first class in the college, from Mr. Caleb Smith, who acted as tutor, whether by the appointment of the trustees, or by the president himself, does not clearly appear.

The members of that first class were Enos Ayres, Benjamin Chestnut, Hugh Henry, Israel Reed, Richard Stockton, and Daniel Thane. All but Richard Stockton became clergymen, and he became the civilian of Princeton, who signed the Declaration of Independence. These were the first fruits of the college. With such a distinguished and competent president, and with such a class of prominent young men to head the roll of the Alumni, it was not difficult to anticipate a successful future for the infant college.

But alas! in the midst of these bright anticipations, and faithful services, President Dickinson's career was suddenly terminated. He died of pleurisy, October 7th, 1747, in the sixtieth year of his age, bearing testimony in his death to the Gospel which he had so faithfully preached, and which he believed, in these words: "Many days have passed between God and my soul, in which I have solemnly dedicated myself to Him, and I trust what I have committed unto Him, He is able to keep until that day."

He was buried with great lamentation, in Elisabethtown; and throughout the country his name was honored as "a star of superior brightness and influence in the orb of the church." He had been an acknowledged "Defender of the truth—a good scholar, an eminent divine and a serious, devout Christian." President Edwards called him "the late learned and very excellent Mr. Jonathan Dickinson." The Rev. Dr. Bellamy called him "the great Mr. Dickinson." The Rev. Dr. John Erskine of Edinburgh, said, "the British Isles have produced no such writers on divinity in the eighteenth century, as Dickinson and Edwards." Gov. Belcher spoke of him as "that eminent servant of God, the learned and pious Dickinson." The Rev. Dr. Sprague said, "it may be doubted

whether, with the single exception of the elder Edwards, Calvinism has ever found an abler or more efficient champion than Dickinson." And the Rev. Dr. John Maclean says, "For *profound* thinking, he, (Dr. Maclean,) would assign the palm to Edwards; but for sound judgment and practical wisdom, to Dickinson. Both of them were eminently good, and both eminently great."

President Dickinson was born in Hatfield, Massachusetts, on the 22d of April, 1688. His father was Hezekiah Dickinson, and his grandfather was Nathaniel Dickinson, one of the first settlers of Wethersfield, Connecticut. His mother was Abigail, daughter of Samuel Blackman or Blakeman, and grand-daughter of the Rev. Adam Blakeman, the first minister of Stratford, Ct.

Mr. Dickinson was graduated at Yale College, in 1706. Under whom he studied theology, it is not known. He was married to Joanna Melyne, the sister of the Rev. Samuel Melyne, and daughter of Jacob Melyne. She was the mother of a large family, but only three daughters survived her. The third child, named after the father, was born Sept. 19th, 1713, and was graduated at Yale, in 1731. His youngest daughter, Martha, was married to Rev. Caleb Smith, who had been tutor under him in the college. His daughter Abigail was the second wife of Jonathan Sergeant, who removed to Princeton as treasurer of the college.

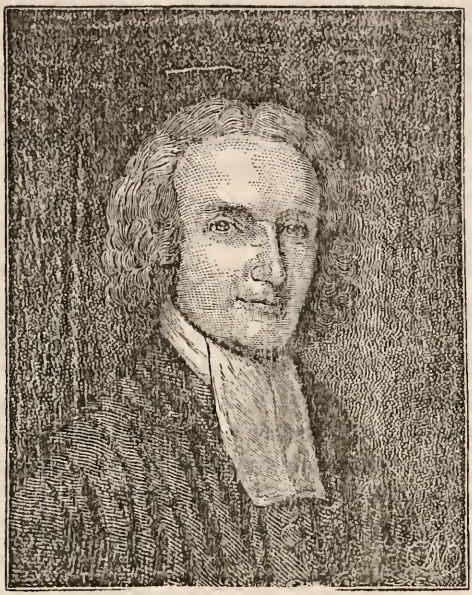
President Dickinson was the author of a large number of published sermons, tracts, treatises, pamphlets and papers, on the doctrines of the church.

He is represented to have been, as to his person, "manly, of full size; solemn and grave in his aspect, so that the wicked would seem to tremble in his presence;" but his portrait does not clothe him with such an aspect. His successor as president of the college, was the Rev. Aaron Burr.*

* Dr. Sprague's Annals; Dr. Hatfield's Hist. of Elisabeth; Dr. Maclean's Hist. of College.

SECTION II.

1747–1757—ADMINISTRATION OF PRESIDENT BURR.



PRESIDRNT AARON BURR.

UPON the death of President Dickinson the students of the college were placed under the care and instruction of the Rev. Aaron Burr, at Newark, in this State, who had been teaching at that place a classical school, and who was also the pastor of the Presbyterian church there, having been installed over it in the year 1737–8. He was prominent and distinguished as a learned and eloquent preacher and highly competent teacher. Whitfield, when in this country, on a visit to Gov. Belcher at Elisabethtown, in 1754, attended the Commencement of the college at Newark and formed a warm personal friendship for President Burr, and received from him the degree of Bachelor of Arts. By what special action the students were transferred to Mr. Burr at Newark it does not appear, but the step was a judicious one, for he was a leading patron and trustee of the college, and warm personal friend of the deceased president.

Mr. Burr, Gov. Belcher and the trustees generally desired a new charter for the college, one which should be free from

any doubt as to its validity and at the same time more liberal perhaps in its provisions. Gov. Belcher, now the governor of the Province, and who alone could give a charter, desired to have the governor and four members of council, *ex-officio* members of the board of trustees, while the Presbyterian ministers interested in the college and who had originated it, were jealous of such an element in the board and feared that it might be, especially after Governor Belcher should die, antagonistic to Presbyterian control. There was no dissatisfaction expressed by any one to the clause in the first charter which admitted all classes of Christians into the institution. These differences however were adjusted by inserting the provision that the Governor of the Province should be *ex-officio* president of the board of trustees.

The new charter was approved and signed with the great seal of the Province by Gov. Belcher, September 14th, 1748. This charter is too long to be inserted in this place. It is still in force, having been slightly amended, at different times, by the legislature, extending the limitation of its real estate, the number of trustees and the scope of its branches of education. "The College of New Jersey" was retained as the name of the institution.

It is interesting to know something of the character and stamp of the first trustees of the college in the days of its infancy. They will be found sketched briefly by Dr. Maclean in his History of the College.*

Gov. Jonathan Belcher is acknowledged to have been deeply interested in the college, from its origin, and was not only outspoken in its favor, but cheerfully used his official power to give it a liberal charter. He was the son of the Hon. Andrew Belcher, of Cambridge, Massachusetts, and was born on the 8th of January, 1682. He was a graduate of Harvard, and during a visit to Europe he formed such acquaintances as secured to him favor with the British Crown. He married and settled in Boston and became a merchant, honorable and wealthy. He was appointed Governor of Massachusetts; and afterwards, in 1747, of New Jersey. He was Governor of this Province for ten years. He spoke of the college

* Vol. I.—103–113.

as his "adopted daughter," and was an earnest friend and patron of sound learning and religion. He not only manifested an interest in the character of the college but also in the building and the site thereof.

A glance at these trustees will show that they were the most solid and influential men in the country; that the ministers were all leading Presbyterians and worthy to be the guardians of an institution of learning and religion.

Passing the names of Rev. Jonathan Dickinson and Aaron Burr, we come to the Rev. John Pierson, who was a graduate of Yale and pastor of the Presbyterian church in Woodbridge, Middlesex County; he was a trustee under both charters. And the Rev. John Pemberton, D.D., was a graduate of Harvard and was pastor of the Presbyterian church in the city of New York. He also was a trustee under the first charter. The Rev. Joseph Lamb was a graduate of Yale and pastor of the Presbyterian church at Basking-Ridge, Somerset County. The Rev. Gilbert and Rev. William Tennent, Jr., were educated at the Log College, under their father. The former was pastor of the Second Presbyterian church in Philadelphia at the time, but had formerly been settled at New Brunswick. He was a very prominent preacher in the Presbyterian church. The Rev. William Tennent, Jr., was pastor of the Freehold Presbyterian church, known as the Tennent church, in Monmouth County. The Tennents have a history which is well known to the most of our readers, and does honor to the college and to the Presbyterian church generally.

The Rev. Richard Treat was born in Connecticut, in 1705, and was a relative of Governor Robert Treat, and was a graduate of Yale. He was pastor of the Presbyterian church of Abington, Pa.

The Rev. Samuel Blair, as did the Tennents, came from Ireland. He studied at the Log College, and was, at first, settled at Shrewsbury, N. J., but in 1740 he was pastor of the Presbyterian Church at Fagg's Manor, Pa., where he established a classical school, which was continued by his brother, the distinguished Rev. John Blair, and obtained a great reputation. He was the only trustee who belonged to the Synod of Philadelphia.

The Rev. David Cowell was born in Massachusetts in 1704, and was graduated at Harvard and was pastor of the Presbyterian church at Trenton.

The Rev. Timothy Johnes was a graduate of Yale and was pastor of the Presbyterian church at Morristown, N. J.

The Rev. Thomas Arthur was a graduate of Yale and was settled as pastor of the Presbyterian church at New Brunswick, and was an officer in the board.

The Rev. Jacob Green was born at Malden, Massachusetts, in 1743, and graduated at Harvard. He was settled as pastor of the Presbyterian church at Hanover, N. J. He was the father of the Rev. Ashbel Green, who was president of the college next after President Smith. He was a warm patriot in the Revolution, and as a member of the Provincial Congress of New Jersey he served with Jonathan Dickinson Sergeant and others on the Committee to prepare the first constitution of the State.

Such were the clerical members of the board of trustees of the college under the new charter. They were all highly educated and were noted for their piety and prominence in the Presbyterian church.

Nor were the lay members of the board less distinguished for their intelligence and position. The Hon. John Reading was a resident of Hunterdon County and senior member of council, and as such he became acting governor of the Province upon the death of Gov. Belcher.

Hon. James Hude was from Scotland but resided in New Brunswick, of which he was mayor, and he was ruling elder in the Rev. Mr. Arthur's church and was a member of the Governor's council. He was a trustee also under the first charter.

Hon Andrew Johnston was an Episcopalian, a member of the council and was elected the first treasurer of the college. His place of residence was Perth Amboy. He was named as trustee under the first charter also.

Hon. Thomas Leonard was also a member of council, a gentleman of public influence and a resident of Princeton. We have given a long notice of him in the first volume as among the early settlers of Princeton.

The Hon. John Kinsey was an able lawyer in New Jersey,

and became the Chief Justice of Pennsylvania. He was a Quaker, a warm personal friend of Gov. Belcher, and was distinguished as a jurist.

Hon. Edward Shippen was a merchant in Philadelphia, of distinction, a warm friend of the college. His family was influential, and his son became Chief Justice of the State of Pennsylvania.

Hon. William Smith was an eminent lawyer of New York city. He came to this country from England in 1715. He was graduated at Yale and became Recorder of the city of New York, member of council and Judge of the Supreme Court. He was the most eloquent speaker at the bar, a gentleman of much learning, a zealous friend to the cause of religion and liberty. He lived a pure and amiable life.

Peter VanBrugh Livingston, Esq., was an eminent merchant of New York and a son of Philip Livingston and a brother of Governor Livingston. He lived at Elisabethtown the latter part of his life.

William Peartree Smith, Esq., was born in New York in 1723, and was graduated at Yale and studied law, but his own estate required his attention. He belonged to a refined family. His daughter became the wife of Elisha Boudinot. He was, in the opinion of Gov. Belcher, in 1748, "a very worthy and religious young man." He was an ardent patriot and lived at Elisabethtown after the marriage of his daughter.

Samuel Hazard, Esq., was from New York City, but removed to Philadelphia and there resided. His son Ebenezer was a graduate of this college and was Postmaster General of the United States.

These were the men who gave this college its first start, who guided it in its infancy and stamped upon its history the character it now bears.

The trustees met on the 13th of October, 1748, and accepted the new charter; and on the 9th of November following, at a meeting at Newark, Mr. Burr was chosen president of the college under the new organization. He had acted as president before. The class was ready to graduate several months before the second charter became operative, but the graduation

was postponed at the particular request of Gov. Belcher, until it could be done under the new charter; and it was done on the very day that President Burr was elected. This was the first Commencement of the college, and it was held at Newark. The unity of the college under the two charters is proved by the bestowal of the degrees, without examination, under the second charter, upon the class which had been taught, prepared and examined under the first charter. The degree of Master of Arts was conferred upon Gov. Belcher himself by the trustees. The Commencement exercises were quite formal and imposing. The time selected for Commencements in the future was on the last Wednesday of September —Harvard being held on the second and Yale on the third Wednesday, and the next one was fixed to be held at New Brunswick.

Laws of the college and rules for the admission of students were adopted. Andrew Johnston was appointed treasurer of the college, but it is not known whether he accepted or not. Jonathan Sergeant was appointed to that office September 26, 1750, and he accepted and held the office till his death in 1776.

A committee was appointed to apply for assistance for the support of the college, to the General Assembly of the Province, and another one to take subscriptions for the college. On this last committee Thomas Leonard and John Stockton, of Princeton, were appointed. The trustees also applied to the General Assembly to grant them the privilege of a lottery for the college. The Assembly did not grant the lottery nor the assistance desired by the trustees. A lottery was drawn, however, in Philadelphia, for the benefit of the college, in 1750, by a private committee of the trustees. One was drawn in Connecticut for this object in 1753; and in 1761–2 the General Assembly of New Jersey gave the trustees authority to draw one.

The following is a copy of one of the Princeton College lottery tickets issued in Connecticut in 1753.

CONNECTICUT LOTTERY,

FOR THE BENEFIT OF THE COLLEGE OF NEW JERSEY.

1753. Numb. 5471.

This ticket entitles the possessor to such prize as may be drawn against its number, (if demanded within six months after the drawing is finished), subject to a deduction of 15 per cent.

NATHANIEL HUBBARD.

(endorsed) MARGARET CHETWOOD.

£2 11s pd.

Before the impolicy of authorized lotteries was recognized it was a common practice to resort to that mode of raising money for churches and charities in general. The system gradually fell under the condemnation of the moral sense of society, and the statutes of Provinces and States one by one interdicted them, until now there is hardly a State in the Union that tolerates them.

In 1753 Rev. Gilbert Tennent and the Rev. Samuel Davies, at the request of the trustees, went to England for contributions for the college. They excited a considerable interest there, and were successful in their mission. They returned in 1757. At this time the students found lodgings in private families in Newark, and the public exercises of the college were held in the court-house.

The trustees being encouraged by the success in obtaining contributions, and impressed with a sense of the necessity of erecting a suitable building for the institution, were now required to fix upon

THE LOCATION OF THE COLLEGE.

It seemed to be conceded from the first that the college should be located in the central part of New Jersey, and New Brunswick and Princeton were the places which attracted the attention of the trustees and friends of the institution. Governor Belcher kept his eye on Princeton as the proper place, even before he had granted the new charter. Upon his return to this country from England, in 1747, he wrote to the com-

mittee of the West Jersey Society of London and referred to this subject in the following language:

"The people of New Jersey are in a poor situation for educating their children, and the project for a college had been started before my arrival, and where it should be placed was a matter of dispute between the gentlemen of East and West Jersey, but *I have got them to agree upon Princeton*, nearest to the centre of the Province."

And a month later, October 2, in the same year, in a letter to his friend Mr. Walley, he stated in substance:

"*Princeton is fixed upon* for the site of the college, and such a nursery for religion and learning is much wanted."

He did not mean, of course, that it had been fixed upon by a vote of the trustees but that the sentiment among the individual members of the board, and among the leading patrons of the college, was in favor of Princeton.

The trustees, at Newark, September 26, 1750, voted,

"That a proposal be made to the towns of Brunswick and Princeton to try what sum of money they can raise for building of the college, by the next meeting, that the trustees may be better able to judge in which of these places to fix the place of the college."

It now seemed as though either place would be acceptable, but the amount of money to be paid for the favorable decision would determine the vote. The next meeting was held in Trenton, May 15, 1751, when the trustees resolved,

"That New Brunswick be the place for the building of the college *provided* the inhabitants of the place agree with the trustees upon the following terms, viz: that they secure to the college a thousand pounds, *proc.* money, ten acres of land, contiguous to the college, and two hundred acres of woodland, the farthest part of it to be not more than three miles from the town."

This would seem to have secured the college at New Brunswick if the inhabitants would comply with the terms of the offer. It is quite probable that the trustees did not suppose that the little village of Princeton could hope to accept such an offer, but at the same meeting, after this vote was adopted, an offer was made, on behalf of Princeton, which induced the trustees to order:

"That Mr. Sergeant, the treasurer, and some other person whom he shall see fit, (to invite) view the above promised land at Princeton, and also that to be given by the inhabitants of New Brunswick, and make a report of the same to the trustees at their meeting in September next."

The next meeting was held on the 25th of September, when the trustees, for want of further knowledge on the subject, decided that they could not come to a conclusion in the affair on that day, and postponed the question till their next meeting, but directed Mr. Sergeant, with any person whom he would choose,

"To view the land at New Brunswick and at Princeton and make a report what they shall deem *an equivalent* at the next meeting."

The question remained undecided by the trustees till September 27, 1752, the time of the Commencement of that year, when we find the following entry in their minutes, viz.:

"The trustees taking into consideration that the people of New Brunswick have not complied with the terms proposed to them, for fixing the college in that place, by the time referred to, in the offer of this board now voted: That they are free from any obligation to fix the college at New Brunswick, and are at liberty to place it where they please."

The board then resolved to take a vote in what place the college should be fixed, upon such conditions as they might propose, whereupon it was

"Voted, that the college be fixed at Princeton upon condition that the inhabitants of said place secure to the trustees those two hundred acres of wood-land and that ten acres of cleared land which Mr. Sergeant viewed, and also one thousand pounds proc. money, the one half of which sum to be paid within two months after the foundation of the college is laid and the other half within six months afterwards, and that the people of said place comply with the terms of this vote within three months of this time by giving bonds for said money and making a sufficient title for said land, to be received by such persons as the board shall appoint or else forfeit all privilege from this vote, and that the treasurer be empowered to give them a bond for the fulfilment of this vote, on the part of the trustees.

"The trustees appoint Messrs. President Burr, Samuel Woodruff, Jonathan Sergeant, Elihu Spencer, Caleb Smith to be a committee to transact the above affair with the inhabitants of Princeton, and that Elisabethtown be the place for accomplishing the same."

Princeton promptly hastened to comply with the terms proposed, and at the meeting of the trustees, January 24, 1753, they voted,

"That said people, (when Mr. Randolph shall have given a deed for a certain tract of land four hundred feet front and thirty poles depth, in lines at right angles with the broad street where it is proposed that the college shall be built) have complied with the terms proposed to them for fixing the college at said place."

The men of Princeton who stepped forward to comply with the offer of the trustees to fix the college here were, as we have in the preceding volume stated, Thomas Leonard, John Stockton and John Hornor, who entered into the requisite bonds and secured the conveyance of the land demanded. Nathaniel Fitz Randolph also conveyed the lot upon which the college building was placed and which was regarded by the trustees as a *sine qua non* in the affair. Mr. Randolph recorded his services in relation to this transaction in his private journal, from which we have already cited extracts, when the first charter was under consideration. His entry is as follows:

"I also gave four acres and a half of land to set the college on and twenty pounds besides time and expenses for several years together, but whereas I did sign but three acres of land in the subscription, so I took a receipt of some of the trustees only for the three acres of land to answer the subscription. And although the consideration mentioned in the deed I gave for the college land is 150 pounds, I never did receive one penny of it. That was only to confirm the title." The date of this deed is given in his journal, January 25, 1753, and this was the fulfilment of the contract with the trustees.

Thomas Leonard, of Princeton, was chairman of the college building committee. The college and the president's house were directed to be built, the former of brick and the latter of wood, but this was changed and the college was built of Prince-

ton stone and the latter of brick. Mr. Fitz Randolph, in his journal just above referred to, says,

"July 29, 1754, Jos. Morrow set a man first to begin to dig the college cellar."

"September, 1754, the first corner stone of the New Jersey College was laid in the northwesterly corner of cellar by Thomas Leonard, Esq., John Stockton, Esq., John Hornor, Esq., Mr. William Worth, the mason that built the stone and brick work of the college, myself and many others."

"November, 1755, the roof of the college was raised by Robert Smith, the carpenter that built the timber work of the college." *

The college building was originally 176 feet in length, 54 feet in width, with a projection of about 12 feet in the middle rear and a few feet in the middle front. A cupola surmounted the centre of the roof. There were three stories with a basement. There were 49 rooms designed for 147 students. Other rooms were for the library, recitations, refectory, dining-rooms, etc., and the whole number of rooms, exclusive of the chapel, was 60. The chapel was nearly 40 feet square with a gallery. Here was an organ; opposite this a rostrum for speakers at public exhibitions, and for the preacher on Sabbaths. On the walls hung a full length portrait of the king, and opposite to it one of Gov. Belcher surmounted by a coat of arms, carved and gilded, both having been presented by Gov. Belcher.

The trustees proposed to call this building Belcher Hall, but Gov. Belcher objected, and taking refuge behind that beautiful and modest sentiment which Clio Hall has adopted as its motto, "*Prodesse quam conspici*," he proposed the name of Nassau Hall, as we have before stated. Nassau Hall, when first built, was regarded as the largest and most imposing building of the kind in this country.

In the autumn of 1756, the college edifice being nearly completed and ready for use, the trustees, at their meeting in September, ordered the president to move the college to Princeton that fall, and that the expense thereof should be

* This journal we were permitted to inspect by Mrs. Chas. Steadman, a descendant of Fitz Randolph, in whose possession it was.

paid by the treasurer. There are statements published that the removal did not take place till the year 1757, but Mr. Nathaniel Fitz Randolph, then a resident of Princeton, in his journal already quoted, entered that it was in "1756, Aaron Burr, president, preached his first sermon and began the first school in Princeton college." There is no sufficient ground to doubt that the removal of the college, that is the president, officers and the students, about seventy in number, and the library, to Princeton was in the fall of 1756. The examination of new students took place in Princeton, November 23, 1756.*

The college could now look out upon bright skies. Nassau Hall, large and well adapted to the purposes of the college, stood forth in the centre of New Jersey and midway between New York and Philadelphia, the grandest building of the kind in the country. The president's house was also erected near it and was ready to be occupied. These two structures, the first that were erected, are still standing and in use by the college. The two synods of New York and Philadelphia, which had been separated, causing a schism in the great Presbyterian church of the country, were now about to be re-united in harmonious coöperation, and in support of the college. An uncommon revival of religion had manifested itself, and no lack of funds impeded the progress of the institution.

In the midst of these high hopes entertained by the friends of the college, and by none with more enthusiasm than by Gov. Belcher and President Burr, these two eminent men and pillars of the college died just before the class graduated at Princeton. Gov. Belcher died August 31, 1757, and President Burr died September 24, the ensuing month, four days before the annual Commencement. President Burr died of intermittent fever, caused by exposure and fatigue in his multiplied and onerous duties, the last of which was to preach the funeral sermon at the burial of Gov. Belcher while laboring under a high fever. On the next day he was confined to his bed, and lingered until the 24th, when he died. Gov. Livingston pronounced a eulogy upon him, and the Rev. Caleb Smith was appointed to preach his funeral sermon.

President Burr, just before his death, gave special directions

* Dr. Maclean's History of the College.

that his funeral should not be attended with unnecessary parade and expense, and that the sum which would be expended at a fashionable funeral, beyond what decent propriety required, should be given to the poor out of his estate.

A marble monument was placed by the trustees over his grave in the Princeton burying ground, to which we will refer in our chapter on the cemetery. In an obituary which appeared in the Pennsylvania *Gazette*, supposed to have been written by Benjamin Franklin, the editor, the deceased was spoken of as "a gentleman and Christian, as universally beloved as known; an agreeable companion, a faithful friend, a tender and affectionate husband and a good father; remarkable for his industry, integrity, strict honesty and pure undissembled piety; his benevolence as disinterested and unconfined, an excellent preacher, a great scholar and a very great man."

During the time that President Burr was at the head of the college, from 1747 to 1757, the number of students who had sat under his instruction and were graduated at college was 114. Of this number, Dr. Maclean says, more than one-half became preachers of the gospel, and about forty were men of note, and some were eminent. The president was the only professor; he was assisted by tutors. He resigned his pastoral charge two years before he came to Princeton. The publications of President Burr will be noticed in a subsequent chapter.

President Burr is claimed to have been a descendant of the Rev. Jonathan Burr, who migrated to New England and was settled as the pastor of the church in Dorchester, Mass. He was the youngest son of Daniel Burr, of Fairfield, Conn., where he was born on the 4th of January, 1715–16. He was graduated at Yale College in 1735, and distinguished for his proficiency in the languages and sciences. His religious convictions led him into the ministry, and he was licensed to preach in 1736. In 1752 he married Esther, daughter of the Rev. Jonathan Edwards, she being nineteen years of age and he thirty-seven. She was beautiful, cultivated and pious.

She survived her husband less than a year, dying on the 7th of April, 1758, a few weeks after the decease of her father, President Edwards. They left two children, Sarah, who was married to the Hon. Tapping Reeve, an eminent lawyer who

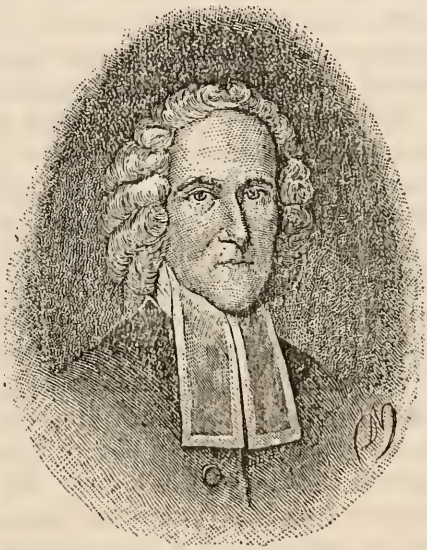
was Chief Justice of Connecticut, founder of the law-school of Litchfield, in that State, and author of a valuable legal treatise on the Domestic Relations, and Aaron Burr, a son bearing his father's name.

Col. Aaron Burr, the son of the president, was Vice-President of the United States for four years from 1801, under President Jefferson, and he was one of the most notable of public men in this country.

We shall give him a special notice in our chapter on the cemetery, when we come to his tombstone standing at the foot of the grave of his sainted parents.

SECTION III.

1757–1758—ADMINISTRATION OF PRESIDENT EDWARDS.



PRESIDENT JONATHAN EDWARDS.

FOUR days after the death of President Burr the Commencement of that year took place at Princeton. The Hon. William Smith, of New York, a trustee, presided at the exercises and conferred the degrees. The degree of Bachelor of

Arts was conferred on twenty-two candidates, and the degree of Master on four. On the 29th of September, 1757, the board of trustees elected the Rev. JONATHAN EDWARDS, of Stockbridge, Massachusetts, president, as successor of President Burr, and the Rev. William Tennent president *pro tem.* Mr. Edwards hesitatingly accepted the appointment, and when released from his pastoral charge, which was not till January 4, 1758, he came to Princeton immediately; but he was not inducted into office by the trustees, according to the charter, until the 16th of February, 1758, and was at the same time qualified as trustee. The care of the grammar school was also assigned to him. Provision was made for a lottery for the college, to raise £600, the price of a ticket to be two dollars.

President Edwards preached here before he was inaugurated. His preaching in the chapel to the students and citizens, for a few Sabbaths, was powerful, but he had just entered upon his work of teaching in the college, by assigning and explaining some questions in divinity to the senior class, which indicated how interesting and thorough a teacher he promised to become, when he was suddenly removed by death. When he arrived at Princeton the small-pox was prevalent in the community, and a week after he had been inducted into office he was, with the consent of the trustees, it is alleged, and with the advice of his friends and physician, inoculated. Neither he nor his daughters had ever before been subjected to that process. A skilful physician from Philadelphia was procured to inoculate him and his daughters, which was done on the 23d of February. The treatment of the disease seemed successful and the period of danger had almost passed, when a secondary fever supervened, and by reason of the great number of pustules in his throat, the obstruction was so great as not to admit the necessary medicines and dietetic preparations. When he became sensible that he would not recover, he called his daughter Lucy, who devotedly attended him in his sickness, and said to her,

"Dear Lucy, it seems to me to be the will of God that I must shortly leave you; therefore give my kindest love to my dear wife, and tell her that the uncommon union which has so long subsisted between us has been of such a nature as I trust is spiritual and therefore will continue forever; and I hope she will be supported under so great a trial, and submit cheerfully to the will of God. As to my children, you are now like to be left fatherless, which I hope will be an inducement to you

all to seek a Father who will never fail you. And as to my funeral, I would have it to be like Mr. Burr's; and any additional sum of money that might be expected to be laid out in that way, I would have disposed of to charitable uses."

President Edwards retained his reason and composure until he died. Just before expiring he heard some friends lamenting the loss his death would entail on the church at large as well as on the college, and though they did not imagine that he could hear them, he said, "Trust in God and ye need not fear." These were his last words and he calmly fell asleep.

Dr. William Shippen, of Philadelphia, was the physician who had inoculated and attended Mr. Edwards till his death, and he wrote to Mrs. Edwards at Stockbridge, informing her of his death. Mrs. Edwards died on the second day of October following, in Philadelphia, where she had gone for her two grandchildren, the young Burrs. She died of dysentery, after five days' sickness. She was a daughter of Rev. John Pierrepont, of New Haven, and was a most excellent wife.

They left ten children, three sons and seven daughters; one daughter had died before them. Their son Jonathan became a distinguished minister, who was settled at New Haven nearly thirty years, then was dismissed by the desire of his people, then was pastor of a small church near Stockbridge, then was chosen President of Union College, where he died in a few months after he had entered upon his duties as president; his course of life being a striking parallel to that of his distinguished father, both dying at about the same age, having passed through a similar experience of success and adversity in life.

President Edwards was born at East Windsor, Ct., October 5, 1703. His parents were Rev. Timothy Edwards and Esther Stoddard, daughter of the Rev. Solomon Stoddard, of Northampton. Both families were of English descent, distinguished for intellectual vigor and commanding influence. He was tall —over six feet high. He was graduated at Yale College, in 1720, with the highest honors of the class. He was licensed to preach before he was twenty years of age, and when twenty-four, he was settled at Northampton as pastor, and was there for twenty-four years. He was greatly distinguished from his youth for his vigorous mind and his philosophical investigation of profound subjects. His religious character was severely

self-denying and rigid. The eleventh of his seventy Resolutions of Holy Living was as follows: "Resolved, When I think of any theorem in divinity to be solved, immediately to do what I can towards solving it, if circumstances do not hinder."

It is remarkable that a man of such preëminent talents, learning and conscientious fidelity to duty, one who had a reputation as a thinker and writer in theology and metaphysics, unequalled among the profoundest scholars, should have been compelled, after more than twenty years of faithful pastoral service at Northampton, by reason of the disaffection of his congregation towards him, to resign his pastoral relation, abandon his pleasant home, give up an ample salary and accept the humble part of missionary to the Stockbridge Indians on the verge of civilization in Western Massachusetts; a change which so reduced his income that Mrs. Edwards and her numerous daughters turned their accomplishments to account, and painted fans in the fashion of that time, for sale in Boston, to support themselves. The family was so poor that Mr. Edwards was obliged to write his notes and essays upon the covers of letters, the margins of pamphlets and upon the remnant of paper left from the cutting of the fans. The house is still standing or recently was, where this gifted family lived; and visitors are shown the alcove in which the pastor wrote his celebrated Treatise on the Will. From this house it was that Esther, one of the daughters, went to New Jersey, where she was married to the Rev. Aaron Burr, President of Princeton College.

The trouble in the Northampton congregation, which necessitated the resignation of Mr. Edwards, originated in this wise. Some bad books having got into the town, Mr. Edwards read aloud, in the church, a long list of young people, young women as well as young men, whom he wished to come to his house at a certain time to attend an investigation of the affair. Some of these persons were summoned as guilty and the others only as witnesses, but with unaccountable want of tact, he omitted to make the distinction, and left the impression upon the minds of the congregation that all the young people whom he named had been reading and lending the abominable books. As the persons named belonged to the most respectable families in the

Your humble Servt.

Saml Davies

town, the blunder gave the highest offence. This led to a theological controversy concerning the qualifications of full communion in the visible church, enforced by the pastor in the practical administration of the spiritual affairs of his church, which gave still greater offence and resulted in a dissolution of his pastoral relation.*

The election, acceptance and inauguration of the great Jonathan Edwards as President of Princeton College, though he held the keys only a few months, did great honor to the institution. It is doubtful whether the name of any other of its presidents, before or since that time, irrespective of services actually rendered, has done and will do more to honor and commend the college than his great name. An examination of his Life and of his Works, which have been published together in ten volumes and also separately, will fully sustain his world-wide reputation. His tombstone, in the Princeton cemetery, is more than any of the others, the object of the relic-seekers who, by stealth, break and carry away little nuggets of the sacred marble.

His publications will be enumerated in a subsequent chapter devoted to authors. They are all religious and theological and of great profundity. Preëminent among them are those on the "Freedom of the Will," "Redemption," "True Virtue," "Religious Affections," "God's Last End in Creation."

In a previous chapter (xix) relating to the Princeton church, we cited the opinion of Chalmers and others concerning President Edwards as a preacher and author.

SECTION IV.

1759–1761—ADMINISTRATION OF PRESIDENT DAVIES.

THE death of President Edwards was followed by an interim, in which the Rev. Caleb Smith and Rev. Samuel Finley successively presided over the college *pro tem.* On the 19th of April, 1758, the Rev. James Lockwood, of Wethersfield, Conn., was elected to fill the place of President Edwards. He

* Dr. Miller's Life of Edwards; James Parton in Wood's Household Magazine.

declined, and on the 16th of August ensuing, the REV. SAMUEL DAVIES, of Virginia, was duly chosen president. He at first declined, but, upon a second election, he accepted and took the oath of office and entered upon his duties September 26, 1759. It was the day of the Commencement exercises and President Davies presided over them. Eighteen students of the college were admitted to the first degree and seven to the second degree. The steward of the college was allowed twenty shillings per annum for every boarder instead of a fixed salary. The expenses of supplying the students with board devolved upon the college and not upon the steward.

President Davies immediately set about to establish rules for the regulation of the college in admitting students and granting degrees. One of those rules required that candidates for the degree of Master of Arts should reside a week at the college, just before taking the degree, submit to an examination, and adduce testimonials of moral character. This rule showed that an alumnus of the college could not, as matter of course, obtain the second degree merely because he was an alumnus. Proof was required that he had kept up his habits of study and had advanced in knowledge.

The early demise of the president prevented him from ingrafting this system upon the institution, and it became soon an unenforced regulation. But this idea has been, within a few past years, revived; and to some extent, the degree of Master of Arts is now withheld from such alumni as have not pursued a professional or literary occupation, or to some extent, cultivated letters or science with habits of reading and study.

The president devoted all his time and energies to the college, and introduced the practice of English Composition and Eloquence with much success. He also undertook to train a class of students for the ministry. He had efficient tutors to assist him in college, viz.: Halsey, Treat and Ker. He prepared a methodical catalogue of the books of the library, which was published in 1760, and printed at Woodbridge by James Parker.

President Davies was a pulpit orator with no superior in the country. Three volumes of his sermons have been published, and they rank among the most finished and admirable

discourses that have been printed. His reputation which preceded his coming to Princeton was fully sustained while he was at the head of the college. Under his administration the number of students became larger than ever before, reaching, it is estimated, about one hundred. He was a close student and a hard worker, and his health, which in preceding years had been bad, now began to break down again. He died of fever, February 4, 1761, in the thirty-eighth year of his age. The Rev. Dr. Samuel Finley preached a commemorative discourse in the following May, which was published, and the Rev. Dr. Thomas Gibbons also preached one in London. He was buried in the cemetery, by the side of President Edwards. Thus, after a short but energetic and prosperous administration of the college, not quite eighteen months in duration, the fourth president was suddenly removed and the college sustained another great loss.

President Davies was born near Summit Ridge, New Castle County, Delaware, November 3, O. S., 1723, that State then being a part of Pennsylvania.* He was of Welsh descent. His mother was a very pious woman and early devoted her son to God, giving herself wholly to his interest in education and pious training. He made a public profession of religion when fifteen years of age, and entered upon studies preparatory to the ministry. He attended the celebrated school of Rev. Samuel Blair at Fagg's Manor. His first wife was Miss Sarah Kirkpatrick, who died within a year after their marriage. He preached in Virginia as an evangelist and afterwards as an ordained minister, with license from the General Court, with eminent success and reputation. He, with Rev. Gilbert Tennent, went to Great Britain to obtain funds for the college, and they preached there with great acceptance, and were invited by Whitfield to be his guests, which they declined.

President Davies' second wife was Jean, second daughter of John Holt, of Virginia, who, with their six children, survived him. For fuller account of President Davies as an eloquent preacher, see preceding chap. xix, and for his publications see subsequent chapter on authors.

* Dr. Maclean's Hist. of College.

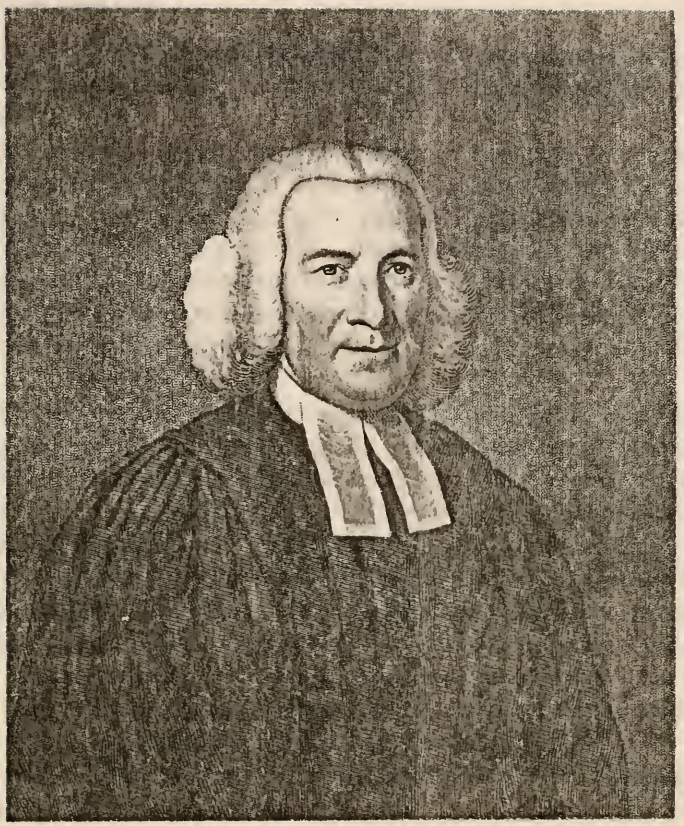
SECTION V.

1761–1766—ADMINISTRATION OF PRESIDENT FINLEY.

UPON the death of President Davies, and until his successor was inaugurated, the college was under the care of the tutors. At a meeting of the trustees June 1, 1761, at which were present, William Smith, Samuel Woodruff, John Pierson, Gilbert Tennent, William Tennent, Caleb Smith, Jacob Green, John Brainerd, Samuel Finley, Elihu Spencer, Charles McKnight, John Light and Richard Stockton, an election for a president in the room of Mr. Davies, deceased, was entered into, and the Rev. SAMUEL FINLEY, of Nottingham, Maryland, was unanimously chosen.

Mr. Finley was a member of the board of trustees, a warm friend of the college, a pious and well educated man, a prominent preacher, and whose name had been seriously mentioned for president at the time when President Davies was elected. He accepted the appointment and was formally inducted into the office on Wednesday, the 30th of September, 1761, the day of the annual Commencement. Gov. Boone was present. Fourteen students were admitted to the first degree. The salary of the president was increased. The embarrassment arising from the arrears of tuition and college dues led to the adoption of a rule requiring payment in advance or security for future payment. Measures for the entire completion of the president's house and the erection of a building for a kitchen, were also adopted by the trustees.

The annual Commencement of 1762 was conducted with more than ordinary preparation and enthusiasm. A poetic dialogue, on the Military Glory of Great Britain, said to have been written by President Davies, was recited on this occasion, and several peculiarly attractive orations were delivered by the members of the graduating class. The programme was more imposing and pretentious than those of the present day. An address to Gov. Hardy was presented, on behalf of the trustees, by Richard Stockton, clerk of the board. In that address we note the following language:



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"As the College of this Province has been favored with the patronage of each of our Governors since its institution, your excellency will be pleased to take it under your protection. We can assure you that the general principle of preparing youth for public service in church and state and making them useful members of society, without concerning ourselves about their particular religious denomination, is our grand idea."

The Governor responded, pledging every assistance in his power in promoting the prosperity of this useful seminary of learning.

The drawing of a lottery, the only one ever granted to the college by the legislature of this Province, now attracted the attention of the trustees, and the college realized the sum of £3,000 *proc.*, from this source. The trustees also confirmed the gift of a lot of land to the inhabitants of Princeton, for the erection of a church building, the previous deed having been executed by only ten trustees, not a quorum to make a valid deed.

The trustees found it necessary to restrict the steward in selling things to the students; and in the year 1765 it was ordered, "that hereafter no other articles whatsoever be kept in the buttery and sold to the students save only bread, butter, candles and small beer." They also ordered, at the same time, sixty-two good leather fire-buckets, to be procured and used by the students in case of fire. Dr. Maclean* says that there were also a fire-engine, and ladders and a well of water provided at the same time for the protection of the college from fire. This was the first movement in the direction of an associated effort, in Princeton, for extinguishing fires.

It was at this meeting of the board also that the planting of shade trees on the college grounds was ordered. Those large sycamores standing in front of the president's house were planted in that year, viz., 1765.

Under the administration of President Finley the college was rising in its importance and in the number of students. The number of graduates in 1762 was twenty-one, and among them were Dr. Absalom Bainbridge and Jonathan Dickinson Sergeant, of Princeton, and Ebenezer Hazard, Postmaster-General, and Jacob Manning. In the year 1763 the names of William

* Vol. I., p. 263.

Paterson and Tapping Reeve appear among the graduates. In the year 1765 the graduating class numbered thirty-one members, and the succeeding class had the same number, among them were Oliver Ellsworth, Nathaniel Niles, Luther Martin, David Howell and Jonathan Edwards.

The instruction to the classes during the years of this presidency was given by Dr. Finley and the tutors, Jeremiah Halsey, Samuel Blair, James Thompson and Joseph Periam. The president continued to preach to the students and the people of the town in the college chapel. He took a leading part in the building of the church, and is believed to have preached in it before his death. He was greatly beloved by the congregation and the citizens of the town, and was, more than any other minister, the founder and father of this venerable church which has so long survived him.

In the year 1766 a donation of £100 was made by John Williamson, of Hanover, Virginia, to the college, for the support of a professor of divinity. The Cliosophic Society was established in 1765. The great revival of religion, which began in college in 1762, under President Finley, has been described in a previous chapter relating to the history of the church.

The course of instruction in college under Dr. Finley, is alleged to have been similar to that in European colleges. There were four classes, as now. The number of students rose as high as one hundred and twenty, in 1764.

An account of the Commencement exercises as well as of the course of instruction and government in college, given by President Finley, is preserved, and large extracts are given by Dr. Maclean in his History of the College; and the employment of the Latin language in conducting the Commencement exercises, and the disputations of the graduating orators, give a vivid impression of the scholarly training of the students of that day, especially in the classics.

Of the 130 students who were pupils under Dr. Finley, 59 became ministers of the Gospel.

The pressing cares of his responsible office began to break down his health, and he went to Philadelphia for medical assistance, but died there, July 17, 1766, aged fifty-one years. He was also buried there, but his remains have recently been

removed to Abington, Pa. The trustees of the college erected a cenotaph to his memory, next to the grave of President Davies, in the Princeton cemetery, as we have before stated. His death was notable for the exulting triumph of his faith with which he met it. To a person from Princeton he said. "Give my love to the people of Princeton and tell them that I am going to die and that I am not afraid to die." On the day before his death he cried out, "Oh, I shall triumph over every foe! The Lord hath given me the victory! I exult! I triumph!"

President Finley was a native of Ireland, born in 1715, came to this country in 1734 with his parents and settled in West Jersey. He early began the study of theology, and was a student at the Log College. He was licensed to preach by the Presbytery of New Brunswick, August 5, 1740. He preached in different places till 1744, and then was called to Nottingham, where he was pastor of a church and also the head of a classical school of great reputation. He was an accomplished teacher, and was called from there to Princeton.

Dr. John Woodhull, of Monmouth, says "Dr. Finley was of small stature, of a round and ruddy countenance; in the pulpit sensible and solemn with considerable fervor; of extensive learning, being familiar with everything taught in college. He taught Latin, Greek and Hebrew in the senior year."

He received the rare honor of a degree of Doctor of Divinity from the University of Glasgow. He was twice married, first to Miss Sarah Hall, whose mother was the second wife of Rev. Gilbert Tennent. They had eight children. His second wife, whom he married the year after the death of his first one, was Ann, the daughter of Matthew Clarkson, an eminent merchant of New York. His son, Ebenezer Finley, was graduated at Nassau Hall in 1772. Dr. Finley's publications were chiefly sermons.*

* Sprague's Annals: Maclean's Hist. of Coll.: Edgar's Pamphlet.

SECTION VI.

1768–1794—ADMINISTRATION OF PRESIDENT WITHERSPOON.

PROVISION had been made by the trustees, in anticipation of the death of President Finley, to have the Rev. Elihu Spencer to preside at the next ensuing Commencement and confer the degrees; an appointment which Mr. Spencer accepted and performed. The Rev. William Tennent was, at the same time, appointed to fill President Finley's place, *pro tem.*, with the power and authority of the president; and he performed that duty with great acceptance till a president was secured. On the 19th of November, of that year, the trustees elected for president the Rev. DR. JOHN WITHERSPOON, of Paisley, Scotland, without a dissenting voice. He declined the appointment and Mr. Tennent continued to act as president. An effort was made, by some friend of the college residing in Philadelphia, to establish a faculty of several professors. The Rev. Samuel Blair, of Boston, was elected president, but as he had learned that Dr. Witherspoon would probably accept the appointment if re-elected, he declined it.

A re-election of Dr. Witherspoon took place, and his views together with those of his wife having been changed through the representations of Richard Stockton, one of the trustees, who was authorized to seek a personal interview with the Doctor while in Great Britain and press his acceptance, the appointment was accepted. Dr. Witherspoon began to make his arrangements in the spring of 1768 to come to Princeton. The *Boston Chronicle* of 9th May, 1768, states the following item of news: "A passenger in the *Captain Smith* informs us that the Rev. Dr. Witherspoon, chosen president of New Jersey College, had preached his farewell sermon to his congregation at Paisley, had sold off all his household furniture and was soon to proceed for New York or Philadelphia." He embarked about the 20th of May, and arrived at Philadelphia after a long passage. After a short rest he came on to Princeton, where he was welcomed by the students and all the citizens of the village and surrounding country with great demonstrations of joy, the college edifice being brilliantly illuminated.

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Dr. Witherspoon was inaugurated as president of the college at a special meeting of the trustees, August 17, 1768, and in connection therewith he is said to have delivered an inaugural address in Latin, on the "Union of Piety and Science."

He was a man of high repute for talents and learning, and he was not long in exciting the highest expectations of the success of the college under his administration. He began to improve the system of education, gave the institution a higher tone of intellect and scholarship, adopted the policy which was new in this country, of teaching by lectures, and he delivered lectures on four subjects, viz.: Belles-Lettres, Moral Philosophy, Chronology and History, and Divinity. His lectures were very popular and soon added to the reputation of the college. He introduced the study of the Hebrew and French languages; increased the library and philosophical apparatus. He brought with him and presented to the library 300 volumes; and he was chiefly instrumental in obtaining the first Orrery constructed by Rittenhouse, which was greatly injured by the soldiers in the Revolution. Dr. Witherspoon was a general scholar and could teach Hebrew and French as well as the Latin and Greek. William Churchill Houston, who was graduated in 1768, was tutor in college until 1771, when he was appointed Professor of Mathematics and Natural Philosophy. He has been noticed in our first volume.

President Witherspoon rendered very important service to the college by efforts to increase its income. The funds of the institution had run down, but they were now greatly improved, so that its debts were all paid and there was a surplus. He also became Professor of Divinity in the college, the Rev. John Blair having resigned that chair. He did not forget that he was a minister, but preached for the students and the people of the town in the church, acting as pastor of the congregation. His labors were blessed with revivals of religion, and his varied efforts were attended with marked success, when the troubles of the Revolution arrested the progress of things.

When the Revolutionary war commenced Dr. Witherspoon had been the president of the college for eight years, and among the students who had taken degrees, there were many sons of influential families who promised to rise to eminence. In the

class of 1769 were Charles Beatty, John Henry, William Channing, Samuel Stanhope Smith. In the class of 1770, Frederick Frelinghuysen, James Witherspoon, John Taylor. In the class of 1771, Hugh H. Brackenridge, Philip Frenau, James Madison. In the class of 1772, Aaron Burr, William Bradford, Andrew Hunter. In the class of 1773, Hugh Hodge, Henry Lee, Morgan Lewis, Aaron Ogden, John Witherspoon. In the class of 1774, Samuel Leake, Henry Brockholst Livingston, Jonathan Mason, William Stevens Smith, David Witherspoon. In 1775, Andrew Kirkpatrick, Charles Lee, James Reed, John A. Scudder. In 1776, Jonathan Dayton, Nathaniel Alexander, William Richardson Davie, John Rutherford.

These were among the prominent graduates of the college under Dr. Witherspoon, prior to the war. The patriotic and eminent services of President Witherspoon, in behalf of his adopted country, during the war, have been extensively set forth in the first volume of this work, and it is needless to refer to them again. In like manner his services to the Princeton church have hereinbefore been stated.

The exercises of the college were, for a time, suspended, and the college edifice was occupied by the troops. They were removed as soon as the state of the country would allow, and the reputation of the President greatly augmented by his brilliant statesmanship and heroic patriotism, gave fresh celebrity to the College of New Jersey. He continued to fill his place as president till his death in 1794.

In addition to W. Churchill Houston, three other professors were added to the faculty during his administration, namely, the Rev. Samuel Stanhope Smith, Ashbel Green and Walter Minto. The first two became presidents of the college and will be noticed hereafter as such.

WALTER MINTO, LL. D., was a native of Scotland, distinguished as a mathematician and astronomer. He came to this country in 1786, and for a year was the principal of Erasmus Hall at Flatbush, Long Island.* He was elected Professor of Mathematics and Natural Philosophy in Princeton College in 1787, and held that chair till his death in 1796. His inaugural

* See Vol. I., pp. 195, 6.

oration was delivered at Princeton on the evening preceding the annual Commencement in 1788. His subject was "The Progress and Importance of the Mathematical Sciences." It was printed, and it closed with an address to the Supreme Being, thus:

"Father of truth and reason and of everything that lives! Be pleased to prosper the interests of science and literature in the United States of America; to make those interests ever subservient to the promotion of liberty, happiness and virtue; to preserve this rising and extensive empire from the ill-boding spirit of conquest; to protect this country as a secure and happy asylum to the oppressed in all quarters of the globe; to enlighten the inhabitants of the eastern hemisphere in the knowledge of the rights of mankind and in the arts of government and peace; to cause truth and reason at length to obtain a glorious and everlasting victory over error and violence; and to instruct all the nations of the world in the way of uprightness and felicity, Amen." *

There were as many as twenty-five different tutors employed while Dr. Witherspoon was president. His administration extended through twenty-six years, and during that period there were 469 graduates, of whom 114 became ministers of the Gospel. Many of these ministers were trained under Dr. Witherspoon. Six of these graduates were members of the Continental Congress. Twenty were members of the United States Senate and twenty-three of the House of Representatives. One became President of the United States and one Vice President.

President Witherspoon was a voluminous author and his publications will be enumerated in the appropriate subsequent chapter. He was social in his nature, and his company was sought by the young as well as the aged. He accomplished a

* Dr. Minto married Mary Skelton, of Princeton. She was a daughter of Joseph Skelton. Walter Minto Skelton, who was graduated at college in the class of 1824, and studied law, was her nephew. Joseph Skelton, the ancestor, lived at the mills known as Stockton's, on Cranberry Neck, about five miles from Cranberry. He also owned a farm at Penn's Neck, two miles from Princeton, of 150 acres. He owned 100 acres with the grist mill above mentioned. His name is among those who claimed damages for devastation by the soldiers in the Revolution, sworn to before Josiah Skelton. He was summoned before the Council of Safety in 1777, and refusing to take the allegiance, was held to bail in £300 to appear, etc. He died in the fall of 1778, and his son, Josiah S., was his executor. Joseph H. Skelton was a surveyor. None of their descendants are living in this neighborhood. Dr. Minto left no children.

great deal in his life. He was eminent when he came here, but much more so when he died. He fills a large space in the Presbyterian church and in this country. Born in the Parish of Yester, Scotland, on the 5th of February, 1723, the son of the Rev. James Witherspoon, an able minister, his mother a pious descendant of John Knox, the reformer, educated at the University of Edinburgh, with great intellectual vigor and thorough training, he was a full man, forty-six years old when he came to Princeton, and was seventy-two when he died. As to his family and death we have already referred to them in our first volume. He was buried in the cemetery at Princeton by the side of President Davies.

SECTION VII.

1795–1812.—ADMINISTRATION OF PRESIDENT SMITH.

On the 6th of May, 1795, the Rev. Samuel Stanhope Smith was elected president of the college, to succeed Dr. Witherspoon, deceased. He had been a professor in the college since 1779, and was a son-in-law of Dr. Witherspoon. During the later years of the life of Dr. Witherspoon, when his infirmities rendered him unable to discharge vigorously all the duties of president and pastor, Dr. Smith assisted him and bore a share of his responsibility in the church as well as in the college.

President Smith was born at Pequea, in the county of Lancaster, Pennsylvania, on the 16th of March, 1750. His father was Rev. Dr. Robert Smith, who came to this country from Ireland, and was for many years the pastor of the Presbyterian church of Pequea, and the principal of an academy established there by himself. President Smith's mother was Elisabeth Blair, a sister of the eminent brothers, the Rev. John and Samuel Blair. His brother, William R. Smith, was pastor of the R. D. Churches of Harlingen and Neshanic. He early commenced the study of the classics at his father's academy and became familiar with them. He had a bright mind and most thorough training. He entered the college at Princeton

SAMUEL SITLINGTON SMITH D.D. L.L.D.

in 1767, junior class, and was graduated in 1769, after which he returned home and taught in his father's academy and studied polite literature, metaphysics and divinity. He soon returned to Princeton, and was tutor in college, while studying theology with President Witherspoon, for three years. He was licensed by the Presbytery of Newcastle, and soon was distinguished as a popular and eloquent preacher, and was chosen president of Hampden Sidney College, then about to be organized. Before he entered upon that enterprise he was married to Miss Ann Witherspoon, the eldest daughter of Dr. Witherspoon. He filled the post assigned him with honor, and after a few years was elected Professor of Moral Philosophy in his Alma Mater at Princeton, making the second professor besides the president, in the college at that time.

In 1786 he was chosen vice-president of the college and resided in the President's house, (the president residing at Tusculum,) and he was generally regarded as the representative of the college. He was an elegant scholar and a polished gentleman, and he was frequently invited to deliver public addresses and lectures. He found genuine philosophy to be the friend of true religion; and he encouraged the study of the natural sciences in the most liberal manner, especially after he became president. He delivered his inaugural address at the Commencement of 29th September, 1795. The exercises of that anniversary were very interesting and the programme may be found in Dr. Maclean's History of the College.

The administration of President Smith was early distinguished by the appointment of a professor of chemistry,—a step quite in advance of other American colleges. Strenuous efforts were made to augment the funds of the college, to repair the orrery, and to obtain a philosophical apparatus. An appeal to the State for aid, drawn by the president and other trustees, set forth the claims and services of the college; and the State did grant £1,800 or $4,800, to be paid to the college within three years; and this, Dr. Maclean says, is the only pecuniary aid ever received from the State treasury.

In 1799 provision was made for printing the college diplomas on copper-plate, in lieu of the small written parchments. A house was ordered to be built for Dr. Maclean, the only pro-

fessor at that time connected with the college. It was erected on the college grounds and was known always as the Maclean House. It was a stone house and stood on Nassau Street, on the corner of College Lane, which separated it from the old City Hotel, near the market house. It was occupied by President Maclean for twenty years, and after him by Dr. Atwater for sixteen years. It was taken down when the Chancellor Green Library was erected on ground in the rear of it.

President Smith was administering the affairs of the college prosperously when, on the 6th of March, 1802, Nassau Hall, it is alleged, was set on fire and, except the walls, was entirely consumed, with the most of the library and a part of the philosophical apparatus. A committee reported that it had been set on fire, but no prosecutions were commenced against the suspected students.

The trustees issued an address to the inhabitants of the United States, appealing for sympathy and aid, and resolved to rebuild. They also appealed to the General Assembly of the Presbyterian Church. President Smith was sent through the Middle and Southern States to solicit contributions for rebuilding the college, and he returned with $100,000; and liberal gifts from other sections made the supply equal to the demand. The structure of Nassau Hall was rebuilt upon the old walls, and made more fire-proof than the first one.

In addition to rebuilding the college the trustees added a new house for the Professor of Languages at the west end of the college, corresponding to one at the east end which had been built. Also a new stone building 60 feet by 40 feet, three stories high, on the northeast side of the front yard of the college, securing a steward's room, a large dining-room for the students, a room for the philosophical apparatus, and a room for lectures on mathematics and philosophy; and on the opposite side of the campus, the west side, a large stone building corresponding to the former one, for Sophomore and Freshman classes to recite in, and one for the president in which to hear the recitations of the classes which recited to him. This latter one is still standing and the college offices are kept there. The other one was torn down to give place to the new College Library.

A cabinet of Natural History, the first ever acquired by an American college, Dr. Maclean says, was procured by the trustees at a cost of $3,000, chiefly through the instrumentality of Elias Boudinot, in the year 1805.

At the Commencement in 1806 the number of the graduating class was greater than in any other previous year. Fifty four students were admitted to the first degree. The state of the college had never been more prosperous. The faculty consisted of a president and four professors, with two or three tutors and a teacher of French. But there were disorders and irregularities among the students, which the faculty and trustees were obliged to suppress and which they did suppress, but not until one hundred and twenty-five students had been dismissed. Several of the professors resigned and their places were not filled for some time after; and this increased the duties of the president and the remaining professors. So great was the insubordination in college that the citizens were requested by the trustees to guard the college buildings from violence. The president was greatly troubled and his health began again to fail.

In 1810 the trustees appointed a committee to confer with a committee of the General Assembly of the Presbyterian Church, on the subject of establishing a theological seminary in Princeton; this finally resulted in having such a seminary here established, when the teaching of theology in the college was discontinued and transferred to the seminary.

On the 14th of August, 1812, President Smith resigned the presidency of the college on account of his health, having been in the service of the college as professor and president thirty-three years. During his administration as president there were 531 graduates, twenty-two of whom became presidents or professors of colleges; one a vice-president of the United States, and a large number of such as became distinguished as members of Congress and of the Cabinet and other high places in church and state.

President Smith was not only an elegant scholar and an eloquent preacher, but a fine model for young men to admire. He was well versed in public affairs and was worldly wise in ecclesiastical courts and public conventions. General Wash-

ington, in a letter to his adopted son, George Washington Parke Custis, written from Mount Vernon, July 23, 1797, said, "No college has turned out better scholars or more estimable characters than Nassau. Nor is there any one whose president is thought more capable to direct a proper system of education than Dr. Smith." Dr. Lindsley said of him:

"His person, presence and carriage were so remarkable that he never entered the village church or college chapel, or walked the streets, or appeared in any company without arresting attention or creating a sensation, not of surprise or wonder, but of pleasing, grateful admiration, a kind of involuntary emotion and homage of the heart, a tribute as cordially yielded as it was richly deserved."

The degree of Doctor of Divinity was conferred upon him, in 1783, by Yale College, and of Doctor of Laws by Harvard, in 1810. He was a member of the American Philosophical Society in Philadelphia, before which he delivered an address, which gave rise to his volume on the "Variety of Complexion and Figure of the Human Species." His various publications will be found enumerated in a subsequent chapter.

Dr. Smith was the first president of the college who did not die in the office. He resided in Princeton, after his resignation, with his wife and children, until the 21st of August, 1819, when he died in the seventieth year of his age, and was buried by the side of President Witherspoon, in the cemetery.

His children who survived him were John Witherspoon Smith, who was graduated in 1795, studied law and settled in St. Louis and became Judge of the U. S. District Court; Elisabeth, (Mrs. Pintard) Frances, (Mrs. Prevost,) Susan, (Mrs. Salomans,) Ann, (Mrs. Callender,) Mary, (Mrs. Jos. Caball Breckinridge,) and Caroline, who died unmarried. They are all dead. Mrs. Pintard and Mrs. Salomans died in Princeton. These young ladies, in the family of their parents, occupied a prominent place in Princeton Society.

During President Smith's administration four professors were added to the faculty of the college, viz.: Dr. John Maclean, William Thompson, Henry Kollock and Andrew Hunter.

DR. JOHN MACLEAN, father of Ex-President Maclean, was born in the city of Glasgow, Scotland, March 1, 1771. His father, Dr. John Maclean, was a surgeon in both the civil and

military service. His grandfather was the Rev. Archibald Maclean, minister of the parish of Kilfinichen. His mother was Agnes Lang, of Glasgow. He was thoroughly educated, and he gave special attention to Mathematics and Natural Philosophy, devoting himself with enthusiasm to the subject of Chemistry and Surgery. He came to this country in the year 1795, and Dr. Benjamin Rush, learning of his superior attainments in Chemistry, advised him to settle in Princeton. He came to Princeton in the early part of the summer of that year, and commenced the practice of physic and surgery in connection with Dr. Ebenezer Stockton, between whom, and whose families, an intimate and long continued friendship was maintained. He was chosen Professor of Chemistry and Natural History in the college, October 1, 1795, and had the branches of Mathematics and Natural Philosophy assigned to him. He could fill any place in the faculty. He was preëminent as a chemist. When he left Scotland he left no superior in that branch behind him; and he continued in this country to be in advance of all others, though over-burdened with the general care and labors of the college. Professor Benjamin Silliman accorded to him the highest compliment. He said: "Dr. Maclean was a man of brilliant mind with all the acuteness of his native Scotland; and a sparkling wit gave variety to his conversation. I regard him as my earliest master in chemistry, and Princeton as my starting point in that pursuit."

The Rev. Dr. Samuel Miller, in the American edition of Lemprière's Biographical Dictionary, says of him:

"As a physician, a surgeon, a natural philosopher, a mathematician, and above all, as a chemist, Dr. Maclean was very eminent. As a college officer he was uncommonly popular and useful."

Rev. Dr. Archibald Alexander, in the Princeton *Magazine* of 1850, in describing a visit to Princeton in 1801, says of him,

"Dr. Maclean emigrated to America in 1795 and became one of the most popular professors who ever graced the college. He was at home almost equally in all branches of science. Chemistry, natural history, mathematics and natural philosophy successively claimed his attention."

Dr. Maclean was a scholar of wide repute. In Paris he

learned to admire the antiphlogistic theory, as the new chemistry of Lavoisier was then called, and which he taught at Princeton, and in connection therewith combatted the Considerations of Dr. Priestly on the Doctrine of Phlogiston and the Decomposition of Water.

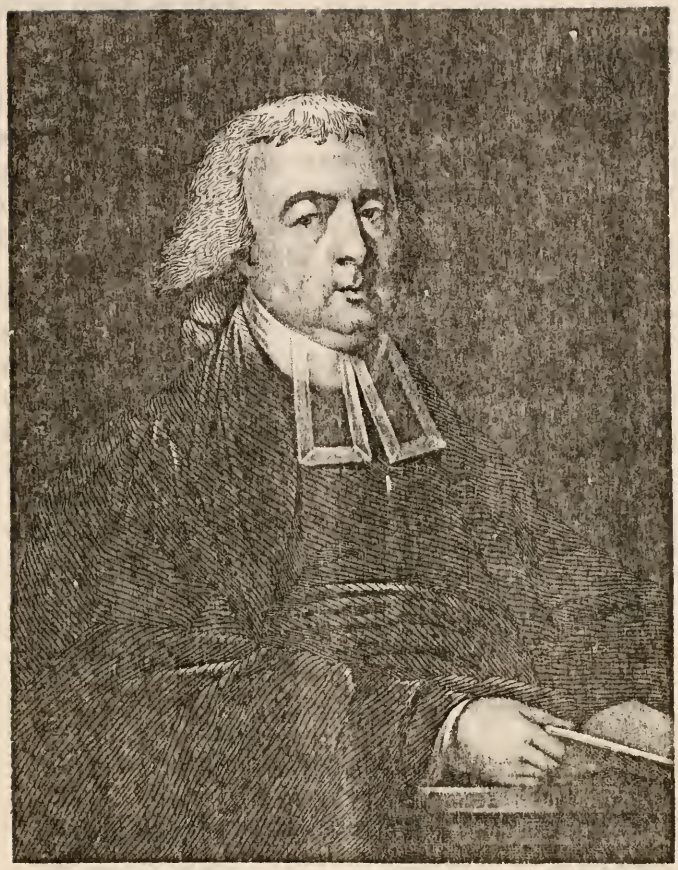
In 1812, upon the reorganization of the faculty, Dr. Maclean resigned his professorship and accepted one in William and Mary's College, Virginia, but his health failed and he had to withdraw his acceptance. He remained with his family in Princeton and died here on the 17th day of February, 1814, forty-three years of age, and was buried in the cemetery near the graves of the college presidents.

Dr. Maclean was married in 1798 to Phebe Bainbridge, eldest daughter of Dr. Absalom Bainbridge, hereinbefore noticed, and a sister of Commodore William Bainbridge, U.S.N. She was a most estimable woman and survived her husband in Princeton fourteen years.

They left six children—John, who became president of the college and is still surviving; George McIntosh, a physician and lecturer on chemistry, still residing in Princeton; William Bainbridge, who was a member of the New Jersey bar, but died young, much beloved; Agnes and Mary, both highly esteemed for their noble virtues and useful lives, and who died unmarried, much lamented; and Archibald, who studied law and resides with his brother, the ex-president, in Princeton.*

PROFESSOR WILLIAM THOMPSON was elected Professor of Languages in this college in 1802. He held the same chair in Dickinson College, Carlisle, Pa., when called to Princeton. Ex-president Maclean says of him, that he had the reputation of being an accurate scholar, a good teacher and an excellent man. He was advanced in life when he became professor in this institution, and after a few years, his mind giving way under the pressure of his arduous duties, he was constrained to give up his position in the college (in 1808) and died not long after.

* We have drawn largely from an excellent memoir of Dr. Maclean, written by his son, President Maclean, in 1876, printed only for private distribution.



Your brother in a precious Christ—

Ashbel Green

He was a ruling elder in the Princeton church from 1805 till his death in 1813.

REV. PROFESSOR ANDREW HUNTER was elected Professor of Mathematics and Astronomy and entered upon his duties May 10, 1804. He resigned the office in April, 1808, and removed to Bordentown, where he conducted a classical school, and afterwards removed to Washington, D. C., where he was chaplain in the Navy Yard.

He was the son of the Rev. Andrew Hunter, of Deerfield, West Jersey, who died in 1775. He was graduated at Princeton in 1772, was ordained in 1778, and was a warm patriot in the Revolution, holding a chaplaincy in the army. He was married to Mary Stockton, daughter of Richard Stockton, the signer of the Declaration. He owned several pieces of real estate in Princeton,—the homestead being where Mrs. Hunter died, now the residence of Prof. Guyot. Mr. Hunter died in Washington, at an advanced age, February 24, 1823. He was a man of prominence, and we have before stated that Gen. David Hunter, and Dr. Louis B. Hunter, Surgeon, of the U. S. Army, and Mary Hunter, widow of the late Rev. Charles Hodge, D. D., are their surviving children.

SECTION VIII.

1812–1822—ADMINISTRATION OF PRESIDENT GREEN.

THE REV. ASHBEL GREEN, D. D., was elected president of Princeton College, August 14, 1812, and accepted, but he was not formally inducted into office until May 4, 1813. The Rev. Dr. Alexander McLeod, of New York, was elected vice-president and Professor of Mathematics and Natural Philosophy, but he declined, and thereupon Elijah Slack was elected to that place, and he accepted, with a salary of $1,000 and a house. Rev. Philip Lindsley was also chosen Professor of Languages. He had been tutor before. The number of students was not now large, but it was increasing under the re-construction of the faculty. The peace of the college was disturbed

by a few disorderly students. The explosion of gunpowder in a college entry on a Sunday night, which endangered the lives of students, was a flagrant act, and it led to an indictment of one student, who plead guilty and was fined $100. Several others were disciplined by the faculty. The year 1814 was a memorable one in the college as being one in which a wonderful revival of religion commenced therein, continuing into the next year. President Green made a minute written report of it. (See ante, pp. 110–11.)

It was not long, however, before the sessions became turbulent again. The principal outbreak occurred just before the 1st of February, 1817. The college exercises were entirely interrupted for two or three days. The doors of the tutors were barred; out-buildings were set on fire; the college bell was rung with shouts of fire and rebellion. A large number of the students were sent home, the good name of the college suffered reproach, and the civil authorities were called upon to enforce order and protect the property. No year of the administration of President Green was so turbulent and disorderly as this one. The trustees sustained the faculty, but Vice-president Slack resigned. Only twenty-one students took the first degree in that year.

Professor Slack was graduated at this college in 1808, and for a time taught a classical school in Trenton. He was a clergyman and also had received the degree of Doctor of Medicine. Upon leaving Princeton he went to Cincinnati, O., and became president of the college there. He went to Tennessee and after a few years returned to Cincinnati, where he died in 1866.*

Professor Lindsley was elected vice-president after Mr. Slack resigned, and Henry Vethake, late professor in Queen's College, was chosen to take the professorship which Mr. Slack had resigned, and he accepted.

In 1818 a new professorship was established—that of "Experimental Philosophy, Chemistry and Natural History," and Jacob Green, a son of the president, was elected to fill it, with a salary of $1,000. Mr. John Maclean, then a student in the theological seminary, aged nineteen years, was elected third

* Dr. Maclean's Hist., Vol. II. p. 173.

tutor in college. This was in 1819, and he afterwards became professor, vice-president and president and held his connection with the college for fifty years. In 1821 Professor Vethake, an accomplished scholar, resigned his chair to accept a professorship in Dickinson College, and Robert Baird was appointed tutor in the college here. Another cracker was prepared to be fired in the college, but was discovered in time to prevent it; and there being some difference of opinion between the president and trustees as to dispensing with a professorship by combining two into one, and for other reasons, including that of his health, President Green tendered his resignation September 22, 1822, which was accepted.

The administration of President Green was not a smooth one. There seemed to be some friction between the trustees and the faculty, and a good deal of turbulence among the students. Perhaps the rules prescribed for the government of the young men were too rigid; perhaps there was too much government. It will appear that in the subsequent administrations of Presidents Carnahan and Maclean, the enforcement of the laws was not attended with such inexorable severity, but showed more respect and indulgence for the nature of youth. There were 356 graduates during Dr. Green's administration, of whom twenty became presidents or professors of colleges and a large number became distinguished in high places in the church and state. The graduating class of 1821 numbered forty.

President Green was the first president of the college who was a native Jerseyman. He was born at Hanover, Morris County, N. J., on the 6th of July, 1762. He was the son of the Rev. Jacob Green, pastor of the Hanover Presbyterian church. His parents were eminent for their piety, and were careful in training their children. His father and maternal grandfather were trustees and friends of the college, and had rendered honorable services to it. He was graduated at Nassau Hall in 1783. He stood high in his class, spoke the valedictory in the presence of Gen. Washington and the Congress, had experience in teaching, was ordained in the Presbyterian ministry when young, became an attractive preacher, was settled in Philadelphia, was a warm patriot, was a member of the Synod of 1788, which adopted the constitution of the Presbyterian church and

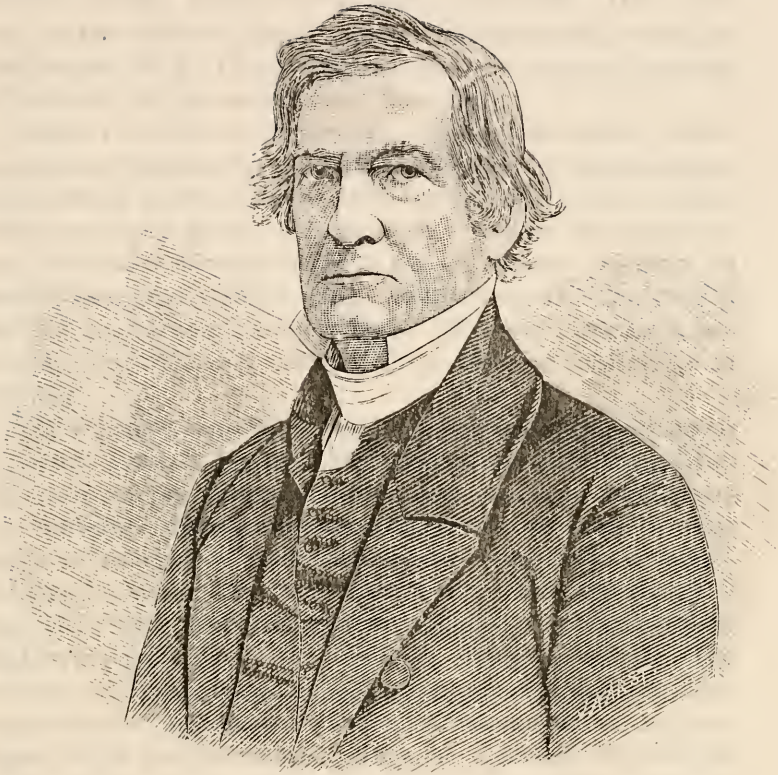
its standards. He became a leading ecclesiastic, the first man in the ecclesiastical courts. He wrote and published much, which will be enumerated hereinafter. He was eloquent, solemn and profound as a preacher. He was a devout, learned and great man; he was generous, yet perhaps a little dogmatical. He once dined with Daniel Webster, at the house of Samuel Bayard, in Princeton, with other guests, and he so impressed Mr. Webster with his intelligence and strong intellect, that Mr. Webster, when afterwards referring to that occasion, said that Dr. Ashbel Green, and Chief Justice Kirkpatrick who was also among the guests, were two of the most remarkable men he had ever met. Dr. Maclean, in his History of the College, says of him, "No president of the college ever kept more constantly in mind its original design as an institution devoted to the interests of religion and learning; and for this, as well as for the ability and faithfulness with which he discharged his presidential duties, Dr. Green deserves to be held in lasting honor by every friend of the college." He made Dr. Witherspoon his model character.

After he resigned his presidency he removed to Philadelphia, and edited *The Christian Advocate*. He was three times married. His first wife was the daughter of Robert Stockton, who lived on Constitution Hill, Princeton; his second a daughter of Col. Alexander Anderson, of Philadelphia, and his third a daughter of Major John McCullough, of the same city. He had four sons, viz.: Robert Stockton Green, Prof. Jacob Green, and James S. Green by his first wife, and Ashbel Green by his second wife. He died on the 19th of May, 1848, having nearly closed his eighty-sixth year, and was buried with the presidents in the Princeton cemetery. His biography, written chiefly by himself, has been published by the Rev. Dr. Joseph H. Jones.

SECTION IX.

1823–1854—ADMINISTRATION OF PRESIDENT CARNAHAN.

THE successor of President Green was the Rev. JAMES CARNAHAN, D.D., who was chosen president of the college on the 12th of May, 1823. The Rev. Dr. John Holt Rice, of Vir-



PRESIDENT JAMES CARNAHAN.

ginia, had been elected, but had declined, before President Carnahan was chosen.

Dr. Carnahan was born November 15th, 1775, in Cumberland County, Pa., and was graduated at Princeton in 1800. He studied theology under the Rev. Dr. MacMillan, and was licensed by the Presbytery of New Brunswick. He was a tutor at Princeton in 1801–3. He taught a classical school at Georgetown, D. C., for nine years. He was pastor of a church at Utica, N. Y., for several years from 1805.

When President Carnahan entered upon his official duties as president, the faculty consisted of a president, vice-president, a professor of mathematics and two tutors. He was then about forty-eight years of age. He brought with him no extraordinary reputation as a scholar or a divine, but he possessed an amiable and gentle spirit, with a good mind well disciplined, and a large share of common sense. He was a man of exact honesty, with sincerity and modesty, and had experience in teaching.

The college prospered under his administration, which was thirty-one years in extent. His want of personal magnetism was made up by his moderation and practical administrative capacity. During his term of thirty-one years the east and west colleges, a professor's house, a refectory, a chapel, and the Whig and Clio Halls were built. The appliances of the college were increased, and the campus was improved by shade trees and a handsome iron fence along the street. The standard of studies in the college was gradually raised, and also the number of professors. Instead of two professors and two tutors, which was the number when he assumed the office of president, the number, when he resigned, was six professors, two assistant professors, three tutors, and a teacher of modern languages. He conferred the first degree on 1,634 students, about as many as the whole of his predecessors had conferred from the origin of the college. The number who became ministers of the gospel was 291. He brought the number of students in attendance from one hundred to two hundred and thirty. A more harmonious feeling between the trustees and the faculty was secured, and touching the conduct of the students, he gave, in his letter of resignation, this statement:

"Many cases of irregular and bad conduct, on the part of individual students, have occurred, yet it may not be improper to remark that, except on one occasion, which happened a few weeks after I came into office, no general combination to resist the authority of the faculty has taken place in thirty years, nor have the studies and recitations of the classes been suspended or interrupted a single day from the same cause."

President Carnahan tendered his resignation on the 29th of June, 1853, but, while it was accepted, he was requested by the trustees to continue to act as president till the next annual meeting, or until his successor should be appointed, and he did so. His long term of service had brought him into contact with a large number of distinguished men, as trustees, professors and literary men generally.

After his resignation Dr. Carnahan retired from the presidential mansion to his farm, just on the northern boundary of the borough, where he lived for several years a very retired life. In October, 1858, he removed to Newark to live with his son-in-law, William K. McDonald, Esq., where he died on the third day of March, 1859, attended by his affectionate daughter, Mrs. McDonald, in the 84th year of his age. His funeral took place in Princeton, and he was buried in the cemetery by the side of the grave of his predecessor, President Green.

His wife, who was Mary, daughter of Matthew Van Dyke, of Mapleton, near Princeton, died in the presidential mansion, August 15, 1854, after his resignation and just as he was about removing to the farm. They left surviving them two children —Lydia, who was married to the Rev. L. Halsey Van Doren, and Hannah, who was married to William K. McDonald. Hannah was notable for her personal beauty, and died during the past summer, leaving a son surviving her, in Newark, bearing the name of James Carnahan McDonald.

Dr. Carnahan never devoted much time to authorship. His publications were few and will be noticed hereafter. He was a good sermonizer and had a musical voice; he was tall and fine looking; dignified and plain in manners, and remarkably unselfish and unambitious of fame.

The professors who constituted the faculty under President Carnahan were numerous, and they are entitled to be mentioned in this connection. Professor Jacob Green, who was a

member of the faculty under Dr. Ashbel Green, his father, resigned and went out of the college with his father.

REV. JOHN MACLEAN, the son of Dr. John Maclean before mentioned and who had been tutor several years, was elected Professor of Mathematics and Natural Philosophy in 1822, and he afterwards had other branches assigned to him—at one time the ancient languages and afterwards the Greek alone. He was devoted to the interests of the college from his youth to his old age, and was rewarded with the honor of the presidency in 1854, which office he held till 1868, and he was vice president from 1829 to 1854. Dr. Carnahan, in his letter of resignation of the presidency, referring to Professor Maclean said, "To his activity, energy, zeal and devotion to the interests of the institution I must be permitted to give my unqualified testimony. We have passed through many trying times together. In time of need he was always at his post. Without shrinking from responsibility he was always ready to meet opposition in the discharge of what he thought to be his duty."

As he will come under notice as the successor of President Carnahan, it is needless to do more now than to name him as one of the most important members of the faculty under Dr. Carnahan.

REV. LUTHER HALSEY was elected Professor of Natural Philosophy, Chemistry and Natural History, in 1824 and resigned in 1829.

ROBERT B. PATTON was elected Professor of Languages in 1825 and resigned in 1829. He was an excellent linguist and a good citizen. He left the college to take charge of the Edgehill High School, and we have referred to him in a previous chapter on "Schools and Academies."

REV. ALBERT B. DOD was elected Professor of Mathematics in 1830, and retained that chair till his death, in 1845. He was an admirable teacher, a man of genius and personal magnetism, and of general popularity. He was a fine preacher, and had the capacity to make himself, as well as the subject he was

handling, understood. In conversation he was brilliant and captivating. He was greatly admired among literary men, and greatly beloved by the students and professors of both institutions in Princeton. He was a Jerseyman by birth. He was the son of Daniel and Nancy (Squier) Dod, and was born in Mendham, New Jersey. His father was distinguished for mathematical taste and acquirements, with a genius to take hold and master any subject. By profession he was an engine-builder, and he lost his life by the explosion of a boiler on board the steamboat Patent, whose machinery he had been repairing, and which, at the time of the explosion, was making an experimental trip on the East River. His grandfather resided in Virginia, but removed to New Jersey.

Professor Dod entered Sophomore class, in Princeton College, in 1821, when fifteen years of age. He became hopefully pious and joined the Princeton church, and was graduated in 1822. He joined the theological seminary, in Princeton, in 1826, was tutor in college, and was licensed, by the Presbytery of New York, to preach, in 1828. He remained here as tutor till he was appointed professor. The University of North Carolina conferred on him the degree of Doctor of Divinity in 1844, and the University of New York in 1845.

He was married, in 1830, to Caroline, daughter of the late Samuel Bayard, Esq., of Princeton. They had nine children, seven of whom survived him, namely, Albert B. Dod, the Rev. Samuel B. Dod, and Martha, widow of Edwin Stevens, all residing at Hoboken, in this State; Charles H. Dod, who lost his life in the late civil war; Caroline B., the first wife of the late Richard Stockton, deceased; Susan B., the second wife and widow of Richard Stockton aforesaid, residing in Princeton; and Mary, wife of Duncan Walker, of Washington, D. C., son of the late Robert J. Walker. Mrs. Dod, the widow of Professor Dod; is still living.

Professor Dod introduced into the college the use of printed examinations for the classes. He died, November 20, 1845, of pleurisy, after an illness of a week, in the fortieth year of his age. He lived, at the time of his death, in the house now occupied by Prof. Stephen Alexander, next to the church. He prepared eight articles of high merit, which were published

in the Princeton *Review*. He was a trustee of the Presbyterian church from 1836 to 1845. His death was peaceful and triumphant, but it was sincerely lamented. His intimate friend, Dr. Hodge, gave a brief account of his last hours, in the church filled with stricken hearts. He was buried in the cemetery at Princeton.

HENRY VETHAKE was chosen Professor of Natural Philosophy at the same time when Prof. Dod was elected, and he resigned in 1832.

JOHN TORREY, M. D., LL. D., was elected Professor of Chemistry in 1830, and served till 1854, when he resigned. He did not give his entire service to this college, but divided it between this and the College of Physicians, in New York. A few years after Judge Bayard's death he bought the Bayard property, and resided there for several years with his family.

Professor Torrey was a distinguished botanist, an excellent teacher of chemistry, an amiable and lovely Christian gentleman. His reputation was of value to this college, and as a citizen he was greatly respected. He was not an alumnus of this college. His family, while resident here, consisted of himself, his wife, and three daughters. In 1854 Dr. Torrey returned to New York with his family. Both he and his wife have died. He published a work on Botany; and another is to be published.

DR. SAMUEL L. HOWELL was appointed Professor of Anatomy and Physiology in 1830; he died in 1835.

LEWIS HARGOUS was chosen Professor of Modern Languages in 1830 and resigned in 1836.

JOSEPH ADDISON ALEXANDER was chosen Assistant Professor of Ancient Languages and Literature in 1830, and resigned in 1833.

JOSEPH HENRY, M. D., LL. D., was elected Professor of Natural Philosophy in 1832, in the place of Prof. Vethake, resigned. He retained this chair until 1848, when, having been

appointed Secretary of the Smithsonian Institution, at Washington, he was continued Emeritus until his death, in 1878. We have not space here to record all that should be written concerning this great man in his relation to this college, much less in his relation to the world of science.

Professor Henry was of Scotch Presbyterian descent; his grand-parents, on both sides, landed in New York the day before the battle of Bunker Hill. His maternal grandfather was Hugh Alexander, who settled in Delaware County, N. Y. His paternal grandfather was William Henry or Hendrie, as spelled in Scotland, who settled in Albany County. The history of Prof. Henry, even in his youth, is interesting. He was born in Albany and lost his father, and at the age of seven went to live with his grandmother and went to school until the age of fourteen. He showed no aptitude for learning but became fascinated with reading works of fiction. He was apprenticed to his cousin to learn the trade of a jeweller, and after two years he gave up the pursuit and took to light reading and to the theatre. A book was thrown in his way by one of the boarders at his mother's house, and a single page of it arrested his mind and gave a new direction to his thoughts. He resolved to devote his life to the acquisition of knowledge, and he began to study and to teach until he became a private tutor in the family of Gen. VanRensselaer, the Patroon. He assisted Dr. Beck in chemical investigations, and also studied anatomy and physiology with a view to graduate in medicine, but he engaged in a survey for a State road from the Hudson to Lake Erie; and then he accepted the chair of Mathematics in the Albany Academy. This was in 1826; and after some further study he began original investigations on electricity and magnetism, the first regular series on Natural Philosophy prosecuted since the days of Franklin, in this country. This gave him reputation here and abroad, and led to his call, in 1832, to the chair of Natural Philosophy in Princeton College. Here he pursued his investigation till he was called to Washington.

Prof. Henry was attached to Princeton, but consented to accept the direction of the Smithsonian Institution, in order to secure a fulfilment of that great trust. Politicians at Wash-

ington had proposed to employ that fund chiefly in erecting buildings, libraries, etc., and to gather paintings and statuary and things that were material and attractive to the senses, with comparatively little provision for the increase and diffusion of knowledge, by original investigation; while Professor Henry contended that the design of Smithson was to increase knowledge, to add to the sum of human knowledge; and that they should erect buildings only so fast as would be necessary to carry out the great design of the trust. Prof. Henry, after a long struggle, accomplished his purpose, and did thereby render a great benefit to the cause of science. If he had done nothing more than to rescue from the hands of politicians the diversion of this great trust, and to devise the wise and beneficent plan of executing it, as has been done, he would be justly called the world's great benefactor.

It is impossible here to enumerate the important discoveries in science which Prof. Henry has made. Eight years ago the number was twenty-two. Among these are such as show the application of electro-magnetism as a power to produce continued motion in a machine, and how electro-magnetism may be employed in transmitting power to a distance, and the practicability of an electro-magnetic telegraph. He furnished to Prof. Morse the principle by which the latter made his invention of the telegraph successful. This is no longer an open question. Henry told what could be done and how; and Morse, with wonderful skill and perseverance, applied the discovered principle. Henry's electro-magnet, 3,000 lbs., made in 1829, is still in Princeton.

His more recent discoveries in the matter of sound, and in the power or forces of nature, as in wind, water, tide and heat, are of great practical worth.

Our nation does not yet know how much Prof. Henry has done, and how much he has made others do, in and through the Smithsonian Institution at Washington, for the increase of knowledge.

Professor Henry was married to Miss Alexander, of Schenectady, a sister of Professor Stephen Alexander, of Princeton. They had four children, three daughters and one son, William, who died soon after his graduation in Princeton Col-

lege. The daughters, Mary, Helen and Caroline, with their mother, are living in Washington. Professor Henry died at Washington, May 13, 1878. His funeral was attended by the President and members of the Cabinet, and of Congress, and Justices of Supreme Court and Representatives from foreign nations.

He was a large, well-proportioned man, with a handsome face and most benignant countenance, with manners and ways as simple as those of a child. He was a member of the Presbyterian church, and was a genius, a great man, a good man. He was in the eighty-first year of his age when he died.

The last letter he wrote was one addressed to Joseph Patterson, of Philadelphia, and had not yet been mailed to him when he died. It shows how science and religion go together, and what humble, Christian faith the greatest scientist of the age exhibited just before he died.

SMITHSONIAN, *April* 12, 1878.

MY DEAR MR. PATTERSON:

We have been expecting to see you from day to day for two weeks past, thinking that you would be called to Washington to give some information as to the future of our finances and the possibility of resuming specie payment. I commenced on two occasions to write to you, but found so much difficulty in the use of my hand in the way of holding a pen, that I gave up the attempt. The doctors say that I am gradually getting better. Dr. Mitchell gave me a visit on his going South, and on his return his report was favorable; but I still suffer a good deal from oppression in breathing.

I have learned, with pleasure, that E. and yourself intend to go to Europe this summer. Travel is the most agreeable way of obtaining cosmopolitan knowledge, and it is probable that events of great importance will transpire in the East within a few months. You will have subjects of interest to occupy your attention. I have also learned that T. is to be married next month, and we shall be happy to receive a visit from him and his bride when they go upon their wedding tour.

We live in a universe of change; nothing remains the same from one moment till another, and each moment of recorded time has its separate history. We are carried on by the ever-changing events in the line of our destiny, and at the end of the year we are always at a considerable distance from the point of its beginning. How short the space between the two cardinal points of an earthly career, the point of birth and that of death; and yet what a universe of wonders are presented to us in our rapid flight through this space. How small the wisdom obtained by a single life in its passage; and how small the known, when compared with the unknown, by the accumulation of the millions of lives through the art of printing in hundreds of years.

How many questions press themselves upon us in these contemplations. Whence come we? Whither are we going? What is our final destiny? The object of our

creation? What mysteries of unfathomable depth environ us on every side; but after all our speculations and an attempt to grapple with the problem of the universe, the simplest conception which explains and connects the phenomena is that of the existence of one spiritual being, infinite in wisdom, in power, and all divine perfections; which exists always and everywhere; which has created us with intellectual faculties sufficient in some degree to comprehend his operations as they are developed in nature by what is called "science." This being is unchangeable, and therefore his operations are always in accordance with the same laws, the conditions being the same. Events that happened a thousand years ago will happen again a thousand years to come, providing the condition of existence is the same. Indeed, a universe not governed by law would be a universe without the evidence of an intellectual director. In the scientific explanation of physical phenomena we assume the existence of a principle having properties sufficient to produce the effects which we observe; and when the principle so assumed explains by logical deductions from it all the phenomena, we call it a theory; thus we have the theory of light, the theory of electricity, etc. There is no proof, however, of the truth of these theories except the explanation of the phenomena which they are invented to account for. This proof, however, is sufficient in any case in which every fact is fully explained, and can be predicted when the conditions are known.

In accordance with this scientific view, on what evidence does the existence of a Creator rest? First, it is one of the truths best established by experience in my own mind that I have a thinking, willing principle within me, capable of intellectual activity and of moral feeling. Second, it is equally clear to me that you have a similar spiritual principle within yourself, since when I ask you an intelligent question you give me an intellectual answer. Third, when I examine operations of nature I find everywhere through them evidences of intellectual arrangements, of contrivances to reach definite ends precisely as I find in the operations of man; and hence I infer that these two classes of operations are results of similar intelligence. Again, in my own mind I find ideas of right and wrong, of good and evil. These ideas then exist in the universe, and therefore form a basis of our ideas of a moral universe. Furthermore, the conceptions of good which are found among our ideas associated with evil, can be attributed only to a being of infinite perfections like that which we denominate "God." On the other hand, we are conscious of having such evil thoughts and tendencies that we cannot associate ourselves with a divine being, who is the director and the governor of all, or even call upon him for mercy without the intercession of one who may affiliate himself with us.

I find, my dear Mr. Patterson, that I have drifted in a line of theological speculation, and without stopping to inquire whether what I have written may be logical or orthodox, I have inflicted it upon you. Please excuse the intrusion, and believe me as ever, truly yours,

JOSEPH HENRY.

BENEDICT JÆGER was elected Professor of Modern Languages in 1832 and resigned in 1841.

REV. JAMES W. ALEXANDER was elected Professor of Rhetoric and Belles-Lettres in 1833 and resigned in 1844. He

filled that chair with great success. We notice him more fully hereafter as Professor in the Theological Seminary.

JOHN S. HART was elected Assistant Professor of the Languages in 1834 and resigned in 1836. He was again elected in 1864. Notice will be taken of him in our chapter on authors.

STEPHEN ALEXANDER, LL. D., was elected Assistant Professor of Mathematics in 1834, and in 1840 Professor of Astronomy, and other branches, until the year 1878. He has gained a distinguished name as an astronomer, and many students were formerly drawn to the college on his account. He has rendered faithful service to the college for about forty years. The Halsted Observatory was built through his influence and efforts. He has received honors from the public and from scientific associations on many occasions. He was sent once to Greenland to observe the eclipse of the sun, and he ranks high as a man of science. His publications will be referred to hereafter. He is a ruling elder in the Presbyterian church; a very modest and pure man, and still living, retired on a salary as Emeritus Professor of Astronomy.

EVERT M. TOPPING was elected Professor of Languages in 1839 and resigned in 1846.

ALEXANDER CARDON DE SANDRANS was elected Professor of Modern Languages in 1841 and resigned in 1849.

REV. GEORGE MUSGRAVE GIGER was elected Assistant Professor of Mathematics in 1846, and Professor of Languages in 1847, and died in 1865.

REV. MATTHEW B. HOPE, M. D., was elected Professor of Rhetoric in 1846, and Political Economy in 1854, and he died in 1859, much lamented.

In 1847 the establishment of a Law Department was attempted, and JOSEPH C. HORNBLOWER was appointed Professor of Civil Law.

RICHARD S. FIELD was appointed Professor of Constitutional Law.

JAMES S. GREEN was appointed Professor of Legal Practice.

PRESIDENT JOHN MACLEAN.

They continued in office and gave lectures till 1855, and then the institution ceased.

REV. JOHN T. DUFFIELD was elected Assistant Professor of Mathematics in 1847, and full professor in 1854, and still holds that chair.

REV. JOHN FORSYTH, D. D., was chosen Professor of Latin and Lecturer on History, in 1847, and resigned in 1849. He is now Chaplain at West Point.

REV. LYMAN COLEMAN, D. D., was Professor of German from 1847 to 1849.

JOHN STILLWELL SCHANCK, M. D., was chosen Lecturer on Zoölogy in 1847, and in 1857 Professor of Chemistry, which chair he now holds.

ELIAS LOOMIS was elected Professor of Natural Philosophy in 1848 and resigned in 1849.

RICHARD S. MCCULLOUGH was chosen Professor of Natural Philosophy in 1849 and resigned in 1854.

REV. JAMES C. MOFFAT, D. D., was elected Professor of Latin in 1852 and held that chair till he was elected Professor in the Theological Seminary in 1861.

In no previous administration had there been so large a faculty at one time as in this one. The names of Dod, Henry, James W. Alexander, Stephen Alexander, John Maclean and President Carnahan, all members of the faculty at one time, made the college famous and prosperous.

SECTION X.

1854–1868—ADMINISTRATION OF PRESIDENT MACLEAN.

THE election of the REV. DR. JOHN MACLEAN, as the successor of President Carnahan, occurred at the semi-annual meeting of the trustees, in December, 1853. His inauguration took place in the church at Princeton on the 28th of June,

1854. The exercises were interesting and in the presence of a large assemblage of students and friends of the college. The Rev. Dr. John McDowell, senior trustee, presided. The triple oath of support to the Constitution of the United States, allegiance to the State government, and fidelity to the duties of the office, was administered by Chief Justice Henry W. Green, who then and there delivered the keys of the college to the president elect, declaring him "thereby invested with all the powers, privileges and prerogatives, and charged with all the duties of the office of president of that institution." Dr. Carnahan, then leaving the chair of the president, delivered a neat and appropriate address to President Maclean, who, after acknowledging it, delivered his inaugural address, in which he adverted to the original design of the college, the manner in which that had been hitherto carried out, with an exposition of his views as to the government and discipline of students, and the raising of the standard of study. This address is published in full at the close of the second volume of his History of the College.

President Maclean, as we have already shown, was the eldest son of Dr. John Maclean, the first Professor of Chemistry in this college, and was born in Princeton, March 3, 1800. He was graduated in 1816, and in two years after that he became connected with the college as tutor, and was soon after professor, and then vice-president, until he became president. While tutor he studied theology at the Theological Seminary, and was ordained *sine titulo* by the Presbytery of New Brunswick. He was several times a member of the General Assembly of the Presbyterian Church, and was no mere looker-on in the great struggle which divided the great Presbyterian body into parties known as the "Old School" and "New School." He took part in the ecclesiastical debates on the Ruling Elder or Quorum Question, and the right of ruling elders to impose hands in the ordination of ministers. He published articles on the Temperance Reform and on Common School Education, and other subjects, in the Princeton *Review* and in religious papers. As, when a school boy, he was courageous and always ready to step in and see a quarrel properly ended, so in all his adult life he was ever ready to

take a hand in any conflict in which he thought truth and justice were involved. He possessed a strong natural mind and was capable of adapting himself to almost any chair or branch of study in college. He was so taxed with onerous cares in the government of the college, during his connection with it, that he could never become an intensely close student. Then, too, he engaged in public enterprises, in schemes of benevolence, education and common humanity, always helping on every good cause, and extending his hand of sympathy to all the sorrowing and the sad, from the highest to the lowest, so that much of his time was spent in works of charity and piety. He was really more of a pastor to the people of Princeton, in general, than any of the installed ministers of the churches. He was noted for his very large head, but his heart was larger than his head. The poor people, the colored people, the outcasts of society knew and loved President Maclean because he visited them with sympathy and charity. As he is still living, this is not the time to say all of him that ought to be said.

President Maclean's relation to his predecessor, Dr. Carnahan, and his position in office and in the faculty during the administration of Dr. Carnahan, devolved upon him chiefly the government of the college, so that when he became president there was hardly any change perceptible in its discipline and government, under the two administrations. If there was any change it was only in there being less of police vigilance and pursuit of college offenders, after the vice-president became president; and this change was for the better.

Dr. Maclean's long connection with the college and his familiarity with college affairs, together with his being the vice-president, which was supposed by some to give him the right of succession, undoubtedly secured for him the presidency. The office of vice-president has since been abolished.

The administration of President Maclean was much like that of his predecessor. Two important events affected the welfare of the college during Dr. Maclean's term, namely, the burning of old Nassau Hall and the withdrawal of the Southern students in the civil war.

On the 10th of March, 1855, a fire broke out in the second story of North College, Nassau Hall, at 8½ o'clock. The flames were furious, the wind was high, all efforts to save the building were vain; and by midnight the whole building was a mass of ruins, except its old naked stone walls. Many of the students lost their property. The valuable library of the Philadelphian Society was nearly destroyed.

President Maclean and the trustees proceeded forthwith to rebuild the edifice, and it was made fire-proof and slightly improved in appearance, but the old walls were retained; the long entries were discarded and compartments were substituted for the same. The building was heated by eight furnaces; and the number of students soon ran up to about three hundred.

During the fourteen years of his presidency, Dr. Maclean conferred the first degree on 895 graduates. In the first year the number of graduates was 80; and notwithstanding the withdrawal of the Southern students during the civil war, which reduced the aggregate number in attendance nearly one-half, the number of the graduating class, in the last year of his presidency, 1868, was 63.

In our previous volume we have presented Princeton in the late civil war, and we need only add here that Dr. Maclean and all the members of the faculty were loyal to the government, and with, perhaps, one exception, openly avowed their sympathy and coöperation with the measures taken to preserve the Union, though they were a little slow about it.

The financial interests of the college received most important aid during Dr. Maclean's presidency. In the preface to his History of the College he says, that within this period, including the last year of Dr. Carnahan's term, the actual increase of the funds vested in bonds, mortgages and public securities, after paying for rebuilding the college, was not less than $240,000; of this sum $115,000 were for professorships, over $50,000 for scholarships, $6,000 for prizes, and about $64,000 for general purposes. In addition to this was the gift of Dr. John N. Woodhull of divers houses and land adjacent to the college, estimated at the time at $20,000. Also other gifts were made by General N. N. Halsted, for the observatory, of about $60,000, and by John C. Green, in the purchase of land

for various improvements contemplated and commenced, and since carried out magnificently, besides other gifts, all of which, at that time, amounted, in the aggregate, to more than $400,000. It thus appears that President Maclean retired from the college in a day when liberal things were being devised for the institution, and when confidence was reposed in its management by its friends and alumni.

The infirmities of age and the anxious cares of a long life in the service of the college, he thought, had impaired his strength so much as to make it best for him to give his place to another, and he tendered his resignation to the trustees in 1868, which was accepted. To say that President Maclean was a true, generous, honorable, well bred, humble, Christian gentleman, and the most beloved of all the distinguished men ever connected with the College of New Jersey, is not to say half of what might justly be said of him, and what will be said of him when his life shall have been written. His name is engraved upon every stone of the college in letters of love, and that name needs only to be mentioned in the presence of alumni or undergraduates to call forth a cheering demonstration of that love. In college discipline, while he was the most fearless of accusers he was the most clement of judges. He stood *in loco parentis* to every student, and towards their absent parents he felt as much tenderness, when their sons were wayward and in trouble, as the noble-hearted Lincoln did when the appeal of distressed mothers of doomed soldier boys touched his generous heart and secured a pardon. Dr. Maclean's first hasty judgment in a case was not always right; but his "sober second thought" almost always put him right. He required only to understand the whole case to ensure from him a wise decision. While very tenacious of his opinion at first, he was always humble and generous enough to change it when he saw his error.

When President Maclean retired from the college his friends purchased a house for him in Canal Street, where he now resides with an income provided for him by the trustees of the college. His time has been employed in writing the History of the College, which has been published and herein frequently referred to.

He welcomes, with that hospitality which, when he was president, kept his mansion filled with guests as if it were a

public house, all his old friends who visit Princeton. How many presidents, professors, trustees, alumni, strangers, and intimate friends at home, he has survived!

The professors who were chosen during President Maclean's term, were the REV. LYMAN H. ATWATER, D. D., in 1854, elected Professor of Metaphysics and Moral Philosophy, and later of Political Economy. He is still filling his chair with ability, and is a writer of prominence.

ARNOLD GUYOT, LL. D., was elected Professor of Geology and Physical Geography in 1854, and holds that chair still with unrivalled reputation.

REV. WILLIAM A. DOD was appointed Lecturer on the Fine Arts in 1855, but resigned in 1859. He was a brother of the late Professor Albert B. Dod.

GEORGE A. MATILE, LL. D., was chosen Professor of History in 1855, but resigned in 1858.

REV. HENRY C. CAMERON was elected Assistant Professor of Greek in 1855, and Professor in 1860. He is still in that chair.

REV. JOSHUA H. MCILVAINE, D. D., was chosen Professoi of Belles-Lettres and English Literature in 1860 and resigned in 1872. He is now pastor of a church in Newark.

JOHN S. HART was again elected Professor in 1864 and resigned in 1874.

REV. CHARLES W. SHIELDS, D. D., was elected Professor in 1866, to the chair on the Harmony between Science and Religion. He is still in that chair.

REV. CHARLES A. AIKEN, D. D., was elected Professor of Latin in 1866 and resigned in 1869. He is now Professor in the Theological Seminary.

STEPHEN G. PEABODY was employed as Teacher of Elocution in 1866.

REV. JAMES McCOSH, D.D.

SECTION XI.

ADMINISTRATION OF PRESIDENT McCOSH, FROM 1868.

UPON the resignation of President Maclean the names of several different persons were mentioned for his successor. Among them were those of Rev. Dr. McCosh, of Scotland, Rev. Dr. Edward N. Kirk, of Boston, Rev. Dr. Jos. T. Duryea, of Brooklyn, Rev. Dr. William H. Green, of Princeton. The trustees met on the 13th of April, 1868, and, perplexed with doubts and difficulties as to the proper man, they unanimously agreed upon the Rev. WILLIAM H. GREEN, D. D., Professor of Hebrew in the Theological Seminary at Princeton. His election was a surprise to the public. He was a nephew of John C. Green, of New York, who, on that same day, presented the first $100,000 to the college, on the Elisabeth Foundation, which was soon after followed by other gifts of large dimensions towards the same object.

Dr. Green declined the office tendered to him, and in the latter part of April, 1868, the Rev. JAMES McCOSH, D. D., Professor of Moral Philosophy in Queen's College, Belfast, Ireland, was elected. He accepted the appointment, and was inaugurated president of the college, October 27th of the same year. His arrival with his family at Princeton was welcomed by a procession of students and citizens, escorting them from the depot to the Presidential mansion, and there giving him words of cheer and welcome and receiving from him a proper response. Serenades and illuminations followed later in the evening.

President McCosh's inauguration was a great public demonstration, in behalf of the college, and of the distinguished president elect. The railroad train brought to the town fifteen hundred strangers to witness the ceremonies and to see the new president. The dignitaries of the church and of the State were present, almost all of whom were alumni of the college. The church was crowded to its utmost capacity. Four hundred tickets of admission to the galleries were distributed to the

ladies, and a more learned and cultivated audience had never filled that house before. Gov. Ward, on behalf of the trustees of the college, introduced the exercises by stating their object, and the Rev. Dr. Stearns, of Newark, offered prayer. An address of welcome to the president elect was next delivered by the Rev. Charles Hodge, D. D., and that was followed by one to the alumni, by the Hon. William C. Alexander, to which Ex-Governor Pollock, of Pennsylvania, responded. On behalf of the under graduates, J. Thomas Finley of the senior class, delivered a Latin address. These addresses were all of high order, well delivered and enthusiastically received. Chancellor Zabriskie then administered the official triple oath as usual and Ex-President Maclean delivered the keys, charter and by-laws of the college to President McCosh, who, while signing his name to the official oath and roll of presidents, was greeted by a round of enthusiastic cheers, with a Nassau rocket, which fairly made the roof ring.

President McCosh then stepped forward, wearing a black silk gown. He was handsome, tall, but stooping a little, with gray hair and whiskers. His presence and bearing were impressive and attractive; his Scotch brogue was very strong when he spoke; and taking for the theme of his address "Academic Teaching in Europe," he read a very interesting and scholarly address, which was listened to with rapt attention and received frequent applause. It was worthy of the distinguished president and of the occasion which had called it forth. The inauguration, in all its parts, was a grand success, and it marked a new era in the history of the college. It was just one hundred years since Dr. John Witherspoon came from Scotland and accepted the presidency of this college; and he had rendered a long term of eminent service here.

Dr. McCosh, who is a native of Scotland, brought with him to this country a high reputation for character and scholarship. He had been pastor at Brechen, in Scotland, for sixteen years, and then was Professor of Logic and Metaphysics in Queen's College, Belfast, for about the same length of time. He was the author of several metaphysical works, which placed him high among the thinking and educated men of the world. Among these works were his "Method of Divine Government,"

"Intuitions of the Human Mind," "Typical Forms and Special Ends in Creation," "The Supernatural in Relation to the Natural." He had belonged to the Free Church of Scotland, and had visited Princeton, when in this country, as a delegate to the General Assembly of the Presbyterian Church, held at St. Louis, a few years before he was elected president of Princeton College; and on that visit he made a favorable impression upon the Princeton professors and the Presbyterian clergy generally.

President McCosh, being seated in the presidential chair of the college and clothed with the power of the keys, gave himself to the work of advancing the interests and reputation of this venerable institution. As an educator he was, and has been to the present time, an enthusiast. He came here, as we have shown, just as the influx of munificent gifts to the college had commenced; and he was just the man to enlist the coöperation of wealthy merchants and capitalists, especially those who were Presbyterians and of Scotch descent.

Dr. McCosh has been president of Princeton College for the last ten years, and he has accomplished great things. His administration has been dazzling with its brilliancy. It seems as though a creative power more than human has been exerted to change the ancient order of things. He has had accorded to him, by the faculty and trustees, almost absolute power. He has hardly been thwarted in any of his cherished plans. He has needed only to intimate in a private way, or at a public Commencement, that money was wanted for some improvement, and it has been bestowed. Old buildings have been transformed or swept away. New ones of great cost and beauty have been multiplied yearly, until the group of them astonishes the beholder as he walks among them. There are only three or four buildings in twenty which can be recognized as having escaped the wand of the magician. The Observatory had been projected before Dr. McCosh arrived, though its erection was not accomplished until several years after his advent. But the Gymnasium, Dickinson Hall, Re-union Hall, the Chancellor Green Library, the John C. Green School of Science, and Witherspoon Hall have all been planned and built since he was invested with the presidency. In addition to all this professors' houses have been erected, the college

grounds have been enlarged and beautified with walks and lawns and roads and gas lights; old houses have been purchased and removed, and money has been expended for college appliances in the library, museum and philosophical apparatus. The curriculum of the college has been extended, the standard of education greatly raised, branches of new studies, and new professors and teachers to fill the new chairs, have been added almost yearly, until the course of study is now equal to that of Harvard and Yale, or even the European Universities, and the faculty consists of at least twenty-five members.

The course of study reported by the president and adopted by the trustees, within the last year, indicates what the standard of study in the college proper, irrespective of the School of Science, is; and as it gives an idea of the scope of studies here pursued, we subjoin it as it stands in the Catalogue.

COURSE OF STUDY.

FRESHMAN CLASS.

FIRST TERM.—*Latin.*—Livy, (Books I., XXI.) Horace's Odes, (One Book.) Latin Prose Composition (Arnold's) Part I. *Greek.*—Lysias. Herodotus (Mather's). Xenophon's Memorabilia. Goodwin's Moods and Tenses. Greek Prose Composition. The Phonetic Relations of Greek, Latin and English. *Mathematics.*—Algebra completed.—*English.*—Rhetoric (Hart's). Diction and Sentences. Essays. Elocution.

SECOND AND THIRD TERMS.—*Latin.*—Livy, (Book XXII.) Roman History (Rawlinson's). Horace's Odes, (Two Books.) Latin Prose (Arnold's) completed. *Greek.*—Lysias. Herodotus. Xenophon's Memorabilia (Two Books.) Greek Composition. *Mathematics.*—Geometry (Todhunter's Euclid). Ratio and Proportion. *English.*—Rhetoric (Hart's), Figures, Special Properties of Style, Poetry, Versification. *French.*—Otto's Conversation Grammar (thirty lessons), with oral and written Exercises.

SOPHOMORE CLASS.

FIRST TERM.—*Latin.*—Horace's Satires or Epistles (One Book.) Latin Composition. *Greek.*—Homer's Iliad, (Books XVI, XVIII, XXII.) Demosthenes. The Philippics. The Doctrine of the Formation of Words in Greek. *Mathematics.*—Plane Trigonometry, Mensuration and Navigation. *English.*—Lectures. Essays. *French.*—Review of Studies of Freshman Year. Principles of French Prosody. Written Exercises in French Composition. Lacombe's Histoire du Peuple Français. *Anatomy and Physiology.*

SECOND AND THIRD TERMS.—*Latin.*—Tacitus: Histories, two books; Roman History (Rawlinson's). Latin Composition. *Greek.*—Homer's Iliad. Demosthenes. Greek Composition. *Mathematics.*—Surveying. Spherical Trigonometry. Analytical Geometry. *English.*—Study of Words, (Trench's.) Essays. Elocution. *French.*—Otto's Grammar, Reflexive and Irregular Verbs. Lacombe's Histoire du Peuple Français. *Natural History.*

JUNIOR CLASS.

FIRST TERM. REQUIRED STUDIES.—*Logic.*—Atwater's Manual. *Psychology. Mechanics. Physics. Science and Religion.*—Natural Theology and the Physical Sciences. *History.*—Primitive European Civilization. *Physical Geography* (or *Geology.*) *English Literature.*—Manual of English Literature (Craik), with Lectures. Essays.

ELECTIVE STUDIES.—*Latin.*—Juvenal. Select Letters of Pliny. *Greek.*—Euripides: The Medea. Plato: The Phædo. *Mathematics.*—Differential Calculus. *French.*—Review of Irregular Verbs. Corneille's Cid. *German.*—Otto's German Grammar. Written Exercises.

SECOND AND THIRD TERMS. REQUIRED STUDIES.—*Psychology. Logic and Metaphysics. Mechanics. Physics. Physical Geography* (or *Geology.*) *History.*—Mediæval European Civilization. *Science and Religion.*—Natural Religion and the Mental Sciences. *English Literature.*—Manual of English Literature (Craik), with Lectures. Essays. Elocution.

ELECTIVE STUDIES.—*Latin.*—Cicero. De Natura Deorum, and De Divinatione. *Greek.*—Euripides. Thucydides. Plato. *Mathematics.*—Integral Calculus. *French.*—Exercises in Syntax. Corneille's Cid. Racine's Athalie. Moliere's Le Bourgeois Gentilhomme. *German.*—Otto's Grammar, and Prose Composition continued to Syntax. German Historical Prose. Whitney's German Reader.

SENIOR YEAR.

FIRST TERM. REQUIRED STUDIES.—*Astronomy. Physics. Ethics.*—Gregory's Christian Ethics. Gillet's Moral System. *Geology* (or *Physical Geography.*) *Chemistry.*—Fowne's. Roscoe's. Barker's. Miller's. *English Literature.*—Lectures. Essays. Speeches. *Science and Religion.*—Butler's Analogy and Bacon's Novum Organum.

ELECTIVE STUDIES.—*Science of Language.*—Whitney's Life and Growth of Language. Lectures. *Greek.*—Sophocles: Œdipus Tyrannus. Æschylus: The Agamemnon. Greek Literature. Comparative Grammar. *Mathematics. Astronomy.*—Practical. *Physics. History.*—English and American Civilization. *Chemistry.*—Applied and Organic. *History of Philosophy.*—Ancient. Ueberweg's Hist. of Philosophy, Vol. I. *French.*—Grammar. Composition. Corneille, Racine, Moliere. *German.*—Goethe's Hermann and Dorothea. Schiller's Piccolomini. Lessing's Nathan der Weise. Gram-

mar. Composition. *Political Science. Museum Work,* in Botany and Zoölogy.

SECOND AND THIRD TERMS. REQUIRED STUDIES.—*Astronomy. Physics. Political Economy. Geology (or Physical Geography.) Chemistry. English and American Literature.*—Lectures. Essays. *Science and Religion.*—Christian Evidences and Christian Science.

ELECTIVE STUDIES.—*Latin and the Science of Language.*—Lucretius. Lectures on Comparative Inflection, and Syntax. *Greek.*—Sophocles: Œdipus Tyrannus. Æschylus: The Agamemnon. Greek Literature. Comparative Grammar. *Mathematics. Astronomy.*—Practical. *Physics. Chemistry.*—Applied and Organic. *History of Philosophy.*—Modern. *History.*—Ancient and Modern Civilization. *French.*—Grammaire Historique de la Langue Française (Brachet.) Lectures. Eminent Poets and Prose Writers of the Eighteenth Century. *German.*—Das Nibelungen Lied. Meister und Minnesänger. Lessing. Goethe and his Contemporaries. *Political Science.*—Woolsey's International Law. *Museum Work,* in Zoölogy and Geology.

The SCHOOL OF SCIENCE has developed into an important branch of the college. The professors of the college, with the exception of three or four, are instructors in this school. The Scientific Hall is the largest and most expensive building in the group. It is thoroughly equipped and fully endowed. The general course of study prescribed in this branch is very comprehensive, and there are elective courses also, such as chemistry and mineralogy, civil engineering and architecture. Students are admitted only after adequate preparation, and they are regarded as members of the college, subject to all the rules and discipline, and entitled to all the privileges of students in the literary or academic department.

The last catalogue issued, for 1877–78, announces the number of students in the academic department at 451, and in the scientific department at 49, making a total of 500. This number includes fellows and post-graduates who reside in Princeton and attend college lectures. There are about fifty of these. Thus has the raising of the standard raised the number of students.

With this very imperfect and partial notice of the present condition of the college, and without here referring to the prizes, fellowships and endowments of the institution, it is easy to see what a mighty stride it has taken upward and onward since President McCosh has taken the helm.

Dr. McCosh is the eleventh president of Princeton College, and his administration, being judged by what has been accomplished in the financial and material, as well as in the educational success and reputation of the institution, will eclipse all preceding administrations. He has already conferred the first degree on upwards of 800 students.

Dr. McCosh is an indefatigable worker. He wastes no time. He is an intense student; and the work of his pen, in writing books, sermons, addresses and letters, would be regarded as marvellous if he had none of the cares of the college upon his hands. When it is remembered how much time he gives to students in his study, to the faculty, to various committees and visitors, to class lectures, to the executive business of his office, and to the public generally, it would seem that the draft upon his mental and physical powers would soon exhaust and crush him.

His strong will often comes in contact with opposition, and while he receives a liberal indulgence to follow his own plans for the good of the college, he is sometimes charged with being pertinacious and a little arbitrary. But he never pushes his peculiar views so far as to break with his coadjutors and thereby fail to accomplish an important result. His commanding influence with great minds, with distinguished men, in a wide circle of acquaintance, and the universal respect in which he is held by all classes of men, in the Church and State, add much to his success in promoting the interest of the college. He is a strong Presbyterian, but he is not a bigot. His confidence in the power of truth leads him to stand undismayed when science seems to conflict with revealed religion. He does not hastily denounce the scientist but meets him with science and tests the new theory instead of running away from it. And in this he shows the greatness of his mind and character, and his fitness for his present position.

The new professors who have been added to the faculty since he has been president were, in 1870,

REV. WILLIAM A. PACKARD, Professor of Latin.

JAMES C. WELLING, Professor of Belle-Lettres and English Literature, who resigned in 1871.

GEN. JOSEPH KARGÈ, Professor of Modern Languages.

In 1873, CYRUS F. BRACKETT, Professor of Physics.

PROFESSOR EDDY, Assistant Professor of Mathematics, resigned in 1874.

HENRY B. CORNWALL, Professor of Analytical Chemistry and Mineralogy.

REV. THEODORE W. HUNT, Professor of Rhetoric and English Language.

REV. GEORGE MCCLOSKIE, from Ireland, Professor of Natural History in 1874.

REV. JAMES O. MURRAY, D. D., Professor of Belles-Lettres and English Literature, in 1875.

CHARLES MCMILLAN, Professor of Civil Engineering and Applied Mathematics.

EDWARD D. LINDSEY, Professor of Architecture and Applied Art.

CHARLES A. YOUNG, LL. D., Professor of Astronomy.

REV. S. STANHOPE ORRIS, Ewing Professor of Greek.

CHARLES G. ROCKWOOD, Professor of Mathematics.

WILLIAM M. SLOANE, Assistant Professor of Latin: with several tutors and assistant teachers.

SECTION XII.

OFFICERS AND ALUMNI.

THERE have been *Thirty different Governors* of New Jersey who have been *ex-officio* presidents of the board of trustees of the college; Governor Belcher having been the first one and Governor McClellan the last one.

There have been *eleven presidents* of the college, President

Dickinson having been the first and President McCosh being the last, and the present incumbent. Their names have been fully presented with their respective administrations.

There have been *five vice-presidents*, this office having been discontinued in 1854, when Vice-President Maclean was chosen president.

There have been *one hundred and seventy-one* members of the board of *trustees*, including the most prominent names in New Jersey and in adjoining States, men who have ranked high in the Church and in the State. The present board consists of twenty-seven members, by amendment of the charter, as given in the last catalogue issued, 1877–78, and they are as follows:

TRUSTEES OF THE COLLEGE.

His excellency, J. D. BEDLE, LL. D., Governor of the State of New Jersey, and *ex-officio* President of the Board of Trustees.

JAMES MCCOSH, D.D., LL. D., President of the College, and, in the absence of the Governor, President of the Board.

CHARLES HODGE, D.D., LL.D.	Princeton, New Jersey.
SAMUEL H. PENNINGTON, M.D.	Newark, New Jersey.
ELIJAH R. CRAVEN, D.D.	Newark, New Jersey.
GEORGE W. MUSGRAVE, D.D., LL. D.	Philadelphia.
CYRUS DICKSON, D.D.	New York City.
CHARLES K. IMBRIE, D.D.	Jersey City, New Jersey.
HENRY M. ALEXANDER, A.M.	New York City.
JONATHAN F. STEARNS, D.D.	Newark, New Jersey.
JOSEPH HENRY, LL.D.	Washington, D. C.
HON. JOHN T. NIXON, A.M., LL.D.	Trenton, New Jersey.
WILLIAM C. ROBERTS, D.D.	Elizabeth, New Jersey.
JAMES M. CROWELL, D.D.	Philadelphia.
WILLIAM M. PAXTON, D.D.	New York City.
JOHN I. BLAIR	Blairstown, New Jersey.
HON. JOHN A. STEWART	New York City.
GEN. N. NORRIS HALSTED	Newark, New Jersey.
JOHN HALL, D.D.	New York City.
WILLIAM HENRY GREEN, D.D., LL.D.	Princeton, New Jersey.
HON. CALEB S. GREEN, A.M.	Trenton, New Jersey.
WILLIAM ADAMS, D.D., LL.D.	New York City.
JOHN LEYBURN, D.D.	Baltimore.
THOMAS H. ROBINSON, D.D.	Harrisburgh.
CHARLES E. GREEN, A.M.	Trenton, New Jersey.
WILLIAM LIBBEY	New York City.
CHARLES E. ELMER	Bridgeton, New Jersey.

ELIJAH R. CRAVEN, D.D., Clerk of the Board of Trustees.
REV. WILLIAM HARRIS, A.M., Treasurer.

There have been *sixty-six professors* in the college from its original organization to the present time. They have been named under the administration in which they were elected, and we append only those who now constitute the *present faculty*, viz.: twenty-one professors and four tutors. Herein is shown how well the college is equipped with instructors.

The Faculty.

James McCosh, D.D., LL.D., President, and Robert Lennox Professor of Biblical Instruction.

Stephen Alexander, LL.D., Emeritus Professor of Astronomy.

Lyman H. Atwater, D.D., LL.D., Professor of Logic and Moral and Political Science.

Arnold Guyot, Ph.D., LL.D., Blair Professor of Geology and Physical Geography.

John T. Duffield, D.D., Dod Professor of Mathematics.

J. Stillwell Schanck, M.D., LL.D., Professor of Chemistry.

Henry C. Cameron, Ph.D., D.D., Professor of Greek Language and Literature.

Charles W. Shields, D.D., Professor of History and of the Harmony of Science and Revealed Religion.

William A. Packard, Ph.D., Kennedy Professor of Latin and Literature.

Joseph Karge, Ph.D., Woodhull Professor of Continental Languages and Literature.

Cyrus F. Brackett, M.D., Henry Professor of Physics.

Henry B. Cornwall, A.M., E. M., Professor of Analytical Chemistry and Mineralogy.

Rev. George Macloskie, LL.D., Professor of Natural History.

James O. Murray, D.D., Holmes Professor of Belles-Letters and English Language and Literature.

Charles McMillan, C.E., Professor of Civil Engineering and Applied Mathematics.

Edward D. Lindsey, A.B., Professor of Architecture and Applied Art.

Charles A. Young, Ph.D., LL.D., Professor of Astronomy.

Rev. S. Stanhope Orris, Ph.D., Ewing Professor of Greek Language and Literature.

Charles G. Rockwood, Jr., Ph.D., Associate Professor of Pure and Applied Mathematics.

Rev. Theodore W. Hunt, A.M., Adjunct Professor of Rhetoric and English Language.

William M. Sloane, Ph.D., Assistant Professor of Latin.

I. H. Condit, A. M.. Tutor in Mathematics.

Samuel R. Winans, A.B., Tutor in Greek.

John P. Coyle, A.B., Tutor in Latin.

Henry A. Todd, A.B., Tutor in Modern Languages.

S. G. Peabody, Associate Professor of Elocution.

John B. McMaster, A.M., C.E., Instructor in Civil Engineering.

Frank S. Craven, C.E., E.M., Assistant in Analytical Chemistry & Mineralogy.

There have been about *one hundred and eighty Tutors* in the college, from its commencement to the present time.

Fifteen different persons have filled the office of *Secretary* of the Board of Trustees, Thomas Arthur having been the first, in 1748.

There have been *twenty-one* different persons who have held the office of Treasurer of the college, in the following order of their election, viz.:

1748	Andrew Johnston,
1750	Jonathan Sergeant,
1777	James Caldwell,
1779	Wm. Churchill Houston,
1783	S. Stanhope Smith,
1786	Thomas Wiggins,
1787	John Beatty *pro tem.*,
1787	Richard Stockton, *pro tem.*,
1788	Isaac Snowden, Jun.,
1791	John Harrison,
1795	Walter Minto,
1796	Enos Kelsey,
1810	Samuel Bayard,
1828	James S. Green,
1828	George S. Woodhull, *pro tem.*,
1829	John Van Doren,
1839	John V. Talmage,
1845	Charles S. Olden,
1845	Job G. Olden, assistant,
1869	Lyman S. Atwater,
1870	William Harris.

Prior to 1813 one of the tutors had the charge of the college library, but since that year there have been *five* different *librarians*, viz.:

1813	Professor Lindsley,
1824	Professor John Maclean,
1850	Professor G. W. Giger,
1865	Professor H. C. Cameron,
1873	Rev. Frederick Vinton.

The whole number of the ALUMNI of Princeton College, including the dead and the living, may be set down at *five thousand*. Of this number a large proportion entered the ministry and the other learned professions. The proportion of men who became eminent as jurists, statesmen, divines, and professors in literary institutions will be found to be larger than in other such institutions. This is especially so because, in the days of the Revolution, Princeton students were inspired by the patriotic services of President Witherspoon, whose influence began before the war broke out, and continued through it and for years after its close. Another reason for this may be found in the fact that this college has drawn a large proportion of students from the Middle and Southern States, in which the most

of college graduates do not enter into business, but readily receive promotion into high public places, especially political positions, and thus they come up before the public with prominence and frequently with illustrious distinction, reflecting upon their *alma mater* more honor than the same proportion of the graduates of other colleges reflect upon theirs. Princeton has been noted for the attention given to rhetoric and oratory, and those branches of study which fit and incline young men to become orators and statesmen.

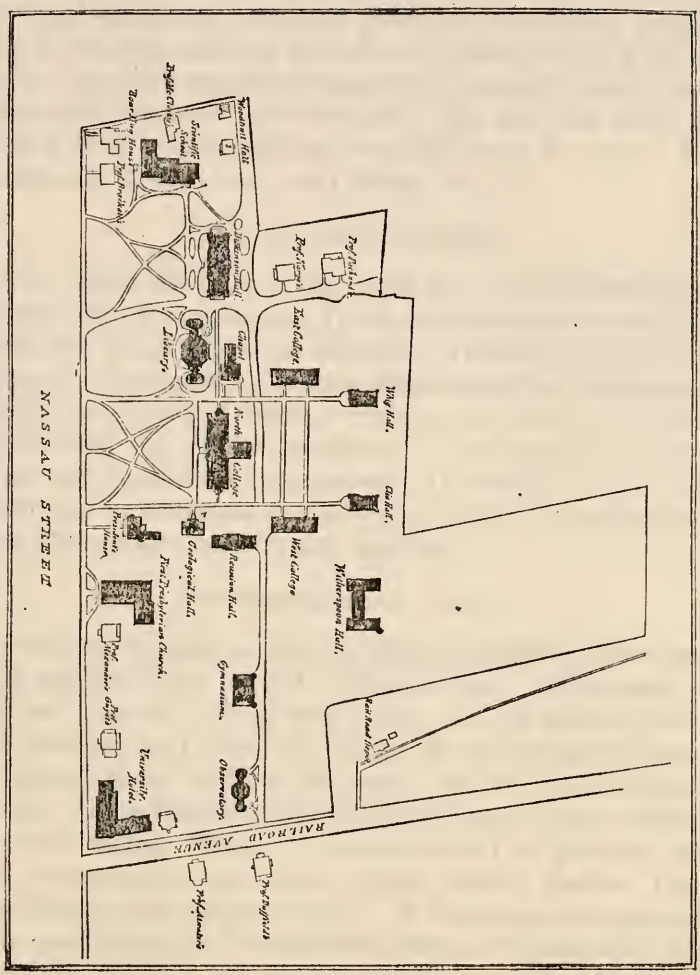
An Alumni Association of Nassau Hall was organized in the year 1832, which was composed of all the graduates, with honorary members. It holds an annual meeting in the chapel on the day before Commencement, when annual addresses are delivered by distinguished graduates. Local associations have been formed also in the cities of New York, Philadelphia, and other cities in the West and South, all tending to enlist the graduates in the continued prosperity of their alma mater.

SECTION XIII.

BUILDINGS AND GROUNDS.

An outline of the college grounds and buildings is exhibited on the annexed map, which was prepared in 1877. The three dwellings adjoining the School of Science, have since been removed. There is now no building on Nassau Street between the Presbyterian church and Washington Street, east of the School of Science, except the old house of the president. The campus extends along the whole front. The vice-president's house or the old Maclean house—the old City Hotel, which in the time of the Revolution was kept by Hyer, with the sign of Hudibras—the compact row of houses east of the hotel to the old Wilson corner, including the Col. Beatty house, are all removed; not a vestige of them to be seen there. The campus is enclosed on the whole front on Nassau Street by a handsome iron fence, and that street is paved with a broad, heavy, North River flag.

This map covers an area of twenty-five acres of land, and the buildings thereon are generally designated by their names.



MAP OF THE COLLEGE GROUNDS.

NASSAU HALL.

Nassau Hall, or North College, is in the centre of the group. It is the original college building, which has been already described, and which was twice burned; it was used as barracks and quarters for the armies in the Revolution. Many of the original uses to which it was applied, have been extinguished

by the provision of new and separate buildings. It is now used only as a dormitory, except the central rear projection, recently the Library, which is used as a Museum of Art—one of the most interesting and attractive places on the college ground. This is the most ancient and classic looking building in the group. It retains its original appearance, except a small tower which has been built on each end. The bell and clock are on this Hall. This building was first used in 1756. The Continental Congress sat in its library in 1783.

The President's House.

This house was built at the same time with Nassau Hall, and has never been burned. It has undergone some improvements, but not in any thing material. The old chimneys and windows, and the general exterior of the building are unchanged, though the piazza and the bay windows have been added since Dr. McCosh was elected president. The interior has been altered and improved in appearance. It is hoped that it will be allowed to withstand the sweeping march of modern progress. It is a very comfortable residence.

The Geological Hall.

This is the building in the rear of the President's house and nearly opposite the west end of Nassau Hall. It was built in 1803, just after the college was burnt. It has formerly been used for recitation rooms, the college library, literary societies, geological cabinet and lecture room, and the Philadelphian Society. It has just now been converted into college offices, where the college treasurer, superintendent of grounds and police, the engineer, and other college officers transact their official duties, and are to be found. A building corresponding to this one, known as Philosophical Hall, on the opposite side of the campus and at the same distance from Nassau Hall, was built at the same time. The refectory, the Museum of Natural History, the philosophical apparatus and lecture rooms, were for many years, in this building; but the building was taken down to give place to the new Library, after Dr. McCosh came to Princeton.

All the other buildings are of recent origin.

East and West Colleges.

These dormitories were erected in the years 1833 and 1836, and are situated on the opposite sides of the original back campus. They are four stories high, and each affords rooms for sixty-four occupants. They have been improved recently by the substitution of a Mansard roof for the old one.

The Literary Halls.

The Cliosophic and American Whig Societies erected these halls for their own use in or about the year 1837. They are Grecian buildings corresponding to the temple of Dionysius in the peninsula of Teos, with columns after the Ionic temple on the Illisus. They are built of brick stuccoed and white, and cost about $6000 each.

The Chapel.

This is a cruciform structure in the Byzantine style, erected in 1847. Since Dr. McCosh has been President it has been the second time enlarged and improved. It is capable of seating four or five hundred students, not counting the pews in the transepts for families. An excellent organ, the gift of Henry Clews, Esq., of New York, is placed in the gallery at the end of the audience room. The chapel is at the east end of North College, and nearer to it than any other building. A new chapel has been in contemplation by one of Princeton's benefactors, but as yet it has not been commenced.

Halsted Observatory.

The Astronomical Observatory was erected by General N. Norris Halsted, of Newark, New Jersey. The corner stone was laid in 1866, and the building consists of a central octagonal tower supporting a revolving dome, with a smaller dome on two sides, communicating with the main building. It was thoroughly built at a cost of $60,000. It has, thus far, been without such a telescope as has been designed for it. It is a unique and beautiful building, and Gen. Halsted is entitled to

the credit of being the first liberal benefactor who, by this enterprise, set an example of helping the college by the erection of a grand building, which example has been rapidly followed by others with marvellous munificence. Professor Stephen Alexander designed the building, and the name of Dr. Cortlandt Van Rensselaer will also be ever identified with it.

The Gymnasium.

This is another beautiful stone structure, east of the observatory and in line therewith, quite near the railroad depot. It was built in 1869 at the cost of $40,000, and was the gift of Messrs. Robert Bonner and Henry G. Marquand, of New York. It has, on the first floor, six bowling alleys and five bath rooms, and on the second floor, a large hall for gymnastic exercises, with a gallery for visitors along one side. It is provided with a complete apparatus, and it is as complete an institution of the kind as there is in the country. It was the first fruits of Dr. McCosh's first appeal for help in this line on a Commencement occasion.

Reunion Hall.

This is a five story dormitory, built of stone, with red brick trimmings, built in 1870, by a subscription collected in honor of the reunion of the two divisions of the Presbyterian Church. The building is heated by steam and accommodates about seventy-five persons. It stands near the west end of North college. The brick house of Professor Henry was taken down when this was built, and was rebuilt where Professor Kargè resides, on the east side of the west campus.

Dickinson Hall.

This is a large three story stone building devoted exclusively to the instruction of classes, containing lecture-rooms and recitation-rooms which, as to size and furniture, are admirably adapted to their object. The rooms are warmed by steam. It was called Dickinson Hall in honor of the first president, Jonathan Dickinson, by the donor, John C. Green, who was a lineal descendant of President Dickinson through his youngest

daughter, who was married to the Rev. Caleb Smith, and was the great grandmother of John C. Green. This building cost nearly $110,000, and, within the last year, alterations have been made in the upper story and roof at a large cost, but improving its appearance.

This hall was erected in 1870. The first gift towards it was made by Mr. Green in 1868, of $100,000. He afterwards furnished the site and built the hall for $110,000, leaving $100,000 in invested funds. The whole $210,000 constitutes what has been named the Elisabeth Foundation, in memory of his mother. He also provided an income from $25,000 for the care of Dickinson Hall and grounds.

Chancellor Green Library.

This is the most artistic and beautiful building in the group, in both its interior and exterior finish. It is peculiar in its shape, which consists of a central octagonal building under a dome, with a small tower wing on two sides, but corresponding in form to the large central one. The library, which contains 44,000 volumes, is in the central structure, systematically arranged in alcoves and tiers, in 200 alphabetical subjects. The building is fire-proof, and contains many things of rare value and interest and is visited by almost every stranger who comes to the town. The room on the west end is beautifully furnished and is the room for the meeting of the trustees. The room at the east is used by the officers of the Library.

This beautiful building was the gift of John C. Green and was named in honor of his brother, Henry W. Green, Chancellor of New Jersey. In 1872 he gave $120,000 for erecting and completing the building and $6,000 for its care. He afterwards gave $40,000 to endow the chair of the librarian. The building is situated north of the chapel but quite near it.

John C. Green School of Science.

This, too, is the gift of John C. Green. It is the largest and most imposing of all the college buildings. Its situation is at the east of the other buildings and fills the space between Dickinson Hall and the Penn's Neck road, known as Washington Street. It extends quite near Nassau Street, at the Wil-

son corner. The last dwelling houses on Nassau Street, in that vicinity, were removed during the last summer. Since the picture here given was taken, and during the past year, the

JOHN C. GREEN SCHOOL OF SCIENCE.

size of the building has been about doubled by an addition built to it. It is now adequate in size and equipment for all the uses that can be made of it. It had an original foundation of $200,000,—$100,000 for the building and apparatus, $50,000 for the Henry Professorship of Physics, and $25,000 for each of the Professorships of Analytical Chemistry and Natural History. Subsequently Mr. Green gave $25,000 more to complete the building and apparatus and about $5,600 specially to Professor Brackett for apparatus in the department of Physics. Just before his death he proposed to give $100,000 more for additional foundations in the department of Civil Engineering, but he died before he had executed the deed. His executors, however, executed his wish.

Witherspoon Hall.

On the west of Clio Hall and near the railroad depot, on high ground overlooking an extensive and beautiful landscape, a new dormitory named Witherspoon Hall has been built

WITHERSPOON HALL.

within the last two years, of light gray stone. Its cost was about $100,000. It is designed for about eighty students, half of them to occupy rooms by themselves. Each bed-room has a special entrance through which servants can go to their work without passing through the connecting sitting-room. Each of the latter is heated by a coal fire in an open grate, and there is an elevator for the transfer of coal and ashes. The building is five stories high and is Eastlake in its finish. It is the most beautiful and luxurious college dormitory in the country.

Murray Hall.

A new hall for the use of the Philadelphian Society is now being erected on the college land east of the Whig Hall. It will bear the name of Murray Hall, after Hamilton Murray, a graduate in the class of 1872, who, the next year after graduating, sailed for Europe in the ill-fated Ville de Havre, which

sunk suddenly on the voyage, and young Murray with a large number of others was lost. Before he sailed he visited Princeton, and while here executed his will and left $15,000 for the erection of a building for the use of the Philadelphian Society, a society for religious culture in college. It is to be built in the modern English Gothic and of Trenton brown stone, and will seat four hundred persons.

We have thus enumerated all the public college buildings belonging to the group which cluster around old Nassau Hall. They are claimed to be superior in situation, style and convenience. They are all built of stone except the Literary Halls, which are brick rough-cast.

The college owns six professors' houses on this tract of land, besides that of the president; also the old brick house on the north side of Nassau Street, the residence of Dr. Stockton; also two on Vandeventer Place; and on Prospect Avenue a new house with an observatory has been built for Professor Young, and another house for Professor Brackett is being built. They own other land, including the ball ground, and also the PREPARATORY SCHOOL PROPERTY.

PROSPECT.

The beautiful property of the Potter estate known as Prospect, consisting of thirty acres of choice land, with an elegant stone mansion thereon, adjoining the college property on the south, has recently been bought by Robert L. and Alexander Stuart, of New York, and *presented to the College*. They will furnish the house for the use of President McCosh, and also give $1,000 yearly, additional to his salary. The property is worth $60,000, and will be of great value to the college in its future expansion and necessities.

SECTION XIV.

LIBRARY, MUSEUMS, APPARATUS.

WE have noticed, in the preceding section, the beautiful new library building which contains the college library, consisting of 44,000 volumes, admirably arranged so that any book therein contained can readily be found.

A small library was brought to Nassau Hall when the college was removed hither from Newark. A large room was provided on the second floor of the Hall for it. Gov. Belcher left his library, consisting of 474 volumes, to the college, by will, when he died; and in 1764 the whole number of volumes was about 2,200. In the Revolutionary War the Hessian soldiers, being quartered in the college, rifled the Library and carried away with them many volumes which they had not destroyed, some of them being afterwards found in North Carolina, where they had been taken by the soldiers. They took with them all the philosophical apparatus except the orrery, a small telescope and an electrical machine. These they intended to take and for that reason they were not destroyed.

In 1802 the library had been so far restored as to reach 3,000 volumes, all of which were consumed in the conflagration of the college in that year. After this, in 1803, the library was transferred to the new hall, known formerly as Geological Hall, now used for college offices. Volumes were presented to it from Massachusetts, New York, New Jersey and Pennsylvania; and the trustees appropriated $3,000 for new books and $100 for philosophical apparatus. Another appropriation of $200 was made for books in 1819.

After the rebuilding of the North College in 1856, the library was re-transferred to that building, in the room where the geological museum is now kept. In 1849 Professor Giger, the librarian, reported the number of volumes to be 9,313. Since then there have been additions by purchase and by gifts of private libraries, and of volumes, especially within the last three or four years after the library was transferred into the Chancellor Green Library Building, whereby the whole number

of volumes in the library is set down at 44,000, with an assurance that it will be considerably augmented yearly hereafter. The Rev. Frederick Vinton, who was assistant librarian at the Congressional Library at Washington, is the present librarian of the college, with a salary enabling him to give all his time to the office; and his labors are most valuable.

There is, in this library, an alcove devoted to volumes written by the Alumni of the college. And it is specially requested that every alumnus who is an author shall send to this alcove in the library, a copy of every volume he has, or shall have written. It contains 1,270 volumes.

The E. M. Museum of Geology and Archæology, in North College, was founded in 1874 by a generous benefactor of the college who wishes to remain unknown. It embraces specimens of casts of large fossil animals, American, European and Asiatic, by Professor Henry A. Ward; several thousand specimens of smaller fossils of the various geological ages; 5,000 specimens of Alpine erratic boulders, of Professor Guyot, illustrating the glacial period; a series of seventeen paintings, by Professor Hawkins and Prof. Guyot, representing the flora, fauna and scenery of the several geological periods furnished and set up on the panels of the gallery. Valuable additions are made yearly to this museum.

There is a small but very attractive Art department in the same room, in the south extension of Nassau Hall, or North College. It consists of paintings and portraits of Washington, all the presidents of the college, prominent trustees and professors of the college, and governors of the State. Also plaster models of antique statuary have been set up. Mrs. Governor Haines contributed a statue of the Flying Mercury, placed in the centre of over 7,000 coins and medals; Mrs. Jacob Van Arsdalen gave Apollo Belvedere, Diana, Huntress and an allegorical statue of Art; Mrs. Prof. Guyot, Atlas; Mrs. Prof. Cameron, Niobe; Mrs. Prof. Packard, a bust of Homer; Professor Packard, Antinoüs; the Misses Withington, Hebe and Flora; Miss C. King, Venus of Milo; Mrs. John S. Gulick, a portrait of Dickens, painted by herself; Miss Pryor, the portrait of her deceased brother, painted by herself; Mr. Paul

Tulane, a statuette of Industry; besides many other specimens of art, given by different persons.

This room is overcrowded, and a large portion of the building—the North College,—is now being converted into large and suitable rooms for this Geological department of the college, including the Art department.

THE MUSEUM OF NATURAL HISTORY AND MINERALOGY, in the third story of the School of Science, is also admirably arranged, and exhibits skeletons of vertebrate animals, birds, mounted and in skins, collection of articulate forms, alcoholic and dried; land mollusca of Maderia, collections of marine and fresh water shells.

This Museum of Natural History was founded by Dr. Elias Boudinot, of New Jersey, and was extended by the labors and gifts of Professor Torrey and Professor Jæger. The Cabinet of Mineralogy was established by Dr. David Hosack of New York. Valuable additions have been made to this museum also, within the past year.

THE PHILOSOPHICAL APPARATUS includes in its historical department the Orrery, invented and constructed by Dr. David Rittenhouse, of Philadelphia, more than a hundred years ago; two electrical machines, obtained from Dr. Priestly, and the electro-magnet by which Professor Henry demonstrated the practicability of the magnetic telegraph; and among other valuable instruments in use a Phantasmathyx, intended to illustrate the continuance of touch, devised by Professor S. Alexander.

All this apparatus is kept in the School of Science, and in connection with the lecture-room of Professor Brackett.

The Department of General and Applied Chemistry is well supplied with all needed appliances, which are kept in connection with the lecture-room of Professor Schanck at the School of Science.

A second Observatory for use in teaching practical astronomy has been built in connection with Prof. Young's residence, which is well furnished with an equipment believed to be unrivalled by that of any similar establishment. The Equa-

torial has an aperture of 9½ inches and is provided with all necessary spectroscopic and other accessories. There are also reflectors, comet seekers—small telescopes—meridian instruments. The Chronograph has three independent cylinders, and the time is distributed to all the rooms by subsidiary clocks, electrically connected with the standard. There is a sufficient supply of sextants, chronometers and other minor instruments for field observations, and a working library valuable and reasonably complete.

SECTION XV.

ENDOWMENTS AND SALARIES.

It has not been usual to give to the public the yearly financial statements of the college, but in 1876 Mr. Harris, the treasurer, published in the *New York World* a letter on Princeton, in which the following statement was made on the endowments and salaries of this institution, viz.:

"The Treasurer's annual reports of the Princeton finances have not hitherto been made public, as at Harvard and Yale, and the following summary is now put in type for the first time. The total endowments, exclusive of the buildings named, amount to $868,000, and yield an income of about $53,300. Students' room rents yield $8,000 a year, and their tuition fees $30,000. Of the endowments, professorships have $310,000, with an income of $16,800; scholarships, $66,000, and the general fund, $70,000, including about $30,000 in unproductive real estate. The income from scholarships and the general fund is about $9,000. The charitable funds are $32,000; the prize and fellowship funds, $44,000; the "Elizabeth" and library funds, $146,000, and the annual income from these three sources is $13,500.

"The School of Science fund is $200,000, from which the income is $14,000. This amount just about pays the official salaries of the school, while the $6,000 received for tuition and use of apparatus serves as an offset to its running expenses. The annual expenditure on the library is $7,200, which is met

by the special endowment and by fees. Other expenses of the college are $48,000 for salaries, $8,500 for care of grounds and buildings, $6,500 for fellowships, prizes and gratuities, and $12,500 for servants, fuel and incidentals. By this showing the entire annual expenditures are upwards of $102,000, or more than $10,000 in excess of the receipts. This is only approximately accurate, however, inasmuch as round numbers are given, and a few of the payments are necessarily repeated under different forms, but it is a fact that last year's expenses were in excess of the income. Princeton, like Harvard and Yale, is in pressing need of a larger general fund, whose income can be used for any purpose, and the especially restricted gifts that have been received during recent years, to the aggregate value of more than $1,000,000, serve only to make this need more prominent.

"In 1863, when the war had caused the loss of a third of the students, as well as some of the invested funds, a great effort resulted in the raising of an endowment of $140,000. This enabled an advance to be made in the professors' salaries—which had been $1,500 in 1854, and $1,800 in 1857—to $2,000. About 1868 a further advance was made to $2,400, and afterwards, by degrees, the present standard of $3,000 was reached. In addition to his money salary each professor has always been given the use of a house, and if he prefers to dwell in one of his own a cash allowance is given him in place of the rent. This was first $200, then $300, and is now $400 a year, though it should in equity be $500. It is not likely that the professors' salaries will soon be advanced beyond this $3,500 standard. The treasurer's salary is of equal amount, and the president's is somewhat larger. The ex-president also has a respectable annuity. The tutors are paid $800, $900 and $1,000 for their first, second and third year's service respectively, in addition to the rent of their college rooms. In former times they were, for the most part, theological students, employed at a yearly stipend of $200."

There has probably been but little change in the funds of the college since that time, though it is to be hoped and presumed that they are steadily growing larger and more available, year by year.

Mr. John C. Green left a residuary estate in the hands of

trustees, to be appropriated, as in their judgment would accord with his wishes, and it is understood that aid for building Witherspoon Hall was derived from this source; and also for the addition just made to the School of Science.

SECTION XVI.

MISCELLANEOUS COLLEGE ITEMS.

Ball-Playing Prohibited in 1787.

THE following is a copy of a minute of the faculty adopted nearly a hundred years ago:

Faculty met Nov. 26, 1787.—It appearing that a play at present much practiced by the small boys among the students and by the grammar scholars with balls and sticks, in the back campus of the college, is in itself low and unbecoming gentlemen and students; and inasmuch as it is attended with great danger to the health by sudden and alternate heats and colds; as it tends by accidents almost unavoidable in that play to disfiguring and maiming those who are engaged in it, for whose health and safety as well as improvement in study as far as depends on our exertion, we are accountable to their parents and liable to be severely blamed by them; and inasmuch as there are many amusements both more honorable and more useful in which they are indulged,—Therefore the Faculty think it incumbent on them to prohibit the students and grammar scholars from using the play aforesaid.

By order of Faculty, JOHN WITHERSPOON.

JNO. W. VANCLEVE, *Clerk.*

Proposed Union of Queen's College with Princeton.

A letter from Archibald Mercer, of New Brunswick, of which the following is a copy, was laid before the trustees of Nassau Hall, Aug. 20, 1793, viz.:

"In the Board of Trustees of Queen's College in New Jersey it was resolved that a committee be appointed to confer with the trustees on the subject of a general union between the colleges, and that said committee consist of Gen. Frelinghuysen, Dr. Linn, A. Mercer, A. Kirkpatrick, and James Schureman."

The trustees of Nassau Hall appointed a committee of conference with that committee, viz., Dr. Witherspoon, Dr. Rodgers, Dr. Boudinot, Dr. Beatty, Col. Bayard and Mr. Woodhull.

The joint committee met at New Brunswick, Sept. 10th and resolved unanimously:

"That a perfect incorporating and consolidating union between the two colleges will be the most proper and beneficial union, and will tend to the promotion of learning.

"That in order to effect this union application be made by both colleges to the Legislature for a new charter; that the trustees to be named in the new charter consist of 28 in number, *i. e.*, the Governor of the State for the time being, the president of the college, and 13 of the trustees of said colleges, inhabitants of New Jersey, to be chosen and named by their respective boards.

"That no person not an inhabitant of New Jersey, shall at any time be a trustee of the college so constituted.

"That an institution at New Brunswick be established and supported by the by-laws of the trustees of said college in which shall be taught the learning preparatory to entering the first class in the college, and that no other institution at Princeton shall be supported at the expense of the said trustees, in which the same things shall be taught.

"That the present officers of the college of New Jersey be the officers of the college to be established on the foregoing principles.

"That the foregoing resolutions be submitted to the respective boards of trustees for their consideration."

It does not appear what action the Trustees of Princeton College took on the project, whether favorable or not, as Dr. Witherspoon reported on Dec. 18, 1793, to the trustees, that he had received the following letter from Archibald Mercer, which settled the question:

"MILLSTONE, *Nov.* 30, 1793.

"SIR:—The Trustees of Queen's College met yesterday and I am sorry to inform you, wholly rejected the report of the committee respecting the proposed union of the colleges.

ARCHIBALD MERCER, P. P. T."

To REV. DR. WITHERSPOON.

It is thought that the provision to exclude non-residents of this State from the board of trustees, caused the rejection of the report.

The Cannon War.

In a note on page 139, Vol. I, mention was made of the big cannon which was left here at the battle of Princeton, and held by the citizens of Princeton as a relic of that great event. It had been sent to New Brunswick to defend that city in the war of 1812, but was not used there on account of its supposed insecurity. It was not returned to Princeton as it should have been, but lay on the commons there until about 1836, when

some of the citizens of Princeton went and brought it back, with a view of using it at the celebration of the Fourth of July. It was deposited at the eastern end of the town; and in 1838 some of the students of the college, by night, brought it up to the campus, where, in 1840, it was plugged and planted in the ground; and it has since remained there by general consent, under the guardianship of the students.

There was also a small iron cannon, supposed to have been captured or left here at the battle of Princeton, which was planted by Major Perrine in the corner of the pavement at his house, on the corner of Nassau and Witherspoon Streets, and which remained there for many years, till the students transplanted it to the back campus, not very distant from the big siege gun.

A small brass cannon, it was claimed by the students of Rutgers College, had been taken from the Rutgers grounds in 1856; and without any reason, except a vague misunderstanding growing out of the tradition of the retaking of the big cannon, and perhaps the boastful taunts of some Princeton wags, it was alleged and probably believed by the Rutgers students that the Princeton students had taken, by stealth, their little brass cannon, and that it was planted in the Princeton campus.

Under this mistaken view of the facts, a party of Rutgers students on the 26th of April, 1875, came by night, while Princeton College was in vacation, and exhumed the little cannon and conveyed it to New Brunswick, a feat which was applauded by many of the New Brunswickers, and by the college boys especially. The Princetonians who knew so well the history of the cannon, were indignant at the unjustifiable raid of the Rutgers boys, and when the students returned they were, of course, highly excited and threatened to go in force and recapture it, or make other reprisals, if it should not be returned. The president assured them that the cannon should be returned; and a correspondence took place between President McCosh and President Campbell on the subject, which was somewhat tart and belligerent. Pending these diplomatic negotiations, some of the Princeton boys, in the folly of their impatience, made a midnight raid upon Rutgers, broke open the college

museum, and not finding the cannon, seized some old muskets there on deposit, and narrowly escaping the police, returned to Princeton with their stolen reprisals. They were the objects of general ridicule and censure.

The subject came before the faculties of the two colleges, and resulted in the appointment of a joint committee, consisting of Professors Reiley and Atherton, of Rutgers, and Professors Duffield and Cameron, of Princeton.

This joint committee, after conference and inquiry on the subject, adopted a paper which recited the historical facts as we have stated them, and concluded,

1. That no cannon taken from Rutgers had ever been set up on the Princeton grounds, nor had the Princeton students ever removed a cannon from Rutgers College or from New Brunswick.

2. That any boasts, taunts or statements based upon any belief or tradition to the contrary were wholly unfounded.

3. That the Rutgers students, having been incited to the act, by their belief that this or a similar cannon had been removed from Rutgers by the Princeton students, are to be exonerated from any imputation of wilful and malicious mischief.

4. That the cannon in question should be returned to the College of New Jersey, and that this report be entered on the minutes of each faculty, and be officially announced to the students.

The report was signed by all the members of the joint committee and was dated May 19, 1875.

On the 22d of May the relic cannon was returned to Princeton in a wagon, preceded by the chief of police of New Brunswick. As soon as it arrived at the campus the students and others gathered around it, and Dr. McCosh was cheered as he came up, and in a little speech said smilingly, "I told you so," and added that the whole thing reminded him of the Trojan war, the conflict then and there for Helen, and winding up with a declaration that it must be immortalized in a new Iliad, that its history must be written in Greek and in hexameter verse, delivered by the college to posterity. The students gave three cheers for the cannon and three for Dr. McCosh. The muskets taken by the Princeton students from the museum of Rutgers were also returned.

Thus ended an excitement which was widely sympathized in throughout the country, and afforded for some time material for amusing newspaper paragraphs.

Religious Provisions.

"*Biblical Instruction.*—Princeton claims to be regarded as a religious college. It is not officially connected with any denomination, but may be considered as in a general way under the patronage of the Presbyterian Church. Nothing sectarian is taught, and there is no interference with the religious convictions of the students. Prayers are offered morning and evening in the college chapel, and the attendance of all required. On Sabbath, divine service is held in the chapel at 11 A. M., conducted by clerical members of the faculty and others called in by the president. Permission to worship with other religious denominations is obtained by presenting a written request from the parent or guardian. A meeting for prayer attended by all is held at 5 P. M., on the Sabbath. Prayer meetings of classes are held twice a week, and of the college three times a week. Instruction in the Bible is given to every student."—DR. MCCOSH.

The Nassau Bible Society, composed of the faculty and students, was organized in 1813 with a view of distributing copies of the Holy Scriptures in the college and the vicinity, an idea afterward carried out on a wider field by the American Bible Society, of which it became an auxiliary. It has an interesting history, and is still kept alive by annual contributions, and anniversary meetings.

The Philadelphian Society of Nassau Hall grew out of the *Tract Society*, which was formed in 1817 by the students of the college and seminary. This Philadelphian Society was formed Feb. 4, 1825, by four students, viz.: Peter J. Gulick (afterwards a missionary to Sandwich Islands), Martin Tupper, Tobias Epstein, and James Brainerd Taylor. Its object was to promote personal holiness among its members, and the best interest of their fellow-creatures. By the present amended pledge, "Every member is required to identify himself with the people of God, professing a high degree of Christian experience and a solemn obligation to be zealous in the cause of religion. The hand of fellowship and the appellation of brother are the pledges of sincerity and affection." They hold devotional meetings sta-

tedly, and have a reading-room and library. Murray Hall is being built exclusively for the use of this society.

Literary and Secret Societies.

The Cliosophic and American Whig Societies are conducted by undergraduates, but include in their organization graduates and officers of the college. They are based upon pledges of secrecy; membership in one excludes membership in the other. Both of them possess valuable halls and libraries, nearly 10,000 volumes in each. The exercises in them are literary, and of great value to the members. The Cliosophic Society was founded in 1765, and the American Whig in 1769.

A generous competition for college honors, especially in oratory, has been kept up for many years—ever since the Continental Congress sat here in 1783. The most prominent field of contest for society honors is found in the Junior Exhibition, on the evening before Commencement. These societies also elect, alternately, orators from their graduate members to address the joint societies on the day preceding Commencement.

All other *secret societies* are expressly forbidden by the laws of the college. There has, for years past, been a sharp contest on the part of the trustees and faculty to suppress such societies in college, so great an evil they have been adjudged to be. The advocates and members of such societies have been very pertinacious in maintaining them, though interdicted with penalties of expulsion. By a law of the trustees, adopted in June, 1855, a pledge is exacted of every student when matriculated, in the following terms, viz.:

"We, the undersigned, do individually for ourselves promise, without any mental reservation, that we will have no connection whatever with any secret society, nor be present at the meetings of any secret society in this or any other college, so long as we are members of the College of New Jersey; it being understood that this promise has no reference to the American Whig and Cliosophic Societies. We also declare that we regard ourselves bound to keep this promise and on no account whatever to violate it."

Athletic Games and Amusements.

The college has made most ample arrangements for the physical culture of its students, and has given not only liberty, but has prescribed it as a duty on the part of the students, to

attend upon gymnastic exercises. The base-ball club, the rowing crew, the Caledonian association, are all encouraged by the faculty and trustees, and large investments have been made, to facilitate the use of such agencies, with enthusiasm, among the students. The encouragement in this direction—the prizes and medals awarded to successful champions in the gymnasium, in the field, or on the water, and the contests with foreign clubs and crews at home and abroad, for the championship, have been carried so far as to make it very questionable at least, whether the stimulus has not become excessive, and the enthusiasm demoralizing.

We must close this chapter. In the several sections of it through which we have passed, we have given only a sketch, and a very inadequate sketch, of the College of New Jersey—sufficient perhaps to induce our readers who are not familiar with it, to read its fuller history. We are prepared to assert that this venerable institution has answered, so far, the end for which it was established. It has promoted religion and learning. It has trained young men for the ministry and for the other learned professions, and is now, more than ever before, diffusing among the masses of men, the blessings of science and the arts. From its bosom have come forth men who have become statesmen, orators, jurists, philosophers, divines—the foremost men in our country. It exerts a moral influence upon the youth who join it, and affords a better guaranty of a moral life than any other vocation or human pursuit can bestow upon them. The occasional wreck which is seen by the way, the unwary youth beguiled from his innocence in his college experience, is rare compared with the great multitude who graduate with fair moral character, and enter into business life as religious men. The outbreaks of folly and of vicious behavior in college occur less frequently than in former years.

There is now more studious application, and there is more manly ambition and more self-respect among the students at Princeton, than there was years ago. The raising of the standard of study, the increase of books and appliances for study, the improvement in the lecture-rooms, dormitories, public

buildings and grounds, command more respect than the ancient state of things did among the students.

The Rev. Robert J. Breckinridge, D. D., of Kentucky, in 1863, when tracing the alumni of Princeton College in the prominent posts of honor throughout the country—in the learned professions—in the presidency of the United States—in the presidency of colleges—in the Continental Congress signing the Declaration of Independence—in the Mecklenburg Convention—in the Boston tea party—in both houses of Congress—in gubernatorial chairs—gave utterance to the fervid language with which we close this subject, as follows:

"Glorious old Nassau Hall, well done! This is a noble answer to all your adversaries; even to such as would take away your good name because you are not under the care of some presbytery or synod. You bear the name of the greatest patriot who ever sat on a throne; the purest man who ever raised himself from a private station to supreme command—William of Nassau—the last of the race of the great and good Coligny, the incomparable among the legitimate kings of England. And this list of your children, for more than a century, is as proud a list as the eyes of man ever rested on, or ever will. The hand that traces these lines must be stiff in death before your high interests should suffer for one to defend them. We hail thee *Magna Mater Virum!* Who can estimate the service you have rendered to this great country? Who can calculate the good you will further do? Make scholars, make gentlemen, make Christians; all else is a base ambition! That is your crown! See that you let no one take it. The sum of your work is very glorious. May it increase in glory!"

CHAPTER XXIX.

PRINCETON THEOLOGICAL SEMINARY.

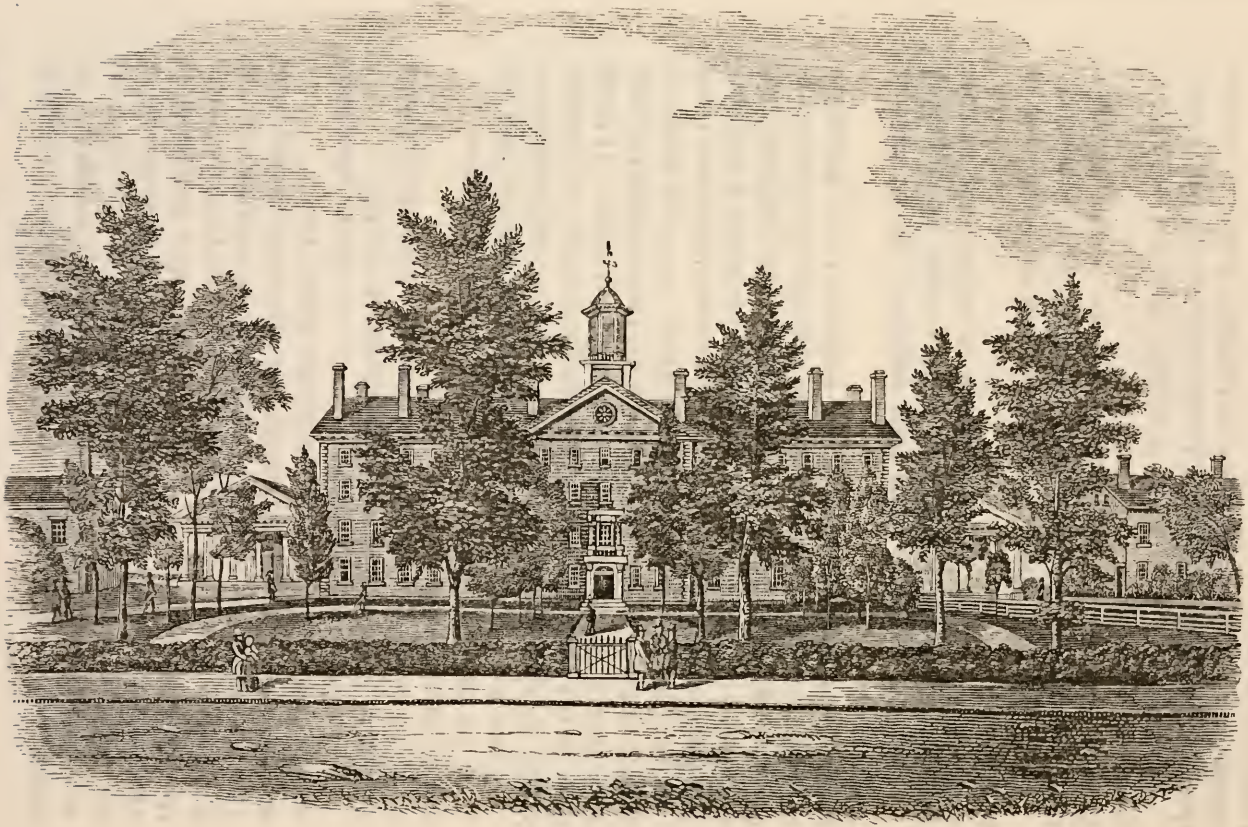
Sec. I. Its History.—II. Its Buildings and Grounds.—III. Its Investments, Funds and Library.—IV. Its deceased Professors, Dr. Archibald Alexander, Dr. Samuel Miller, Dr. Charles Hodge, Dr. Addison Alexander, Dr. John Breckinridge, Dr. James W. Alexander—a saintly group.—V. Present Faculty and Officers.—VI. Liberal Benefactors.

SECTION I.

ITS HISTORY.

WITHIN the first decade of the present century ministers and members of the Presbyterian Church in the United States began to assert the necessity of establishing a seminary exclusively devoted to the instruction and preparation of their candidates for the ministry. The College of New Jersey at Princeton, had its origin in a desire to educate young men not only in the arts and sciences, but to fit for the ministry those who might seek it. Hence the care of those who founded it to have a competent teacher of Hebrew and Theology, a clergyman of experience and piety to preside over it; and many of the prominent ministers of the Presbyterian Church received their education and theological training at Princeton under the early presidents of the college. But when the number of the college students began to increase, and the branches of study were multiplied, and the influence of college manners and studies began to grow unfavorable to the cultivation of a devout, religious life; and when the increasing number of educated young men added largely to the number of candidates for the ministry, the conviction became quite general throughout the church, that a separate seminary would be more suitable for training ministers than the college or private pastors could be.

The Reformed Dutch Church and the Associate Reformed



THEOLOGICAL SEMINARY.

church and the descendants of the Puritans, in New England, were all moving in the direction of establishing seminaries for the training of their respective candidates; and in the year 1809 an overture was introduced into the General Assembly of the Presbyterian Church, in the United States, proposing to establish a theological seminary for the Presbyterian Church. The overture came from the Presbytery of Philadelphia. It was referred to a select committee, who reported favorably, submitting three modes of compassing the object, viz.:

1. To have *one great school* in some convenient place near the centre of the bounds of the Presbyterian Church.

2. To have *two such* schools, to accommodate the northern and southern divisions of the church.

3. To have one within the bounds of *each of the Synods.*

These were all sent down to the Presbyteries for their approval or rejection, and while there was a decided majority in favor of the establishment of a theological school or schools, there was a tie vote upon the first and third plans. It being ascertained that those who voted against the first plan had misconceived its nature, it was the one which was finally adopted. The General Assembly resolved, in the name of the great Head of the church, immediately to attempt to establish a seminary for securing to candidates for the ministry more extensive and efficient theological instruction than they had theretofore enjoyed. The local situation of the seminary to be thereafter determined;

That the seminary, when fully organized, should have at least three professors, but a less number might be employed until sufficient funds could be raised to support the number prescribed;

That exertions should be made to raise funds sufficient to afford gratuitous instructions and also gratuitous support to all such students as may not themselves possess adequate pecuniary means;

That the Rev. Drs. Green, Woodhull, Romeyn and Miller, the Rev. Archibald Alexander, James Richards and Amzi Armstrong be a committee to digest and prepare a plan of a theological seminary;

That as a ministry learned and able, without corresponding

piety, would be a curse to the world, the pledge was given to make the proposed seminary a nursery of vital piety as well as of sound theological learning; and to train up persons for the ministry who should be lovers as well as defenders of the truth as it is in Jesus; friends of revivals of religion and a blessing to the church of God;

That the constitutional right of every Presbytery to judge of its own candidates for licensure and ordination shall not be abridged, and that liberty shall be allowed to every Presbytery to countenance the proposed plan or not, and to send their students to the seminary or to keep them within their own bounds, as they might think most conducive to the prosperity of the church;

That the professors shall not have the right to license candidates, but such right is to be reserved to the Presbyteries.

The committee reported a plan in accordance with the foregoing principles and directions, to the General Assembly convened in the year 1811, which, after being duly considered, was amended and adopted.

The PLAN adopted contained an Introduction and eight distinct Articles.

The introduction set out the design of the institution, denominating it "*The Theological Seminary of the Presbyterian Church in the United States of America.*" Its first and great object was to be

"To form men for the gospel ministry who shall truly believe and cordially love and therefore endeavor to propagate and defend, in its genuineness, simplicity and fulness, that system of religious belief and practice, which is set forth in the Confession of Faith, Catechisms, and Plan of Government and Discipline of the Presbyterian Church, and thus to perpetuate and extend the influence of true evangelical piety and Gospel Order; and to provide for the church an adequate supply and succession of able and faithful ministers of the New Testament."

ARTICLE I, ON THE GENERAL ASSEMBLY, claims that body to be the patron and foundation of the powers of the seminary, sanctioning its laws, directing its instructions and appointing its principal officers; and holds the right of choosing a board of directors of twenty-one ministers and nine ruling elders, to hold office three years; and also to appoint the professors, allowing the directors to appoint in emergencies, until the next meeting of the Assembly.

ARTICLE II, OF THE BOARD OF DIRECTORS, prescribes the duty of this board and confers upon them the making of rules and regulations not inconsistent with the plan and order of the General Assembly, requiring them to meet twice a year

statedly, nine members being a quorum, five of whom must be ministers and one the president or vice-president. It is their duty to inaugurate the Professors and prescribe the course of study, also to inspect the fidelity and the soundness of the teachings of the professors, and report to the Assembly, with power, in extreme cases, to suspend a professor and appoint another in his place till the case can be submitted to the Assembly. The directors subscribe a formula, promising fidelity to the Plan.

ARTICLE III, OF THE PROFESSORS, prescribes that no person shall be inducted into the office of Professor of Divinity but an ordained minister of the gospel; and every professor, on being inaugurated, is required to subscribe the following formula:

"*In the presence of God and the Directors of this Seminary I do solemnly and ex animo, adopt, receive and subscribe the Confession of Faith and Catechisms of the Presbyterian Church, in the United States of America, as the confession of my faith, or as a summary and just exhibition of that system of doctrine and religious belief which is contained in holy scripture, and therein revealed by God to man for his salvation; and I do solemnly ex animo profess to receive the Form of Government of said church as agreeable to the inspired oracles. And I do solemnly promise and engage not to inculcate, teach or insinuate anything which shall appear to me to contradict or contravene, either directly or impliedly, anything taught in the said Confession of Faith or Catechism, nor to oppose any of the fundamental principles of Presbyterian Church Government, while I shall continue a Professor in this Seminary.*"

The professors shall be a faculty and shall decide on all questions of discipline and order, and shall prescribe rules of order, decorum and duty for the students, with power to dismiss any students for unsound sentiments, immoral or disorderly conduct or other just cause.

ARTICLE IV, OF STUDY AND ATTAINMENTS. The period of continuance in the Seminary must not be less than three years for a certificate of approbation, but they may receive a written declaration from the professors if they have not continued the full term. They are subject to examination and must be well skilled in the original languages of the Holy Scriptures, and must have studied and been examined upon the prescribed course of study, and approved before they shall be entitled to their certificate of approbation.

ARTICLE V, OF DEVOTION AND IMPROVEMENT IN PRACTICAL PIETY. This article prescribes rules for the cultivation of personal holiness and exemplary living.

ARTICLE VI, OF THE STUDENTS. Every student applying for admission to the seminary shall produce satisfactory testimonials of his good natural talents and prudent and discreet deportment; that he is in full communion with some regular church and has passed through a regular course of academical study or subject himself to examination. The first six months are probationary. Compliance with the rules prescribed, diligence in study, propriety in manners, dress and behavior are required of every student, and every student, before taking his standing in the seminary, is required to take and subscribe the following declaration, viz.:

"Deeply impressed with a sense of the importance of improving in knowledge, prudence and piety, in my preparation for the gospel ministry, I solemnly promise, in a reliance on divine grace, that I will faithfully and diligently attend on all the instructions of this seminary and that I will conscientiously and vigilantly observe all the rules and regulations specified in the plan for its instruction and govern-

ment so far as the same relates to the students, and that I will obey all the lawful requisitions and readily yield to all the wholesome admonitions of the professors and directors of the seminary while I shall continue a member of it."

ARTICLE VII, OF THE LIBRARY.

ARTICLE VIII, OF THE FUNDS. The intentions and direction of testators and donors in regard to the seminary shall be sacredly regarded. After supporting the professors and defraying other necessary charges of the seminary, the funds shall be applied as far as circumstances will admit, to defray or diminish the expenses of indigent students.

After the Assembly of 1811 had adopted the foregoing plan, some of whose provisions have been briefly noticed above, nothing more was done than to appoint agents to solicit funds, and a committee to confer with the trustees of Princeton College respecting the facilities and privileges which might be secured to the seminary if it should be located in Princeton.

The minutes of the trustees of the college show that in September, 1810, a committee of the trustees had been appointed to confer with a committee of the General Assembly on the subject of establishing a theological seminary. This occurred when an effort was about to be made to raise a fund to provide for a Professor of Theology in the office of vice-president of the college. In the spring of the next year Col. Rutgers reported a subscription of $6,900 for this professorship. But the action of the General Assembly in 1811 had proceeded so far in establishing a seminary that a committee were then negotiating for inducements to locate the seminary at Princeton.

LOCATION OF SEMINARY.

An agreement was made by the joint committee of the College and General Assembly, and adopted by the college and the Assembly, which led to the locating of the theological seminary at Princeton in 1811. That agreement was signed by Ashbel Green, Richard Stockton and John Woodhull, on the part of the college, and by Archibald Alexander, Divie Bethune, Jacob J. Janeway, John McDowell and Robert Ralston, on the part of the General Assembly. That agreement provided,

1. That the seminary should be located in Princeton and in such connection with the college as hereinafter stated.

2. That the trustees of the college will allow the directors of the Assembly to carry out the plan of the seminary.

3. That the college trustees will allow the Assembly to erect buildings for the seminary on the college ground, not to interfere with the college buildings.

4. That the college will grant every practicable accommodation in the existing college buildings to the seminary till others may be erected by the seminary, and as long afterwards as the same may be desirable.

5. That the college will receive, on most favorable terms, the youth whom the Assembly may send for purposes of education.

6. That the college will hold funds for the use of the Assembly, as the financial agent of the latter.

7. The professors and pupils of the seminary are to have the free use of the college library.

8. The college is to favor an elementary school if established by the Assembly at Princeton.

9. That the seminary shall be allowed to remove to another place, if the Assembly should deem it proper; and that while the seminary should remain at Princeton, no professorship of theology shall be established in the college.

10. That the trustees of the college will disburse the income of the fund in their hands for poor and pious youths, with a high regard to the recommendation of the Assembly or directors.

President Maclean says in his History of the College:

"This is a remarkable instrument in which every advantage is in favor of the seminary,—the simple establishment of which at Princeton was deemed an ample compensation to the college for all the concessions made to the seminary. Dr. Green drew up the plan of the seminary, and if the writer is not mistaken, Dr. Green was also the author of the above plan of agreement approved by the two committees. Fortunately for both institutions, the directors of the seminary were under no necessity of erecting their buildings on the college grounds; and they made no attempt to establish a preparatory school to train poor and pious youth for entering the seminary. The relations between the college and the seminary have never been as intimate as the above articles allowed them to be, and the only two provisions in the above agreement which are now binding are these two: one preventing the trustees of the college from appointing a Professor of Theology in the college, and the other granting the students of the seminary the use of the college library without charge."

The next Assembly in May, 1812, fixed the location of the

seminary at Princeton, New Jersey, and appointed directors. They also at that meeting elected Rev. Archibald Alexander, D. D., then pastor of the Third Presbyterian Church in Philadelphia, formerly of Virginia, Professor of Didactic and Polemic Theology.

The directors held a meeting at Princeton, on the 30th of June, 1812. A sermon was preached by Dr. Ashbel Green, from the text: "And lo, I am with you."

The directors who were appointed that year and who took their oath and seats, the most of them on that day, were the following: Samuel Bayard, Divie Bethune, Samuel Blatchford, Joseph Clark, Robert Finley, Andrew Flinn, Ashbel Green, William Haslett, Francis Herron, Asa Hillyer, Dirck C. Lansing, Zechariah Lewis, John McDowell, Philip Milledoler, Samuel Miller, William Neill, John Neilson, Robert Ralston, James Richards, John R. B. Rodgers, John B. Romeyn, Henry Rutgers, John Van Cleve. Dr. Green was chosen President, Dr. Milledoler, Vice-President, and Dr. John McDowell, Secretary. The plan of the seminary was read; a committee to draft a public address was appointed. A long letter from Dr. Alexander, accepting the appointment of professor, was read; negotiations with Richard Stockton for four acres of land were opened. The inauguration of Dr. Alexander, professor-elect, took place on the 12th of August following, when he entered on his official duties. The number of students on that day, at the opening of the seminary, was *three*.

In the next year, May, 1813, the number of students had increased to fourteen.* The Rev. Samuel Miller, D. D., a native of Delaware, pastor of the First Presbyterian Church in the city of New York, was elected by the Assembly, Professor of Ecclesiastical History and Church Government; and he was inaugurated by the directors on the 29th of September following.

Whether these theological professors used any of the college rooms for their lectures or recitations during the first few years of the seminary's existence, or not, we can not learn. They did for religious worship; but it is well-known that they taught the students in their own private houses for a time. It is remem-

* The General Catalogue gives this number.

bered by persons still living, that Dr. Alexander resided for some time in the house known as the Janvier house, in Mercer Street, now Miss Hageman's, and that the little wing to that house, next to the Episcopal school building, was Dr. Alexander's study; and before the seminary edifice was erected, he was accustomed to receive his classes of theological students there to hear their recitations.

The want of a proper building for seminary purposes, such as lecture-rooms, library, and dormitories, was taken into consideration by the General Assembly in May, 1815, and that body resolved to erect a suitable edifice in Princeton, and the work upon it was commenced in the autumn of that year.

The number of students slowly increased. In the class of 1813–14 there were 18, among them was the Rev. Dr. Samuel B. Howe, late of New Brunswick; in the class of 1814–15 there were 15, among them were Wells Andrews, Thomas Bloomer Balch, Jeremiah Chamberlain, William McFarlane, James S. Woods; in the class of 1815–16 there were 23, among them Thomas J. Biggs, Samuel L. Graham, Symmes C. Henry, Sylvester Larned, Gilbert Morgan, Ravaud K. Rodgers, Wm. D. Snodgrass, Charles S. Stewart, Salmon Strong; in the class of 1816–17 there were 27, among them Wm. Chester, Charles Hodge, John Johns, Wm. Nevins, John S. Newbold, William B. Sprague.

The new seminary building was first occupied by the professors and students in the autumn of 1817, when almost half the apartments were prepared for the students; and the whole was soon after completed. This building was of stone, 150 feet in length and 50 feet in breadth, and four stories high. It has been admired as a neat, solid and well built edifice. The land was obtained of Richard Stockton, and the situation was high and beautiful, and then quite out of the village on the Trenton turnpike. The building was large enough, besides furnishing the library, the recitation rooms, the refectory and rooms for the steward's family, to furnish lodgings for about eighty pupils.

These new accommodations brought increased prosperity to the institution. The number of students gradually increased, and among the new names were Henry V. James, John Mac-

lean, Howard Malcomb, P. O. Studdiford, Robert Baird, Charles C. Beatty, John Breckinridge, George Potts, Hugh Wilson; and in 1820 we meet the names of Albert Barnes and George Bush; and in the class of 1821 was first the name of James W. Alexander, the whole number being 39. The class of 1822 had 57 members, including Joseph H. Coit, H. N. Brinsmade, Edward Kirk Norris, Charles W. Nassau.

The General Assembly, in 1820, finding the health of Dr. Alexander giving way under his heavy labors, authorized the professor to appoint an assistant teacher of the original languages of Scripture. And to this office Charles Hodge, then a licentiate under the care of the Presbytery of New Brunswick, and afterwards ordained, was appointed. By the Assembly of 1822 he was elected Professor of "Oriental and Biblical Literature," and was inaugurated in September of that year. Soon after this Professor Hodge had leave to visit Europe and pursued biblical studies in the universities of Berlin and Hallè. He was absent about two years.

In 1823–24 the graduating class numbered 62 students. In 1831, 76 students. In 1832, 64 students. In 1834, 63 students.

In the year 1835 the General Assembly appointed two new professors, viz.: the Rev. John Breckinridge, D. D., and Mr. Joseph Addison Alexander, A. M., the former to be Professor of "Pastoral Theology," and the latter Associate Professor of Oriental and Biblical Literature. Dr. Breckinridge accepted, and was inaugurated on the 26th of September of that year. But Mr. Alexander declined for the present, preferring to be instructor in that department for a time.

The faculty now consisted of Professors Archibald Alexander, Samuel Miller, Charles Hodge, John Breckinridge and J. Addison Alexander, every one of whom was an extraordinary man. With such a corps of teachers and model men the seminary was in a highly prosperous condition. In some respects that might be called the golden age of the institution. The graduating classes were, on an average, as large or larger than any of those which have graduated within the last twenty-five years. The students were imbued with a high order of piety; an interest in the cause of missions was awakened among them;

and their zeal was manifested in their personal evangelistic work in the neighborhood of Princeton.

The Presbyterian body had not yet been rent into the Old and New Schools. A new chapel had just been erected for religious worship at the east end of the seminary, and revivals of religion had inclined many young men to enter the ministry. Dr. John Breckinridge resigned in 1838. The subsequent division of the church did not divide or seriously weaken the seminary, though it threatened at first to do so. The professors were moderate, and not offensively aggressive in the conflict, though they were in accord, in sentiment and in action, with the Old School party, in abrogating the Plan of Union, and exscinding the non-Presbyterian element which, under that plan of union, had been received into Presbyterian bodies. There was hardly any diminution in the number of students after the disruption of the church. Things moved on smoothly under the increased reputation of the venerable professors who had laid the foundations of the seminary so wisely, and had built upon them so well, until the year 1850, when Dr. Miller died, and his death was followed the next year by the death of Dr. Alexander. Previous to the death of these venerable men, the number of scholarships had been greatly multiplied—a beautiful new Library had been built by James Lenox, of New York, for the use of the seminary, which, with a house for a professor, was presented to the institution. A refectory was also built by the trustees soon after, and the number of volumes in the library was also much increased.

In 1822 an Act was passed by the Legislature of New Jersey, incorporating Trustees of the Theological Seminary of the Presbyterian Church, at Princeton, in the State of New Jersey. The names of the corporators, or first trustees, were Andrew Kirkpatrick, Gabriel H. Ford, Samuel L. Southard, Robert McNeely, John Condict, Ebenezer Elmer, John Beatty, Alexander Henry, Benjamin Strong, Charles Ewing, Samuel Bayard, John Van Cleve, Ashbel Green, John McDowell, David Comfort, George S. Woodhull, Isaac V. Brown, Alexander McClelland, Jacob J. Janeway, James Richards, and Samuel B. Howe; with the corporate name of "Trustees of the Theological Seminary of the Presbyterian Church." The charter

limits the number of trustees to *twenty-one*, twelve of whom shall be laymen and citizens of this State; and seven, including the president or vice-president, shall be a quorum. These trustees have the usual corporate powers, with additional power to manage and dispose of all moneys, goods, chattels, lands, and other estate committed to their care and trust by the General Assembly; but in cases of special instruction for the management and disposal of any such property, given by the Assembly, the trustees must act according thereto. There is also power in this charter for the General Assembly to change one-third of the trustees in such manner as that body may see fit. This power has never been exercised, and the trustees hold their offices for life, and fill vacancies in the board.

A supplement was passed in 1823 to prevent the loss of the property in case of a repeal of the charter; and others since, to allow an increase in the income of the board.

The board of trustees are legally clothed with a naked trust to hold property for the use of the seminary, and to pay out from the income, according to the directions of the General Assembly. The board of directors chosen triennially have the arrangement of the teaching in the seminary under the Assembly.

In consequence of some friction in the working of the two boards of trustees and directors, and as the result of a conference of a joint committee, there has been within a few years past, an agreement between these boards, which is understood to have been ratified by the General Assembly, to the effect that no money must be paid from the funds of the institution, through the treasurer, without the order and approbation of the trustees.

This seminary, under the wise administration of its early distinguished professors, soon became a great power in the Presbyterian Church; and through its numerous alumni and multiplied scholarships, generous friends, benefactors, and adequate endowments, it has been not only the first and oldest of the Presbyterian seminaries in this country, but the most popular and influential of all. Its alumni roll of graduates has reached above 3000; there are now seven professors and nearly a hundred scholarships, all of which will be more fully stated hereafter.

SECTION II.

Buildings and Grounds.

The Main Building.—The original seminary edifice was commenced to be built in the year 1815. The land was obtained from Richard Stockton, LL. D. Dr. Ashbel Green says, "in addition to the small lot of two acres given by Richard Stockton, Esq., as a site for the edifice of the seminary, I purchased of him two acres more for which I paid him four hundred dollars and gave them to the institution." The minutes of the directors state that three acres of land were given and four acres bought for $800, and a deed was executed by Richard Stockton and wife; and that Dr. John Van Cleve gave a front of seventy-five feet in exchange for other land. This deed from Mr. Stockton and wife was dated May 16, 1815, and conveyed the title to John McDowell, Samuel Bayard and Dr. John Van Cleve, in trust for the use of the seminary.

The contract for the building provided that the workmen should labor from sunrise to sunset, allowing one hour for breakfast and one and a half for dinner, except on Saturdays and Mondays, when they should close at 6 o'clock, P. M., on Saturday and begin on Monday at 6 o'clock A. M. It was farther agreed that the workmen should be entitled to *one and a half gills of ardent spirits per day*, to be distributed at three several hours in the day, at current prices, the seminary to pay for it through the superintendent: carpenters and masons to have $1.62 and journeymen $1.50 per day, and find their own lodging and meals.

The edifice was built of light brown stone, and was 150 feet in length, and 50 feet in width, four stories high. It contained lecture-rooms, library, oratory, refectory and rooms for steward and for 100 students. The corner stone was laid on the 26th of September, 1815, by Dr. Ashbel Green, president of the directors, and the building was ready for use in 1817. Its cost was $47,000. Peter Bogart was appointed the first steward in 1818. The brick house for Dr. Alexander was also ready for use. The brick house of Dr. Hodge was built by himself on the land of the seminary, which had been given by Dr. Green.

An arrangement was made by which the seminary should pay the value of the house, when Dr. Hodge should cease to occupy it; but the trustees paid Dr. Hodge for it about twenty years before his death. This house is at the west or southwest end of the seminary, and was occupied by Dr. Hodge till his death.

This original Seminary edifice has been, within a few years past, renovated and improved at a cost of several thousand dollars, by John C. Green, late of New York. It is now exclusively a dormitory. The front campus has been improved, the inner fences have been removed, gravel roads have been laid out, and the old appearance of things has been much changed.

The Chapel.—This is a white brick, Grecian building, standing between the seminary building and the old brick house of Dr. Alexander, but receding a little to the east. It was built in 1833 for preaching and other public services. The basement was formerly a dormitory for students. The chapel is 60 by 45 feet. Within the last three or four years it has been transformed into a most beautiful place of worship. The walls and ceilings have been tastefully ornamented; a new pulpit has been set in a semicircular recess in the end of the audience-room; the gallery has been enlarged at the other end; stained glass windows have been substituted for the old ones; the pews have been handsomely upholstered and floor has been carpeted; a large furnace to warm the building has been introduced, and the appearance of the structure in its interior and exterior has been thus made very graceful and attractive. The expense of this recent improvement and decoration was defrayed by the late John C. Green, of New York, one of the trustees of the seminary.

The Refectory.—This is a one story long stone building with a basement, erected in 1847, at a cost of little less than $8,000, containing a long dining-room and a kitchen and rooms for the steward, besides a hospital room for sick students. It stands in the back campus, about half way between the seminary and Brown Hall. It was built for the purpose of securing cheap board for the students, but it is seldom attractive enough to

THE LIBRARY OF THE THEOLOGICAL SEMINARY, PRINCETON, N. J.

satisfy the majority of the students, who, like the college students, seem to prefer clubs in private families or regular family boarding.

Lenox Hall—The Library.—This is an exquisitely beautiful Gothic structure erected on a lot of three acres, being the base of the pretty triangle bounded on Library Place or Steadman Street, and extending between Mercer and Stockton Streets, and as far on the other side as the beautiful grounds of Mrs. John R. Thomson. The building is of stone—the buttresses, doorway, pinnacles, and other ornamental portions being cut or carved. The ceiling is groined and supported by vaulting shafts, and the floor was originally of marble tiles, but is now of wood. There is a gallery on three sides of the hall, under which there are alcoves for the books. The cases for the books in the alcoves and on the gallery are of a Gothic pattern, and like all the wood-work are richly painted in imitation of oak. It is at present warmed by steam. The whole is one of the most correct and beautiful specimens of Gothic architecture in our country.

This building is called Lenox Hall, after James Lenox, of New York, one of the princely benefactors of Princeton institutions. He caused it to be erected in the year 1843, and then presented to the trustees of the seminary a deed for it, with two other acres of land and the house on it, formerly the residence of Prof. John Breckinridge, and now occupied by Rev. Prof. McGill, on the south side of Steadman Street. The whole cost of the property conveyed by Mr. Lenox, in this deed, was $31,088.

During the present season Mr. Lenox has, at his own expense, erected another beautiful and costly annex library on the same ground, in the rear of Lenox Hall and quite near it, in which it is designed to place such books as the students and professors require for daily use and reference, leaving in the present library the volumes which are rare, and only needed for occasional reference. This new building is built of red pressed brick, with cut and carved brown stone trimmings, and with a high spiral brick tower. It is a work of great solidity, and its style of architecture is unlike that of any other build-

ing in Princeton. He has also built two new handsome and expensive brick houses for professors' residences, on the same lot, fronting on Stockton Street. The cost of these new buildings with the ornamentation of the grounds, has not yet been made known, but it will probably not be less than $100,000.

Brown Hall.—The building which bears this name is a large light brown stone dormitory about equal in size and appearance to the old seminary building, and is the most remote building from Mercer Street, of any that stand on the easterly side of that street. It is next to the Baptist church, and has access also from Canal Street. The corner-stone was laid in May, 1864. It bears this name in honor of Mrs. George Brown, of Baltimore, who gave the sum of $30,000 for the purpose of building it. It is a handsome and well-built structure, and affords very pleasant rooms, with a fine prospect on the east and south sides. This and the original building are the only dormitories on the seminary grounds; and they afford sufficient accommodation for present demand. The rooms in both are fitted and partially furnished, in a liberal and suitable manner. This was a timely gift, and is the only one of the kind, that has been made by a lady, to the educational institutions in Princeton. It is an enduring monument to the liberality and piety of the giver; though Mrs. David Brown, of Princeton, gave as large a sum to build the Second Church in Princeton.

Stuart Hall.—This is the best constructed building in Princeton, as to material and workmanship, and perhaps also as to style and adaptation. It was designed for recitation and lecture-rooms, and it is applied to such use. It is built of stone a little variegated in color, with massive carved trimmings, with a high tower somewhat like that on the college School of Science. The structure is massive, beautiful and imposing. It is situated on purchased ground, extending from Canal Street, opposite Dickinson Street, to the old seminary ground between Brown Hall and the Refectory. It fronts north on Canal Street and south on the seminary grounds. The name, "STUART HALL, 1876," is carved in raised letters

on the south side of the building. It has two high stories, both finished with capacious and beautifully furnished rooms for lectures and recitations, and the third story under the roof is also finished with large rooms, one of which is occupied as the reading-room. This building appears well from the railroad depot and the western end of the college grounds, but if it and Brown Hall could have been erected on ground near the old seminary building, and more central in the seminary grounds, they would more favorably impress strangers who visit them. The buildings of the seminary are really more tasteful and substantial than those of the college, but they are not all so eligibly grouped in position.

Stuart Hall is named in honor of its munificent donors, Robert L. Stuart and Alexander Stuart, of New York. The land was purchased by them and the building erected at the cost of $140,000. They made a deed of the land to the trustees of the theological seminary, of which R. L. Stuart is one, on October 27, 1874, and then after the building was completed they presented that also for the use of lecture rooms. The deed contains a limitation or condition, but it was formally accepted by the trustees. The terms of that condition incorporated in the deed are as follows, viz.:

"Provided always nevertheless and upon condition that if at any time or times hereafter the said parties of the second part, or their successors, shall pass from under the supervision and control of the General Assembly of the Presbyterian Church, in the United States of America, and its successors; or if at any time or times the leading doctrines declared by the Confession of Faith and Catechism of the Presbyterian Church, such as the doctrine of Universal and total Depravity, the doctrine of Election, the doctrine of the Atonement, the doctrine of the Imputation of Adam's sin to all his posterity, and of the Imputation of Christ's righteousness to all his people for their justification, the doctrine of Human Inability and the doctrine of the Necessity of the Influence of the Holy Spirit, in the regeneration, conversion and sanctification of sinners, as these doctrines are now understood and explained by the aforesaid General Assembly, shall cease to be taught and inculcated in the said seminary, then and in either of such cases the grant and conveyance hereby made shall cease and become null and void, and the said premises shall thereupon revert to the said Robert L. Stuart and Alexander Stuart, their heirs and assigns, as in their first and former estate."

A similar condition is contained in the deed of Mr. Lenox, for the library property, dated in 1843.

Professors' Houses.—There are seven large and beautifully situated dwelling houses on the seminary grounds, belonging to the seminary, for the use of professors; all but two of them have been presented by individual members of the board of trustees. Those two are the brick houses of Dr. Archibald Alexander and Dr. Hodge, which were paid for from the seminary funds. The Blodgett house, where Prof. C. Wistar Hodge resides, was the gift of John C. Green; the Dod house, next to Dr. Hodge's, where Prof. Aiken resides, was the gift of R. L. and Alexander Stuart; the Breckinridge house, where Dr. McGill resides, and the two new ones on the library lot, were all the gift of James Lenox.

SECTION III.

INVESTMENTS, FUNDS, LIBRARY.

The property of the theological seminary is steadily increasing and is already above a million of dollars in amount. The last report of the trustees to the General Assembly, 1878, contains a statement from the treasurer showing the amount and kind of property and investments, viz.:

Securities in the hands of the Treasurer	$697,422.26
Securities held by trustees of General Assembly	95,370.84
Real estate at cost	274,000.00
Total	$1,066,793.10

This property is distributed as follows:

Permanent Fund	$146,459.24
Education Fund	5,001.38
John C. Green Fund	150,000.00
Contingent Fund	62,986.25
Special Fund	20,000.00
Sustentation Fund	10,196.85
Library Fund	11,671.25
Professorship Fund	195,461.59
Scholarship Fund	179,109.41
Miscellaneous Fund	24,362.18
Real Estate	274,000.00
	$1,079,248.15
Less cash in hand, etc.	12,455.05
	$1,066,793.10

The number of *Scholarships* reported was *eighty-one.* This number is yearly increasing.

The annual salary paid each professor is $3,000 and a house whose rental is worth $500 and upwards.

The salary of the Assistant Treasurer is $3,000.

The salary of the Librarian is $2,100.

The *Library* of the theological seminary is a very valuable one and contains very many rare books. Testimony to this effect is frequently borne by persons who visit it, after having prosecuted their researches in other large libraries in our large cities.

The present excellent librarian, the Rev. William H. Roberts, states the number of volumes at 30,600, with 8,000 pamphlets. In this library are included the once private libraries of Dr. Breckinridge, Dr. Nesbit, Alumni, Society of Inquiry, Dr. Addison Alexander, Dr. Krebs, Mr. Colwell; also very fine gifts from Messrs. Lenox, R. L. and A. Stuart, Levi P. Stone, R. L. Kennedy and other persons too numerous to mention. The Sprague collection of pamphlets is one of the largest and finest in the country.

It would be interesting if we could here enumerate the many rare, beautiful and valuable gifts which are deposited in this library. We have before described the building; but only a visit, and that not a short one, could convey to the visitor a true idea of the treasures that are contained in it. The hall is adorned also with painted portraits of Professors Miller, the three Alexanders, Breckinridge, Charles Hodge, McGill and Green.

The librarian states that there is a fund of $70,000 for the purchase of books and maintenance of the library.

SECTION IV.

THE DECEASED PROFESSORS.

As we have recalled the history of this seminary and the manner in which it has intrenched itself in the affections of the Presbyterian Church, challenging in its rise and progress the

respect of Christendom; as we have presented its endowments and its grand and beautiful buildings, its liberal provision of scholarships, offering free education and maintenance to over eighty students, with ample salaries for its professors and officers, a sense of grateful pleasure cannot but have filled our hearts, if we have any sympathy for such an institution.

But a livelier gratitude will be awakened when we call up the memory of those distinguished deceased professors, whose beautiful lives, whose wisdom, grace, learning and fidelity made this seminary what it is, and brought down upon it the blessings of the great Head of the church, inspiring the wealthy and liberal sons and daughters of the church to dedicate so much of their love and estate to the usefulness and perpetuity of this venerable school of the prophets.

Recalling their names in the order of their appointment, rather than in that of their death, we present successively the names of the Reverend Doctors Archibald Alexander, Samuel Miller, Charles Hodge, J. Addison Alexander, John Breckinridge and James W. Alexander. What a bright galaxy! What a heavenly group! Blessed must be the institution which has received the benedictions and life-long labors of such men as these!

I. Rev. Archibald Alexander, D. D.

The biography of this eminent man has been written by his son, Dr. James W. Alexander, and published in a volume of 700 pages, to which our readers are referred for a full account of him. Dr. Archibald Alexander was a son of William Alexander and Ann Reid, and was born April 17th, 1772, in an old fashioned log-house, about seven miles east from Lexington, in the County of Rockbridge, Virginia. His father was a respectable farmer and storekeeper in good circumstances.

Archibald was the third of nine children. His father bought at Baltimore several convicts who had, according to the law in those days, been transported from England for crime; among them was a young man of about twenty years of age, who had been at a classical school in London and could read Virgil and a little Greek; his name was John Reardon. As he had not

REV. ARCHIBALD ALEXANDER.

A. Alexander

been accustomed to manual labor, Mr. Alexander built a log school house near his residence and set him to teaching a school there; and little Archibald, then hardly five years old, trudged along every day to school with this teacher, who boarded at Mr. Alexander's and was called Jack in the family. This exiled criminal had taught hardly a year, when the Revolution commenced, and he became a soldier against the country which had banished him. After this, Archibald attended various schools and soon became experienced in the use of the rifle, the feats of horsemanship and the round of adventurous life which was not uncommon in Virginia at that day.

His education was further prosecuted at the academy of the Rev. William Graham, at Timber Ridge Meeting-house. Mr. Graham was a graduate of Princeton College, and Archibald was more indebted to him than to any other person for his education, both classical and theological, for he never was at a college or theological seminary. He became converted in the great revival of 1788–9, and was received by the Presbytery of Lexington in 1790, and pursued his studies under the Rev. Mr. Graham, as already stated. He was licensed to preach, and soon became a popular preacher. On one occasion he was preaching at Charleston and was using a written skeleton of the sermon, and a puff of wind blew it away into the midst of the congregation. He then determined to take no more paper into the pulpit, and for twenty years, while a pastor, he kept his resolution.

In 1797 he became President of Hampden Sidney College, and in 1801 he resigned that position, and took a journey through New England, which was full of interest to him and increased his reputation as a preacher and rising man. He received a call from the Pine Street Presbyterian Church in Philadelphia, and was installed in it on the 20th of May, 1807. Here he gave himself to intense study of the Bible and everything biblical, taking lessons in Hebrew from a learned Jew. He was a popular preacher, and having access to libraries and learned men, he was unconsciously preparing himself for his great life-work at Princeton. In 1810 he received the degree of Doctor of Divinity from the college of New Jersey, and he declined a call to the presidency of the University of Georgia.

Dr. Alexander, having been moderator of the General Assembly, preached a sermon before that body in 1808, in Philadelphia. In that discourse he advocated a theological seminary for training ministers, under the direction of every Presbytery or at least every Synod. This was followed by an overture introduced by Dr. Green, as already stated, for the establishment of a theological seminary, the history of which has already been given, and in 1812 Dr. Alexander was elected, by the General Assembly, a professor of this new theological seminary, which had just been located at Princeton, and to which place he, with his family, removed as soon as he could be released from his important pastoral relation in Philadelphia, to undertake this new office which he accepted.

Dr. Alexander now became a teacher, without ceasing to be a preacher. He was characterized by a fondness for communicating instructions on every subject within his reach. He began with a class of three students in his own house. The next year the Rev. Dr. Miller, who had urged Dr. Alexander not to disobey the voice of the church by declining the appointment in his case, was called by the same authoritative voice to become a co-laborer with Dr. Alexander, as Professor of Ecclesiastical History and Church Government, in the Seminary at Princeton. Dr. Miller accepted, and sundered his tie with a most eligible pastorate in New York, and, with his family, removed to Princeton in 1813. From 1812 to 1851 Dr. Alexander stood forth with prominence in the church in the threefold character of preacher, teacher and author.

As a preacher Dr. Alexander occupied the first rank. His discourses were clear, simple, biblical, and keenly pungent. After coming to Princeton he would sometimes write and read his sermons, especially on special public occasions, but his written sermons, even his best ones, fail to represent him to be such a preacher as he was. He never could submit to the bit and bridle. His nature craved freedom of thought, of speech, of action. He was a child of nature and not of conventionalities. He never turned his back on his native state, Virginia, never abandoned his early habit of preaching extempore and unwritten sermons. His best preaching was in a colloquial style: he never could preach on stilts. He could pour out

his thoughts with wonderful simplicity, even when discussing the most abstruse metaphysical or theological subject; and he could rise to lofty heights of vehement and impassioned oratory, as the subject matter or circumstances fired his heart. His simplicity and versatility were so blended with his profound and original thinking that his preaching was comprehended and listened to with delight by both the children and the highly educated class of his audience at the same time.

Dr. Alexander was inimitable in his preaching. His students often tried to copy his voice, manner and style, but they always failed. He was not a model to be followed, just because he could not be followed. Dr. Alexander was ever ready to preach when an opportunity was offered. He was helpful to the pastors in the neighborhood of Princeton. He was fond of conducting the social prayer meetings of the church, held generally in private families. These services were peculiarly excellent. He had so much religious experience and so much power to stir the consciences of his hearers, that in his searching of hearts he seemed almost omniscient. The experience he had as a pastor and preacher for many years before he became a professor, was of the greatest value to his success in the seminary chair. Taking Dr. Alexander all in all, we regard him as the best regular preacher we have ever heard. He had a shrill, penetrating voice—clear in articulation; he had a sweet expression of face; he was not large, yet not diminutive in personal form. His self-possession and self-reliance were but the result of that conscious reserve of power within him, equal to any emergency. But his masterly analysis of a scriptural passage and his convincing logic were irresistible. He was original in an uncommon degree.

As a teacher Dr. Alexander was alike successful and eminent. He had, as we have stated, a fondness and a talent for communicating what he knew to others. He had a retentive memory and great facility of expression. He never ceased to study. He was diligent and faithful—giving all his time and talents to the magnifying of his office as a biblical teacher and trainer of candidates for the ministry. He did not even take time for physical exercise, in the latter half of his life. His study was only a few yards distant from the seminary, and his

door opened on that side, making him very accessible to the students; and their calls upon him were very numerous; he never felt that he had a right to give a cold shoulder to a theological student who desired to talk with him. He acted as a kind and gentle father to the students, taking a warm interest in their studies, their personal comforts, and spiritual welfare, and consequently he never lost their love and respect.

Dr. Alexander's text-book in Theology was Turretin's Theologia Elenchtica with its *Status Quæstionis*, in the discussion of every subject, and its *Fontes Solutionum* of answers to objections. He used to give his class, says Dr. Hodge, from twenty to forty quarto pages in Latin to read for a recitation. But he did not confine himself to his text-book; he gave lectures from year to year, and they became an important part of his course. All the students at the seminary from 1812 to 1851 received their instruction in theology from Dr. Alexander. He continued to occupy the chair of Didactic and Polemic Theology throughout the whole period; and after Dr. Miller's death he took Church Government in addition.

Dr. Alexander was peaceful in his professorship. He was not fond of controversy, or strife, but studied the peace and unity of the church. He was opposed to the division of the church in 1838, yet agreed with the old school party in their action in the premises, and held rigidly to the entire old school theology.

As an author and writer Dr. Alexander has earned a high reputation, especially in Presbyterian literature. Besides numerous tracts and sermons in pamphlet form, he published in 1825, "A Brief Outline of the Evidences of the Christian Religion;" in 1826, "The Canon of the Old and New Testament;" in 1831, "A Selection of Hymns" for private and social devotion, etc.; in 1835; "The Lives of the Patriarchs;" in 1845, "History of Israel," "Log College;" in 1846, "History of Colonization;" in 1852, his posthumous publications were a "History of the Israelitish Nation," and "Outlines of Moral Science." One of his most valuable and rare volumes is that on "Religious Experience," consisting of letters first published in a religious newspaper.

Dr. Alexander also contributed about seventy-five articles

to the *Princeton Review*, between the years 1829 and 1850—several every year.

The Presbyterian Board of Publication also published nearly a dozen volumes written by Dr. Alexander, which will be named in the next chapter, and which were of much value. As a writer he was transparent, and he met the question he was discussing, with frankness and ability. Dr. Alexander's humility and genuine piety shone in all his ways and works. Admirably fitted was he to be one of the two great pillars of the first Theological Seminary of the Presbyterian Church in the United States; and his sainted memory will never perish while Calvinistic Presbyterianism endures on the earth. Dr. Alexander has been classed with Jonathan Edwards as a theologian.

In his domestic life Dr. Alexander was greatly blessed. He was married on the 5th of April, 1802, to Miss Janetta Waddel, a daughter of the celebrated blind preacher, Dr. James Waddel, of Virginia—a young woman of uncommon beauty and artless grace; she was wise, affectionate, pious, industrious, vivacious, and sympathetic; a great comfort and helpmate to her husband. Such is the testimony of one of her sons; and our personal recollection of her fully justifies such description.

The brick house which was built when the seminary was erected, and is now occupied by Rev. Prof. Moffat, near the north-east end of the seminary, was the home of Dr. Alexander till he died. Here his children grew up around his table, and made that house one of the happiest and most distinguished homes in Princeton. Dr. Alexander died, October 22, 1851, in the eightieth year of his age, with unabated intellect, and with a peace which passeth understanding, fully prepared to bid adieu to friends and the world. He soon followed his venerable coadjutor, Dr. Miller, whose funeral discourse he had preached in the preceding year, and in which he had remarked that he would soon follow him. Mrs. Alexander survived him but a short time. She died in September, 1852.

They had seven children who survived them—six sons and one daughter. Three of them were ministers; two were lawyers, and one was a physician. Of the ministers, Rev. James W. Alexander, D. D., and J. Addison Alexander, D. D., are dead, and will be noticed among the deceased professors of

the seminary; the Rev. Samuel D. Alexander, D. D., is still living in New York. Of the lawyers, Col. Wm. C. Alexander, is dead, and was noticed in our first volume; Henry M. Alexander is living in New York; while Dr. Archibald Alexander, the physician, and his sister, Miss Janetta, are living in Princeton, as already stated.

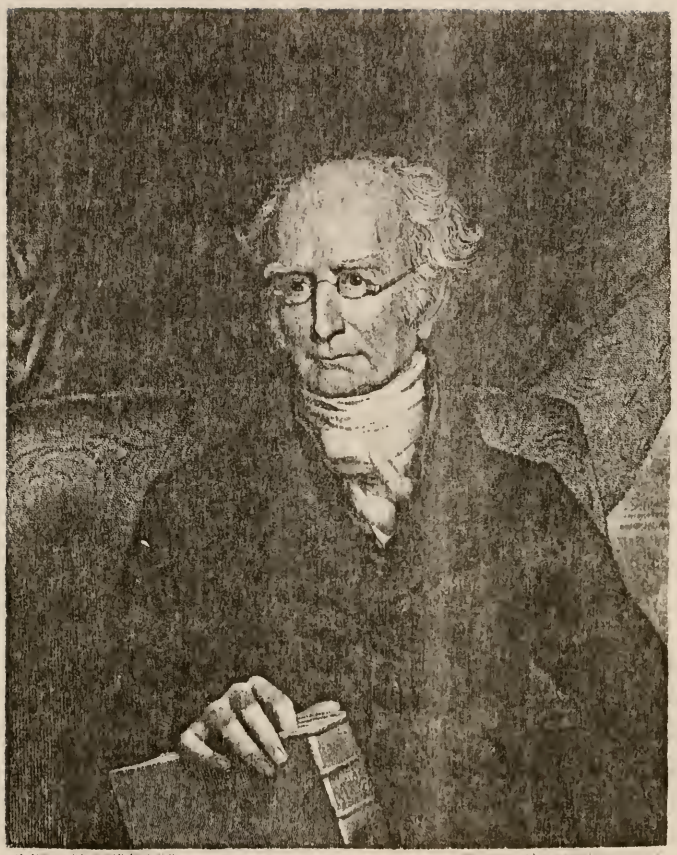
The funeral of Dr. Alexander took place while the Synod of New Jersey was in session at Princeton, and was attended by that body. He was buried in the cemetery at Princeton; and his death was lamented by thousands of those who knew him, and thousands more of those who knew of him.

II. Rev. Samuel Miller, D. D.

Samuel Miller, a son of the Rev. John and Margaret (Millington) Miller, was born near Dover, Delaware, on the 31st of October, 1769. He was fitted for college at home, under the instruction of his father, and then entered the University of Pennsylvania, where he graduated with honors in 1789. He studied theology with his father, and was licensed to preach by the Presbytery of Lewes, in 1791. After his licensure, he continued his theological studies under Dr. Nisbet, president of Dickinson College, and one of the most learned theologians of the day. He declined an invitation to become his father's successor at Dover, but accepted a unanimous call from the united Presbyterian churches of New York, to become a colleague of Dr. Rodgers and Dr. McKnight. He was ordained and installed in June, 1793.

"His settlement in New York," says Dr. Sprague,* "brought him within the immediate range of several of the ablest and most widely known ministers of the day; and yet his well balanced and highly cultivated mind, his bland and attractive manner, and the graceful facility with which he moved about in the different circles of social life, soon gave him a position among the most prominent of his brethren. He was invited to preach on various occasions of great public interest, and several of these discourses were printed, and attracted much attention. His sermon preached at the beginning of

* Sprague's Annals.



Samd: Miller.

the present century, became a nucleus of a work published in 1803, in two volumes, and entitled 'A Brief Retrospect of the Eighteenth Century.' This work is marked by great ability, and has commanded much attention on both sides of the Atlantic.

"In 1804 he was honored with the degree of Doctor of Divinity from the university at which he graduated. In 1806, he was Moderator of the General Assembly of the Presbyterian Church. In 1811, Dr. Rodgers, who had been united with him in the pastorate nearly twenty years, was removed by death; and two years after, his Biography, written by Dr. Miller, appeared in an octavo volume, full of interesting details of the American Presbyterian Church.

"In 1813 he was elected to the chair of Ecclesiastical History and Church Government in the Theological Seminary at Princeton. This appointment he thought it his duty to accept, though in doing so he had to abandon a field of usefulness, which had become endeared to him by many sacred associations. Here Dr. Miller continued, accomplishing a work of the highest interest to the church during the period of thirty-six years. Besides attending to his stated duties in the seminary with great fidelity, he performed a large amount of literary labor, the results of which are now in the possession of the church, and will form a rich legacy to posterity.

"Dr. Miller was one of the most voluminous writers which our Presbyterian Church has ever produced. Besides the works already mentioned, he published more than a dozen volumes on various subjects, and upwards of forty pamphlets containing sermons and addresses. Several of his works are controversial, two of them being devoted to a vindication of Presbyterianism against the claims of Episcopacy. His controversial writings are clear, fair, earnest, and marked by uncommon ability.

"It has already been intimated that Dr. Miller possessed a large measure of personal attraction. He was of about the middle size, and had a fair expression at once of high intelligence, and of all that was gentle and kindly and genial. There was a sort of graceful formality about his movements, but nothing to create reserve or embarrassment. His mind was remarkable for the admirable proportion in which its faculties

existed; all acting in perfect symmetry, and therefore with great power. His heart was full of benevolence and generosity, and no one knew better than he how to render good for evil. His presence in the social circle was always met with a cordial welcome, and always diffused an air of cheerfulness, while yet not a word fell from his lips that was not consistent with the dignity of a minister.

"As a preacher, he was justly regarded as among the most eminent of his day. His sermons were written with great care, and so simple and logical in their arrangement as easily to be remembered, while yet they were uncommonly rich in evangelical truth, and were delivered with a simplicity and unction well fitted to impress them on the mind and heart.

"As a pastor he was always ready to meet the needs of his people, and he moved about among them so kindly and tenderly that they could almost forget that he was not a father or a brother.

"As a Professor in the Theological Seminary, he was always punctual in the observance of every duty, delivered luminous and well digested lectures, treated the students with marked attention and respect, and was a model in everything pertaining to social manners and habits.

"As a member of Ecclesiastical courts he was watchful, firm, and yet condescending; he would not tolerate what he believed to be gross error, while yet he would not make a man an offender for a word. He was strongly attached to the Presbyterian Church, regarding it as more strictly conformed to the scriptural standard than any other; but he was ready to open his arms and his heart to all whom he recognized as holding the fundamental truths of the gospel."

Dr. Miller was one of the earliest and strongest advocates for the establishment of a Theological Seminary; and he urged warmly the plan of having one strong, central institution, and not several synodical ones. His call to the chair of Ecclesiastical History and Church Government in the Seminary in 1813, was eminently wise. No man in the church at that day was better qualified for such a position than Dr. Miller. He was just the material for the second pillar in that institution.

The sweet harmony preserved between Dr. Alexander and

Dr. Miller, for nearly forty years, as coadjutors in building up and adorning the seminary, has often been mentioned as evidence of the genuine piety of both professors; for they were very different in their habits of life and temperament. The testimony borne by each towards the other, and the statements of their respective biographers, that there was never discovered the least jealousy, or envy, in either towards the other, can only be explained by the high order of piety in both.

An entry in Dr. Miller's private diary, made December 3, 1813, of certain resolutions formed by him when he came to the seminary, bears upon this point; and we insert the following from the third and fourth of them, viz.:

"Resolved, That I will endeavor, by the grace of God, so to conduct myself towards my colleague in the seminary as never to give the least reasonable ground of offence. It shall be my aim, by divine help, ever to treat him with the most scrupulous *respect* and *delicacy*, and never to wound his feelings, if I know how to avoid it.

"Resolved, That by the grace of God, while I will carefully avoid giving offence to my colleague, I will in *no case take offence* at his treatment of me. I have come hither resolving that whatever may be the sacrifice of my personal feelings—whatever may be the consequence—I will not take offence, unless I am called upon to relinquish truth or duty. I not only will never, the Lord helping me, indulge a *jealous*, *envious* or *suspicious* temper toward him; but I will, *in no case*, allow myself to be wounded by any *slight* or appearance of *disrespect*. I will *give up all my own claims* rather than let the cause of Christ suffer by animosity or contest. What am I, that I should prefer my own honor or exaltation to the cause of my blessed Master."

That Dr. Miller was a model of clerical manners and deportment—the beau-ideal of a Christian gentleman, is the testimony of all who knew him. It was of incalculable value to the students to come daily in contact with a man like Dr. Miller; for besides his polished manners, the unction of his piety, and his paternal counsels to the young candidates for the ministry, were of the utmost importance to them. They found in him a living illustration of the Book on "Clerical Manners," which he wrote and published.

Dr. Miller's politeness had its fountain in his heart, and he exhibited it everywhere and on all occasions, in public and in private; on the street, and in the lecture room; at home and abroad; towards the humble and towards the great.*

* On one occasion Dr. Miller and Prof. Dod were engaged to speak at one of

Dr. Miller was a high church Presbyterian—not exactly holding to the *jure divino* of Presbyterianism, but holding that the Presbyterian form of church government is more scriptural than any other. He was entrusted with the subject of Church Government in his chair; and he naturally became the great defender of the Presbyterian polity, and published numerous volumes in its defence. Of this character were his "Order of the Christian Ministry," "Warrant for the Eldership," "Infant Baptism," "Presbyterianism," "Public Prayer." He was an accomplished ecclesiastic, with lance in hand.

Dr. Miller, besides his various books, wrote twenty-five articles for the *Princeton Review*. He was an intense student and a rapid writer, always standing at his desk when writing.

Dr. Miller was liberal and exact in his money transactions.* His circumstances were such as enabled him to be liberal in his charities; he was eminently a large and cheerful giver; and yet like Dr. Alexander, he set an example of economy and frugality in his style of living. He lived in his own house, built on a large scale, on the lot where his father-in-law, Jonathan Dickinson Sergeant, had built a house, which the Hessians burnt in 1776. He had a little farm connected with it—and always kept horses and carriages, and was accustomed to take exercise daily on horseback—or by driving—or on foot—with exact regularity, without regard to weather.

There was one very marked difference between Dr. Miller and Dr. Alexander. The former governed himself by rule and system, down to the most minute matters of life. He walked by rule; and his life was as regular and as exact in all things as rules are exact. The system of rules which he framed for

the religious Anniversaries in New York, and Robert Ross, the hackman, was late in getting them to the cars at the depot, then at the canal. By racing the horses, they reached the depot just as the cars were moving off. Prof. Dod hurried into the cars, while Dr. Miller was left on the platform bowing and thanking Mr. Ross for bringing them safely in time, but failed to fulfil his engagement in New York. Prof. Dod often told this anecdote to show that politeness was, sometimes at least, inconvenient.

* Working men and mechanics often speak of Dr. Miller's promptness in paying bills, and expressing regret if he should not have been at home when they called for their money, and offering to pay them for the time they lost in coming for it a second time. He was always more ready to pay too much than too little.

living by were both scriptural and arbitrary; arbitrary, but not in contradiction to the Bible. He would seem to have settled beforehand what was right to do, and then did it; while Dr. Alexander seemed to have no rules or system to govern him; he claimed liberty to act freely as he judged proper at the time of action. He would not submit to the bondage of systematic rules in every-day life. Dr. Miller was a warm advocate of the cause of temperance. Dr. Alexander never identified himself with that cause. Dr. Miller always voted, and expressed an interest in public political questions. Dr. Alexander seldom voted, and manifested but little public interest in politics.

Though dissimilar in so many respects, these two men were peculiarly fitted to be coadjutors in building up a theological seminary. Neither could so well have succeeded without the other. Each was a pillar sustaining an equal weight in the beautiful structure. Both were preëminent in wisdom, piety, learning, and aptness to teach. Both were great and good. None excelled them in the Presbyterian Church. They lived to become patriarchs of four-score years, and departed from this field of service as nearly together as they came upon it, both alike honored and beloved.

Dr. Miller died January 7th, 1850. His death-bed scene has been depicted as glorious and befitting such a life. His funeral was in keeping with his character and death. He was buried in the Princeton cemetery.

Dr. Miller was very happy in his domestic life. He was married to Miss Sarah Sergeant, a daughter of Jonathan Dickinson Sergeant, formerly of Princeton, a patriot and lawyer of eminence, who has been fully noticed in our first volume.

They were married on the 24th of October, 1801. Her father had been dead a few years at that time. She was a young woman of superior intellect and personal attractions, and their married life was protracted into old age, and was crowned with a large family of beloved children. Nothing but the truest devotion to each other existed between Doctor and Mrs. Miller during their entire residence in New York and in Princeton. The scene in the family shortly before his death, when he summoned his children around him and reviewed his

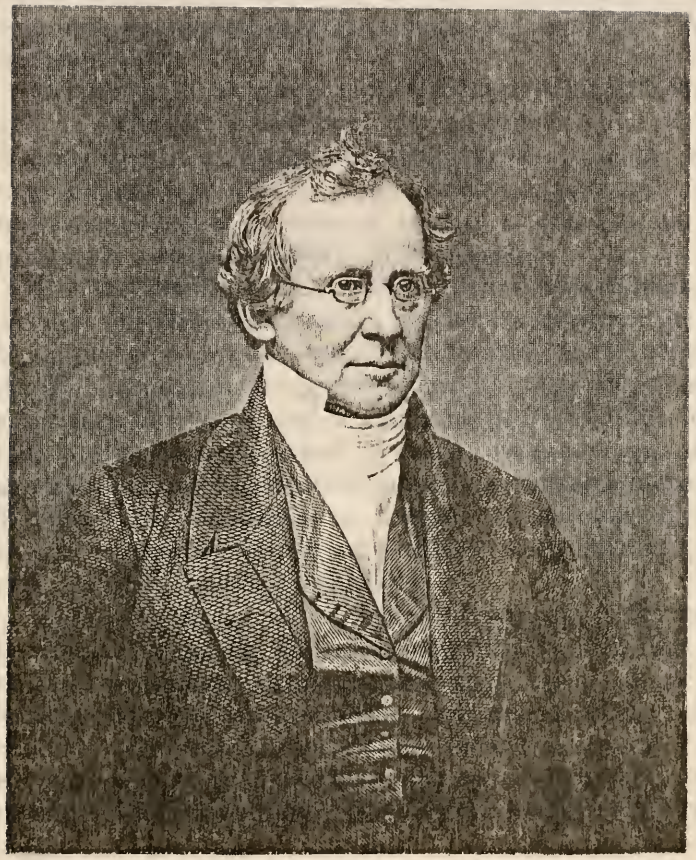
life, and, recognizing the presence of death, portrayed to them the character and life-long devotion of their mother, to him and to them, was truly sublime. They had ten children, but only six survived him.

Of his sons, Samuel and John are ministers of the gospel; Dickinson is a surgeon in the Navy; Spencer is a lawyer in Philadelphia; Sarah (Mrs. Hageman) died in 1867, and Miss Mary is living in Philadelphia; Edward, Elisabeth, and Mrs. Dr. John Breckinridge all died in the lifetime of Dr. Miller. Mrs. Dr. Miller died February 2, 1861, in the 84th year of her age.

An excellent Biography of Dr. Miller, in two volumes, including a memorial of Mrs. Miller, has been written and published by their son, Rev. Samuel Miller, D. D., of Mount Holly, N. J.

III. Rev. Charles Hodge, D. D.

Charles Hodge, the third distinguished Professor in Princeton Seminary, was born in Philadelphia, in 1797, where his grandfather, a merchant, of Scotch-Irish descent, had settled in 1730. His father was Dr. Hugh Hodge, a physician of great promise and large practice, who died early, at the age of forty-three, leaving a widow and two sons, Hugh L. and Charles. The former was Dr. Hugh L. Hodge, of Philadelphia, of eminent reputation in the medical profession, and the latter was the professor now under consideration. Their mother is represented to have been a woman of rare and excellent endowments, and their sons ascribe much of their success and fame to the mental and moral training which they received from her. At twelve years of age Charles attended the Classical School at Somerville, N. J., in the old brick academy, which was torn down about thirty-five years ago. He came from there to Princeton and attended school here. His mother lived here while educating her sons, and occupied the house in Witherspoon Street, where Jacob Maple lately died—next to the school-house of Miss Lockart. Hugh was graduated at Nassau Hall, in the class of 1814, and Charles in the class of 1815—the latter speaking the valedictory. Charles was a subject of the



Charles Fosage

great revival which began in 1814; and in 1815 he united with the Presbyterian Church in Princeton, and entered the Theological Seminary in this place. Bishops McIlvaine and Johns were both his classmates in the college and seminary, and his life-long friends.

Dr. Archibald Alexander took an interest in Charles Hodge while a student in the seminary, and suggested to him the idea of studying with a view of becoming a professor in the seminary, and not long after he had finished his seminary course he was employed as an assistant teacher of the Oriental languages, Dr. Alexander's health needing relief.

In 1822, the General Assembly elected him Professor of Oriental and Biblical Literature, and by the advice of the professors and directors he went abroad to study at the Universities of Hallè and Berlin, spending several years there and in other parts of Europe, and resuming his duties in Princeton in 1828. After filling that chair for twenty years and upwards, he was transferred to the Professorship of Exegetical and Didactic Theology, Dr. Alexander, on account of age and impaired health, desiring relief; and on the death of Dr. Alexander, in 1852, Polemic Theology was added.

For twenty-five years Dr. Charles Hodge sat at the feet of Dr. Alexander and Dr. Miller, learning from them all that they could communicate—catching from them the spirit of their humble piety, and growing up by their side, in all the comeliness and symmetrical proportions of those two venerable fathers, until he was strong enough, upon their departure, to sustain the reputation of the seminary for nearly twenty years longer.

Dr. Hodge was, from his youth, interesting and uncommon; combining with a handsome person, fine talents, and a most amiable Christian temper. He was meek, gentle and single-minded. His face shone with a radiant beauteousness almost divine, and this never left him even in his old age. At the conference in the seminary—at the social prayer-meeting—in the pulpit, when he raised his spectacles from his eyes, and became warmed with his subject, his face lighted up with divinity, and he was at such times the most eloquent of men.

For many years he was disabled from walking without

crutches; and during that time he received his classes in his study, and heard them recite while he was on his couch.

Dr. Hodge was a very close student and a fine scholar; and probably his lameness which kept him on his couch so long, saved him from interruptions in study, which enabled him to accomplish more labor with his pen than he otherwise could have done.

As a Professor, Dr. Hodge was without a superior, if not without an equal. For years and years his lectures on Theology were the great attraction of the seminary lecture-rooms. They were so transparent—so lucid that none could fail to understand and appreciate them. It is not difficult to see how this was so, when it is remembered that those lectures contained his Systematic Theology, which a few years before his death was published, and has been so highly extolled by the Christian Church, especially by those denominations which uphold the Calvinistic system. All who admire Turretin—all who admire Augustine—cannot fail to approve and commend the Systematic Theology of Dr. Hodge; because while he does not profess to teach any new doctrine, he does display great learning in treating modern sentiments and theories which are antagonistic to the Princeton school; and his keen analysis of every new and adverse philosophy which sets itself against the old school teaching, shows that he was a giant in theological warfare.

As an author, Dr. Hodge stands in the front rank. His Commentary on the Epistle to the Romans, published in 1835, gave him his first reputation as an author, at home and abroad. So his Commentaries on the Epistles to the Corinthians, and to the Ephesians, and his "Way of Life," one of the most excellent and widely read little books ever published by a Princeton author, are of that character that will perpetuate themselves among Bible readers of all denominations. His "Constitutional History of the Presbyterian Church," in 1839, was a valuable contribution to the church; and his last great work—his "Systematic Theology," in three volumes, has placed him among the great theologians of all ages.

Dr. Hodge's semi-centennial anniversary, in the year 1872—being the fiftieth year of his connection as a professor with the

seminary, was celebrated in Princeton by the alumni and friends of the institution, with great interest and enthusiasm, greater than the semi-centennial celebration of the seminary itself called out, though that was very great. Dr. Hodge's Systematic Theology was the salient point in this celebration. Ministers and ecclesiastical bodies, whose voice was heard on the occasion, all bore commendatory testimonials of this great work. The stamp of immortality was impressed not only upon Dr. Hodge, but upon Princeton Seminary—the seat where that theology is taught.

But Dr. Hodge was distinguished in another field—and one which did more to make him what he was, than any other. Had he confined himself to teaching his classes in the seminary, and writing religious books and commentaries on the Bible, he never would have acquired the acumen and power of analysis, and that vigor of the pen, which he has displayed. It was his connection with the *Repertory* and *Princeton Review* for forty years, which aroused his energy, and impelled him to incessant labor and study. The responsibility of being editor of a Quarterly, which assumed to discuss and review the profound questions which during the last fifty years have arisen in the church; the learning and investigation required of him who would appear as the defender of the old-school divinity, as taught at Princeton—and as the defender of the polity of the Presbyterian Church—besides enlightening the public by discussing many grave and perplexing questions in science and sociology—demanded a constant and soul-absorbing devotion to such an engine of influence and power.

Dr. Hodge was an admirable reviewer, and he made this Quarterly one of the most solid and valuable Reviews that was published in its day. Of the forty volumes of this review, Dr. Hodge is said to have written one-third of their contents; and if his work could be seen compiled in solid, it would exhibit his learning and power beyond all conception of it, in its present form, and would surpass all other monuments of his industry and greatness.

As a preacher, Dr. Hodge was, to the enlightened Christian, one of the best and most edifying in Princeton, but his manner was generally unemotional. He almost always read closely;

his sermons were logical and instructive, but he was not a popular speaker. Had he thrown away his notes, and trusted to the inspiration of the moment, as he did sometimes on less public occasions, he would have been a most captivating preacher.

For seventy years Dr. Hodge lived in Princeton. He is justly claimed as a Princeton man. Princeton is proud of his name and fame. He stands prominent in the front rank of her great men. His life was prolonged, after the death of Dr. Alexander and Dr. Miller, over twenty-five years. He survived his warm friends, the younger Alexanders, Breckinridge, and Dod. He came to the end of his useful life, without leaving any of his work unfinished. He was fully ripe. Heaven was radiant on his brow. He ascended greeted with an angelic shout, "Well done, good and faithful servant." He died very gently and gradually on the 19th day of June, 1878, during the week of the college Commencement, and his death cast a gloom over the festivities of the day. He died in the house where he had lived all his married life. He was buried in the Princeton cemetery. His funeral was very largely attended by the clergy and others, and all mourned that they should see his radiant face no more. Another great light had gone out in Princeton. Another pillar of the seminary had fallen.

Dr. Hodge was tender and happy in his domestic relations. He was married in his youth to Miss Sarah Bache, of Philadelphia, a descendant of Dr. Benjamin Franklin—a woman of much personal attraction. They had eight children — five sons: Archibald Alexander, the present successor of his father; Caspar Wistar, who has for several years been a professor in the seminary; Charles, a physician in Trenton, who died a few years ago; John, who lives at South Amboy, in this State, and Frank, a minister at Wilkesbarre. The daughters were, Mary (Mrs. Dr. W. M. Scott), Catharine (Mrs. Dr. McGill), Sarah (Mrs. S. W. Stockton).

Mrs. Hodge died in 1848, and Dr. Hodge was married again to Mrs. Lieut. Samuel W. Stockton, who was Mary Hunter, a daughter of Rev. Andrew Hunter, D. D. Dr. Hodge was very happy in his wives and children, and his home was dear to him.

J. A. Alexander.

IV. Rev. Joseph Addison Alexander, D. D.

In 1835, the General Assembly elected J. Addison Alexander, A. M., of Princeton, to be "Associate Professor of Oriental and Biblical Literature," in the Theological Seminary at Princeton. Though he did not accept the appointment at the time—preferring to be an instructor in that department for the present, he was, in 1838, formally inducted into that chair as professor. We notice him as the fourth professor in the seminary, because he was so long connected with the three preceding professors in the faculty, and is especially entitled to be classed with them in this connection. From 1835 he was laboring in the service of the seminary, with Dr. Alexander and Dr. Miller till their death, and with Dr. Hodge till his own death, in 1860.

Joseph Addison Alexander was the third son of the Rev. Dr. Archibald Alexander, whom we have noticed as the first professor in the Princeton Seminary, and was born in Philadelphia on the 24th of April, 1809. We need not here refer to his honorable parentage, and to the advantages he enjoyed in his father's house. The history and life of Addison Alexander may be found in two volumes written and published by his nephew, the Rev. Henry C. Alexander. It is impossible here to give an adequate and just idea of this very remarkable man. We have casually remarked in the preceding volume that he was a rare prodigy in literary acquirements and Biblical lore—a genius of the first magnitude—a preacher who always preached to crowded houses—a man unlike any other man who ever lived.

We feel utterly unable to describe him. His precocity was wonderful. His facility in acquiring knowledge, especially a knowledge of the languages, was unprecedented; it would have been incredible, had he not, in his professorial chair, and in his multiplied volumes and publications, demonstrated the extent of his attainments in this line. It seemed to be but child's play for him to master a foreign tongue.

His biographer, Vol. II., page 862, enumerates the languages which he learned in his earlier years, viz.:

1. ARABIC: of which he was a consummate master from a child, and wrote with some ease, but which he could scarcely be said to speak.

2. HEBREW: ditto.

3. LATIN: which he knew profoundly from a child, and wrote and spoke.

4. PERSIAN: which he knew intimately from a child and wrote but did not speak.

5. SYRIAC: which he knew intimately from a child, perhaps wrote, but did not speak.

6. CHALDEE: which he knew as well, or nearly as well, as he did Hebrew, and read with rapidity without a lexicon.

7. GREEK: which he knew profoundly from a child, and wrote but did not speak.

8. ITALIAN: which he read with the same facility he did English, and spoke.

9. GERMAN: which he knew profoundly from his youth, and wrote and spoke.

10. SPANISH: which he knew thoroughly, and probably wrote and spoke.

11. FRENCH: which he read, wrote and spoke with ease.

12. ENGLISH: which he knew no less profoundly than familiarly.

13. ETHIOPIC: which he knew philologically and profoundly, and could read without difficulty.

14. CHINESE: of which, in its innumerable details, he had but a smattering, but knew pretty well philologically.

15. ROMAIC: which he read and wrote with ease.

16. PORTUGUESE: which he read with ease, but perhaps did not attempt to speak.

17. DANISH: which he says he soon "read fluently with a dictionary."

18. TURKISH; and 19, SANSCRIT: which, soon after acquiring them, he said were becoming quite familiar, and doubtless became more so.

20. POLISH: which he read with ease, though probably with the use of the lexicon.

21. MALAY: which he began in connection with Chinese, and read probably with a dictionary.

22. COPTIC: which he knew philologically and I think profoundly, and read, though not with ease.

23. SWEDISH: which he read with ease, at least with the dictionary.

24. DUTCH: which he read perhaps with ease, and probably without a dictionary, and perhaps learned to speak.

He, no doubt, had an inkling of the nature and a glimpse of the structure of many others, which he has not named, and knew part of the vocabularies of others.

Dr. Addison Alexander was graduated at Nassau Hall, in 1826, and spoke the valedictory, having shared the first honor with McCall and Napton. He was then seventeen years old. Three years after that he became a teacher in the high-school at Edgehill, under Professor Patton, and he resided with the family at the school. While there he assisted Prof. Patton in editing Donnegan's Greek Lexicon.

In 1830, he was elected Adjunct Professor of Ancient Lan-

guages and Literature in the college. He took up his abode within the college walls, and continued there two years and upwards. While he was at Edgehill he experienced a change in his religious feelings, and now he had a desire to enter the ministry. He began to teach in the seminary in 1835, and was licensed in 1838, and was inaugurated Professor September 24th of that year—and ordained *sine titulo*, April 24th, 1839, by the Presbytery of New Brunswick. The degree of Doctor of Divinity was conferred on him by Rutgers College.

Dr. Alexander made several trips to Europe. When a young man he pursued his studies for about two years at the Universities of Hallè and at Berlin. In 1851, he published his "Psalms Translated and Explained," in three volumes. In 1857, "The Acts of the Apostles Explained," in one volume. These, with his "Commentaries on Isaiah," and his "Essays on Church Offices," were published during his life; and a volume of Sermons, and his Notes on the Gospel of Matthew were published after his death. He also wrote forty-one articles for the *Princeton Review*. He wrote incessantly; and wrote some fine poetry.

Dr. Addison Alexander shunned society. He took an interest in little children, but never in young ladies. He seemed as much as possible to desire no intercourse with any class of persons, unless absolute duty required it. He was not a misanthropist, but he was a student who desired to be let alone. He was full of humor and kindness at home. He never married. He was short and stout, but very intellectual in appearance—very striking in his physiognomy. His appearance indicated that he was no ordinary man.

In the summer of 1859, his health began to fail. His brother James had just died, and its effect was depressing upon Addison, who had neglected the rules of health all his life. He ran down rapidly, and died January 28th, 1860, in the old Alexander house, in Princeton, in the fifty-second year of his age, in the midst of his years. He was buried in the cemetery by the side of his parents and brother, with profound public respect and amidst universal lamentations.

No person better knew Dr. Addison Alexander than his colleague, the late Dr. Charles Hodge, and we shall take leave

of him by inserting what Dr. Hodge said of him in a discourse preached on reopening the Seminary Chapel, in 1874. It is as follows:

I believe that I was rash enough to say on the floor of the General Assembly of 1860, that I thought Dr. Addison Alexander the greatest man whom I had ever seen. This was unwise; both because there are so many different kinds of greatness, and because I was no competent judge. I feel free to say now, however, that I never saw a man who so constantly impressed me with a sense of his mental superiority—with his power to acquire knowledge and his power to communicate it. He seemed able to learn anything and to teach anything he pleased. And whatever he did, was done with such apparent ease as to make the impression that there was in him a reserve of strength which was never called into exercise. The rapidity with which he accomplished his work was marvellous. The second volume of his Commentary on Isaiah, a closely printed octavo volume of five hundred pages, with all its erudition, was written, as I understand, during one summer vacation, which he passed in the city of New York. Few literary achievements can be compared to that.

He had two marked peculiarities. One was that although he had apparently the power to master any subject, he could not do what he did not like. Being in his youth very precocious, and very much devoted to intellectual pursuits, he needed neither excitement nor guidance. He was, therefore, allowed to pass from one subject to another at pleasure. A habit of mind was thus induced which rendered it almost impossible to fix his attention on subjects which were disagreeable to him. There were consequently some departments of knowledge of which he was purposely ignorant. This was true of psychology, or mental philosophy. I never knew him to read a book on that subject. He never would converse about it. If, when reading a book, he came across any philosophical discussion, he would turn over the leaves until he found more congenial matter. When Dr. Schaff's work on The Apostolic Age came out, he was greatly delighted with it. The theory of historical development which it broached, he took no notice of. He did not even know it was there. When, therefore, he reviewed the book, he never adverted to one of its most marked characteristics. The same thing was true, in good measure, of natural science, to which he devoted very little attention. It was specially true of physiology and hygiene. It would be hard to find an educated man more profoundly ignorant of the structure of the human body or of the functions of its organs. Hence he was constantly violating the laws of health. He was a whole year seriously ill without knowing it; and only two or three days before his death, he said to me, "Don't look so sad, I'm as well as you are."

The other peculiarity referred to was his impatience of routine. He could not bear to go over and over the same ground, or to attend long to any one subject. Hence he was constantly changing his subjects of study and methods of instruction. He would begin to write a book, get it half done, and then throw it aside. Or, he would begin to write on one plan, and then change it for another. He occupied three different chairs in this seminary. He first had the Old Testament department; then Ecclesiastical History; then the Language and Literature of the New Testament. The friends of the seminary cared little what he did, for whatever he undertook he was sure to do so grandly that every one would be more than satisfied.

As he advanced in life these peculiarities became less apparent. He was constantly getting his powers more under his own control. At the time of his death we flattered ourselves that he had before him twenty or thirty years for steady work. Then suddenly our great treasure ship went down—disappearing under the waves—a dead loss—leaving us, as we then felt, utterly bankrupt.

The departments in which he took the most interest were languages, literature, history, and above all, the Bible. His earliest reputation was as a linguist. It was known that he had without any instruction made himself so familiar with Arabic that he had read the Koran through before he was fourteen. In the same way he learned Persic, and while but a lad delighted in reading the Persian poets. He then learned Hebrew, Chaldee and Syriac. He kept up his familiarity with the Greek and Latin classics through life. He read all the modern languages of Europe, unless the Selavonic dialects be excepted. His object in these studies was not simply the vocabulary and grammar of these languages, but their mutual relations, and specially the literary treasures which they contained. He was specially master of his own tongue. He had read all the leading English authors of every age. His style was a model of precision, perspicuity, felicity of expression, purity and force. His command of language did not seem to have any limit. He could speak in correct and polished English as easily as he could breathe. Extempore speaking is an every day matter. But I have known Dr. Addison to come into this chapel, without having committed or written his sermon, and read it off from blank paper from beginning to end without hesitation or correction. He was constantly doing such things, which made those around him think he could do whatever he pleased.

As to his qualifications as a theological professor, the first in importance was his sincere and humble piety. Religion, however, even when genuine, assumes different forms in different persons. Some men it impels to live before the public as well as for the public. In others it leads rather to self-culture and intercourse with God. Dr. Addison's life was in a great measure hidden. He never appeared in church courts or in religious conventions. But although he lived very much by himself, he did not live for himself. All his powers were devoted to the service of Christ, as writer, teacher and minister of the gospel. His temper was naturally irritable; but if it ever got the better of him in the class-room, the next prayer he offered in the oratory was sure to manifest how sincerely he repented. The students, on leaving the prayer-room, would sometimes ask each other, What has Dr. Addison been doing for which he is so sorry?

The second great qualification for his office was his firm faith in the Bible and his reverence for it as the word of God. He believed in it just as he believed in the solar system. He could not help believing. He saw so clearly its grandeur as a whole, and the harmonious nature of its several parts, that he could no more believe the Bible to be a human production than he could believe that man made the planets. He never seemed to have any doubts or difficulty on the subject. Although perfectly familiar with the writings of the German rationalists and sceptics from Ernesti to Baur and Strauss, they affected him no more than the eagle is affected by the dew on his plumage as he soars near the sun. The man who studies the Bible as he studied it, in the organic relation of its several parts, comes to see that it can no more be a collection of the independent writings of uninspired men, than the human body is a hap-hazard combination of limbs and organs. It was in this light that he presented it to his students, who were accustomed to say that he

glorified the Bible to them, that is, he enabled them to see its glory, and thus confirmed their faith and increased their reverence.

Another of his distinguishing gifts as a professor was his ability as a teacher. The clearness, rapidity and force with which he communicated his ideas aroused and sustained attention; and the precision and variety of his questions, in the subsequent catechetical exercise on the subject of the lecture, drew out from the student everything he knew, and made him understand himself and the matter in hand. Students from all the classes often crowded his lecture-room, which they left drawing a long breath as a relief from overstrained attention, but with their minds expanded and invigorated.

As a preacher, his sermons were always instructive and often magnificent. He would draw from a passage of Scripture more than you ever imagined it contained; show how many rays concentrated at that point; and how the truth there presented was related to the other great truths of the Bible. This was not so much an exhibition of the philosophical or logical relation of the doctrine in hand with other doctrines, as showing the place which the truth or fact in hand held in the great scheme of Scripture revelation. Thus in his sermon on the words of Paul to the Jews at Rome, "Be it known unto you, that the Gospel of God is sent unto the Gentiles, and they will hear it;" he showed that every thing Moses and the Prophets had taught culminated in the proclamation of the religion of the Bible as the religion of the world. At times he gave his imagination full play; and then he would rise in spiral curves, higher and higher, till lost to sight, leaving his hearers gazing up into heaven, of which they felt they then saw more than they had ever seen before. These three men, Dr. Archibald Alexander, Dr. Samuel Miller, and Dr. Addison Alexander are our galaxy. They are like the three stars in the belt of Orion, still shining upon us from on high. Their lustre can never be dimmed by the exhalations of the earth.

V. Rev. John Breckinridge, D. D.

John Breckinridge was a son of the Hon. John Breckinridge, Senator and Attorney-General of the United States, under the administration of President Jefferson. He was born at Cabell's Dale, in Kentucky, on the 4th of July, 1797. The family had been Presbyterian from the time of the Reformation, and, during the Protectorate of Oliver Cromwell, removed from Scotland to the north of Ireland, whence they emigrated to Pennsylvania, and subsequently removed to Virginia, and finally to Kentucky. He was sent to Princeton College with a view of being trained for the bar; he was graduated in 1818—having entered in 1814, the year of the revival. Instead of the law, he studied theology, in the seminary at Princeton, while employed as tutor in college. He was licensed to preach in 1822, by the Presbytery of New Brunswick, while a member of the Princeton church. He had intended to go as a missionary to

Engd by J. Cox Hull

Jno Breckinridge

a foreign field, but pending the preparation for such mission, he was offered the chaplaincy to Congress, which he accepted.

On the 23d of January, 1823, he was married to Miss Margaret Miller, the eldest daughter of Dr. Samuel Miller, who had pledged herself to go with him wherever the providence of God should direct. He accepted a call to a Presbyterian church in Lexington, Kentucky; and in 1826 he was installed pastor of the Second Presbyterian church in Baltimore. In 1831, he was elected Corresponding Secretary of the Presbyterian Board of Education; and he labored with great success in building up that board. His presentation of the subject drew crowds of people to hear him; and it has been written that "no preacher ever before or since had such a controlling influence upon the American people."

In 1832, he entered into a controversy with the Rev. John Hughes, a Roman Catholic clergyman of much ability. The debate and discussion formed a volume, which was published shortly after.

In 1835, the General Assembly elected him Professor of Pastoral Theology in Princeton Seminary; and Union College conferred on him the degree of Doctor of Divinity. He now resigned the Secretaryship of the Board, having accomplished his work very successfully.

He was inaugurated Professor on the 5th of next May, and divided his time between his official duties and an agency to raise funds for the better endowment of the seminary. Dr. Hodge said that Dr. Breckinridge and Dr. James Alexander did not belong to the seminary, but were lent to it. After eighteen months in Princeton he labored for the Board of Foreign Missions, and resigned his professorship. His wife's health failed, and she died in Princeton, June 16th, 1838. In 1839, he received a call to the First Presbyterian church in New Orleans. He did not accept it—but supplied the pulpit for a winter. In the year 1840, he was married to Miss Mary Ann Babcock, daughter of Col. Babcock, of Stonington, Connecticut. His health failed, and he died at his mother's, in Kentucky, August 4th, 1841, in the 45th year of his age.

Dr. Breckinridge was well fitted for the chair of Pastoral Theology, and was able to magnetize the students with a

heroic devotion to the Gospel ministry. He is remembered for his warm and genial nature—for his personal courage and clerical dignity—for his self-sacrificing piety, and gentle nobility of heart. He was tall and fine-looking, spirited yet courteous. He was a leader of the church in its conflicts. He was proud of calling himself a Kentuckian, and Dr. Hodge said "that his State had as much reason to be proud of him as he was of his State." He made everybody his friend whom he met. As a preacher, he was unequal, but as a general thing, always speaking without notes, he was eloquent, and carried his audience captive at his will.

He was a brother of the late Rev. Drs. William L. Breckinridge, and Robert J. Breckinridge, of Kentucky, famous in the church and in the country.

He left surviving him, three children by his first wife, Margaret Miller, viz.; the Hon. Samuel M. Breckinridge, of St. Louis; Mary (Polly), who was married to the late Col. Peter A. Porter, of Niagara Falls, and is deceased, leaving one son, Peter Porter; and Margaret, who has been prominently mentioned in connection with the late civil war, and who died unmarried, in 1864. By his second wife, who is now living at Stonington, Connecticut, he had one child, Agatha Breckinridge, still living with her mother.

Dr. Breckinridge's publications were but few—a few articles for the *Princeton Review;* his Debate with Bishop Hughes, and a Memoir of his deceased wife.

VI. Rev. James W. Alexander, D. D.

James Waddel Alexander, the eldest son of Rev. Dr. Archibald Alexander, was born in Virginia, on the 13th of March, 1804, his father then being president of Hampden Sidney College. In 1812, he came with his father's family from Philadelphia to Princeton, and received instruction in the Princeton Academy, successively under masters Fyler, Carnahan, Comfort, Hamilton, and private tutors. He entered freshman in college in the spring of 1817, being thirteen years of age. He had among his classmates young men who became distinguished,

such as Governor Crawford of Georgia, President Finley, of the College of South Carolina, Chancellor Green of New Jersey, Dr. Edward N. Kirk of Boston, and others. He graduated in 1820; and in 1821 he made a public profession of religion by joining the Presbyterian Church in Princeton—having experienced a change of heart, which led to a reformation of life. In 1822, he entered the Theological Seminary as a student, and also was employed as tutor in college. He was licensed on the 4th of October, 1825, and in 1827 he was installed pastor of the Charlotte Court House church, in Virginia, but the climate there compelled him to return to Princeton in 1828. He then became pastor of the Presbyterian church at Trenton, N. J., and remained there till the close of 1832. This was to him a pleasant pastorate, and he was greatly beloved by his people. His health was always delicate. In 1833, he accepted the Professorship of Rhetoric and Belles-Lettres in Princeton College, and this chair he occupied till 1844. Here he was surrounded by the seminary professors, and with Professors Maclean, Dod, Henry, Carnahan, Topping, Torrey, Hart, S. Alexander, and others. Everything in his circumstances favored his intellectual and social enjoyment.

Dr. Alexander preached and wrote without intermission when he had strength to do so. He preached in the college chapel, in the Witherspoon Street church for the colored people, and frequently for Dr. Rice and in neighboring churches when called upon. He wrote for the Repertory, and for the Sunday School Union, and for the *Presbyterian*. He gave to the public volume after volume for Sunday schools; and such books as "The American Mechanic;" "Good, Better, Best," which was reprinted in London; "The Scripture Guide," were early published by him. He always delighted in pastoral duties.

In 1844, his health having become improved, he accepted a call from the Duane Street Presbyterian church in New York. Here a field was opened to him which he filled most acceptably. His soul groaned under the pressure of the varied circumstances that surrounded him and appealed to him to raise his voice for the neglected classes and objects of misery in that great city. His tender humanity was touched by the many phases of city

life; and Dr. Alexander was so laden with piety, learning, and eloquence, as to be able to take his stand in the foremost rank as a preacher and Christian leader. He remained in this important and laborious field till 1849. During this period he published "A Manual of Devotion for Soldiers and Sailors;" "Prayers and Hymns, etc., for the Blind;" "Frank Harper, or the Country Boy in Town;" "Thoughts on Family Worship." His pen was never unemployed; his time never wasted. As was anticipated, his health demanded a change and relief for him.

Dr. Miller having been relieved from the duties of the chair of Ecclesiastical History and Church Government in the Seminary at Princeton, the General Assembly elected Dr. James W. Alexander to succeed him in that chair; and he accepted the appointment, though with hesitation, and was inaugurated in 1849, and removed to Princeton.

The change from his city pastorate to the sedentary position in a seminary professorship was great, and he wrote to a friend, "I foresaw the evils I begin to feel: but they distress me more than I reckoned for. I miss my old women; and especially my weekly catechumens, my sick rooms, my rapid walks, my nights of downright fatigue." He served the seminary to the close of April, 1851, and then took a voyage to Europe. He resigned his professorship in the seminary and returned to his former congregation in New York, which had now decided to build a new church edifice up town in Fifth Avenue, on condition that Dr. Alexander would return to the pastorate. He did so; and in less than a month after it was opened, all the pews were rented, and the cost of the building and ground, over $100,000, was paid for. He introduced the old practice of congregational singing, by the employment of a precentor, standing near the pulpit, aided only by the organ. He published "Plain Words to a Young Communicant," "The Merchant's Clerk," "The American Sunday School Union," "Consolations." He also published, in 1854, the Biography of his father, and in 1858, "Discourses on Common Topics of Christian Faith and Practice."

Dr. Alexander was a regular and constant contributor to the *Princeton Repertory and Review*, from 1830 to 1859. In-

deed he began to write for it when it was first issued. He wrote one hundred and one articles for it—more than any other person except Dr. Hodge, the editor; and they were of the highest character for versatility of learning and genius. As a finished and elegant writer, Dr. James W. Alexander hardly had an equal. His high scholarly culture and extraordinary intellect were stamped on everything which came from his pen, or was heard from his lips. His sermons were rare for their high finish and scholarly preparation, yet they were direct, pungent, and persuasive. He was the most popular and attractive as a preacher, of all the Alexanders, and that is saying very much. His prayers were so full of unction, and so comprehensive, and were offered in such a solemn, earnest, plaintive tone, that they excited in the hearts of his hearers the highest devotion. He read his sermons, but with no restraint. No one ever objected to hear Dr. James W. Alexander preach because he preached written sermons. He was handsome in person—of ordinary size, and eminently clerical in dress and manner.

His presence at the seminary, like that of Dr. Breckinridge, was of great value to the students. But the chair was not the place for him, though he could fill it admirably. His heart yearned for pastoral work—for contact with the world—for the delightful work of bringing the Gospel to bear on the ills of life. He was a more practical man than his brother; yet not so simple, and original as his father. But comparisons may be spared; for each had a throne of his own. They were all remarkable and rare men, in talent, in culture, in piety, and in history; and they have contributed more to the literature of Princeton than any other family.

In 1857, his health again failed, and he made a second voyage to Europe with his family—absent for about three months. In the year 1859 he was so unwell as to be scarcely able to bear the journey to the Red Sweet Springs of Virginia, but he undertook it, and after being there about a month, he died, on Sabbath, July 31, 1859. He was buried in Princeton, by the side of his parents, on the 3d of August, from the First Church. Dr. Hodge preached his memorial sermon, and numerous members and officers of his church in New York attended his inter-

ment, and mingled their tears with those of his family and friends.

Dr. Alexander was married June 18th, 1830, to Miss Elizabeth C. Cabell, daughter of George Cabell, M. D., of Virginia, and she and her three children, Henry C., James, and William Alexander, who survived their father, are still living. Two or more of their children died in infancy. The eldest son, the Rev. Henry C. Alexander, D. D., is Professor in the Union Theological Seminary in Virginia, and the other two sons are in business in New York.

There has been no biography of Dr. James W. Alexander written except (what may be regarded such) two volumes of his letters, addressed to his friend, Rev. Dr. John Hall, of Trenton, published since his death, entitled "Forty Years' Familiar Letters." The correspondence between these two life-long friends began in May, 1819, and continued till Dr. Alexander's death, in 1859, just forty years. And as a biography these letters are worth more than any memoir could be without them. That man must be faultless who does not betray in his private and confidential correspondence with a tried friend, some uncharitable,censorious, disparaging reflections upon his neighbors and brethren, which he would not breathe in public. The publication of some of these letters in which injurious things were said of some persons living—and which showed a vein of satire in such a lovely character as that which Dr. Alexander was supposed to have, was at first deeply regretted. A cynical rather than a Christian spirit was disclosed now and then in the author; and personal friendship felt wounded by the unexpected arrows that were occasionally shot out from sacred privacy. But after all that these letters reveal prejudicial to the writer, the great preponderance of splendid worth—of deep personal piety—of versatile learning—of marvellous industry—of quickened intellect—of ministerial zeal—of Christian liberality—of domestic affection—of linguistic attainments—of pure English—and of the finest culture—exhibited on every page of these volumes, more than atones for the supposed harm done.

The literary world may be challenged to produce any correspondence—any familiar letter-writing equal to this. That

any gentleman could almost daily in every variety of circumstances—in sickness and health—in joy and sorrow—in city and country—at home—at sea, or in foreign lands—in pastorates and in professorships—snatch his facile pen and dash off such classic gems as this correspondence discloses, is wonderful in the extreme. Time will add to the fame and worth of these letters. The wit and humor—the brilliant sallies of genius—the sound and sensible sentiments—the tender commendation, and the caustic reproof—which characterize nearly every page, will not allow this correspondence or its author to be laid aside and forgotten. It is a Memoir of Dr. James W. Alexander, and written by himself—without being conscious of it.

This closes our notice of the six deceased Professors of the Princeton Theological Seminary. Mural tablets to their memory are being placed in the chapel by the Alumni.

SECTION V.

Present Faculty and Officers.

To be the successors of those eminent professors, who were connected with this seminary in its formative state, is no light responsibility. The eyes of the church are now withdrawn from the dead and fixed upon the living who occupy their vacant chairs.

There is now in the seminary a greater division of labor and a more extended field of study. The present professors and students are surrounded with everything profuse and luxurious in what is material and helpful. The present Faculty is as follows:

Alexander T. McGill, D.D., LL.D., Professor of Ecclesiastical, Homiletic, and Pastoral Theology.

William Henry Green, D.D., LL.D., Professor of Oriental and Old Testament Literature.

James C. Moffat, D.D., Helena Professor of Church History.

Caspar Wistar Hodge, D.D., Professor of New Testament Literature and Biblical Greek.

Charles A. Aiken, D.D., Archibald Alexander Professor of Christian Ethics and Apologetics.

Archibald Alexander Hodge, D.D., LL.D., Charles Hodge Professor of Exegetical, Didactic and Polemic Theology.

James F. McCurdy A.M., J. C. Green Instructor in Hebrew and other Oriental Languages.

Henry W. Smith, Professor of Elocution.

Rev. William H. Roberts, Librarian.

The chair of Theology, which has been filled from the first year of the seminary with such eminent teachers, is now occupied by Dr. Archibald A. Hodge, son of Dr. Charles Hodge, deceased, and he has experience and reputation in that department of the seminary course of study.

Church Government is taught by Dr. McGill, who is a High Church Presbyterian, teaching what Dr. Miller taught in that chair, and has had long experience as a theological professor; and he is admitted to be familiar with church order and the procedure of ecclesiastical courts.

Professor Green is widely known as a superior Hebrew scholar and Orientalist.

Professor C. Wistar Hodge, a younger son of Dr. Charles Hodge, is conceded to be a proficient in New Testament Literature.

Dr. Moffat has been, for many years, a close student of History, and has long been known throughout the church as a professor in several different institutions, and is well furnished by study for his present chair.

Dr. Aiken, well known as a good linguist, has not yet had time to develop the new chair of Christian Ethics and Apologetics.

Professor McCurdy is young, but has the reputation of being an excellent teacher of Hebrew and other ancient languages.

These living professors now hold, in great measure, the high reputation of the theological seminary in their keeping.

Board of Trustees.

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The BOARD OF DIRECTORS, the real managers of the seminary, and the immediate representatives of the General Assembly, is yearly undergoing a change by election. Usually the most prominent ministers and elders are appointed to this Board. The officers of the present Board are the Rev. Dr. William D. Snodgrass, President; Rev. Dr. Musgrave, first Vice-president; Rev. Dr. John C. Backus, second Vice-president; Rev. Dr. W. E. Schenck, Secretary.

The STEWARDS were Peter Bogart, Jacob W. Lane, Col. Wm. R. Murphy and Daniel Bowne. Of late years the refectory has been hired out by the year, to make the best arrangement possible for cheap board.

There is an ALUMNI ASSOCIATION of the seminary organized, which holds annual meetings at Princeton, when the members renew their devotion to the seminary. The Rev. S. Irenæus Prime, D. D., is President, Rev. Dr. W. E. Schenck is Secretary, and Rev. Wm. Harris is Treasurer. A necrological report is annually submitted. It has already been stated that the number of graduates at the seminary exceeds three thousand.

SECTION VI.

Liberal Benefactors.

The Presbyterian Church contains wealth and liberality. The donations made by particular congregations, and by particular members of churches, both male and female, for the establishment of scholarships and for the permanent endowment of professorships, indicate the interest felt not only by the donors but by the whole church, in the prosperity and usefulness of the seminary. The list of scholarships discloses the names of many of the liberal friends of the institution who have given money to it.

Yet there are a few princely benefactors whose gifts have placed the seminary almost beyond want. The valuable and costly new buildings, the increased number of professors, and the assured stability of the endowments, could not have been so soon realized by the numerous small contributions made by legacies or subscriptions gathered up among the mass of Presbyterians.

Modesty is the characteristic of genuine liberality, and it is especially so with the munificent benefactors of Princeton. We hardly dare to name James Lenox, John C. Green, Robert L. and Alexander Stuart, Mrs. George Brown, and Levi P. Stone, because they will scarcely allow their names to be published when they give from thirty to a hundred thousand dollars at a time to the seminary. It is as much as pressure can do to get them to allow their names to designate the costly structures they erect, or the immense Funds they establish.

Without pretending to be accurate, we estimate the gifts of James Lenox, R. L. and A. Stuart, and John C. Green, to the seminary, in real estate and money, at upwards of half a million dollars, and the amounts of the three parts have been about equal. Mr. Lenox was one of the earliest and has been the most steadfast of the liberal benefactors of this seminary. He is still pouring out his treasures upon it. The Messrs. Stuart have come more recently with their great gifts, but their love waxes warmer and warmer as they give.

We have no more space to give to this chapter. This short history of the Princeton Theological Seminary must suffice. Though this institution is the oldest of the kind in the Presbyterian Church, it has several rivals competing with it for the privilege of educating candidates for the ministry. Princeton strong, venerable, endowed, will gladly take all who come to her; but she will not envy the prosperity of other seminaries, for they are, in a sense, her own offspring. No seminary can be more pleasantly and favorably situated for the pursuit of theological studies than Princeton. Its rural quiet for study—its access to a hundred thousand volumes of books in the several libraries in the place—its availability of college lectures, and the advantages of a large society of eminent men—its ample provisions for the comfort and culture of students—and the prestige of Princeton theology, make it the most attractive of all theological schools in this country.

This Princeton school is eminently conservative—conservative of Calvinistic theology—rigidly conservative of the Confession of Faith and the Westminster Catechism and the doctrines formulated on such a basis, and as now held by the General Assembly of the Presbyterian Church of the United States of America. It has committed itself to "stand, and having done all to stand." "It has no new theories. It is content with the faith once delivered to the saints. Its theological method is very simple. The Bible is the Word of God. That is to be assumed or proved. If granted; then it follows that what the Bible says, God says. That ends the matter." Such was the language of Dr. Hodge at his semi-centennial anniversary, in 1872, when illustrating the teachings of Dr. Alexander and Dr. Miller, and he added these words: "I am not afraid to say that a new idea never originated in this seminary." *

Princeton then is eminently the place for those young men who are satisfied with what the church has formulated and settled as the true doctrine of the Bible, with an assurance of infallibility in the human language and thought employed in expressing such doctrinal faith. The great majority of the Presbyterian Church approve of this position; and the gifts of Lenox Hall and Stuart Hall to the seminary contained

* Semi-Centennial Commemoration, p. 52.

limitations based upon, and in accordance with, this principle of the Princeton school.

There is perhaps no seminary or church which, believing the Bible to be the Word of God, will not agree with Dr. Hodge, that "what the Bible says, God says." But what the Bible does say is just what biblical students have been trying to ascertain, and have failed to agree upon, for the last eighteen centuries.

The class of independent and advanced thinkers who believe in human progress, in the better understanding of the Bible, and in the better use of language, is small in the Presbyterian Church, and will not, for many years at least, cause a reaction against the conservative school of Princeton. The seminary is well anchored therefore in the Calvinistic doctrines—otherwise known as the Princeton Theology. Scientific investigations of the material universe; archæological explorations; ethnological discoveries; new acquisitions in linguistics; and a general advance into the domain of physics and metaphysics, may in the future reveal new truths which will command the respect of mankind, and which may necessitate a modification of long cherished dogmas in philosophy and religion—truths not contradicting but confirming the truths of divine revelation, only offering a truer interpretation of the inspired oracles—the general result of all which may be reformed creeds and new forms of religious faith. Yet the Princeton School of Theology must stand a bulwark of the old faith until every such new theory and speculation shall have been tested, and either confirmed or exploded. It has claimed no place in the advance guard of biblicists. Such seems to be the attitude of Princeton Theology.

CHAPTER XXX.

PRINCETON AUTHORS AND THEIR VOLUMES.

PRINCETON has an alcove in the great library of the world, filled with her own literature. Her volumes have not been as numerous as they have been solid and useful. Her authors have a celebrity on both hemispheres. Their books have been translated into foreign tongues, and are cited with respect in the most learned universities, and by the most erudite scholars in all countries.

In Theology, Edwards, Witherspoon, Alexander, and Hodge are honored throughout the Christian world, for their profound contributions.

In Church Government, Dr. Miller for a long time stood almost alone. He had the rare mission in the Providence of God, of furnishing almost the only literature on the polity of the Church during the forming period of our great American branch. No man in Princeton drew the attention of Europe as early to this seminary—his books being republished in foreign presses, and not being superseded in use even to the present day.

In Physics the names of Joseph Henry, Stephen Alexander, Arnold Guyot, and Charles A. Young, are honored among the savans of Europe for what they have written and done in science. The geographical maps made in Princeton by Prof. Guyot are received by Europe and America, as the best in the world, and with them the name of Princeton is suspended upon the walls of school-rooms in France, Germany, Italy, Turkey, Persia, England and America.

In Metaphysics the volumes of President Edwards, Dr. Archibald Alexander, President McCosh, and Rev. John Miller, are read with great interest for the profound and original thought of their authors—on both sides of the Atlantic.

In Commentaries on the Bible, those of Hodge on Romans, Addison Alexander on the Gospels, on Isaiah and on the Psalms; John Miller on the Proverbs; rank as high as any others that have been written in this country.

In Religious Literature, in the form of volumes, tracts, magazines, reviews, there is a full and pure stream constantly flowing from Princeton writers, exerting a widespread influence for good.

In Sermons the volumes of Presidents Davies, Witherspoon, Smith, of Addison Alexander, Dr. Kollock, and the "Princeton Pulpit," are as edifying and as attractive as any similar publications in our libraries.

In Philosophy the volumes of President McCosh, and Prof. Charles W. Shields, of recent publication, do especial honor to Princeton.

Then there is that greatest of all the contributions of Princeton to literature, which embraces a variety of subjects and has been flowing out steadily for over forty years, the *Biblical Repertory* and *Princeton Review*, comprising forty volumes in solid. In this Quarterly the brilliant and learned professors of the college and seminary, the editor Dr. Hodge, Dr. Miller, the three Alexanders of the seminary, Professors Dod, Atwater, Hope, Forsyth, Green, Moffat and others, wrote frequently, and some of the ablest of them constantly. Without a knowledge of the contents of this journal it is not possible to appreciate fully the literary labors and contributions of Princeton writers and authors. It is natural and reasonable that educational towns should yield the finest fruits of literature, for it is here that literary men gather together and labor in study and with the pen.

We propose in this chapter to specify more particularly what Princeton has done in literary authorship, by presenting in alphabetical order the names of her authors, with a list of the books and publications which they have written and caused to be published. In those cases where some of the books were written either before or after the authors were settled at Princeton, we shall feel at liberty to give the whole list unbroken, especially when the author is clearly identified with Princeton in birth, occupation, or reputation. We do not, however, in-

clude the names of the alumni of the institutions as such, without reference to a more permanent residence here than a collegiate one, unless their books shall have been published here.

The name of Princeton is more firmly linked to immortality in the record exhibited in this chapter, than in any other in these volumes. Great men die and may be forgotten. Battlefields may be lost sight of in the accumulations of ages. The cemetery with its marble monuments and tablets may be buried beneath the ploughshare; these grand buildings may not survive centuries, but these literary memorials — these volumes scattered over all nations—deposited in all libraries—kept in use in all ages of the world, will live while the world lasts.

The List of Authors and their Volumes.

REV. CHARLES A. AIKEN, D. D.

Editor and Translator of "Lange's Commentary on the Book of Proverbs."

In the Princeton *Review:* 1867, Epicureanism—Dr. Schaff's Church History. 1868, Whitney on Language.

REV. ARCHIBALD ALEXANDER, D. D.

The following is a complete list of those books and pamphlets of which Dr. Alexander can justly be considered as the author:

A Sermon at the opening of the General Assembly. Philadelphia, 1808.

A Discourse occasioned by the burning of the Theatre in the City of Richmond, Va., on the 26th of December, 1811. Philadelphia, 1812, pp. 28.

An Inaugural Discourse delivered at Princeton. New York, 1814.

A Missionary Sermon before the General Assembly. Philadelphia, 1813.

A Brief Outline of the Evidences of the Christian Religion. Princeton, 1825. 12mo.

The Canon of the Old and New Testaments ascertained; or the Bible complete without the Apocrypha and Unwritten Traditions. 12mo.

A Sermon to Young Men, preached in the Chapel of the College of New Jersey. 1826.

Suggestions in Vindication of Sunday Schools. Philadelphia, 1829.

Growth in Grace. Two Sermons in the National Preacher. New York, 1829.

A Sermon before the American Board of Commissioners for Foreign Missions. 1829.

A Selection of Hymns, adapted to the Devotions of the Closet, the Family and the Social Circle, and containing subjects appropriate to the Monthly Concerts of Prayer for the success of Missions and Sunday Schools. New York, 1831. (Seven hundred and forty-two hymns.)

The Pastoral Office. A Sermon preached in Philadelphia, before the Association of the Alumni of the Theological Seminary at Princeton, May 21, 1834. Philadelphia, 1834, pp. 30.

The Lives of the Patriarchs. American Sunday School Union. 1835. 18mo. pp. 168. History of Israel. 12mo.

The House of God Desirable. A Sermon in the Presbyterian Preacher. 1835.

The People of God led in Unknown Ways. A Sermon preached May 29, 1842, in the First Presbyterian Church, Richmond. 1842.

An Address delivered before the Alumni Association of Washington College, Va., on Commencement Day, June 29, 1843. Lexington, 1843.

Biographical Sketches of the Founder and Principal Alumni of the Log College; together with an Account of the Revivals of Religion under their Ministry. Princeton, 1845. 12mo. pp. 369.

A History of Colonization on the Western Coast of Africa. Philadelphia. 1846. 8vo. pp. 603.

A History of the Israelitish Nation, from their origin to their dispersion at the destruction of Jerusalem by the Romans. Philadelphia, 1852. 8vo. pp. 620.

Outlines of Moral Science. New York, 1852. 12mo. pp. 272.

Introduction to Matthew Henry's Commentary.

Introduction to Works of the Rev. William Jay.

Introduction to Dr. Waterbury's Advice to a Young Christian.

The following books and tracts, as well as some of those mentioned above, are issued by the Presbyterian Board of Publication.

Practical Sermons; to be read in Families and Social Meetings. 8vo.

Letters to the Aged. 18mo. Counsels of the Aged to the Young. 18mo. Universalism false and unscriptural. 18mo. A Brief Compend of Bible Truth. 12mo.

Divine Guidance; or the People of God led in Unknown Ways. 32mo.

Thoughts on Religious Experience. 12mo. The Life of the Rev. Richard Baxter. (An abridgment.) 18mo. The Life of Andrew Melville. (An abridgment.) 18mo. The Life of John Knox, the Scottish Reformer. (An abridgment.) 18mo.

The Way of Salvation, familiarly explained in a Conversation between a Father and his Children. 32mo.

To which must be added the following Tracts: The Duty of Catechetical Instruction. A Treatise on Justification by Faith. Christ's Gracious Invitation to the Weary and Heavy-laden. Ruth the Moabitess. Love to an Unseen Saviour. Letters to the Aged.

A Dialogue between a Presbyterian and a Friend (Quaker). The Amiable Youth falling short of Heaven. The Importance of Salvation. Future Punishment Endless. Justification by Faith. Sinners Welcome to Jesus Christ.

The following Tracts have been published by the American Tract Society: The Day of Judgment. The Misery of the Lost.

From 1829 to 1850 Dr. Alexander contributed *seventy-eight* articles for the Princeton *Review*.

REV. HENRY CARRINGTON ALEXANDER.

Life of J. Addison Alexander, D. D 2 vols. 8vo. 1870.

REV. JAMES WADDEL ALEXANDER, D. D.

1. Gift to the Afflicted—1 vol. 2. Geography of the Bible, 1830. 12mo. Compiled by J. W. and J. A. Alexander. 3. The American Mechanic and Workingman's Companion—2 vols. 4. Good, Better, Best; or Three Ways of Making a Happy World. 5. Thoughts on Family Worship. 12mo. 1847. 6. Consolation—1 vol. 7.

Plain Words to a Young Communicant. 12mo.; also in Welsh. 8. Memoir of Rev. Archibald Alexander, D. D. 8vo.—1 vol., 1854. 9. The American Sunday School and its Adjuncts. 1856. 10. Discourses on Common Topics of Christian Faith and Practice—1 vol. 1858. 11. A Manual of Devotion for Soldiers and Sailors, etc. 12. Prayers and Hymns for the Blind. 13. Forty Years' Familiar Letters with a Friend—2 vols. Edited by Rev. John Hall, D. D., Trenton, N. J.

To the Biblical Repertory and Princeton Review he contributed between 1830 and 1860, *one hundred and one* articles.

He wrote for the American Tract Society and the Presbyterian Board of Publications, and for the Sunday School Union; over thirty volumes of juvenile works for the latter, some of the best known of which are: Infant Library, Scripture Guide, Frank Harper, or the Country Boy in Town; Carl, the Young Emigrant.

He wrote frequently for the religious and secular papers, and was for a time, correspondent of the Dundee Warder, of Scotland.

REV. JOSEPH ADDISON ALEXANDER, D. D.

1. The Earlier Prophecies of Isaiah. 1846. 8vo. 2. The Later Prophecies of Isaiah. 1847. 8vo. 3. The Psalms Translated and Explained—3 vols. 12mo. 1850. 4. Isaiah Translated and Explained (abridgment). 2 vols. 12mo. 1851. 5. Essays on the Primitive Church Offices—1 vol. 1851. 6. Commentary on the Acts—2 vols. 12mo. 1857. 7. Commentary on Gospel of Mark—1 vol. 12mo. 1858. 8. Commentary on Gospel of Matthew—1 vol. (posthumous). 9. New Testament Literature and Ecclesiastical History. 10. Sermons (posthumous) 2 vols.

Contributions to the Princeton Review from 1829 to 1860, *ninety-one* articles.

REV. SAMUEL D. ALEXANDER, D. D.

Princeton College during the Eighteenth Century—1 octavo vol. 326 pp. 1872.

In 1859 he contributed an article for the Princeton Review, on the "Editions of the Pilgrim's Progress." He also compiled and edited two volumes of his brother, Dr. J. Addison Alexander's Sermons. In 1877 he wrote a sketch of Princeton College, for Scribner's Monthly Illustrated Magazine, which was published in the March number.

COL. WILLIAM C. ALEXANDER.

He edited the Princeton Magazine in 1850. In 1852 he contributed to the Princeton Review the articles: "Austria in 1848–9," "Survey of the Great Salt Lake of Utah."

PROFESSOR STEPHEN ALEXANDER, LL. D.

1. Observations of Solar Eclipse of July. 1832, and Longitude of Albany.

2. Observations of Annular Eclipse of 1831 and other Astronomical Observations, at Berlin, Md. (both of the foregoing were published in the Transactions of the Albany Institute). Aurora Borealis of September 3, 1839.

3. On the Physical Phenomena which accompany Solar Eclipses, Occultations, and the Transit of the Inferior Planets. (A Memoir which attracted the special notice of Bessel.) Miscellaneous contributions to Astronomical Science (American Philosophical Society Proceedings).

4. On some Physical Phenomena dependent on the progressive motion of Ligh (American Association for Advancement of Science).

5. On the Fundamental Principles of Mathematics (Silliman's Journal).

6. Observations on the Transit of Mercury, Nov. 6, 1848(Ast. Nachrichten). On the Atmospheric Envelopes of Venus and other Planets (American Association). On the Origin of the forms and present state of some of the clusters of Stars and resolvable Nebulæ. (Occupying 32 pp. in vol. ii. of Gould's Astronomical Journal.)

7. On some Special Analogies in the Phenomena presented by the senses of Sight and Touch (American Association).

8. On the Classification and Special Points of Resemblance of certain of the Periodic Comets and the probability of a common origin in the case of them (Gould's Astronomical Journal, I., 1851).

9. On the Similarity of Arrangement of the Asteroids and the Comets of that period, and the possibility of their common origin (Gould's Astronomical Journal, (I., 1858).

10. Approximate Elements of the Orbit of Comet IV. of 1853—Van Arsdale's comet. (Gould's Astronomical Journal.)

The elements of the orbit of the great comet of 1843 were also computed by Prof. Alexander from his own observations, and submitted to the American Philosophical Society at their centenary meeting.

11. Suggestions relative to the Observation of Solar Eclipse of May 26, 1854. (Gould's Astronomical Journal.)

12. Resemblance between the Elements of the second Comet of 1855 and those of the Comet of 1362 (Gould's Ast. Jour.) [The probability of a rupture of a large comet by Mars, at the latter of those dates is considered.]

13. Observation of Annular Eclipse of May 26, 1854—Ogdensburgh, N.Y. Ibid.)

14. With Prof. Henry; Experiments on the relative Heat of the Spots of the Sun and other portions of its surface (Amer. Phil. Society Proceedings).

15. Observations of the Total Eclipse of the Sun, July 18, 1860, in Labrador (see Appendix XXI. Observations of the Amer. Coast Survey of that year). Prof. Alexander was at the head of the expedition sent out by the Superintendent of the Coast Survey.

16. Observations of various other Eclipses than those already mentioned, viz.: Total Eclipse of the Sun at Suter's Ferry, Ga., Nov. 30, 1834; at Lebanon, Ill., Oct. 19, 1865; at Ottumwa, Iowa, Aug. 7, 1869; at Manchester, N. H., July, 1875 (prevented by clouds).

17. A Statement and Exposition of some Special Harmonies of the Solar System (No. 280 of the Smithsonian Contributions to Knowledge [100 pages]).

18. On some Special Phenomena of Jupiter's Satellites (Ast. Nachrichten).

19. Law of Extreme Distances of the Planets from the Sun, and the Analogous Laws in the Satellite Systems (Ast. Nachrichten).

20. Other communications have from time to time been made to the National Academy of Sciences by Prof. Alexander; Contributions to the Princeton Review, 1859; Hickok's Rational Cosmology, 1867. A Philosophical Confession of Faith; also an Address on laying corner-stone of the Astronomical Observatory of Princeton College, 1866. An Oration at Celebration of the Fourth of July, 1863.

REV. LYMAN H. ATWATER, D. D.

The publications of Rev. Lyman H. Atwater, D. D., LL. D., have been mainly in quarterly reviews, and commenced in 1834, when he was twenty-one years old, with an article in the "American Quarterly Observer," entitled "Slavery in the United States." This was followed by others in the "Quarterly Christian Spec-

tator" and in the "Literary and Theological Review," prior to the year 1840. From that year until his removal to Princeton in 1854, in addition to his contributions to the "Princeton Review," he wrote occasionally for the "New Englander," and the "Biblical Repository."

His first article for the Princeton Review was entitled "The Power of Contrary Choice," and appeared in the volume for 1840. It was afterwards republished in the "Princeton Essays," Vol. I. He was then twenty-seven years of age. From that time on until his removal to Princeton in 1854, he wrote occasionally for this periodical, contributing during this period thirteen articles, which amount to 369 pages. After taking up his residence in Princeton, as Professor of Mental and Moral Philosophy in 1854, at the earnest desire of its editor, Dr. Hodge, he became a constant contributor to this Review, and has published therein since that time, *ninety-six* articles, amounting to 2258 pages. He has thus written for this journal *one hundred and nine* articles, making 2630 pages, exclusive of book notices, the majority of which he has prepared during an editorship embracing nearly ten years. Selections from his contributions to this and other periodicals form four large volumes in the library of Princeton College, entitled "Essays and Reviews," on topics Theological, Ecclesiastical, Philosophical, and Sociological.

By special request of the editor of the "Bibliotheca Sacra," Prof. Park, he wrote an article entitled "The Doctrinal Attitude of Old School Presbyterians," which appeared in the January number of that journal for 1867. He has written considerable for monthly, weekly, and daily journals, on Finance and current topics. Many of his Review articles have been reprinted in this country and in Europe. He published a volume entitled "A Manual of Elementary Logic," in 1867, which is used as a text-book in college.

A large number of the public discourses delivered by him on different occasions, have been published: one a Memorial of Rev. Dr. Macdonald, and one also of Rev. Dr. Charles Hodge.

SAMUEL BAYARD.

Peake's Evidence, with Notes. 8vo. 1810. Abstract of the Laws of the United States. 1834. Letters on the Sacraments. 2d Edition. Address in Presbyterian Church in Princeton, in behalf of the Close Observance of the Lord's Day. 1828.

SAMUEL J. BAYARD.

Life of Commodore Robert F. Stockton, with an Appendix. 1 vol. octavo. 1856.

Memoir of General George Dashiel Bayard. 12mo. 1873.

He edited and wrote for secular papers in various parts of the country, beginning in Princeton, N. J.

REV. ROBERT BAIRD, D. D.

A resident of Princeton from 1819 to 1830, as student in the seminary, tutor in college, teacher of an academy—agent of the Bible Society, and of the New Jersey Missionary Society; and laboring in behalf of the common school system. He wrote many essays and articles in behalf of those objects, especially the latter one, which were published. He then became a cosmopolitan—representing the cause of Sunday Schools—of Temperance—of Christian Union, throughout Europe and America. He always cherished a love for Princeton.

His principal works were: Religion in America, 1843–57; 1 vol. Visit to Northern Europe. 2 vols. 1841. Protestantism in Italy. 1845–47. History of

Temperance Societies. 1836. The Union of Church and State in New England. 1837. Several of these were translated into French, German, Swedish, Danish, Finn, etc. The last two were never in English.

In the Princeton Review he published several articles, among which were: 1830, American Sunday School Union. 1832, Valley of the Mississippi. 1836, The Reformation of Genoa.

DAVID A. BORRENSTEIN.

He was a practical printer, and he printed and published a copy of the New Testament Scriptures in German, in Princeton. Also, Saurin's Sermons, 2 vols., in 1827.

REV. JOHN BRECKINRIDGE, D. D.

Address before the Literary Societies in the New York University. 1836. Sermon before the Synod of Philadelphia in 1827. Controversy with Bishop Hughes. 1836. Memorial of Mrs. Breckinridge. 1839. In the Princeton Repertory: 1830, Claims of Foreign Missions. 1832, Sprague on Revivals of Religion.

REV. AARON BURR, D. D.

A Latin Grammar. A Treatise entitled "The Supreme Deity of our Lord Jesus Christ, maintained in a Letter to the Dedicator of Mr. Emlyn's Inquiry into the Scripture Account of Jesus Christ," reprinted in Boston in 1791.

A Fast Sermon on account of the Encroachments of the French. 1755. A Sermon preached before the Synod of New York. 1756. A Sermon on the Death of Governor Belcher. 1757.

REV. HENRY C. CAMERON, D. D.

1. History of American Whig Society. 1872. 2. Articles for Johnson and Appleton's Cyclopedia, on College Sketches. 1875. 3. Articles for "Hours at Home." 4. A series of Classical Maps of Greece, Italy and the Roman Empire, with Prof. Guyot. 5. Editions of the Catalogue of Princeton College. 6. Articles in the Princeton Review: "Forsyth's Life of Cicero." "The Dean's English *vs.* the Queen's English."

Also a short sketch of the Battle of Princeton. 1876.

REV. JAMES CARNAHAN, D. D.

Two articles in the Princeton Review: 1829, General Board of Education and the American Educational Society. 1834, Review of John Sergeant's Address.

Some of his Baccalaureate Sermons were published, and also an Account of the Whisky Insurrection (unfinished).

REV. ASA S. COLTON.

Mr. Colton is an Episcopal clergyman, but without charge. He has resided in Princeton for about thirty years, and has spent the most of his life in teaching the higher mathematics, languages, metaphysics and philosophy. He is the author of "Successful Missions:" a book for Sunday Schools; "The Common Cause of Inefficiency in the Ministry," Pamphlet; "Decree of God Concerning Murder," a sermon.

He has published over 2000 articles in magazines and newspapers under the signature of A. S. C. and C. S. A. He also contributed to the Princeton Standard during the Civil War, through the editorial columns.

His articles in the Princeton Review were: 1831, Ministerial Qualifications; Douglas on the Advancement of Society. 1832, German and French Philosophy. 1833, Progress of Ethical Philosophy. 1863, Mercer County Teachers' Institute. 1864, Thoughts of Marcus Aurelius Antoninus.

REV. SAMUEL DAVIES, D. D.

A Sermon on Man's Primitive State. 1748.

A Letter to Rev. Joseph Bellamy, On the State of Religion among the Protestant Dissenters in Virginia. 1751.

A Sermon before the Presbytery of Newcastle. 1752.

A Sermon preached at the Installation of Rev. John Todd. 1752.

Religion and Patriotism the Constituents of a Good Soldier; a Sermon before Volunteers. 1755.

Virginia's Danger and Remedy—the Drought and the Defeat of Braddock. 1756. Two Discourses.

Letters on the State of Religion in Virginia, particularly among the Negroes. 1757.

A Sermon on Vessels of Mercy and Vessels of Wrath. 1757.

A Sermon on Little Children Invited to Christ. 1757.

The Curse of Cowardice—Sermon before the Militia of Virginia. 1758.

Valedictory Discourse to the Senior Class in the College of New Jersey. 1760.

Sermon on the Death of George II. 1761.

He was also the author of important documents of public nature, and various hymns and other pieces of poetry of merit.

A collection of his sermons was published by Drs. Finley and Gibbons, of London, in five vols. octavo; later edition in four vols. and in three vols. A New York edition contained a notice of his Life and Times by Rev. Albert Barnes. They are regarded as the most able and eloquent sermons in the English language. Dr. John H. Livingston of the Dutch Church, heard him preach at Princeton, and he regarded him without exception, the finest pulpit orator he had ever listened to.

REV JONATHAN DICKINSON, D. D.

Though President Dickinson was not a resident of Princeton, yet as President of the college before its removal here, we may note that he published many sermons and treatises, chiefly of a theological character, defending vital Calvinistic doctrines and the Presbyterian order of government, from 1732 to 1746. His Familiar Letters to a Gentleman upon Important Subjects in Religion, were published in Edinburgh in 1757. third edition; and a collection of his other writings was published in an octavo volume in 1793.

REV. ALBERT B. DOD, D. D.

Contributions to the Princeton Review: 1835, Finney's Sermons—Finney's Lectures. 1837, Beecher's Views in Theology. 1838, Missionary Enterprise in the South Sea Islands—Phrenology. 1839, Transcendentalism (Review of Cousin). 1841, Analytical Geometry. 1842, Capital Punishment. 1844, Oxford Architecture—The Elder Question. 1845, Vestiges of Creation. Also a Sermon in the "Princeton Pulpit."

REV. WILLIAM A. DOD, D. D.

Contributions to the Princeton Review: 1855, Church Architecture. 1856, Ruskin's Lectures on Architecture and Painting.

REV. JOHN T. DUFFIELD, D. D.

"The Princeton Pulpit," a volume of Sermons by Princeton clergy. 1852.

"Discourse on the Second Advent." 1866.

Contributions to the Princeton Review: 1866, "The Philosophy of Mathematics." 1878, "Evolution as it respects Man and the Bible."

In the Evangelical Quarterly Review: 1867, "The Discovery of the Law of Gravitation."

"Historical Discourse Commemorative of the Second Presbyterian Church in Princeton." 1876.

REV. JONATHAN EDWARDS, D. D.

The following were published by himself: God Glorified in Man's Dependence, a Sermon. 1731.

A Divine Supernatural Light imparted to the Soul by the Spirit of God; Sermon. 1734.

Curse ye Meroz: Sermon. 1735.

Narrative of God's surprising Work in the Conversion of many hundred Souls in Northampton. 1738. Five Discourses prefixed to the preceding work.

Sinners in the Hand of an angry God: a Sermon. 1741.

Sorrows of the Bereaved spread before Jesus. A Sermon at the funeral of Rev. William Williams. 1741.

Distinguishing Marks of a Work of the True Spirit in a Sermon. 1741.

Thoughts on the Revival of Religion in New England. 1740.

The Watchman's Duty and Account: a Sermon, 1743; Ordination of Rev. James Judd.

The True Excellency of a Gospel Minister; Sermon at the Ordination of Rev. Robert Abercrombie. 1744.

A Treatise concerning Religious Affections. 1746.

An Humble Attempt to promote Explicit Agreement and Visible Union among God's People in Extraordinary Prayer. 1746.

True Saints when absent from the Body present with the Lord; Sermon preached at the Funeral of Rev. David Brainerd. 1747.

God's Awful Judgments in breaking the Strong Rods of the Community; a Sermon on the Death of Colonel Stoddard. 1748.

Life and Diary of David Brainerd. 1749.

Christ the Example of Gospel Ministers. 1749.

Qualifications for Full Communion in the Visible Church. 1749.

Farewell Sermon to the People of Northampton. 1750.

Misrepresentation Corrected and Truth Vindicated; a Reply to Book on Qualifications for Communion—and Letter to his late Flock at Northampton. 1752.

True Faith distinguished from the Experience of Devils; a Sermon. 1752.

Inquiry into the Freedom of the Will. 1754.

The Great Christian Doctrine of Original Sin Defended. 1758.

POSTHUMOUS.—Eighteen Sermons annexed to the Life of Edwards, by Dr. Hopkins. 1765. The History of Redemption. Edinburgh, 1777. The Nature of True Virtue. 1788. God's Last End in Creation. Practical Sermons. Edinburgh, 1788. Twenty Sermons. Edinburgh, 1789. Miscellaneous Observations on Important Theological Subjects. Edinburgh, 1793. Remarks on Important Theological Controversies. Edinburgh, 1796. Types of the Messiah, 1829. Notes on the Bible. 1829.

RICHARD STOCKTON FIELD.

In 1849 he published through the New Jersey Historical Society (its third volume), "The Provincial Courts of New Jersey, with Sketches of the Bench and Bar;" being an amplification of his Address before that Society.

Among his published Addresses were the following, viz.: "Address before the Surviving Members of the Constitutional Convention of the State of New Jersey."

"The Power of Habit,"—Address before Edgehill School, 1855.

"The Constitution not a Compact between Sovereign States," delivered at Princeton, July 4, 1861.

"Address on the Life and Character of Hon. Joseph C. Hornblower, Chief-Justice of the Supreme Court of New Jersey."

"Address on the Life and Character of Abraham Lincoln," delivered before the Legislature.

"Address on the Life and Character of James Parker, late President of the New Jersey Historical Society."

"Centennial Address before the American Whig Society" of Princeton College, 1869; and in the Princeton Review, one article, 1852, "The New Jersey Historical Society."

REV. SAMUEL FINLEY, D. D.

Christ Triumphing and Satan Raging; Sermon preached at Nottingham, 1741.

A Refutation of Mr. Thomson's Sermon on the Doctrine of Convictions. 1743.

Satan Stripped of his Angelic Robe; substance of several sermons on Delusion, with an Application to the Moravians. 1743.

A Charitable Plea for the Speechless, in Answer to Abel Morgan's "Anti-pædo Baptism. 1747. A Vindication of the preceding. 1748.

A Sermon at the Ordination of John Rodgers at St. George's. 1749.

A Sermon entitled The Curse of Meroz; or the Danger of Neutrality in the Cause of God and our Country. 1757.

A Sermon on the Death of President Davies. 1761.

REV. ROBERT FINLEY, D. D.

Sermon on the Baptism of John, showing it to be a peculiar Dispensation, and no Example for Christians. 1807.

Sermon at the Funeral of Rev. William Boyd, of Lamington. 1807.

Sermon on Baptism. 1808. Two Sermons in the New Jersey Preacher. 1813. Thoughts on Colonization. 1816.

REV. JOHN FORSYTH, D. D.

Twenty articles in the Princeton Review.

An Address before the Alumni of Rutgers College. 1836.

The Power and Perpetuity of Law; Sermon in the Princeton Pulpit. Several other Addresses and Sermons.

REV. GEORGE M. GIGER.

History of the Cliosophic Society in the College of New Jersey. 1865. Also a Sermon in the "Princeton Pulpit."

REV. ASHBEL GREEN, D. D.

In 1802 Dr. Green superintended an edition of Dr. Witherspoon's Works, and

left in manuscript an extended biography of that eminent man to be prefixed to a new and more complete edition.

For several years from 1804, he edited the General Assembly's Magazine—a prominent periodical. In 1822 he published an elaborate History of the College of New Jersey, in connection with a series of his Baccalaureate Discourses, 1 vol. Also a "History of Presbyterian Missions," 1 vol. "Lectures on Shorter Catechism," 2 vols.

He edited and contributed largely to The Christian Advocate, in 12 vols.

His Autobiography published in 1849, a year after his death, by Joseph H. Jones, D. D., was written by himself in the 82d–84th year of his age, and contains over 600 pages.

Dr. Green published ten occasional Sermons, and six or more Public Addresses and Reports.

Among the Sermons were those at the funerals of Rev. Dr. Duffield, 1790; Rev. Dr. Sproat, 1793, and of the Rev. Dr. Wm. M. Tennent, 1810; the Christian Duty of Christian Women, delivered at Princeton before the Female Benevolent Society for the support of a female school in India; and others before Synods and General Assemblies.

Among his Addresses were, one to the Legislature of Pennsylvania relative to Theatrical Exhibitions, 1793; one to the Trustees of the College of New Jersey, 1802; one to the Bible Society of Philadelphia, 1809; one at the interment of Robert Ralston, 1836; one to the Students of the Theological Seminary of Princeton, 1831, and another in 1835. He drew a Report of the Plan of the Theological Seminary, 1810; a Report to the Trustees of the College relative to the Revival of Religion in 1815, and several others.

JAMES SPROAT GREEN.

As Law Reporter for the State, he published "Green's New Jersey Law Reports,"—3 vols. 1833–38.

REV. WILLIAM HENRY GREEN, D. D.

1. Grammar of the Hebrew Language. 1861.
2. A Hebrew Crestomathy. 1863.
3. An Elementary Hebrew Grammar. 1866.
4. The Pentateuch Vindicated from the Aspersions of Bishop Colenso. 1863.
5. Translation of Zöckler's Commentary of the Song of Solomon, for the American Edition of Lange's Commentary. 1870.
6. "Job." 1 vol. 1875. 7. Over *forty* articles in the Princeton Review.

ARNOLD GUYOT, LL. D.

1835—Inaugural Dissertation on the Natural Classification of Lakes (Latin).

1835—Various Contributions to the Encyclopédie du Dixième Siécle, Paris,—the most extensive of which were Physical Geography of Germany, and on the System of the Alps.

1838—On the Structure of Glaciers and the Law of Glacier Motion, Bulletin de la Societé Géologique de France.

1844—On the Law of the Formation and Distribution of Glacier Crevices. Bulletin de la Societé des Sciences Naturelle de Neuchatel, Switzerland.

1843–47—A series of papers on the Laws of Distribution of Erratic Rocks around the Central Alps in Switzerland, Savoy and Lombardy. Bulletin de la Soc. des

Science Nat. de Neuchatel, and also in d'Archiac Histoire de la Géologie, published under the auspices of the Société Géologique de France; demonstrating the mode of their transportation by huge glaciers.

1849—Earth and Man, or Lectures on Comparative Physical Geography in its Relation to the History of Man. Boston, Mass.

1849—On the Upheaval of the Jura System of Mountains by lateral pressure. Proceedings of the American Association for the Advancement of Science. Cambridge meeting.

1850—Directions for taking Meteorological Observations, destined for the Observers of the Smithsonian System of Meteor-observ. Smithsonian miscellaneous publications.

1851–59—A large volume of Meteorological and Physical Tables published by the Smithsonian Institution, 4th edition.

1859—Eulogy of Humboldt. American Geographical Society, vol. I.

1860—Eulogy of Karl Ritter. American Geographical Society, vol. II.

1861—On the Physical Structure and Hyptometry of the Appalachian System of Mountains; with a Physical Map of the same. Silliman's Journal of Science.

1866–75—A Series of School Geographies, 6 vols. including a Physical Geography and 30 Wall-maps, in three series. New York: Chas. Scribner's Sons. For these works the author has been awarded the *Medal of Progress* at the Vienna World's Exposition, the only personal distinction of that kind given in that department; and a gold medal at the Exposition of Paris, 1878. The Report of the French Commissioner at the Exposition of Philadelphia to the Minister of Public Instruction of France, gives these works the credit of having originated the complete reform in geographical teaching which has marked the last decade in the United States.

1873—A Treatise of Physical Geography in Johnson's Family Atlas of the World.

1874—Cosmogony of the Bible, or the Biblical Account of Creation in the Light of Modern Science, in the volume of the Sixth General Conference of the Evangelical Alliance in New York, 1873.

1874–77—Was one of the Editors-in-chief of Johnson's Encyclopedia, in which are found numerous articles from his pen.

1874—Eulogy of Prof. James H. Coffin, and

1878—Eulogy of Louis Agassiz, published by the National Academy of Sciences.

1876–77—On the Physical Structure and Hyptometry of the Catskill Mountains, with a Physical Map, in several communications to the National Academy of Sciences (soon to be published).

Several courses of public lectures, among which one on *Primeval Man*, before the Theological Seminary of New York, on the Morse Foundation, and another on *The Unity of the Life System*, delivered at Brooklyn, on the Graham Foundation, and at the Smithsonian Institution in Washington, are being prepared for the press.

Numerous minor communications to scientific societies are not here mentioned.

JOHN F. HAGEMAN.

1. He edited the *Princeton Standard* from 1859 to 1867—though impersonal in its publication.

2. An article in the Princeton Review in 1868: "Prisons and Reformatories."

3. A brief "Memoir of Dr. A. P. Hageman," in 1872.

4. A Paper on "The Penal and Reformatory Institutions of New Jersey," read before the National Prison Reform Congress at Baltimore, in 1872, and published in the volume of the National and International Proceedings of the Year 1872.

5. History of Princeton and its Institutions, Two 8vo. vols. 1879.

REV. SAMUEL MILLER HAGEMAN.

1. "Vesper Voices:" Poems, 1 vol. 108 pp. (anonymous). Princeton, 1868.

2. "Silence:" a Poem, 107 pp. 1876. Third edition illustrated; highly commended by poets at home and abroad.

3. "Greenwood and Other Poems." Small quarto vol. 150 pp. Illustrated. 1877.

4. "The Princeton Poets:" A volume of poems, selections from Princeton authors, 1 vol., in press.

PROFESSOR JOSEPH HENRY, LL. D.

We cannot furnish a full account of the publications of Prof. Henry, especially his more recent ones. He has published many valuable papers on Electricity and Magnetism, in Amer. Philos. Transactions, Silliman's Journal of Amer. Science, Journal of the Franklin Institute; Contributions to Electricity and Magnetism, Philadelphia, 1839.

In the Index to the Princeton Review we the find the following brief enumeration of his scientific investigations and discoveries.

1. A sketch of the topography of the State of New York, embodying the results of the survey before mentioned.

2. In connection with Dr. Beck and the Hon. Simeon De Witt, the organization of the meteorological system of the State of New York.

3. The development, for the first time, of magnetic power, sufficient to sustain tons in weight, in soft iron, by a comparatively feeble galvanic current.

4. The first application of electro-magnetism as a power, to produce continued motion in a machine.

5. An exposition of the method by which electro-magnetism might be employed in transmitting power to a distance, and the demonstration of the practicability of an electro-magnetic telegraph, which without these discoveries was impossible.

6. The discovery of the induction of an electrical current in a long wire upon itself, or the means of increasing the intensity of a current by the use of a spiral conductor.

7. The method of inducing a current of quantity from one of intensity, and *vice versa.*

8. The discovery of currents of induction of different orders, and of the neutralization of the induction by the interposition of plates of metal.

9. The discovery that the discharge of a Leyden jar consists of a series of oscillations backwards and forwards until equilibrium is restored.

10. The induction of a current of electricity from lightning at a great distance, and proof that the discharge from a thunder cloud also consists of a series of oscillations.

11. The oscillating condition of a lightning rod while transmitting a discharge of electricity from the clouds causing it, though in perfect connection with the earth, to emit sparks of sufficient intensity to ignite combustible substances.

12. Investigations on molecular attraction, as exhibited in liquids, and in yield-

ing and rigid solids, and an exposition of the theory of soap bubbles. [These originated from his being called upon to investigate the causes of the bursting of the great gun on the U. S. steamer Princeton.]

13. Original experiments on, and exposition of the principles of acoustics as applied to churches and other public buildings.

14. Experiments on various instruments to be used as fog signals.

15. A series of experiments on various illuminating materials for light-house use, and the introduction of lard oil for lighting the coasts of the United States. This and the preceding, in his office of chairman of the Committee on Experiments of the Light House Board.

16. Experiments on heat, in which the radiation from clouds and animals in distant fields was indicated by the thermo electrical apparatus applied to a reflecting telescope.

17. Observations on the comparative temperature of the sun-spots, and also of different portions of the sun's disk. In these experiments he was assisted by Prof. Alexander.

18. Proof that the radiant heat from a feebly luminous flame is also feeble, and that the increase of radiant light by the introduction of a solid substance into the flame of the compound blow-pipe, is accompanied with an equivalent radiation of heat, and also that the increase of light and radiant heat in a flame of hydrogen by the introduction of a solid substance, is attended with a diminution in the heating power of the flame itself.

19. The reflection of heat from concave mirrors of ice, and its application to the source of the heat derived from the moon.

20. Observations, in connection with Prof. Alexander, on the red flames on the border of the sun, as observed in the annular eclipse of 1838.

21. Experiments on the phosphorogenic ray of the sun, from which it is shown that this emanation is polarizable and refrangible, according to the same laws which govern light.

22. On the penetration of the more fusible metals into those less readily melted, while in a solid state.

Besides these experimental additions to physical science, Prof. Henry is the author of twenty-two reports giving an exposition of the annual operations of the Smithsonian Institution. He has also published a series of essays on meteorology in the Patent Office Reports, which, besides an exposition of established principles, contain many new suggestions, and among others, the development of electricity, as exhibited in the thunder storm; and an essay on the principal source of the power which does the work of developing the plant in the bud, and the animal in the egg.

He has also published a theory of elementary education, in his address as President of the American Association for the Advancement of Education, the principle of which is, that in instruction the order of nature should be followed, that we should begin with the concrete and end with the abstract, the one gradually shading into the other; also the importance of early impressions, and the tendency in old age to relapse into the vices of early youth. Youth is the father of old age rather than of manhood.

His papers in the Princeton Review are: 1841. The British Scientific Association. 1845. The Coast Survey—Observations on Color Blindness.

REV. ARCHIBALD ALEXANDER HODGE, D. D.

1860—Outlines of Theology—Rewritten in 1878. 1867—The Atonement.

1869—Commentary on the Confession of Faith. 1877—Manual of Forms.

1877—Inaugural Address at Princeton.

Contributions to the Princeton Review: 1851, The Vedantists of Young Bengal. 1877, The Ordo Salutis.

REV. CHARLES HODGE, D. D.

Dissertation on the Importance of Biblical Literature, delivered at Princeton in 1822; pamphlet 50 pp.

Commentary on the Epistle to the Romans, 8vo. 1835; abridged in 1836. Reprinted by the London Religious Tract Society, 1837, 1853.

Questions on the Epistle to the Romans, to accompany the Commentary. 1842. Tenth edition in 1855—18mo.

Constitutional History of the Presbyterian Church in the United States, 2 vols. 8vo. 1840.

The Way of Life. 18mo. Published by American Sunday School Union—Republished by the London Rel. Tract Society, 1842. 18mo. 30th American edition. Philadelphia. 1856.

What is Presbyterianism? An Address delivered before the Presbyterian Historical Society, 1855. 18mo.

A Commentary on the Epistle to the Ephesians. New York, 1856. 8vo.

Commentary on the First Epistle to the Corinthians. New York, 1857. 12mo.

Reviews and Essays selected from the Princeton Review.

Systematic Theology, 3 large quarto vols. 1871.

As editor of the Biblical Repertory and Princeton Review from 1825 to 1869, Dr. Hodge has written volumes of most important treatises on various subjects, such as "The Knowledge of God," "The Ground of Faith in the Scriptures," "What is Christianity?" "Inspiration," "Original Sin," "Imputation," "Free Agency," "Human Ability," "The Atonement," "Regeneration," "Sacraments," "Finney's Theology," "New Divinity," "Park's Theology of the Intellect and Feelings," "Stuart and Barnes on Romans," "Beman on the Atonement," Beecher's "Great Conflict," Bushnell's "God in Christ," "Vicarious Sacrifices," "Oxford Tracts," "Sunday Mails," "Slavery," "Abolitionism," "Conscience and the Constitution," "Temperance," "Diversity of Species," "The State of the Country," "Annual Review of the General Assembly." Besides a few special sermons which have been published.

JOHN SEELY HART, LL. D.

Was born at Stockbridge, Mass., Jan. 28, 1810, and graduated at Princeton in the class of 1830. He has been connected with the college sixteen years, namely, three years as student (1827–1830), four years as Tutor and Adjunct Professor of Greek (1832–1836), six years as Lecturer on English Literature (1864–1870), and three years as Professor of English Language and Literature (1872–1875).

His occupation elsewhere has been as follows: one year (1830–31) as principal of a classical academy, at Natchez, Miss.; five years (1836–1841) as principal and proprietor of the Edgehill School, at Princeton; seventeen years (1842–1859) as principal of the Philadelphia High School; nine years (1862–1871) as principal of the New Jersey State Normal School, at Trenton. He has been actively engaged

in the work of education forty-five years, and has had under his personal instruction and control over seven thousand pupils, not counting college students.

He was the editor of Sartain's Magazine during the first five volumes of its existence, writing for it largely every month. He originated the Sunday School Times in 1860, and continued to edit it till 1872, writing for it weekly a leading editorial. He has edited also a large number of literary works by other authors. His contributions to the Princeton Review, Scribner's Monthly, and other periodicals would make several volumes. His annual reports of the Philadelphia High School and of the N. J. State Normal School, running through a period of twenty-five years, and discussing the educational questions of the day, make over three thousand closely printed 8vo. pages.

Besides these contributions to periodical literature, Dr. Hart is the *author of more than twenty separate volumes*, mostly educational, which have had an aggregate sale of more than four hundred thousand copies. The following is a list of his principal works: Spenser and the Faëry Queen, 500 pp. 8vo.; Female Prose Writers of America, 536 pp. 8vo.; American Literature, 640 pp. 8vo.; English Literature, 640 pp. 8vo.; Short Course in Literature, English and American, 324 pp. 12mo.; Composition and Rhetoric, 380 pp. 12mo.; First Lessons in Composition, 144 pp. 12mo.; English Grammar, 192 pp. 12mo.; Introduction to English Grammar, 144 pp. 12mo.; Grammar and Analysis, 232 pp. 12mo.; Language Lessons for Beginners, 80 pp.; Class-Book of Poetry and Class-Book of Prose, each 400 pp. 12mo.; Constitution of the United States, an exposition for the use of schools, 100 pp. 12mo.; In the School-Room, or Chapters in the Philosophy of Education, 276 pp. 12mo.; Mistakes of Educated Men, 91 pp.; Counsels on Leaving School, 30 pp.; The Bible as an Educating Power, 64 pp.; Thoughts on Sabbath Schools, 215 pp.; The Sunday School Idea, 416 pp.; The Golden Censer, or Thoughts on the Lord's Prayer, 144 pp.; Removing Mountains, or Life Lessons from the Gospels, 306 pp. In all, over six thousand two hundred pages.

Dr. Hart has in manuscript, unpublished, a considerable number of lectures prepared for educational associations; a History of the Public Schools of Philadelphia, prepared from the original records of the city, and containing materials for a large octavo; also an extended course of Lectures on English Literature, which have been twice re-written since their first preparation for the students of the Philadelphia High School in 1846–1849.

Prof. Hart died at Philadelphia in March, 1877, leaving his wife (Amelia Morford) and a son, Prof. J. M. Hart, surviving him.

REV. MATTHEW BOYD HOPE, D. D.

Prof. Hope was born in Mifflin County, Pa., in 1812; graduated at Jefferson College; studied theology at Princeton; was a missionary of the American Board to Singapore for two years, when he became sun-struck, and returned home. He was elected Professor of Belles-Lettres and Political Economy in Princeton College, in 1847, and died December 17, 1859—while occupying that chair.

The following articles were written by him for the Princeton Review: 1833, Foreign Missions. 1834, Mr. Irving and the Modern Prophetic School. 1839, Malcolm's Travels in South-eastern Asia. 1840, Historical Composition. 1841, Relation between the Scriptures and Geology.—General Assembly of 1841. 1843, Education in Bengal. 1844, Religious Melancholy. 1849, Robert Burns as a Poet and as a Man.—Prison Discipline. 1850, Prof. Bachman on the Unity of the

Human Race.—Harrison on the English Language.—Prof. Agassiz's New Hypothesis. 1852, Apologetics.

MISS MARY A. HOYT.

Published a volume called Blind Tom, in 1865—12mo.

REV. HENRY KOLLOCK, D. D.

Pastor of the church in Princeton, and Professor of Theology in the College, in 1803.

A collection of his Sermons was published at Savannah, in 4 vols. 8vo. in 1822. They are now very rare, and have always been highly valued.

REV. JAMES M. MACDONALD, D. D.

1. "Credulity as Illustrated by Impostures in Science," 1 vol. 1843.
2. "Key to the Book of Revelation," 1 vol. 1848.
3. "My Father's House,"—1 vol. 1855. Republished in London and Glasgow.
4. "The Book of Ecclesiastes Explained." 1856.
5. "Life and Character of John the Apostle," large octavo, with illustrations. Published after his death, 1876.
6. "Two Centuries in the History of the Presbyterian Church of Jamaica, Long Island," 1 vol. duodecimo.

His published Sermons were, "The Duel between Graves and Cilley," in 1838. "The Diffusion of Pan Christianity," 1858. "Prelacy Unscriptural." "President Lincoln—His Figure in History," 1865. "Reminiscences of Twenty Years' Ministry," 1873.

An article in the Bibliotheca Sacra: "Irony in History, or Was Gibbon an Infidel?"

In the Princeton Review: 1855, Faber on the Locality of Heaven—Dr. J. S. Spencer's Sketches and Sermons. 1858, Historical Value of the Pentateuch. 1863, Faith a Source of Knowledge. 1865, Census of 1860.

MALCOLM MACDONALD.

"Guatemozin:" a Drama, 12mo. Published by J. B. Lippincott & Co. Philadelphia, 1878.

This poem is a dramatization of the most eventful scenes of the Mexican War. Mr. Macdonald is a son of the late Rev. Dr. James M. Macdonald, of Princeton, and now resides at Camden, N. J.

JOHN MACLEAN, M. D.

This eminent scholar came to Princeton from Scotland, and was professor in the college. He was distinguished as a surgeon and chemist.

As an author he is known by his two Lectures on Combustion, 8vo. Philadelphia, 1797, in which he advocates the Lavoisierian system of chemistry in opposition to Dr. Priestley; and also by a number of papers in controversy with Dr. Priestley, published in the New York Medical Repository. A Memoir of him has been written by his son, Ex-President Maclean.

REV. JOHN MACLEAN, D. D.

A pamphlet containing a Review of the Proceedings of the General Assembly of 1837.

A pamphlet containing ten letters on the Quorum or Elder Question, and three letters on the Imposition of Hands. 1844.

A Lecture on Common Schools, published in 1829.

Two Letters on The True Relations of the Church and State to Schools and Colleges. 1853. Several articles on the Temperance Question. His Inaugural Address in 1854 when elected president of the college.

History of the College of New Jersey, 2 vols. 8vo. J. B. Lippincott & Co., Philadelphia. 1877.

Memoir of John Maclean, M. D., first Professor of Chemistry in the College of New Jersey. Princeton Press. 1877.

In the Princeton Review two articles: 1833, Common Schools. 1841, Bacchus and Anti-Bacchus (originally published in England).

GEORGE McINTOSH MACLEAN, M. D.

A Treatise on Somatology.

He also published in the New York Journal of Medicine, several papers of interest; among them was one on the Diseases which prevailed in Princeton, N. J., in the years 1836–37; another on a case of Amaurosis caused by Lightning during Sleep, successfully treated in 1856; and several other important cases.

The Indiana State Medical Society also published two Reports on the "Progress of Medical Chemistry," by Dr. Maclean, made to that Society in the year 1853–4; also published papers on "Teaching Chemistry," in 1859; "Flame," in 1860; and the "Elements of Chemistry," in 1861.

REV. JAMES McCOSH, D. D.

1. "The Method of the Divine Government."
2. "The Intuitions of the Mind."
3. "Typical Forms and Special Seeds in Creation."
4. "Logic: Laws of Discursive Thought."
5. "History of Scottish Philosophy."
6. "A Defence of Fundamental Truths."
7. "Christianity and Positivism."
8. "Ideas in Nature Overlooked by Dr. Tyndall."
9. "The Development Hypothesis."

Also elaborate review articles, baccalaureate sermons, and addresses on Education and other special subjects.

REV. ALEXANDER T. McGILL, D. D.

Popery and Puseyism, pamphlet, 1844. Individual Responsibility—published by the University of Indiana. 1845.

Two small volumes on Popery and American Slavery—published by the Presbyterian Board of Publication.

Sermon before the General Assembly: Life by Faith. 1863. Sermon on National Fast Day, in Dr. Hall's Fifth Avenue Church. Discourse before the Pennsylvania Colonization Society. Address before the American Colonization Society at Washington. 1876. A Lecture on Prophecy, in the University of Virginia—published in a volume on Evidences of Christianity. 1851; and others.

In the Princeton Review he completed an article on Sketches of Western Pennsylvania, commenced by Dr. Carnahan, and in 1865, Mason's and Dixon's Line.

REV. JOSHUA H. McILVAINE, D. D.

While Professor of Belles-Lettres in Princeton College, he wrote and published

1. Elocution: The Sources and Elements of its Power, 1 vol.

2. In the Princeton Review he contributed the following articles: 1859, A Nation's Right to Worship God. 1861, Covenant Education—American Nationality. 1862, The Church and the Poor. 1867, Malthusianism.

Dr. McIlvaine has delivered courses of lectures of great merit, and various literary addresses and sermons, but which of them have been published we are not informed. He has published a pamphlet on "Inspiration," and several poems of merit.

REV. JOHN MILLER.

The Design of the Church, as an Index to her Real Nature and the True Law of her Communion. 1846.

One of the Virginia University Lectures on the Evidences of Christianity. 1852.

A Commentary on the Proverbs; with a New Translation and with some of the Original Expositions Re-examined in a Classified List. 1873.

Fetich in Theology; or Doctrinalism Twin to Ritualism. 1874.

Metaphysics; or the Science of Perception. 1875.

Questions Awakened by the Bible. I. Are Souls Immortal? II. Was Christ in Adam? III. Is God a Trinity? 1877.

In the Princeton Review: 1845, Palmer on the Church.

E. SPENCER MILLER.

A son of Rev. Dr. Samuel Miller, of Princeton; a practising lawyer in Philadelphia, and Professor of Law in the University of Pennsylvania, published

A Treatise on the Law of Partition by Writ, in Pennsylvania; with Digest of Statutes and Appendix of Forms. Philadelphia, 1847. 8vo.

Caprices: A Collection of Poems. New York, 1849. 12mo.

Specimens of his poetry are given in Griswold's Poets and Poetry of America. 16th Ed. 1855, 537–539.

Second Edition of H. J. Sergeant's Treatise on the Lien of Mechanics and Material Men, in Pennsylvania, 8vo. pp. 395. 1856.

MISS MARY MILLER.

Memorial of Margaret E. Breckinridge—12mo. 103 pp. 1865.

REV. SAMUEL MILLER, D. D.

A Brief Retrospect of the Eighteenth Century: containing a Sketch of the Revolutions and Improvements in Science, Arts and Literature during that Period. New York, 1803. 2 vols. 8vo.; 2d Ed. 3 vols. Reprinted in London, 1805, 3 vols. 8vo.

"It obtained for its author the applause of both hemispheres."—*Dr. Francis's Old New York.* He was assisted by his brother, Dr. Edward Miller.

Letters on the Christian Ministry. New York, 1807. 12mo. This led to a controversy with Dr. John Bowden, which occupied in all five vols.

Presbyterianism the Truly Primitive and Apostolic Constitution of the Church of Christ, 12mo. 1835.

Letters on Church Government. Memoirs of Rev. John Rodgers, D. D. 1813. 8vo. Letters on Unitarianism. 1821. 8vo. On the Eternal Sonship of Christ.

1823. Lectures at the Seminary. 1827. Letters on Clerical Manners and Habits 1827. 12mo. Lectures at the Seminary. 1830.

Utility and Importance of Creeds and Confessions, 18mo. Office of Ruling Elder in the Presbyterian Church. 1831. On Baptism, 1 vol. Letters on the Observance of the Monthly Concert in Prayer, 18mo. Thoughts on Public Prayer—12mo.

Memoir of Rev. Charles Nesbit, D. D., 12mo. 1840. Letters from a Father to his Sons in College. 1843.

Life of Jonathan Edwards, D. D. (in Sparks' American Biography, 1837). The Primitive and Apostolical Order of Christ Vindicated, 12mo. 1840. Letters to Presbyterians on the present Crisis in the Presbyterian Church in the United States, 12mo. 1833.

In addition to the above volumes, his publications in pamphlets are numerous: A Sermon preached in New York, on the Anniversary of American Independence, 1793. Discourse before the Grand Lodge of the State of New York, 1795; one on the Discovery of New York by Hudson, 1795; one before the New York Society for the Manumission of Slaves, 1797; a Sermon on Fast Day in 1788, and one on Thanksgiving Day, after the removal of the yellow fever, 1799; one on the Death of Washington, 1799; one before the N. Y. Missionary Society, 1802; two discourses on Suicide, 1805; one for the Benefit Society in N. Y., for Relief of Poor Widows and Small Children, 1808; one on the Office of Ruling Elders, 1809; one on the Burning of Richmond Theatre, 1812; Sermon at the Inauguration of Dr. Archibald Alexander as professor, etc., in Princeton, 1812; one at Baltimore at the Ordination of Dr. Nevins, 1820; one at New Haven, at Ordination of Missionaries to the Heathen, 1822; one, "The Literary Fountains Healed," in the college chapel, 1823; one at the opening of the new Presbyterian church in Arch St., Phila., 1823; one before Synod at Newark, 1823; a Discourse before the Literary and Philosophical Society of New Jersey, at Princeton, 1825; Letter to a Gentleman in Baltimore, on the Duncan Case, 1826; a Sermon at the Installation of Dr. John Breckinridge, at Baltimore, 1826; two sermons in the *National Preacher;* Sermon preached at Installation of Dr. Sprague, at Albany, 1829; two sermons in *National Preacher*, on Religious Fasting, 1831; Sermon on Ecclesiastical Polity, 1832 (Spruce St. Lectures); one for an Enlarged Ministry; one before the Alumni of the Princeton Seminary, at Pittsburgh, 1835; one before the A. B. C. Foreign Missions, at Baltimore, 1835; Sermon at the Installation of Rev. John C. Backus, at Baltimore, 1836; two sermons in the *National Preacher*, on Christ our Righteousness, 1836; Sermon on the Danger of Education in Roman Catholic Seminaries—preached in Baltimore and New York, 1837; Sermon in Philadelphia before Board of Foreign Missions Presbyterian Church, 1838; Address at Elisabethtown, at Dedication of the Caldwell Monument, 1845.

Dr. Miller also published a Biographical Sketch of his brother, Edward Miller, M. D., prefixed to his Works; an essay Introductory to Dr. Sprague's Lectures to Young People; and a Letter appended to Dr. Sprague's Lectures on Revivals; an essay Introductory to Villers on Reformation; Thoughts on Lay-preaching; Sketch of the Theological Seminary; Letters of a Grandfather, in Mrs. Breckinridge's Biography, Letter on Temperance, and several Letters of Personal Reminiscences.

In the Repertory and Princeton Review, Dr. Miller published *twenty-five* articles.

REV. SAMUEL MILLER, Jr., D. D.

Report of the Presbyterian Church Case, 1 vol. 8vo. 1839. Report of the d'Hauteville Case, 1 vol. 8vo. 1840. Three sermons on Prayer for the Country. 1863.

Life of Rev. Samuel Miller, D. D., 2 vols. 12vo. 1869.

Historical Review of the Church (Old School Branch) since 1837, 49 pp., for the Presbyterian Reunion Memorial Volume. 1870. "The Jews." North Amer. Review.

WALTER MINTO, LL. D.

A Demonstration of the Path of the New Comet. Researches into Some Parts of the Theory of Planets. London, 1783. 8vo. Account of John Napier, etc. Inaugural Oration on the Importance of the Mathematical Sciences—Delivered at Princeton, 1788.

REV. JAMES C. MOFFAT, D. D.

1. Life of Thomas Chalmers, D. D., 12mo. 1853.
2. Introduction to the Study of Æsthetics, 12mo. 1856.
3. Comparative History of Religions.
5. Song and Scenery, 1 vol.
6. Alwyn ; or a Romance of Study—a poem in the Spenserian stanza.
7. A volume of poems, published in 1830 ; now out of print.
8. A series of articles on Alexandria of the Ptolemies, in *Our Monthly*, 1870–71.
9. Twenty-six articles on the Culdee Church in Scotland ; also twenty-one articles on the Reformation in Scotland, published in the *Scotsman*, of New York, in 1877–78.

He wrote *twenty* articles which were published in the Princeton Review. He edited Clarke's History of England, with additions, in Cincinnati, 1851. 12mo. He was editor of the *Princetonian*, a weekly newspaper, double sheet in 1872.

REV. JAMES O. MURRAY, D. D.

"The Missionary and the Martyr ;" a Sermon commemorative of the Rev. William Merriam. 1856. Two Sermons on National Topics, during the war. 1862. A Sermon on Hymnology, 1870. The Sacrifice of Praise, 1 vol. 1872.

STEPHEN VAN RENSSELAER PATERSON.

Hierosolyma, Milton's Dream and Other Poems. A small volume of 114 pp, —printed at Princeton by J. T. Robinson, printer, 1850 ; published anonymously, but attributed to Mr. Paterson, who graduated in 1835.

REV. WILLIAM H. ROBERTS.

William Henry Roberts, son of Rev. William Roberts, D. D., of Utica, N. Y., formerly of New York city ; graduated in 1863 from Princeton College, and from Seminary in 1873. From 1863–67 was Statistical Clerk of the U. S. Treas. Dept., Washington, D. C. From 1867–72, was Assistant Librarian, Library of Congress, Washington, D. C. From May to Oct., 1873, engaged in re-organizing the Library of Theological Seminary. From Nov., 1873 to Dec., 1877, pastor at Cranford, N. J.

1. Comparative Statement of the Duties upon Imports levied by U. S. Tariffs from 1816 to 1865, the Specific Rates of Duty in each Case being reduced to an *ad valorem* Basis, 8vo. Washington, 1865.

2. John Huss, a Commemorative Discourse preached in the Second Moravian Church, Philadelphia, July 6, 1873, the 500th anniversary of his birth.

3. The Perfection of Knowledge in the Life to Come—A Sermon preached in the Welsh Presbyterian Church, Scranton, Pa., July, 1874.

4. History of the Town of Cranford; an Address delivered July 4, 1876, in the First Presbyterian Church of Cranford, N. J.

5. Bramble Rule, a Sermon preached in the First Presbyterian Church, of Cranford, Thanksgiving Day, November 27, 1877.

Mr. Roberts also compiled and edited the Classified Catalogue of the Law Library of Congress, in addition to other catalogue work in that Library. He is engaged upon a classified Catalogue of the Seminary Library, which it is expected will be soon published. He has written to some extent for the secular press upon economic questions, and for the religious press upon various topics.

J. STILLWELL SCHANCK, M. D., LL.D.

In the Princeton Review: 1865, "What is the Use of Breathing?"

REV. WILLIAM EDWARD SCHENCK, D. D.

1. Historical Account of the First Presbyterian Church, Princeton, N. J. 1850. 2. The Parting Commendation. 3. Discourse on Church Extension in Cities. 4. Discourse Commemorative of Rev. Benjamin H. Rice, D. D. 5. God our Guide. 6. Discourse Commemorative of Rev. P. D. Gurley, D. D. 7. The Fountain for Sin and Uncleanness. 8. Aunt Fanny's Home. 9. (By Board of Publication)—Children in Heaven. 10. Nearing Home; and other pamphlets and discourses.

GEORGE W. SHELDON.

American Painters: with 83 illustrations. Quarto, 1879.

REV. CHARLES W. SHIELDS, D. D.

Directory for Public Worship, 1 vol. 8vo. Liturgia Expurgata: the Prayer-Book Amended, 16mo. Philosophia Ultima, 8vo. Religion and Science in their Relation to Philosophy, 12mo. The Book of Remembrance, 1 vol. 12mo. The Final Philosophy, 1 vol. large 8vo. Besides Addresses, Sermons, Poems, and Translations.

REV. SAMUEL STANHOPE SMITH, D. D.

Essay on the Causes of the Variety of Complexion and Figure of the Human Species. Philadelphia, 1787. 8vo. Republished in London, 2d Ed. 1810.

Sermons, Newark, N. J., 1799. 8vo. Republished in London.

Lectures on the Evidence of the Christian Religion. Phila., 1809. 12mo.

Lectures on Moral and Political Philosophy. Trenton, N. J., 1812—2 vols. 8vo.

Comprehensive View of Principles of Natural and Revealed Religion. New Brunswick, N. J., 1815. 8vo.

He also published a number of single Sermons, Orations and Discourses, 1781–1810. After his death there were published six of his Sermons, with a Brief Memoir of his Life and Writings—2 vols. 8vo. 1821.

COMMODORE ROBERT F. STOCKTON.

The most important of Com. Stockton's Speeches, together with his Reports and State Papers, have been published in the Appendices to his Biography, by S. J. Bayard.

JOHN P. STOCKTON.

The son of Com. Stockton published Stockton's New Jersey Chancery Reports, from 1856 to 1860—3 vols.; he being the Chancery Reporter for the State.

MRS. LOUISA C. TUTHILL.

"Mrs. Tuthill is descended on both sides from the early colonists of New Haven, Conn.; one of her ancestors on the father's side being the brother of Theophilus Eaton, the first Governor of the Colony. Her maiden name was Louisa Caroline Huggins. She was born just at the close of the last century, at New Haven, and educated partly at New Haven and partly at Litchfield. The schools for young ladies in both these towns, at that time, were celebrated for their excellence, and that in New Haven particularly, comprehended a course of study equal in range, with the exception of Greek and the higher mathematics, to the course pursued at the same time in Yale College.

"Being the youngest child of a wealthy and retired merchant, she enjoyed to the fullest extent the opportunities of education which these seminaries afforded, as well as that more general but not less important element of education, the constant intercourse with people of refined tastes and cultivated minds. In 1817 she was married to Cornelius Tuthill, Esq., of Newburgh, N. Y., who studied law at Litchfield, Conn., and after his marriage became a resident of New Haven. Mr. Tuthill himself, as well as his wife, being of a literary turn, their hospitable mansion became the resort of quite an extensive literary circle, some of whom have since become known to fame. Mr. Tuthill, with two of his friends, the lamented Henry E. Dwight, youngest son of President Dwight of Yale College, and Nathaniel Chauncey, Esq., late of Philadelphia, projected a literary paper for local distribution, called "The Microscope." It was published at New Haven, and edited by Mr. Tuthill with the aid of the two friends just named. Through pages of the "Microscope," the poet Percival first became known to the public. Among the contributors were J. C. Brainerd,* Profs. Fisher and Fowler, Mrs. Sigourney, and others.

"Mrs. Tuthill wrote rhymes from childhood, and as far back as she can remember was devoted to books. One of her amusements during girlhood was to write stealthily essays, plays, tales and verses, all of which, however, with the exception of two or three school compositions, were committed to the flames previous to her marriage. She had imbibed a strong prejudice against literary women, and firmly resolved never to be one. Mr. Tuthill took a different view of the matter, and urged her to a further pursuit of liberal studies and the continued exercise of her pen. At his solicitation, she wrote frequently for "The Microscope" during its continuance, which, however, was only for a couple of years.†

"Mr. Tuthill died in 1820, at the age of twenty-nine, leaving a widow and four children, one son and three daughters. As a solace under affliction, Mrs. Tuthill employed her pen in contributing frequently to literary periodicals, but always anonymously, and with so little regard to fame of authorship as to keep neither record nor copy of her pieces, though some of them occasionally float by as waifs on the tide of current literature. Several little books, too, were written by her between 1827 and 1839, for the pleasure of mental occupation, and published anonymously. Some of them still hold their place in Sunday school libraries.

"Mrs. Tuthill's name first came before the public in 1839. It was on the title-page of a reading book for young ladies, on a new plan. The plan was to make

* See Whittier's Life of Brainerd.

† Mr. Tuthill subsequently edited for a time "The Christian Spectator," a religious monthly journal, which had an extensive circulation. As much of his time was occupied in court, and his health was delicate, he was glad to have the assistance of Mrs. Tuthill in selecting and contributing to that journal.

the selections a series of illustrations of the rules of rhetoric, the examples selected being taken from the best English and American authors. 'The Young Ladies' Reader' has been popular, and has gone through many editions.

"The ice being once broken, she began to publish more freely, and during the same year gave to the world the work entitled The Young Ladies' Home. It is an octavo volume of tales and essays, having in view the completion of a young lady's education after her leaving school. It shows at once a fertile imagination and varied reading, sound judgment, and a familiar acquaintance with social life. It has been frequently reprinted. Her next publication was an admirable series of small volumes for boys and girls, which have been, of all her writings, the most favorably known. They are 16mos. of about 150 pages each, I Will be a Gentleman, 1844, twenty-nine editions; I Will be a Lady, 1844, twenty-nine editions; Onward, Right Onward, 1845, fourteen editions; Boarding School Girl, 1845, eight editions; Anything for Sport, 1846, eight editions; A Strike for Freedom, or Law and Order, 1850, three editions in the first year. In 1852 Mrs. Tuthill commenced a new series, intended for boys and girls in their teens: Braggadocio, 1852; Queer Bonnets, 1853; Tip-Top, 1854. These have passed through several editions, and have been as popular as the former series.

"Had Mrs. Tuthill written nothing but these attractive and useful volumes, she would have entitled herself to an honorable place in any work which professed to treat of the prose literature of the country. They have the graces of style and thought which would commend them to the favorable consideration of the general reader, with superadded charms that make them the delight of children. During the composition of these juvenile works, she continued her occupation of catering for "children of a larger growth," and gave to the world, in 1846, a work of fiction entitled "My Wife," a tale of fashionable life of the present day, conveying under the garb of an agreeable story, wholesome counsels for the young of both sexes, on the all-engrossing subject of marriage.

"A love for the Fine Arts has been with Mrs. Tuthill one of the ruling passions of her life. At different times, ample means have been within her reach for the cultivation of this class of studies. Partly for her own amusement, and partly for the instruction of her children, she paid special attention to the study of architecture in its æsthetical character, enjoying, while thus engaged, the free use of the princely library of Ithiel Towne, the architect. The result of these studies was the publication, in 1848, of a splendid octavo volume on the History of Architecture.

"She edited during the same year, a very elegant illustrated octavo volume, The Mirror of Life, in which several of the contributions were written by herself. The illustrations for The Mirror of Life were from original designs by the Rev. Dr. Morton, of Philadelphia and the late Thomas P. Rossiter, artist. The Nursery Book, or Joy and Care, appeared in 1849. It is not a collection of nursery rhymes for children, as the title has led many to suppose, but counsels for young mothers respecting the duties of the nursery. These counsels are conveyed under the fiction of an imaginary correspondence between a young mother, just beginning to dress her first baby, and an experienced aunt. There are few topics in the whole history of the management and the mismanagement of a child, during the first and most important stages of its existence, that are not discussed with alternate reason and ridicule, in this clever volume. Mrs. Tuthill has since prepared a series of works under the general title of Success in Life, in four volumes, each illustrating the method of success in some particular walk in life by numerous biographical

examples from the lives of distinguished citizens, The Merchant, 1849; The Lawyer, 1850; The Mechanic, 1850; The Artist, 1854.

"In 1838 Mrs. Tuthill left her much-loved native city, where until this time she had resided, and passed four years in Hartford, Conn.; from thence she removed to Boston. The health of her family requiring a change of climate, she went in 1846, to Philadelphia. Since 1848 Mrs. Tuthill has resided in Princeton, N. J."—JOHN S. HART, LL. D., *Female Prose Writers of America.*

Books not mentioned in Dr. Hart's biographical notice of Mrs. Tuthill are as follows: Architecture: Egyptian, Indian, Persian, Chinese—a small quarto of 74 pages, beautifully illustrated; published at New Haven, 1831. This little volume was the nucleus of the large octavo—The History of Architecture, Ancient and Modern, published in Philadelphia, 1848. Calisthenics; Caroline Perthes, the Christian Wife, selected and arranged from the Life of Perthes; Second Love, I'll be a Sailor, I'll be a Soldier, True Manliness, Romantic Belinda, Edith the Backwoods Girl, Gentle Gracie, True and Beautiful, Precious Thoughts, Selections from Ruskin, and a Memoir introductory. Many of Mrs. Tuthill's books have been reprinted in England, and have had a wide circulation in the United States, where many of them continue to be published at the present time, 1878.

CORNELIA L. TUTHILL.

Cornelia L. Tuthill (Mrs. John S. Pierson) was the eldest daughter of Mrs. Louisa C. Tuthill.

The difficulty of giving any adequate impression of the subject of this brief notice, only those who had the privilege of knowing her, can appreciate; her gifts were so varied, the combination so beautiful and rare. Her literary productions form so small a part of the history of her life, that they may be almost said to be a mere incident in it. Yet, little valued as they were by herself, and imperfect as an exhibition of her intellectual power, they attained their main object,—usefulness; and many a young mind has been strengthened and stimulated in duty by her earnest words. They were mostly the efforts of early youth, before her mind had reached its full maturity. It was in personal intercourse that she became a power. then the richly stored mind, the knowledge of human nature, the sparkling wit, the ready humor, the loving sympathy, shone fully forth. She was a precocious child, reading her Bible at four, and "lisping in numbers" at six years of age. From that onward, her development was rapid and brilliant, and at an age when most girls are still at school, she was already the delight and ornament of society.

She united quickness of perception and invention approaching to genius, with remarkable soundness of judgment and sterling practical common-sense, all vitalized by a wonderful subtleness of sympathy, which gave her an almost magnetic influence over others. The young, especially, were attracted by her, and made her the sharer of their confidences. Not a few such, in after years, admitted their indebtedness at critical points of life, to the shaping touch of that wise and loving hand. She early acknowledged her religious obligations, and by a course of self-sacrificing love, through no ordinary trials and vicissitudes, showed the sincerity of her consecration. Under the discipline of life her religious character became one of a high order; with convictions of duty strong and controlling,—a grasp of truth firm and sure, and a love to God and man which was the very spirit of her life. A most happy and congenial marriage brought to its highest development, the loveliness of her truly womanly nature; but after a few years, a serious illness

acting upon a constitution naturally delicate, brought to a close her outward activities, and laid her upon a bed of pain, from which only the blessed Angel of Death was to release her. That chamber of sickness and at times of almost mortal agony, who can or would picture! Suffice it to say, that its secluded walls witnessed such noble endurance, such self-forgetful interest in others, such warm, loving, energetic charities as made it seem to be in truth a "house of God, a very gate of heaven." Both the faithful and the erring child of God, the happy and the sorrowful, the scholar and the untaught, the child and the man, alike felt the better, wiser, happier, for the loving welcome of those beautiful eyes, and the glowing eloquence of those truthful lips, which made such "sunshine in that shady place." Mrs. Pierson died in 1870, at the residence of her husband in New York city.

Wreaths and Branches for the Church, Christian Ornaments, History of the Church (abridged from Southey), A Western Home Made Happy, The Boy of Spirit, Hurrah for New England! When are we Happiest? The Belle, the Blue, and the Bigot, Herbert Atherton, Our Little Comfort, Consecrated Talents, The New Miscellany, Buds and Blossoms, Anything for Sport.

Miss Tuthill's books were all written long before her marriage.

SARAH S. TUTHILL.

Sarah S. Tuthill (Mrs. Woods Baker) is the youngest daughter of Mrs. L. C. Tuthill. At the death of her father she was left an infant. While very young she wrote in verse, until discouraged by her mother, who carefully turned her attention to studies required at school, in which she became very proficient. She afterwards in life occasionally indulged her taste for poetry, especially in her earliest published works. The Children's Christian Year, and Poems for Little Folks, were in verse, and her My Little Geography, was in prose and verse.

Miss Tuthill was married in 1851 to Mr. Woods Baker, a man devoted to science, who, though young, had already become distinguished in his chosen career, and gave promise of great usefulness. But he was suddenly cut down by a sad accident on the Hudson River, in 1852, leaving his crushed and broken-hearted widow with an infant daughter scarcely two weeks old.

From this time Mrs. Baker resided in Princeton, and under the "nom de plume" of "Aunt Friendly" soon became widely known through her charming books for young people, which were always welcomed with pleasure by old and young. Story after story flowed from her graceful pen, and few writers have done more than Mrs. Baker for the spread of a high-toned religious literature, among the youth of our own and other lands. Her books always present some important religious truth in a graphic and most attractive form, and their unsectarian character has made them especially useful in Sunday schools of every denomination. Poor Little Joe, Timid Lucy, The Babes in the Basket, and many others have become as familiar as household words. The works of Mrs. Baker have been much appreciated in England and Scotland, where they have had a large circulation; and some of them have been translated into the French, Italian and Swedish languages.

Mrs. Woods Baker's books *not mentioned* in the biographical notice: Belle, or the Promised Blessing, The Jewish Twins, Timid Lucy, The Babes in the Basket, Kate Darley, The Fisherman's Boy, Bound Out, Little Musicians, Poor Little Joe, Barton Todd, Hatty and Marcus, Fidgety Skeert, or Coming to the Light, Heart and Hand, Mary Burns, Maggie of the Pines, Under the Pear Tree, Old Enoch's Verbena, The Picket Guard, The Blue Flag, Buster and Baby Jim, The Boy Pa-

triot, The Children on the Plains, Visit to Derby, Miss Kitty's Little Maid, The Miner's Daughter, The Boy Friend, Simple Facts, The Orange Seed, Hannah's Path, Cheerily, Cheerily, Kelly Nash, Emily and Uncle Hause, Strangers in Greenland, The Woodman's Nannette, Love's Lesson, Amy and her Brothers, Charlie the Drummer Boy, The Little Housekeeper, Kit the Street Boy, Little Pete, The New Parasol, Lucy's Pet, Joe's Partner, Gentle Gracie, The Edinburgh Book.

REV. WILLIAM C. ULYAT.

A Memorial Volume: Condensed History of Philadelphia from 1682 to 1876. With Maps and Illustrations; Designed to aid Visitors to the Centennial Exhibition; with an Appendix. 1876.

Our New Departure: a Sermon preached in Mercer Hall, August 4, 1872, on occasion of first meeting for worship, of the Second Baptist Church of Princeton, New Jersey.

In course of publication: The Pastor's Manual—a small volume containing Directions and Forms to aid a Pastor in his Duties—such as Visits to the Sick and Afflicted, Administration of Ordinances, Service at Funerals, Marriages, Hymns, Prayers, etc.: A Book of Reference for Theological Students and Pastors in preparing for their various special ministrations.

REV. JOHN WITHERSPOON, D. D.

Ecclesiastical Characteristics; or the Arcana of Church Policy. Glasgow, 1753. 8vo. At least five editions; anon.

A Serious Apology for the Characteristics, in which he acknowledged his authorship of No. 1.

Essay on the Connection between Justification by the Imputed Righteousness of Christ and Holiness of Life—12mo. 1756. Several editions.

Serious Inquiry into the Nature and Effects of the Stage. Glasgow, 1757; with a sermon by Samuel Miller, D. D. New York, 1812. 12mo.

Essays on Important Subjects; with Ecclesiastical Characteristics. London, 1764. 3 vols. 12mo.

Sermons on Practical Subjects. 1768.

Practical Discourses on Leading Truths of the Gospel. 1768.

The Nature and Extent of the Legislative Authority of British Parliament—8vo. 1774.

He also published a number of single sermons, Lectures on Moral Philosophy, on Eloquence, on Divinity, and on Education, Letters on Marriage, an excellent Essay on Money; philosophical papers, and some American State Documents. Some of his Speeches in Congress were included in his Works.

After his death a collective edition of all his works, with an account of the author's Life; with a Sermon by John Rodgers, D. D., was published in 1795, in 4 vols.; another edition in 1801, in 4 vols., with a Memoir by S. Stanhope Smith, D. D. His works have been published in Europe and America, in several editions and forms, and are in high repute.

PROF. CHARLES A. YOUNG, LL. D.

SCIENTIFIC ARTICLES: *American Journal of Science and Art*, 1865, On a proposed Printing Chronograph, 6 pp. 1869, On Eclipse Observations at Burlington, Iowa, 8 pp. *1870, Notes on Photography of Solar Prominences, 4 pp; New

Method of Determining Level Error of Transit Instrument, 4 pp. * 1871, On the Polar Corona, 10 pp. 1871, Note on the Corona, 2 pp. * 1871, Preliminary Catalogue of 103 bright lines in Solar Chromosphere, 2 pp. * 1872, Note on Recurrent Vision, 2 pp. * 1872, Observations on Encke's Comet, 4 pp. * 1872, Spectroscopic Observations at Sherman, 7 pp. 1873, Notes on Italian Report of Solar Eclipse of 1870, 4 pp. * 1873, Note on Diffraction Grating as a substitute for the tran. of Prisms in Solar Observations, 2 pp. * 1876, Note on Duplicity of the 1474th Line, 4 pp. * 1876, Observations on Displacement of Lines in Solar Spectrum, 8 pp. * 1878, (Two papers) Reports on Solar Eclipse of 1878, 17 pp.

Journal of Franklin Institute: 1869–1871, Spectroscopic Notes—8 papers, 40 pp. * 1870, Construction of Spectroscope, 15 pp. 1871, Report on Eclipse of 1870, 6 pp. 1872, Description of an Automatic Mercurial Pump, 3 pp.

Of the above those marked with a * were republished abroad, some in the Philosophical Magazine, some in *Nature*, some in *Les Mondes*, and nearly all in *Natur* (German).

In *Nature* (London): 1870, Notes on Construction of Spectroscope, 5 pp. 1871, Account of the Eclipse of 1870, 4 pp. 1872, Observations at Sherman, 8 pp. 1878, In Monthly Notices of Royal Astronom. Soc., 2 papers on Transit of Mercury, 15 pp.

Popular Science Monthly (New York): Feb., 1874, The Chromosphere and Solar Prominences, 17 pp. 1875, Methods of Determining the Distance and Dimensions of the Sun, 17 pp.

International Review: 1874, Constitution of the Sun, 19 pp.

Princeton Review: 1878, The Recent Solar Eclipse, 23 pp.

Johnson's Encyclopedia: 1873, Articles on Spectroscope and Sun, 20 pp.

1870, Report of Board of Visitors of the U. S. Military Academy at West Point, 20 pp. 1870, U. S. Coast Survey Report—Report on the Solar Eclipse of 1870, 15 pp.

1872, Report on Observations at Sherman, 20 pp. 1872, The Sun—Chatfield's University Series, 50 pp.

1876, Vice-Presidential Address before American Association for Advancement of Science, 12 pp.

Besides the above he has regularly contributed numerous articles to periodicals and newspapers.

We have taken no account of the college periodicals, nor of the newspapers and magazines, which have been issued from Princeton through many years, and which would form several volumes.

The number of authors on the foregoing list is seventy; and the number of original volumes issued by them may be estimated at four hundred and twenty-five; and the published matter not yet consolidated and issued as distinct volumes, but which will in time be so issued, will probably add one hundred and fifty volumes more, making altogether a library of five hundred and seventy-five volumes. This is an approximate estimate only, as not a few volumes have been issued anonymously for the boards of the church and religious associations.

CHAPTER XXXI.

WOMAN'S CHAPTER IN PRINCETON HISTORY.

> THERE is not a Palace of Knowledge on earth,
> That vies with the genius of blood-royal birth;
> After all we have done when our life-dust is laid,
> We are but the men that our mothers have made.
>
> *Author of "The Princeton Poets."*

IN the numerous biographical sketches herein before presented, of the men of Princeton, we have made little or no mention of the excellent and noble women—the mothers and wives—the sisters and daughters of those distinguished men. It would be unjust as well as ungallant, in the history of a community where woman, both at home and in society, is enthroned as queen over the will, the affections and the manners of man,—to ignore that gentle, moulding, refining, ennobling influence by which she maintains her regal sovereignty over him. Doubtless while we have been exhibiting the character and the noble deeds of the sons of Princeton through several generations, the question has often arisen, Where is the Mother of the Gracchi?

Outside of the retired and domestic sphere in which the true woman exhibits her highest virtues, unrecorded though not unfelt, there is but little material to be gathered for biography. And yet there is hardly a great name which belongs to Princeton, which is not associated with, and affected by, the peculiar influence of an excellent mother, or a gifted wife.

We know but little of the wives of the first settlers of Princeton. Benjamin Clarke, Joseph Olden, and the two Worths, married four sisters, daughters of James Giles, a highly respectable Quaker family, of some prominence and estate, in the County of Middlesex, near Bound Brook, N. J. Reference to the names of the persons who intermarried with those early settlers and their families, as given in the second chapter of our

PAINT'D BY J. W. JARVIS ENGRAVED BY JOHN [illegible]

Sarah Miller.

first volume, will at least raise a presumption that the wives were as pious and intelligent as their husbands, for many generations thereafter.

Susanna Stockton, the wife of the first Richard Stockton who bought of Penn and settled here, appears to have been a highly respectable and intelligent woman. Her husband appointed her the sole executrix of his will, and he had a large estate and six sons. There is nothing special known of the wives of the Fitz Randolphs or the Leonards, except that they were influential in society in their day.

In the next generation John Stockton, the father of the signer, was a pious Presbyterian, whether so through his wife's influence or not, we can only surmise. We do not know who she was, but she kept a prophet's chamber in her house and entertained the Brainerds and other travelling ministers.

But we have something tangible when we come to the home of Richard Stockton, the Signer of the Declaration. Mrs. Stockton was ANNIS BOUDINOT, from Elisabethtown, the sister of Elias Boudinot, a true Huguenot Presbyterian—a woman of strong intellect, with more than ordinary culture and piety; and she impressed her character upon her husband and children so that it was not lost for several generations in the family. Our readers will recur to the 84th page in our first volume, where she is mentioned with her husband. She was the most distinguished and prominent woman in Princeton in her day. She was domestic and patriotic; she was literary and religious.

When the approach of the British army disbanded the college in 1776, Mrs. Stockton was entrusted with the custody of some articles of furniture of the American Whig Society. So great was the idea of secrecy involved, that she was afterwards, *ex necessitate* made a member of that society—the only instance in which a lady has been initiated into the secret mysteries of that literary brotherhood.

Mrs. Stockton wrote a drama on "The Triumph of Mildness," in five acts, which she never published; and she wrote numerous poems and odes, some of which appeared in the papers, but she sought to prevent publication of them. She wrote an elegiac ode to her husband in his sickness, in

1780, which is published in Mrs. Ellet's "Women of the Revolution," vol. 3, p. 33, in eight verses, beginning:

> "Sleep, balmy sleep has closed the eyes of all;
> But me—ah me! no respite can I gain,"

and one yearly, on his death, from 1781 to 1786—the one of 1782 was published in the *N. J. Gazette*, signed "Emilia." One of her fugitive poems appeared in the Princeton *Packet*, in 1787; one to Washington, on the surrender of Cornwallis, in the *N. J. Gazette*, signed "Emilia." To this one, General Washington replied in a short, modest letter, dated Philadelphia, July 22, 1782.

Upon the announcement of peace in 1783, Mrs. Stockton addressed another ode, of forty lines, to General Washington, commencing

> "With all thy country's blessings on thy head."

(We are not at liberty to publish it.) To which General Washington replied in a letter dated Rocky Hill, Sept. 2, 1783. This letter is more sprightly and playful than anything we have read of General Washington, and we are not aware that it has ever been published, except recently by Mrs. Ellet in the volume above referred to.

Mrs. Stockton served on a committee with Lady Sterling, Mrs. Wm. Paterson, Mrs. Deare, Mrs. Morgan, and Mrs. Neilson, to aid the Continental army. She gave the name of Morven to the Stockton residence. She entertained members of Congress at Morven, while sitting at Princeton. She was a woman of great force of character, and died uttering as her last words the lines of Watts:

> "Lord, I am thine, but thou wilt prove."

There can be no doubt of the Christian influence exerted by her upon her husband in his public life, and upon their children, Richard and Horatio Stockton—and Julia (Mrs. Dr. Rush), Susan (Mrs. Alexander Cuthbert), Mary (Mrs. Rev. Andrew Hunter), and Abby (Mrs. Robert Field)—all of whom have exerted a like influence upon their children and descendants, down to the present day.

The wives of other patriots of the Revolution were of the same religious stamp. Mrs. Jonathan Sergeant was a daughter of President Dickinson; Mrs. Jonathan Dickinson Sergeant was a daughter of the Rev. Elihu Spencer, D. D.; Mrs. Jonathan Baldwin was a daughter of Jonathan Sergeant, Mrs. Enos Kelsey was a sister of the Rev. Mr. Davenport, pastor of the Pennington church, all strong Calvinistic Presbyterians.

Mrs. Jonathan Deare was the beautiful daughter of William Phillips, of Lawrence township, and her daughters, Mrs. Snowden and Miss Mary Deare, have in later years, in Princeton, attested the careful training their parents had bestowed upon them.

Mrs. President Burr, the accomplished daughter of President Edwards, who is described by Dr. Miller, as "distinguished for an attractive exterior, for a richly endowed and highly cultivated mind, and for earnest, consistent piety," was, like her mother, not only qualified to be the wife of a distinguished minister and college president, but was an example to her sex.

Mrs. President Edwards (Sarah Pierrepont)

"was a person of much personal attraction added to an unusual amount of those intellectual and moral qualities which fit the possessor to adorn the most important stations. She had an education the best that the country afforded, fervent and enlightened piety, and an uncommon share of that prudence, dignity and polish which are so peculiarly valuable in the wife of a pastor. She seems to have taken upon herself the whole management of his family, and thus to have relieved her husband from all the anxieties and interruptions of domestic care, and left him at liberty to pursue his studies without remission." *

We referred to her in a former chapter, in connection with her husband as president of the college.

The training of President Davies by his mother, who consecrated him to the Lord and to the ministry from his birth, is generally known. Her faith was beautifully illustrated when she stood gazing upon the coffined remains of her son, and exclaimed, "There is the son of my prayers and of my hopes, my only son, my only earthly support; but there is the will of God, and I am satisfied."

Dr. Witherspoon's mother was the daughter of a clergyman, in a line of descent for two hundred years, from John

* Dr. Miller's Life of Edwards.

Knox, the Reformer; and his wife is represented to have been "a Scotch woman of marked piety, amiable and of fine social manners, which won the love of all who knew her," and their daughters partook of her character. Their daughter Frances, Mrs. Dr. Ramsay, is said in the Memoir of her by her husband, to have been "a cultivated woman—a tender wife—and an excellent mother," and some productions of her pen are published in that Memoir.

President Stanhope Smith's mother, the daughter of Rev. Samuel Blair, is described as one who "had high intellectual endowments and excellent moral qualities, and was fitted to grace the most exalted station in society." His wife, Miss Witherspoon, by culture, piety, and intellect was a congenial companion to him.

Dr. Ashbel Green's mother was the daughter of a clergyman, Rev. John Pierson, and she united with her husband in a rigid religious training of their children.

Mrs. Dr. John Maclean (Miss Phebe Bainbridge) was a woman of superior intelligence and devoted piety, and her influence upon her husband and children was very great. Her daughters, Agnes and Mary B. Maclean, deceased, like her were eminently pious, and her sons, the ex-president and his brothers, love to speak of their mother's great excellence and influence.

Mrs. Dr. Archibald Alexander (Miss Waddel) who has been so highly honored by her children and who contributed so much to the comfort and success of her husband, is thus spoken of by her son, Dr. James Alexander, in the biography of his father:

"If the uncommon beauty and artless grace of this lady were strong attractions in the days of youth, there were higher qualities which made the union inexpressibly felicitous during almost half a century. For domestic wisdom, self-sacrificing affection, humble piety, industry, exhaustless stores of vivacious conversation, hospitality to friends, sympathy with his cares and love to their children, she was such a gift as God bestows only on the most favored. When his spirits flagged she was always prompt and skilful to cheer and comfort, and as his days were filled with spiritual and literary toils, she relieved him from the whole charge of domestic affairs."

Mrs. Dr. Samuel Miller (Sarah Sergeant) sustained the same happy and helpful relation to her husband and their children, that Mrs. President Edwards and Mrs. Dr. Alexander did to

theirs. She relieved him from the whole charge of his domestic affairs while he was pastor in New York, and while professor in Princeton. She was a woman well educated, of fine intellect and strong will, and was always accustomed to mingle in the society of strong-minded and learned men, who partook of the hospitalities of her home. She devoted her married life to religion in its most practical and self-denying application. She was, even to the very end of life, a close student of the Bible, and was accustomed to spend a portion of the day, generally after breakfast, at her table with her Bible and Commentary, in reading and studying the word of God, as though she were a teacher in the seminary; and she was always prepared to take part in the discussion of religious questions that might arise among the clerical guests at her house or among her own children. She was a leading character in the religious circle of Princeton women. In associations benevolent and educational as well as devotional, she was the acknowledged leader. She opened her hand to the poor, and was never happy unless she had some schemes for doing good in hand. The journal of her religious experience which is published in the first volume of Dr. Miller's biography, exhibits the wonderful power with which personal religion took hold of her. Dr. Miller was ever ready to acknowledge how dependent he was upon her for all he was able to accomplish. She is entitled to be noticed among the excellent women of Princeton who exerted a controlling influence upon Princeton society for half a century.

The influence of woman is exhibited also by Dr. Miller, who in speaking of his own mother says:

"She was one of the most pious women I ever knew. Courteous and benevolent in a very uncommon degree, she endeared herself to all who knew her. . . . I never think of her character, taken altogether, without a mixture of veneration, wonder and gratitude. The fidelity with which she instructed me; the fervor and tenderness with which she prayed with me, and the increasing care with which she watched over all my interests, especially those of a moral and religious nature, have been as I should think seldom equalled."

And we have just now since Dr. Hodge's death, testimony of the moulding influence which his intelligent and pious mother exerted over him in his youthful days. His filial ascription of the honor and praise for his useful and successful life,

to her nurture and training of him, almost makes one hesitate whether to praise more the mother or the son.

Mrs. Rev. William C. Schenck (Miss Scudder), Mrs. Rev. George S. Woodhull (Miss Neilson), and Mrs. Rev. Benjamin H. Rice (Miss Alexander), were each models of pastors' wives: as pious, as zealous, as influential, as useful, and as beloved in the community as their respective husbands were.

We might extend this enumeration through other professions and walks of life, and find names of women notable for the moral excellence and domestic influence which adorned Princeton society, until it would require pages to record them. The old Presbyterian church records contain the names of the wives and daughters of every prominent family which has found a place in the history of Princeton, unless an exception be found in the present generation.

In the line of female authorship but little has been done, except by Mrs. Tuthill and her daughters, who have written over a hundred volumes; and they are entitled to be classed among the most literary families of Princeton. Doubtless the names of many Princeton ladies will appear in "The Princeton Poets,"—a volume soon to be issued.

The ladies of Princeton maintain a library of their own, known as the Ivy Hall Library, which contains about fifteen hundred well selected volumes; and they frequently enjoy courses of lectures on English Literature, History, and the Fine Arts, by some of the professors of the institutions.

We shall adduce but one more historic fact in the line of female character and accomplishments, and this is quite complimentary to the young ladies of Princeton. It has been customary since the college and seminary have been established here for some of the graduates of these institutions, not only to carry away with them their parchment diplomas, but to take as a much more valuable prize, some of Princeton's fair daughters for wives. This process has been going on so steadily, year by year, for more than a century, that it seems to have become a conceded prerogative of the institutions. In fact the first example was set by Richard Stockton, who was a member of the first class in the college when it was opened at Elisabethtown. It was there, while he was in college in 1748,

that he met Miss Annis Boudinot, and afterwards brought her to Princeton as his wife. Similar reprisals have been made here since the college was removed to this place, beginning in the family of President Burr, by Tapping Reeve, who captured the president's daughter. The homes of President Witherspoon, President Smith, and President Carnahan were all in like manner invaded; and there has scarcely been a family with fair daughters in Princeton within the last hundred and twenty-five years, which has not been called upon to surrend r one or more of them in marriage to young graduates of the institutions.

The old families of the Stocktons, the Bayards, the Fields, the Morfords, the Hamiltons, the Passages, the Whites, the Sansburys, the Jolines, the Wilsons, the Gulicks, the Howells, and we can enumerate over a hundred, all made the consecration of at least one of their intelligent and lovely daughters to some of these educated and sometimes greatly distinguished young men, whose residences were often far from Princeton.

In this way Princeton is depopulated of her young women. And in this way the influence of Princeton is diffused throughout the country and the world. She has sent out more of her daughters than her sons; unlike old Berkshire in Massachusetts, which has sent out her sons, rather than daughters, to bless other communities.

CHAPTER XXXII.

THE CEMETERY.

The Quaker Burying Ground at Stony Brook and several others in and near Princeton—History of the Princeton Cemetery, including the original Grave-yard—More celebrated for its Ashes than its Statuary—A Ramble among its Tombs—Special Notice of the Graves of the Presidents, and of Col. Aaron Burr—The Improvements in the New Cemetery—General Suggestions.

"GARDEN of the quiet Dead!
Seed-ground of Eternity!
Many a weary heart and head
Longs for silence and for thee:
Here shall sorrow's hand no more
Sweep the soul's discordant strings,
And the lyre which oft before
Thrilled to Love's young carollings,
Voiceless lies from morn till even,
But it shall be woke in Heaven.

"Island art thou of the Blest,
In Life's ever heaving Sea;
Here Earth's weary ones may rest,
From the billows' mockery;
Rage ye winds, that vex the sky,
Chilling summer into death,
But where these sweet sleepers lie,
Hush your voices to a breath;
Kiss the roses till they yield
Perfume to the stilly field.

"Heaven's entrance way thou art,
From beggar's hut and chair of state:
The throbbings of the dying heart
Are only knockings at thy gate:
Other homes may scorn to yield
Shelter from the bitter rain;
At thy door, oh, Burial Field!
Pilgrim never knocked in vain:
On thy breast we still may fall,
Earth, thou Mother of us all.

"Lulled to sleep in thine embrace
Many a weary babe shall lie,
And the chief whose visored face,
Blanched not at the battle cry,
Here no more the bride shall dream,
Of the rose less fair than she,
And olive-shaded Academe
Shall fade from Pluto's memory;
Oh mysterious place of rest,
Take thy children to thy breast!" *

Before we introduce what is known as the Princeton Cemetery, we wish to notice several other burial places in its vicinity.

The earliest and most prominent place of burial prior to the Revolutionary War was the one at the Quaker Meeting House at Stony Brook. The first settlers and their descendants for many generations, were buried there. The Clarke, Olden, Hornor and Worth families have used no other place than that; the Stockton family continued to use it for upwards of a hundred years. Richard Stockton, the Signer of the Declaration, was buried there, and there is no monument to mark his grave. It is a peculiarity of the Quakers which forbids the use of tombstones or monuments of any kind to designate one grave from another, or perpetuate the names of the dead. This custom is attended with a great disadvantage to the historian who is searching for family genealogies and the dates of important deaths.

Richard Stockton, the son of the signer, and his descendants who have died in Princeton, have been buried in the Presbyterian burying ground, now a part of the cemetery. He seems to have been the first in that branch of the family that was not buried by the side of his fathers. Job Stockton, however, was buried in the old Presbyterian ground, as early as 1771. There are but few interments made at Stony Brook in these days, and it will soon be difficult to find in that ground any evidence upon the surface that it was ever a place of sepulture. The old stone meeting-house and school-house, both closed, stand at one corner of the burying ground, which is

* These lines were written by Fitz Hugh Ludlow for the *Nassau Literary Magazine*, in 1854, and appear in "The Princeton Poets."

enclosed by a stone wall, all commemorative of past generations.

> "Beneath those rugged elms, that yew tree's shade,
> Where heaves the turf in many a mouldering heap,
> Each in his narrow cell for ever laid,
> The rude forefathers of the hamlet sleep."

There is another ancient one on Penn's Neck, where the Schenck family and some of their neighbors have been accustomed to bury, for more than a century past. It was customary among the early settlers for two or three adjoining landholders to set apart a little corner of their farms for burial purposes, principally for the use of their own families and those that should succeed them. This explains the recent mysterious finding of human remains, when excavating in the public highway, between Miss Susan Olden's and the Potter property in Washington Street. That public road was laid out on the line dividing the two farms of Jonathan Sergeant, afterwards the Joseph Olden farm, and of Jonathan Baldwin, afterwards called Prospect. At the upper corner of those farms, a family burying ground was set off just before the Revolutionary War. Jonathan Sergeant, who died of small-pox taken from the soldiers, was buried hastily, and unquestionably in that ground, and his wife, who was a daughter of Jonathan Dickinson, was probably buried there also. The surviving family removed from Princeton before monuments could be erected, and the highway was soon after opened on the line and over the graves there at that time. Such is the tradition in the family.*

There was a small grave-yard also on the property of Miss Julia Smith, about one hundred and eighty-five feet from Nassau Street, along the line of Miss Passage, of thirty-five by seventy feet, unenclosed and without monuments. It is probable that the Fitz Randolphs were buried here, as they owned the land and we cannot learn of their burial elsewhere.

* This may account for the little cluster of graves near that spot in Mrs. Potter's field, where a tombstone marks the grave of "Miss Catherine Bullock, daughter of Joseph and Esther Bullock, of Philadelphia, who after a tedious illness which she bore with exemplary resignation, died June 7, 1794, aged 22 years." She died while on a visit to the family of Col. Morgan, then the owner of Prospect. This was not a lone and secluded grave, but was near the spot where the family supposed the grave-yard had been. There is no foundation for the tradition of the scandal so long kept alive to the injury of her good name.

The Potter family have a private burial place in a nook of land adjoining the Episcopal church and rectory. It is secluded, and embellished with beautiful and costly monuments.

The Roman Catholics have a cemetery in connection with their church. It is of recent origin, but is large, and ornamented with walks, evergreens and monuments.

THE PRINCETON CEMETERY, or Presbyterian Burying Ground, is situated on the north corner of Witherspoon and Wiggins Streets, opposite the old parsonage. It contains about ten acres of land, and has been acquired in several different parcels, and is irregular in its boundaries. The original burying ground was on Witherspoon Street adjoining the Wiggins parsonage, before Wiggins Street was opened. It was conveyed by Thomas Leonard to the trustees of the college for a burying ground, at or about the time the college was built. It was described as a burying ground in 1763, in a deed of adjoining land from Thomas Leonard to Thomas Wiggins; and there is a tomb-stone over the grave of Dickinson Shepherd, a student of Nassau Hall, who was buried there in the year 1761.

The minutes of the trustees of the college in 1772 show that six several deeds to the college were reported in hand, and that three were missing. Among the six was one "from Thomas Leonard for a burying ground." In 1796 the same minutes, page 358, state that "the deed from Thomas Leonard to the Trustees for the Burial Ground was lost, and measures were taken to apply to Court for confirmation."

It is understood that the trustees of college conveyed this burying ground lot to the trustees of the Presbyterian church. James S. Green having been requested to examine into the history and title of the grave-yard, reported in 1847, that this portion of it had been conveyed by the college to the church. But this deed is not found at present among the church papers. In 1783 an agreement was made by the trustees of the church with the college not to bury any person on the church lot, outside of the walls of the church. From that day to the present time this burying ground has been regarded as belonging to the Presbyterian church—has been subjected to rules prescribed

by its trustees, and has been kept in repair by them and held in their undisputed possession. Dr. Wiggins never owned it. It was a grave-yard before he removed to Princeton.

In 1847 the trustees of the church sold the parsonage property, opened Wiggins Street, and reserved three acres of land on the east side of the burying ground for the purposes of a cemetery, to be incorporated with the old grave-yard. They adopted Rules to regulate the cemetery: 1. Setting the land apart for white persons, except such part as shall be added to the colored burying ground on the north side—the trustees having in 1807, set apart a portion of the Wiggins land for such use, with a right of way from Witherspoon Street over the land of Helena—by their resolution defining its boundaries. 2. The Cemetery is to be under the management of the Trustees of the First Presbyterian Church. 3. The treasurer of the church is to be the treasurer of the cemetery, but is to keep a distinct account of the funds separate from the church account. 4. Proceeds from sales of lots to be applied to fencing, grading, beautifying and improving the cemetery, including the old grave-yard. 5. Trustees to have the disposal of burial lots to such persons and in such manner as they deem advisable. 6. Purchasers shall receive a deed, subject to restrictions therein prescribed.

Dr. J. S. Schanck, President of the Board of Trustees has the immediate superintendence of the Cemetery, and has rendered a long term of gratuitous but useful service in this trust.

Within the past year about four acres of land, with a house upon it, have been presented by Paul Tulane, to the trustees of the church, to be annexed to the cemetery for its enlargement. This tract adjoins it at the northeast corner. Mr. Tulane has also purchased, with a view of adding it to the cemetery, a lot on Witherspoon Street, on the north side of the old burying ground.

With the exception of a brick wall on Witherspoon Street, which the trustees built in 1836, the enclosure is only an old dilapidated board fence. There is no imposing entrance gate; no chapel at the threshold for religious rites; no house for the keeper of the grounds. There are a few gravelled carriage ways and walks; and perhaps a hundred thousand dollars

have been expended for memorial monuments which almost cover the small parcels of ground apportioned to the respective lot-owners. The grass is not kept always nicely mowed; nor are the evergreens kept trimmed with artistic skill.

What a contrast there is between this little country village burying ground and Mount Auburn with its hundred and thirty acres of improved and beautified land, with its charming variety of lake and hill-side, of wood and dale, of long circuitous carriage drives; its chapel with its solemn, silent statuary, and its sentinels and guides daily showing mournful processions and weeping friends to the sacred spot they are seeking;—Mount Auburn with its costly monuments of iron, granite and marble surrounded with flower beds and green grass like velvet, and where almost every family seems to have a natural seclusion from every other:—the whole overlooked from an observatory on the ground, and from which Boston and its environs for many miles can be seen in an enchanting panorama!

What a contrast with Greenwood, that other beautiful city of the dead, so profuse in the display of art and the embellishments of nature unsurpassed! Or with Laurel Hill, which is hardly inferior to the others in any respect!

Why is it that Princeton Cemetery is visited with so much interest by strangers, and so often made the theme of newspaper correspondence? Why is it called the "Westminster Abbey of America?" Why is it that its tombstones show cragged corners, and that great vigilance is required to prevent chips of marble from being broken and carried off as valuable relics? The answer can only be found in the precious dust that lies beneath the surface; the dust of those distinguished persons whose character and lives we have been describing in these volumes. It is this, and only this, that makes this cemetery a place of such sacred and widely-felt interest.

Let us enter by the gate on Witherspoon Street, and ramble for a few moments among the tombs, noting only some of the old family names, and not staying to read the inscriptions except in special cases.

On our right we note the tombs of Zebulon Morford, the Dentons, the Bogarts, the Warrens. We come to an old, dark horizontal marble tablet to the memory of "Dr. Thomas Wig-

gins, many years a diligent and faithful physician in the town of Princeton, and an elder in the church," who died, Nov. 11, 1804. The trustees of the congregation in testimony of their esteem for his worth and of their gratitude for his pious liberality in devising to them a parsonage, erected this monument. His relatives, the Simpsons, were buried by him. Near it stands a monument to the memory of Adelaide Elisabeth Charlotte, daughter of Gerardine A. and Roger Gerard Van Polanen, late Minister Resident of the Batavian Republic, near the United States of America. Born at sea, on the great Indian Ocean, on the 29th of March, 1805, she died in Princeton, April 30, 1808, where that family resided for some years. Not far off is the tomb of Sarah Martin, who died in 1834. She is remembered as Miss Sally Martin, the teacher. Just before us are the graves of some French refugees, the Tulanes, Rev. Anthony Schmit and Larue. Farther to the right we see the monuments of the Janviers, of Dr. Samuel L. Howell and his son, William Meade Howell, a student in college; also those of Col. John Lowrey and Dr. John Van Cleve. There is also a monument to Elisabeth Skelton, who died in 1826, in the seventy-third year of her age.

On our left from the gate where we started, we pass by the Strykers, Andersons, Sansburys, Burkes, Higgins, Naptons, and Aaron Mattison, who was buried in 1762, aged eighty-one years; and the vault of Jacob W. Lane, near which is the grave of Abram Terhune; and an old red stone sunk deep into the ground, on which we can decipher the name of the wife of Whitehead Leonard.

Near the side of the walk is an old marble tablet—so dingy and weather-beaten that it is difficult to read the inscription upon it:

> "Sacred to the Memory of the
> HONORABLE JOHN BERRIEN, one of the
> Justices of the Supreme Court of Judicature of
> The Province of New Jersey, who died much lamented
> on the 22d day of April, A. D. 1772, in
> the 61st year of his age."

Near it are the names of Job Stockton and family, of William Millett and William Scudder, and Brook Farmer, son of

Col. Farmer, of New Brunswick, who died, Nov. 7, 1779, in the sixty-second year of his age.

It is a little east of this position that we see a perpendicular slab with this inscription upon it:

"In memory of Guy Chew, a Mohawk Indian, who departed this life April 19th, 1826, aged 21 years and 8 months. This youth continued in pagan darkness until his 18th year, when under the patronage of U. F. M. Society he was sent to the Mission School at Cornwall, Conn. Here he remained three years, experienced the renewing grace of God, and became eminent for his benevolence, piety and desire to proclaim the Gospel to his countrymen. While preparing for this blessed work, he was by a Mysterious Providence called away in the morning of his days. Reader, pray for the Indians."

In passing through the remaining half of the original ground we meet with more costly monuments and more illustrious names. On the right or southern side of the walk there is a beautiful enclosure around the Bayard, Dod and Beatty lots. Here we see the monuments of Judge Bayard and his family; and a beautiful marble column, highly ornamented with military devices, erected to the memory of Gen. George Dashiel Bayard, a graduate of West Point, a captain in the U. S. Cavalry, a brigadier-general of the U. S. Volunteers, who fell mortally wounded in the battle of Fredericksburgh, Va., and died Dec. 14, 1862.

"Sans peur et sans reproche."

His father, Samuel J. Bayard, has recently been buried by his side.

Adjoining it on the south, stands another exquisitely beautiful marble monument, with ivy creeping to the top of it and leaving only uncovered the inscription: "Charles Hodge Dod, born in Princeton, June 13, 1841. Died in the faith and hope of the Gospel at City Point, Virginia, Aug. 27, 1864, while in the service of his country as Captain on the Staff of Major-General Hancock. So he giveth his beloved sleep."

There too, is the tomb of his father, Rev. Albert B. Dod, and the tomb of Sarah Washington, the widow of Col. William Washington, of Virginia, who died at Princeton in 1834, in the seventieth year of her age, into whose family Miss Julia Bayard married.

Next on the south are the names of Beatty and of Guild, whose families are related. Col. Erkuries Beatty died, Feb. 3,

1823, in the sixty-fourth year of his age, after having faithfully served his country in various important stations, civil and military. His monument is filled with an inscription of meritorious services and character. A very handsome monument of marble about twelve feet high, capped with an urn draped, is erected to the Guild family. Within a few steps are the tombs of Enos Kelsey, of Revolutionary fame, of Major Stephen Morford, who in his youth took an active part in the struggle for American Independence and was through life a friend of his country; and of Edmund Morford, John Hamilton, and Capt. James Moore, who was an active officer in the militia of New Jersey, in the Revolution, all of whom have been noticed in previous chapters. Here also is a monument to Richard Cantwell, Esq., of Delaware, who died here in 1787; one to Rev. John Cruikshanks, of South Carolina; one to John S. Wilson; one to John Van Horn: one to Augustus Van Horn; one to Dr. James Box Young, of Georgia. In a little square enclosed by an evergreen hedge is the tomb of Dr. William Forman and other members of his family. The Woodhull monuments are enclosed near by; and there is a tablet to the memory of Rev. Robert Gibson, a native of Charleston, who died a resident of Princeton, in 1829. Monuments to the family of Robert Voorhees stand in this vicinity.

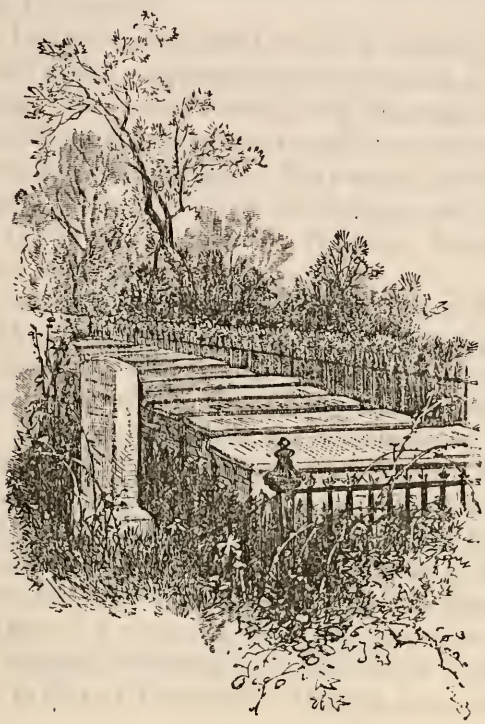
The Stockton lot is on the south side, next to Wiggins Street, and adjoins the graves of the presidents on the east. It is enclosed by an iron fence and a hemlock hedge, and within it we find a large number of tasteful and costly monuments of white marble, covering the graves of Richard Stockton, LL. D., his children, his grand and great-grandchildren, and other kindred, the Hunters and others.

Adjoining the Stockton lot is a piece of ground about fifty feet in length and twenty-five in width, enclosed with an iron fence about three feet high. It is the old college burial lot, and contains

The Graves of the Presidents.

This is a chief object of public interest, and we pause for a moment to notice it. We must bear in mind that President Jonathan Dickinson died and was buried in Elisabethtown, before the college had been removed to Princeton. A monu-

ment to his memory can be seen in the Presbyterian burying ground at the former place, recognizing him as a pastor of the



GRAVES OF THE PRESIDENTS.

church, but not referring to the infant college. It bears the following inscription:

Here lies ye body of ye Revd.
MR. JONATHAN DICKINSON, Pastor
of the First Presbyterian Church,
In Elisabeth Town, who died Octr.
ye 7th, 1747. Ætatis Suæ 60.

Deep was the wound, O Death! and vastly wide,
When he resigned his Useful breath and dy'ed;
Ye Sacred Tribe with pious Sorrows mourn,
And drop a tear at your great Patron's Urn!
Conceal'd a moment, from our longing Eyes,
Beneath this Stone his Mortal Body lies:
Happy the Spirit lives, and will, we trust,
In Bliss associate with his precious Dust.

is an inscription in Latin to the president, and on the lower one is the name of his wife Ann, daughter of Dr. Witherspoon, who died in 1817, in the sixty-ninth year of her age. At the foot of this tomb, embowered under evergreens, are the graves of Dr. Smith's daughters, Mrs. Salomans and Mrs. Pintard.

Next to President Smith's monument is one to Walter Minto and his wife Mary.

Then comes the tomb of PRESIDENT GREEN, who died, May 19, 1848. The names of his last two wives are inscribed one on each side of this monument. His first wife has a monument in the new cemetery, with her sons, James S. and Jacob Green.

And next are the tombs of PRESIDENT CARNAHAN and Mary his wife. He died, March 3, 1859, and she in 1854. Beyond these at the lower end of the lot, are the tombs of the Macleans, and of Miss Bainbridge, daughter of Dr. Absalom Bainbridge.

While thus passing along these honored graves, crowded together as though there was not land enough for burial purposes, and these monuments, some of which have been here for more than a hundred years, showing the decay which time and weather can effect even upon marble, besides being broken by human hands, the words of Longfellow come to mind:

> "And these sepulchral stones so old and brown,
> That pave with level flags their burial place
> Seem like the tablets of the Law thrown down
> And broken by Moses at the mountain's base."

Retracing our steps to the entrance of this sacred enclosure, we notice at the foot of President Burr's tomb and within the enclosure, an erect white marble monument of no extraordinary pretensions, which has attracted much public interest and given rise to many unfounded statements, repeated as often as they have been contradicted. It has this simple inscription upon it: "AARON BURR. Born Feb. 6, 1756. Died Sept. 14, 1836. A colonel in the army of the Revolution. Vice-President of the United States from 1801–5."

Col. Burr was the son of President Burr and the grandson of President Edwards, at whose feet he was buried at his request. Left an orphan at the age of three years, he exhibited, while under the care of his relatives, a restless and self-reliant

spirit, several times running away from home and attempting to go to sea. At the age of about thirteen he entered as sophomore at Princeton College, though fully prepared to enter as junior. He was placed in that class because of his diminutive stature at that time. He was very studious in college the first two years, but being so much in advance of his class, he became idle, and neglected his studies and habits during his senior year. Pleasure was his chief pursuit and he became dissipated. He graduated in 1772, when only sixteen years old, receiving the highest honors the faculty could bestow upon him.

Just before his graduation he became aroused on the subject of religion in the midst of his pleasure-seeking. He had received moral instruction from his infancy. He now went and related his experience to Dr. Witherspoon, who tranquilized his mind by assuring him that it was fanaticism and not true religion that was operating upon him. His religious anxieties still clung to him, and he sought further light from the Rev. Joseph Bellamy, determined not to settle upon the business of life until he had settled this question. The Calvinistic side of religion was not so presented to him as to commend itself to his mind, and he unfortunately "came to the conclusion that the road to Heaven was open to all alike." He afterwards avoided religious disputations, and his biographer says, though it is not known what form of unbelief had seized his mind, he never sought salvation by a virtuous life. He seemed never after this to recognize a moral obligation.

Col. Burr studied law and settled in New York City. He served with distinction as a colonel in the Revolution, and after the war entered the field of politics. In 1800, as a step in the election to the United States presidency, he carried the city of New York for the Democratic, then known as the Republican, party. Jefferson and Burr received tie votes in Congress for president, until on the thirty-sixth balloting, Jefferson was elected President and Burr Vice-President of the United States for four years.

He was a man of brilliant talents, strong will and passion, and most captivating manners and conversation.

There were two public acts in his life which brought upon him a terrible public condemnation. One involved the charge

of treason for seeking the dismemberment of the Federal Union, for which he was tried and acquitted. There are but few if any statesmen at the present day who believe that Col. Burr, though ambitious in his designs, intended any crime against his own country; but that he only sought to embroil Mexico in some way, so as to form a new government in which he might be a prominent ruler. The other deed was his killing Hamilton in a duel. Our great admiration for Col. Hamilton and our regard for his talents and eminent services for his country, should not blind us to his equal guilt with Col. Burr, in entering the murderous arena of the duellist. Two such notable men cannot be supposed to have intended to act a farce. Unfortunately for the country the better man fell, and the survivor only reaped the whirlwind of public execration.

Though acquitted of the charge of treason, and though the death of Hamilton was the logical result of that code of honor which has some foothold even at the present day, among honorable and honored men in this and other Christian countries, there is no doubt that both those events have intensified public feeling against his profligate private character. If he had never been tried for treason; if he had never killed his brilliant antagonist in a duel; if he had never been vice-president of the United States; if he had never been the son of President Burr and the grandson of President Edwards, two most eminent ministers of the Gospel, his private character would not have been subjected to such long continued and unmitigated public odium as it has been.

Col. Burr died in April, 1836, and his remains were brought by his friends from New York to Princeton for interment, on the 16th of that month. The religious services on the occasion were conducted by President Carnahan in the college chapel, where he delivered a funeral discourse, after which a procession of professors, students and citizens attended the interment. There was no secret burial as newspaper correspondents have alleged. Nor was this monument to his memory, marking his grave, stealthily and by night brought to Princeton by unknown persons, and set up where it is, as has been again and again published in the papers. There is no truth in such statements and there is no reason for such alleged action. We are not dis-

posed to apologize for Col. Burr's immoralities, though we believe public opinion has dealt severely with him. But we repel in toto, the idea that it was necessary that the remains of Col. Aaron Burr or his tombstone should be brought here secretly, and by night, in order to have a place at the feet of the father and the grandparents of the deceased. The lineage of such a man alone, without reference to his talents and acquirements, and the high office he had filled, would in the judgment of Princeton society entitle him to the place assigned him in this cemetery.

Theodosia Burr, the beautiful and only daughter of Col. Aaron Burr, married Joseph Allston, of South Carolina. In December, 1812, she started on the schooner *Patriot*, from Charleston to New York. No tidings were ever received from her or of the vessel; and for years it was feared that she might be in the hands of pirates who then infested the southern coast. Her fate has remained a mystery until recently. Eight or ten years ago, Dr. Pool, as a physician, visited a family near Cape Hatteras. On the wall he noticed hanging an exquisite oil painting of a beautiful woman. The head of the house, an old man, told the doctor that when a youth he found it on a vessel which had been wrecked near the cape, in a furious storm which occurred in the winter of 1812 or 1813. All on board were lost. Impressed with the beauty of the picture he took it for his pay. A short time ago, he was shown by chance a picture of Theodosia Burr Allston, and recognized the likeness. Thus after nearly three-quarters of a century the mystery is solved.*

Returning to the central walk we meet the well-enclosed lot of the Rev. Samuel Miller, D. D., which contains monuments over the graves of himself and Mrs. Miller, and their children, including those of Mrs. Dr. John Breckinridge and some of her children. Within this enclosure is the tomb of Mrs. Dr. B. H. Rice. On the northern side of the walk we are attracted by a tall granite shaft in the lot of the Rev. Dr. McGill, erected to the memory of his son, the lamented Dr. George M. McGill, a surgeon in the United States army, who was brevetted for meritorious services in the late war; and died in 1867, while

* This account of the picture was given in the Trenton *State Gazette* of July, 1878.

on duty in the far West, ordered there on account of Indian hostilities. The name of his young wife, Miss Morris, who died a few days before him of cholera, in that country, is inscribed on the same beautiful monument, both worthy of so graceful and enduring a memorial. Near it is a beautiful white marble tomb of his mother, the wife of the Rev. Dr. McGill. Adjoining this lot on the west, is a handsome granite monument to Hannah Butler, wife of Edward Howe.

At the northeast corner of the old burying ground and in line of the cemetery, is a small lot enclosed by an iron fence and filled with costly monuments. It bears the name of John Lawrence Thompson. One of these monuments is inscribed with the names of Elisabeth S., Mary and Eugene Thompson, wife and children of John L. Thompson, of Lancaster, Penn. "These loved ones perished in the waters of the Hudson, in attempting to escape from the burning of the steamboat *Henry Clay*, on the 28th day of July, 1852. Wife, daughter, son." There are also the tombs of John L. Thompson, of his son, and of his parents.

Passing southward along the line of the old ground, we notice the graves of the Craigs, the family lot of Judge Richard S. Field and George T. Olmsted, the tombs of Dr. Ebenezer Stockton's family, and of Capt. John Little and Grace his wife.

And now we have come to the new cemetery, more than two acres of which have been already occupied. The entrance to this, for carriages, is on Wiggins Street, through two iron gates near each other; one is at the corner of the old ground. Between these two carriage ways and next to the fence, is the Alexander lot, enclosed by a low iron rail and eighteen rough brownstone posts, about eighteen inches high, with pyramidal tops. Within this enclosure are large horizontal marble monuments over the graves of Rev. Dr. Archibald Alexander and his wife, and his sons, Drs. James, and Addison, and Col. William C. Alexander. Next to this is the lot of Dr. Charles Hodge, to whose memory a large white marble monument, in the form of those of the Alexanders and the college presidents, has just been erected; and there too, are other family tombs. A little farther and we come to a beautiful family monument —perhaps the most tasteful in the whole ground—belonging to

the family of Peter T. Smith; and quite near it is the lot of Admiral Crabbe, in which is a broken shaft to the memory of his son Thomas, erected by his college class-mates; and also a handsomely designed monument to his daughter Virginia, besides those of himself and wife.

On the east is a lot set apart for College Students, with tall marble shafts erected by classmates to the memory of the following, viz.: David G. Aikin, Thomas J. Tripp, Herman L. Platt, John R. Harrison, Sylvester Larned Hennen, John Hun Meads, Robert Ross Herrick, Chester Pierce Butler, Horace Coe, Henry Kirkwhite Muse; and a very tall and imposing granite shaft erected to Theoderick Bland Pryor, by his classmates, October 15, 1871, gives a sad interest to these tombs.

Another lot east of the eastern gate, is set apart for Theological Students, and here are the tombs of Rudolph Renz, Alfred Phillips and Charles H. Young, erected by their fellow-students. Passing northward we note the family tombs of John Passage, Ralph Gulick, John T. Robinson, Emley Olden, Alexander M. Hudnut and others, till we come to the handsome enclosed monument of John R. Thomson, U. S. senator, and to those of James S. Green, Richard Stockton of Mercer Street, Charles Steadman, Dr. Jared I. Dunn, Prof. Hope, and the pastor's lot, which contains the cenotaph of Henry Kollock, D. D., the tombs of Rev. W. C. Schenck, his wife and son, and others. The Rev. Dr. Macdonald has a family plot on the east side of the cemetery, where his beautiful granite monument with an inscription on a polished panel, erected by the congregation through the trustees, attracts attention. Not far to the north of it is a marble shaft to Edward Stockton and his family. He was the owner of the Constitution Hill farm for many years, and died in 1871.

Moving to the west, passing the tombs of the Armstrongs and the Blodgetts, we come to the enclosed lot of Dr. J. S. Schanck, which has a high granite shaft with the names of J. Robbins Schanck and others of his children upon it. This was the first granite monument introduced into the cemetery. Going north from this point, we note the lot of Joseph Olden, and then meet a most imposing monument of the Murphy family —a tall polished red granite shaft. Near it is a beautiful white

cruciform marble to Mrs. Joseph H. Bruere; and a few steps from it is the lot of the Rev. George Sheldon, D. D., with a handsome marble column inscribed to the memory of his wife, Martha Lyman Sheldon, of Northampton, Mass. The Leigh family monument of granite, and the Priest monument of marble with granite base, are both attractive.

Among the most prominent tombs on the north side are those of Mrs. Stevens, Mrs. Annin, and the Rev. Dr. James Wood. Returning by the path on the west side we come to the embellished plot of Profs. Guyot and Cameron, but hold!

> Who is she that floats in white,
> Like a spirit on the night;
> With a face whose life-like smile
> Mocks her sleeping dust the while?

See a beautiful white marble pedestal tastefully inscribed to Constance Cameron, a lovely little daughter of Prof. and Mrs. Cameron, about fourteen years old, who died, May 16, 1873; it is surmounted by an exquisitely beautiful marble statue of a little girl in angelic form, as if just ascending to the skies.

Near on our left, is a handsome monument erected by Mrs. Brown, inscribed with the names of Caroline Elmer Brown and Amos Littell Brown; and on our right we notice a lot of the Rev. Dr. A. A. Hodge and his brother Charles Hodge, M. D., where there are several tombs. A little farther on the left is the tomb of William A. Henry, son of Prof. Henry; and as we come near the corner of the old ground we note the grave of James Rowand. We have before noticed his tragic death at the hands of the murderer Charles Lewis. This significant scriptural text is on his tomb: "What we know not now we shall know hereafter."

There are multitudes besides those we have mentioned—some perhaps more worthy of notice than many we have named; including the graves of volunteers in the late war and the tombs of strangers.

There is more taste, order and interest shown in the new than in the old ground. For several years past an effort has been made to raise a large fund to enlarge, enclose and adorn these grounds; but it has not fully succeeded. While

so much is done for the living in Princeton, more should be done for this repository of the dead. It is desirable that there should be more land secured; that there should be a suitable enclosure around the whole tract; that there should be a chapel for religious services on the ground, and that there should be a keeper of the grounds, constantly in attendance and at work upon them.

In view of the large number of distinguished ministers and public men whose dust lies beneath these monuments which we have noticed, it is not difficult to explain why this place is called "The Westminster Abbey of America."

"We cannot win them back,
And yet with frequent tears
We bring to mind their cherished forms,
With thoughts of other years,
With love that neither death nor change
Hath power to sever or estrange.

"We cannot blot them out
From memory's written page;
We cannot count them strangers, but
As birds in prison cage,
We beat against the iron bar,
That keeps us from those friends afar.

'Oblivion may not hang
Its curtain o'er their grave;
There is no water we can sip
Like Lethe's lulling wave;
But fond affection's moaning wail
Breaks from us like the autumn gale.

"Ye are not dead to us,
But as bright stars unseen,
Though death invades between;
Like a thin cloud that veils from sight
The countless spangles of the night."

CHAPTER XXXIII.

THE CENTENNIAL YEAR, 1876.

Religious Revival—Visit of Moody and Sankey—Opening of University Hotel—Centennial Celebration—Centennial Anniversary of the Battle of Princeton celebrated—Full tide of Prosperity.

THE year 1876 was a memorable one in Princeton. Its early months were marked by an extraordinary religious awakening which began in the preceding fall, showing itself in the institutions and in the town. Moody and Sankey, the revivalists of wide repute, at the invitation extended to them by Drs. Hodge and McCosh, after a conference of the Princeton clergy, made a short visit here on their passage from Philadelphia to New York, in the month of February, remaining from the 5th to the 7th, preaching on Three days. Their reception was a warm one, and the public mind was just ripe for their peculiar services.

Everybody encouraged them and tendered co-operation. The Second Presbyterian Church was packed long before the hour of service. The galleries were occupied by students, who sang heartily the Gospel Hymns impromptu, before the hour of preaching. Mr. Moody never preached more powerfully than he did on this occasion. He appreciated his peculiar position in this educational town, and he achieved as a lay-preacher, a wonderful triumph. The doctors of divinity and professors sat delighted under his irresistible preaching. His revival measures and inquiry meetings were acquiesced in, and even participated in, by the Presbyterian ministers. His preaching was Calvinistic in doctrine, and pungent in the extreme. He drew to him people of all denominations, even Roman Catholics; irreligious and indifferent persons flocked to hear him. Such a general awakening had never before been witnessed in this community. His presentation of the Gospel was favorably received by all persons.

The students of the college as well as of the seminary, en-

gaged actively in evangelistic work in other neighborhoods with great success. The two Presbyterian churches were increased by about a hundred new members, and nearly the whole of the college students who were not so, became professors of religion. The evangelist, Mr. Morehouse, had preceded Mr. Moody here a year or two, and his preaching and Bible readings in public and at the private house of Mr. Mahlon Frost, where he was met by theological students, had removed the prejudice against lay-preaching and teaching, as his labors were successful.

Another event of public interest to the community was the opening of the University Hotel, in the month of June of this year.

The prominent feature of the centennial year was the CENTENNIAL CELEBRATION held at Princeton, on the 27th day of June, 1876. A full account of the proceedings has been published in pamphlet, by the Rev. Mr. Ulyat, but we shall only briefly refer to it. It was the principal one held in the State, and though not strictly a State celebration, the authorities of the State and the Legislature had been invited to participate in making it worthy of the occasion; and they did so very commendably. Gov. Bedle, armed with special authority for the purpose, detailed two regiments of the National Guard of the State, one from Newark and one from Trenton, about fourteen hundred men, to assist in the ceremonies. The chief military officers present were the Governor and staff, Adj.-Gen. Stryker, Gen. Fay, Cols. Vought, Garretson, Hendrickson, Spencer, Hoy and Johnson: also Major-Gens. Mott and Sewell, Ex-Govs. Haines, Parker and Ward, and representatives from both Houses of the Legislature, the State Judiciary, the Faculties of Princeton College and Seminary, and of Rutgers College and Seminary. The Society of the Cincinnati, the Historical Society and other associations were present. It was estimated that there were from eight to twelve thousand people present. The day was very warm.

The exercises of the morning were held in the college campus, in an amphitheatre erected around the old historic cannon which was captured from the British in the battle of Princeton. Gov. Bedle was President of the day. Prayer was offered by the Rev. Dr. McCosh, President of the college. An address of

welcome was delivered by the Rev. George Sheldon, D. D., who stated as some of the reasons for such a celebration, that Princeton was the scene of an important battle; that in 1776 the British troops held the town, and converted the college building and Presbyterian church into barracks and stables; and two of the Signers of the Declaration of Independence—Dr. John Witherspoon and Richard Stockton, lived there. The vocal music was under the direction of John F. Hageman, Jr., who led a choir of more than a hundred students. Whittier's Centennial Hymn and an Ode written for the occasion by the Rev. Prof. Charles W. Shields, were happily rendered. The orator of the day was the Rev. Joseph T. Duryea, D. D., of Brooklyn, and his subject: "Purity in our National Affairs."

After the exercises on the campus, the procession was formed and marched to Bayard Avenue, where in an open field and under a very large tent, a dinner was spread for more than a thousand guests. Here also the Governor presided, assisted by Dr. Cameron and Ex-Speaker Vanderbilt.

The following were the toasts and the names of the persons who responded to them:

1. "The United States": Responded to by Prof. Cameron, who read a letter from President Grant, regretting his unavoidable absence.
2. "The State of New Jersey": Gov. Bedle.
3. "The Legislature of New Jersey": Gen. Sewell, Hon. William J. Magie and Hon. John Hill.
4. "The Officers and Soldiers of the Revolutionary War": Hon. L. Q. C. Elmer, who represented the Cincinnati.
5. "The Constitution of 1776": Ex-Gov. Daniel Haines.
6. "The Battle of Monmouth": Ex-Gov. Joel Parker.
7. "Princeton and the Battle Field": John F. Hageman.
8. "The New Jersey Historical Society": Rev. Samuel M. Hamill, D. D.
9. "The National Guard of New Jersey": Gen. P. Augustus Fay.
10. "The College of New Jersey": President McCosh.

The day was ushered in by the ringing of the bells and the firing of cannon; and in the evening this was repeated, with a general illumination of the town; and there was a full display of bunting. The whole celebration was carried out through nineteen different committees, at an expense of $1500, raised by a borough tax authorized by law, and was a grand success.

The centennial spirit was kept alive through the year. The college sent its contribution to the International Centennial Exhibition in Philadelphia; and the last demonstration inspired by the associations of the year, was a celebration of

THE BATTLE OF PRINCETON,

on the 3d day of January, 1877.

This celebration was initiated by the original committee of thirteen, which had directed the celebration in June. It was chiefly one of military display, in a sham-fight as near as possible on the site and after the plan of the original battle. Princeton furnished three companies of forty-five men each. One of these was the uniformed Washington Continental Guards, Capt. A. L. Green; the other two were ununiformed, with J. Leggett and J. H. Margerum as captains. Eight companies were from abroad, which with the Princeton men made about four hundred troops. Col. William Allen, of Newark, represented the British commander, Col. Mawhood; Gen. J. M. Drake, of Elisabeth, represented Gen. Washington, and Col. W. C. Vandewater, Gen. Mercer. The staff of officers of Gen. Washington, were J. F. Hageman, Jr., W. C. Vandewater, A. F. Allen, J. Lyons and A. M. Cumming.

The day was fine but intensely cold, and snow had just fallen to the depth of fifteen inches on the level. The fight ranged from the old battle-field to the college. It was admirably executed in all its parts. At the close a heavy fire was maintained for some minutes, when suddenly the British broke in disorder, and Col. William Allen who personated Col. Mawhood, surrendered his sword to Col. John F. Hageman, Jr., chief of the staff of Gen. Washington. The American bands played Yankee Doodle, and the British reversed arms.

Afterwards the soldiers on both sides joined in a parade, and marched to the University Hotel, where for those from abroad, and their officers, an elegant entertainment was provided. The whole affair gave great satisfaction to the large crowd of spectators who thronged the streets. The great papers in the cities, represented by reporters, gave flattering accounts of it.

Since the centennial year the march of improvement has

kept steadily on in Princeton. Private residences and public buildings, greatly ornamental to the town, have been rapidly multiplied. The stagnation and distress which have been so painfully visible in other places throughout the country during the general financial depression, have not affected the busy workmen who have kept the music of the hammer and the stone chisel unceasingly sounding in these streets. College, seminary and town are, at the close of the year 1878, in the full tide of prosperity.

CHAPTER XXXIV.

PROFESSIONAL AND OFFICIAL.

Physicians—Lawyers—Clergymen—Official Representatives.

PHYSICIANS. The following are the names of physicians who have been settled in Princeton, viz.:

John Beatty,
Absalom Bainbridge,
Thomas Wiggins,
Ebenezer Stockton,
John Maclean,
John Van Cleve,
James Ferguson,
William Wilson,
Horatio Sansbury,
Samuel L. Howell,
Jared I. Dunn,
Alfred A. Woodhull,
John N. Woodhull,
George M. Maclean,*
William Forman,
Archibald Alexander, Jr.,*
J. Stillwell Schanck,*
——— Ruding,
Oliver H. Bartine,*
John H. Janeway,
William J. Lytle,*
Wessel T. Stout,
John H. Wikoff,*
John H. Warren,
Elias C. Baker,
E. H. Bergen,*
Arthur K. Macdonald,*

We meet with the names of Dr. Greenland, Dr. Gordon and Dr. Brenton Davison as owners of land in and near Princeton, in the early settlement of the place, but whether they were settled here as physicians we are not able to state. There was a "Dr. Stapleton, of Princeton," during the Revolutionary War, whose conduct was complained of to the Council of Safety, but we have no evidence that he was a resident of Princeton.

Dr. Jacob Scudder, a native of Princeton, a student of Dr. Beatty, practiced medicine in Virginia some years; returned to Princeton in about 1814 in bad health and died in 1859. He was a son of Jacob Scudder, and lived on the farm now J. Boyd Van Doren's.

* Residing in Princeton at the present time.

LAWYERS.

Richard Stockton (the Signer),
John Berrien,
Jonathan Dickinson Sergeant,
Richard Stockton (the Duke),
Thomas P. Johnson,
Samuel Bayard,
Samuel R. Hamilton,
James S. Green,
C. Houston Van Cleve,
Walter Minto Skelton,
Richard S. Field,
William C. Alexander,
David N. Bogart,
John F. Hageman,
John S. Gulick,
Joseph Annin,
Robert Voorhees.
Richard Stockton,
John P. Stockton,
Robert F. Stockton, jr.,
Thomas G. Lytle,
Robert S. Green,
Daniel P. Voorhees,
Leroy H. Anderson,
Malcolm Macdonald,
S. D. Oliphant,
John F. Hageman, jr.,
Alexander Gray,
George O. Vanderbilt,
William J. Gibby,
Richard Runyan.

There were other young men who were admitted to the Bar of New Jersey, while residing in Princeton, but who immediately thereafter settled in other places.

CLERGYMEN: We shall not enumerate all those who have resided in Princeton in past years, but only those who are at present residing here, viz.:

John Maclean, D. D., Presbyterian.
James McCosh, D. D., "
Lyman H. Atwater, D. D., "
Alexander T. McGill, D. D., "
James C. Moffat D. D., "
John T. Duffield, D. D., "
A. A. Hodge, D. D., "
William H. Green, D. D., "
James O. Murray, D. D., "
Charles A. Aiken, D. D., "
Charles W. Shields, D. D., "
William A. Packard, D. D., "
Henry C. Cameron, D. D., "
C. W. Hodge, D. D., "
George Macloskie, D. D., "
James F. McCurdy, "
Theodore W. Hunt, "
William Harris, Coll. Treasurer, Pres.
Frederick Vinton, Coll. Librarian, "
Wm. H. Roberts, Sem. " "

(All the foregoing are connected with the College or Seminary).

David M. Halliday, D. D.
George Sheldon, D. D., Presbyterian; Agent American Bible Society.
David Smith, Presbyterian.
John Miller, "
Charles J. Collins, Teacher, "
Joseph R. Mann, "
Horace G. Hinsdale, Pastor, "
Lewis W. Mudge, Pastor, "
Edward P. Wood, "
James A. Worden, S. Schools, "
J. T. Ostler, "
Donald McLlaren, Navy Chaplain, Pres.
Augustus Brodhead, Ret. Miss'y, "
George W. Wilder, do. "
John S. Beekman, "
P. B. Van Syckel, "
Hugh M. Brown, Pastor. "
Alfred B. Baker, Episcopal Rector.
Asa S. Colton, "
William White, Methodist Pastor.
T. M. Stewart, Past. A. M. ch.
T. R. Moran, Roman Catholic Pastor.
William C. Ulyat, Baptist.
John F. McLaren, Presbyterian.

Official Representatives and Dignitaries.

Colonial Justices of the Supreme Court: John Berrien, Richard Stockton.

Members of the Colonial Legislature and King's Council: Benjamin Clarke, Thomas Leonard.

Colonial Sheriffs: Barefoot Brinson, John Riddle, Job Stockton.

Members of Provincial Congress of New Jersey, 1775–76: Jonathan Sergeant, Jonathan Dickinson Sergeant, John Witherspoon, D. D., Jonathan Deare, Jonathan Baldwin, W. Churchill Houston, Enos Kelsey.

Members of the Continental Congress: Jonathan Dickinson Sergeant, Richard Stockton, John Witherspoon, D. D., W. Churchill Houston, John Beatty.

Members of the United States Senate: Richard Stockton, LL. D., Com. Robert F. Stockton, John R. Thomson, Richard S. Field, John P. Stockton.

Member of United States House of Representatives: Richard Stockton, LL. D.

Foreign Mission: John P. Stockton, Minister to Rome.

Governor of New Jersey: Charles S. Olden.

Members of New Jersey State Legislature—Of Council and Senate: Samuel Bayard, James S. Green, Charles S. Olden, William C. Alexander (President), Crowell Marsh.

Of the Assembly: W. Churchill Houston, Samuel Bayard, James S. Green, William C. Alexander, Richard S. Field, Josiah S. Worth, John Lowrey and John F. Hageman on general ticket; and under the District system, Abner B. Tomlinson, James Van Deventer, James H. Bruere, Augustus L. Martin, Joseph H. Bruere, and George O. Vanderbilt (Speaker).

Attorney-General of New Jersey: Richard S. Field, John P. Stockton (now in office).

United States District-Attorney: James S. Green.

Prosecutor of the Pleas of Mercer County: John F. Hageman.

Sheriff of Mercer County: George T. Olmsted.

Postmasters and mayors have been named in a former chapter, and here we bring our history to a close.

INDEX.

C.

D.

E.

F.

G.

H.

I.

J.

K.

L.

M.

N.

O.

P.

Q.

R.

S.

T.

U.

V.

W.

Y.

77 01994 100