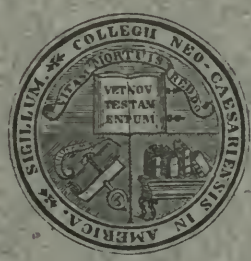


W. G. McCosh
Vol. VII

FEBRUARY, 1895

No. 1

THE PRINCETON COLLEGE BULLETIN



A QUARTERLY RECORD EDITED BY
THE PRESIDENT AND MEMBERS OF THE FACULTY

McCOSH MEMORIAL NUMBER

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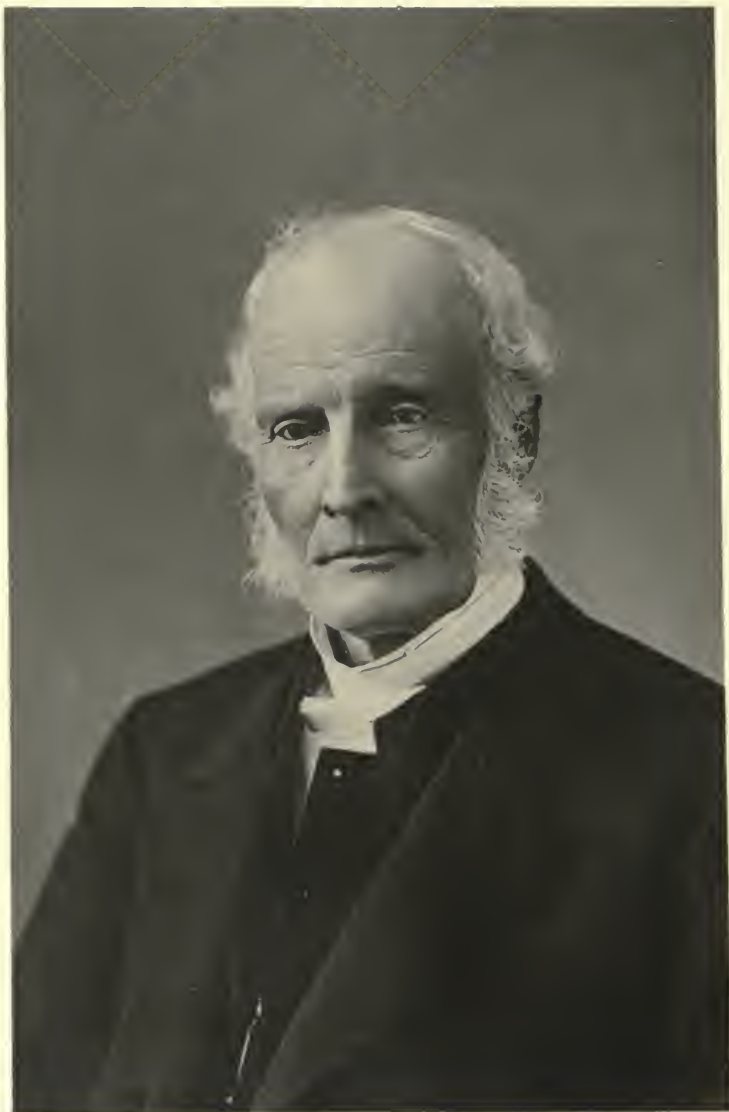
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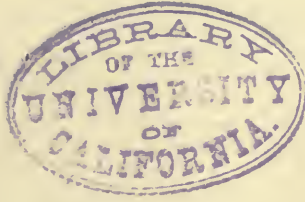
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James W. Losh



JAMES McCOSH.

1811-1894.

*Young to the end, through sympathy with youth,
Gray man of learning! champion of truth!
Direct in rugged speech, alert in mind,
He felt his kinship with all human kind,
And never feared to trace development
Of high from low--assured and full content
That man paid homage to the Mind above,
Uplifted by the "Royal Law of Love."*

*The laws of nature that he loved to trace
Have worked, at last, to veil from us his face;
The dear old elms and ivy-covered walls
Will miss his presence, and the stately halls
His trumpet-voice. While in their joys
Sorrow will shadow those he called "my boys."*

Robert Bridges '79.

November 17th, 1894.



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DOCTOR McCOSH.

The venerable ex-President of the College died on the sixteenth day of last November. He had been steadily failing during the summer and autumn and the end came peacefully and without pain. He is greatly missed: for while he had not taken a very active part in the affairs of the College since he resigned the Presidency in 1888, he continued to the last to feel a deep interest in the institution to which he had given twenty of the best years of his life. He never lost his enthusiasm for Philosophy and some of us will long remember a meeting of the Philosophical Club not more than a year ago, when he entered into the discussions of the evening with his old energy and alertness.

We shall never forget the debt which Princeton owes to Dr. McCosh. A great chapter in the history of the College was closed when he laid aside the burdens of his office and turned over the responsibilities of the Presidency to his successor. Beyond all question his was the most brilliant administration that Princeton has ever had. Everything contributed to add to the glory of that administration: the circumstances attending the Doctor's coming, the condition of the College when he came, what he was, and what he did. He found Princeton depleted by the war, yet already awakening to a new life. The

money necessary for her equipment was ready and he came in time to give wise direction to its use. He brought to the service of the College, a high reputation as a thinker, a commanding personality, and ripe experience as an educator: and with a purpose that was never daunted he bent himself to the task of making Princeton one of the foremost seats of learning in America.

The death of Dr. McCosh was the close of a great career. His young manhood was spent amid the stirring scenes connected with the disruption of the Church of Scotland in 1843. He was a prominent champion of the intuitional philosophy in the days when Mill and Mansel were recognized leaders of opinion in Great Britain. Leaving the pastorate for a Professorship in Belfast, he became not only a great teacher of philosophy, but a public spirited student of educational questions. He came to America in the prime of manhood. As President of Princeton College he was enthusiastic, vigilant and wise. He loved the College. He loved his pupils. He had the rare gift of being able to kindle and keep alive in others that zeal for philosophy which was so characteristic of himself. He was hospitable to new ideas, yet zealous also for the maintenance of the great Christian verities that are woven into the entire web of our College history. He has placed the English-speaking world o

Evangelical Christendom under obligation to him for his defence of fundamental truth. To that world he was a Christian philosopher; but to us he was more than that, he was a Christian man—a reverent believer in the faith of his fathers and a humble follower of the Saviour. May his successors in the great office which he filled with such signal success ever have the liberal spirit, the strong convictions and the Christian faith which he possessed in such large degree!

It is not difficult to fix Dr. McCosh's place in philosophy. He had been a pupil of Chalmers, and was greatly influenced by Sir William Hamilton; and though he never occupied a chair in a Scottish University, his name should really follow next to Hamilton's in the History of the Scottish philosophy. Hamilton's successors can hardly be said to belong to this school. Fraser is too much of a Berkeleyan, and Seth though he has returned to a position more akin to Reid's than the one he occupied in the days of his Hegelianism is apparently aiming to represent the best elements in the replies of Reid and Kant respectively to the scepticism of Hume rather than the traditional Scottish philosophy.

For this infusion of German thought into Scotch Metaphysics, Dr. McCosh would say that Hamilton is in a great measure responsible, and it was the Kantian element in Hamilton's metaphysic that was the occasion of Dr. McCosh's first philosophical polemic. Dr. McCosh began his career as an author when he was a Free Church minister at Brechin, and the preface to the first edition of the *Divine Government* is dated 1850. It is not an uncommon thing for a great writer to embody an outline of all his subsequent thinking in his first book. Later books may be more elaborate, learned, scientific; they may take greater hold upon the public: but to one who makes a careful study of all that

an author has written it will very often appear than in a few bold statements at the very beginning of his career he has outlined the entire system which in after life he has elaborated with such care and attention to detail. The *Divine Government* is probably not so much read now as it was a generation ago, but any one who is curious in such matters can easily satisfy himself that the great distinctive ideas which Dr. McCosh laboured with so much zeal to inculcate are all to be found in a germinal form in his first book. We may take his classification of the mental faculties, his doctrine of the intuitions and his distribution of them into three groups; his doctrine of perception and his theory of causation as illustrations of what we mean.

The *Divine Government* is a synthetic statement of the author's whole philosophy, and that philosophy was a theory of the universe conditioned by Christian revelation. It may be taken as in some respects the work which is most typical of Dr. McCosh, though it did not represent him in the maturity of his powers. It was a most important contribution to the literature of religious philosophy, and served a good purpose in antagonizing the views presented by Morell in his *Philosophy of Religion* which was very popular at the time of its appearance. If we are to understand Dr. McCosh and the influence he has exerted, we must think of him always as a Christian philosopher and a defender of the fundamental truths that underlie Christianity and, indeed, all religion. Even his book on the *Intuitions* which is perhaps the best of his didactic treatises is really a piece of philosophical apologetic, and was so regarded by Dr. Shedd who wrote the preface to the first American edition.

Whether intuitions can be "inductively investigated" may perhaps admit of debate; but Dr. McCosh's position was well de-

fined, and he embodied it in the title to his book upon this subject. He never wavered in his belief in, and his devotion to the intuitional philosophy; and when in later years he presented his views to the public in the treatise on *First and Fundamental Principles*, he reaffirmed with fresh emphasis the positions which he had taken before. It is not to be denied that Dr. McCosh repeated some of his favorite ideas in several of his books. This was inevitable in a writer so voluminous as he was. And herein, indeed, lies, in no small degree, the secret of the great influence which he exerted. He had a message for this generation. He would not let men forget it; and he succeeded through industrious and indefatigable iteration in impressing himself upon the men of his time.

Dr. McCosh was a controversialist. It is perhaps safe to say that he appears at his best in his controversial writings. He wrote in strong, direct and forcible English. His meaning was always plain. He was never dull, and there was a naturalness in all that he wrote that constantly brought the image of the author to your mind as you read the printed page. He was a lover of nature, and saw it with the discriminating look of both the poet and the naturalist. Sometimes, especially in his didactic treatises, the reader feels that there is just a suggestion of the sermon. But all the best qualities of his style are seen in his polemic writings. His first contention was with Hamilton in regard to the relativity of knowledge. After that he had a tilt with Mansel. In later years he antagonized some of Spencer's positions, especially in regard to ethics; and when the celebration of the Kantian centenary filled the land with the deluge of Kantian literature Dr. McCosh appeared as an able and earnest opponent of the agnostic element in the Kantian philosophy. But perhaps the

strongest and most effective piece of controversial work that Dr. McCosh ever did was his masterly *Examination of Mr. J. S. Mill's Philosophy, being a Defence of Fundamental Truth*.

Dr. McCosh, either as teacher or author, traversed the whole field of philosophy. He lectured for many years on the History of Philosophy, and his History of the Scottish philosophy is the authoritative treatise on that subject. He wrote a short treatise on fundamental ethical problems and a valuable text-book on logic. His text-book on Psychology, which has been widely used in our colleges, was one of the first to recognize the conclusions reached by men like Wundt and Fechner, and to embody the results of recent studies in physiological psychology. He had his own classification of the powers of the mind, and in spite of what Professor Ladd has to say against the use of the word "faculties" in this connection, he would have seen no reason, we feel sure, for abandoning it. He did not teach "psychology without a soul," nor did he, on the other hand, give us such a discussion of what the word "soul" stands for as we find in the brilliant pages of Professor James. But he believed in the soul as something that knows and remembers, is immortal and can be saved or lost. He believed in immediate knowledge through the senses. He was thus—to use Sir William Hamilton's phrase—a natural Realist. He defended this realistic philosophy with religious earnestness, as being the only sure protection against agnosticism. Those who speak of Dr. McCosh's liberality and his sympathy with progressive thought must also remember that he was a firm believer in a certain type of philosophical orthodoxy, and that for this he was always ready to contend earnestly as for the faith once delivered unto the saints.

FRANCIS L. PATTON.



BIOGRAPHICAL NOTICE.

By ANDREW F. WEST.

[The information used for this notice comes from many sources, principally from members of Doctor McCosh's family, his pupils and friends in Great Britain and America, his own writings, and many scattered publications about him. This information has been used freely, perhaps even to the point of adopting some statements of fact and happy turns of expression without acknowledgment. Of the newspaper obituaries the best for his life in Scotland is to be found in *The Scotsman* of Edinburgh, under date of November 19th, 1894, (an account drawn largely from the volume on *Disruption Worthies* published in Edinburgh and London, 1881), the best for his Belfast life is in *The Northern Whig* of Belfast, November 19th, 1894, (based mainly upon information given by Mr. Thomas Sinclair of Belfast), and the best for his Princeton life appeared in the *New York Tribune*, November 17th, 1894. Interesting incidents of his relations to the students are in the *New York Herald* of November 18th, 1894. A good undergraduate estimate is to be found in the *Nassau Literary Magazine* for December 1894, and another in the number for June 1888. There is a sketch by the present writer in the *New York Observer* of November 22d, 1894, and a briefer one in the *Educational Review* for November, 1894. An article by Professor Ormond appears in the *Educational Review* for February 1895. Professor Sloane is editing Doctor McCosh's manuscript entitled "*Incidents of My Life in Three Countries*," soon to be published by Charles Scribner's Sons, New York.]

I.

Rarely has academic history repeated itself with such precision and emphasis as in the person of President James Mc-

Cosh, who, though unique in his own generation, had a real prototype in the person of one, though only one, of his predecessors, President John Witherspoon, the ruler of Princeton a century ago. Each of them was in point of ancestry a Covenanter, by birth a Lowland Scotchman, in his youth a student at the University of Edinburgh, in his young manhood a minister of the Church of Scotland at a crisis of its history, and in that crisis an important figure,—Witherspoon heading the opposition to moderatism and Doctor McCosh helping to form the Free Church. When already past the meridian of life each of them came to America to do his greatest work as President of Princeton, the one arriving in 1768 and the other in 1868. Though of different degrees of eminence in different particulars, they were nevertheless of fundamentally the same character, being philosophers of reality, ministers of evangelical and yet catholic spirit, constructive and aggressive in temper, stimulating as teachers, stout upholders of disciplinary education, men of marked personal independence, of wide interest in public affairs and thoroughly patriotic as Americans. The principles of college government on which Witherspoon acted Doctor McCosh expressly avowed. "These principles," he wrote, "were full of wisdom, tact and kindness. Without knowing them till afterward, I have endeavored to act on the same principles, but more imperfectly. 'Govern,' said he, 'govern always, but beware of governing too much.'"^{*} Their presidencies were long and successful. Each lived the last twenty-six years of his life in Princeton, and it may be noticed as a striking final coincidence that they passed away a century apart, almost to the day,—Witherspoon dying November 15th, 1794, and Doctor McCosh on November 16th, 1894.

^{*} *John Witherspoon and his Times*, Philadelphia, 1890.

II.

James McCosh was born April 1st, 1811, at Carskeoch Farm, on the left bank of the "bonnie Doon," just above the village of Patna, some twelve miles from Ayr, the county town of Ayrshire. In this region, so full of inspiring Scottish memories, his boyhood was spent, and in common with so many of his countrymen who have risen to fame he received his first education in the parochial school. In 1824, when but thirteen years old, he entered the University of Glasgow, an institution already famous in the annals of the Scottish school of philosophy for the teaching of Reid and Hutcheson,—a fit place for the young student to begin, who was later to write the history of the Scottish School. Here he remained five years. In 1829 he entered the University of Edinburgh, coming under the influence of Thomas Chalmers and David Welsh in theology and of Sir William Hamilton in philosophy. He had also some strong intellectual compeers among the students of that time. Such, for example, were Tait, afterwards Archbishop of Canterbury, and the physicist, James Thompson, brother of Lord Kelvin. Incidents of Doctor McCosh's youth and student days formed the basis of many an interesting anecdote in his later years. Of such were his remembrances as a boy of the recurring anniversaries when his elders used to pledge with enthusiasm "the memory of Bobbie Burns." At other times he would dwell with fondness on one or another loved feature of the home scenery of Ayrshire or the talk of its people. The competition for intellectual honors at the University formed another theme. Then too, the strong impress of Sir William Hamilton's personality as well as of his teaching was one of those things that delighted his Princeton pupils to notice, especially as seen in the way he treasured some remark of his great teacher. "Do you know the greatest thing he ever said

to me?" Doctor McCosh asked one day of the writer. "It was this: 'So reason as to have but one step between your premise and its conclusion.'" The syllogism unified and turned into a rule of conduct! Well might such a vigorous maxim take the imperative form. And how vividly real it made the act of reasoning seem. It was toward the close of his student days at Edinburgh that Doctor McCosh wrote his essay entitled "*The Stoic Philosophy*," in recognition of which the University, upon motion of Sir William Hamilton, conferred upon him the degree of Master of Arts.

III.

In 1835 he was licensed as a minister of the Established Church of Scotland. Toward the close of the same year he was elected by the members of the congregation, minister of the Abbey church of Arbroath, the "Fairport" of Sir Walter Scott's *Antiquary*, a flourishing town in Forfarshire, on the eastern coast, sixteen miles north of Dundee. While in this parish he made the acquaintance of the Reverend Thomas Guthrie, eight years his senior, the minister of the neighboring parish of Arbilot, and later so celebrated in the Old Greyfriars pulpit in Edinburgh. They were helpful to each other in their pastoral work and counsel, and formed the nucleus of a group of ministers who met to discuss with earnestness the impending dangers to the church, consequent upon "intrusion" by the Crown upon congregations of ministers irrespective of the preference of the people. They promptly identified themselves with the view that this subjection of the Church to the Crown was to be brought to an end, advocating, as Dr. McCosh had already done in his Edinburgh student days, what was known as Non-Intrusion. In 1838 on the suggestion of Doctor Welsh, his former teacher, Doctor McCosh was appointed by the Crown to the first charge of the church at Brechin, a short distance from Arbroath.

Brechin was an attractive old cathedral town with a large outlying country parish. In this arduous charge he labored most assiduously in company with his colleague the Rev. A. L. R. Foote. Besides attending to his stated church ministrations and the regular visiting of its congregation, he went abroad everywhere, preaching the Gospel in barns, kitchens and taverns, or in the open fields and wherever else he could do good.* His communion roll gradually swelled until it included fourteen hundred persons. Meanwhile the ecclesiastical sky was darkening. The Disruption of the Church of Scotland was impending, and when in 1843 it had become inevitable, Doctor McCosh in common with hundreds of other ministers, surrendered his living. He at once proceeded to organize in his old parish a congregation of the Free Church, into which over eight hundred of his former parishioners followed him. He also rendered great service at this crisis by organizing new congregations, providing them with preachers, raising money and getting sites for the erection of new churches. "A good horseman," says one of his best newspaper biographies,* "he rode long distances from place to place and preached in barns, ball-rooms or fields as was found necessary." In 1843 and the following year he was a member of one of the deputations appointed by the General Assembly to visit various parts of England and arouse Nonconformist interest in the position of the Free Church. In 1845 he was married at Brechin to Miss Isabella Guthrie, daughter of the physician, James Guthrie, and niece of Thomas Guthrie, his friend in his early ministry at Arbroath.

* *Disruption Worthies. A Memorial of 1843.* Edinburgh and London, 1881. The sketch of Dr. McCosh, written by Professor George Macloskie, is found on pp. 343-348.

† *The Scotsman*, Edinburgh, Nov. 19, 1894.

IV.

In this round of active life, with all its details and distractions, he kept alive his philosophical thinking, and in 1850 published at Edinburgh, his "*Method of the Divine Government, Physical and Moral.*" It was most favorably reviewed by Hugh Miller and commended by Sir William Hamilton. It brought him at once into prominence as a philosophic writer of force and clearness. The story goes that Earl Clarendon, then Lord Lieutenant of Ireland, sitting down to read a copy one Sunday morning, became so absorbed in the book that he missed going to church and read on till evening without stopping, and soon after offered Doctor McCosh the chair of logic and metaphysics in the newly founded Queen's College in Belfast. Doctor McCosh accepted the offer, removing to Belfast in 1852, and continuing there until he came to Princeton. His classroom was notable in many ways,—for his brilliant lecturing, his interesting method of questioning, his solicitude for his students and their enthusiasm for him. Besides fulfilling his regular duties he served as an examiner for the Queen's University of Ireland, as a member of the distinguished Board of Examiners who organized the first competitive examinations for the Civil Service of India, and as an examiner for the Ferguson Scholarships, open to graduates of Scottish Universities.* In 1858 he visited the principal schools and universities of Prussia, carefully acquainting himself with their organization and methods and publishing his opinions regarding them in 1859. It was at Belfast he brought out his *Examination of Mr. J. S. Mill's Philosophy; Typical Forms and Special Ends in Creation* (in conjunction with Professor George Dickie); *The Intuitions of the Mind*, and *The Supernatural in Relation to the Natural*. In his church relations he was both an

* *The Northern Whig*, Belfast, Nov. 19, 1894.

active promoter of evangelical piety and an efficient helper in ecclesiastical counsels. He helped to organize the Ministerial Support Fund of the Irish Presbyterian Church, seeking to evoke liberality and self-support in view of the coming disendowment. In the face of much opposition he advocated giving up the *Regium Donum*, or state bounty the church had been receiving. Arguments he used in this discussion were afterwards influential with Mr. Gladstone in connection with the disestablishment of the Church of Ireland. He advocated a system of intermediate schools to prepare for higher institutions of learning, and particularly labored for the great cause of a general system of national elementary schools. His own pupils attained marked success in the examinations for the Civil Service and some of them became very eminent,—one of them being Sir Robert Hart, the present Chief of the Chinese Customs Service. He was not a man who could be hid, and so there is little to wonder at in the distinction he earned, whether evidenced by the respect of men like Chalmers, Guthrie, Hugh Miller, Sir William Hamilton, Dean Mansel, the present Duke of Argyll and Mr. Gladstone, the kindly humor of Thackeray or the flings of Ruskin and sharp rejoinders of John Stuart Mill.

V.

Doctor McCosh paid his first visit to America in 1866, receiving a hearty welcome. In June, 1868, he was called to the Presidency of Princeton. He accepted the call after due deliberation, and arrived at Princeton October 22d of the same year. The story of the low condition of Princeton at that time, consequent upon the Civil War, does not need to be told here. So far as equipments and numbers can speak, the tale is soon told. Excepting a few professors' houses, there are now on the Campus only six buildings which

were owned by the College when Doctor McCosh arrived. They are Nassau Hall, the old President's (now the Dean's) House, the Old Chapel, the College Offices, East College and West College. There were but sixteen instructors in the Faculty and about two hundred and fifty students. The institution was depleted, salaries were low, and academic standards had suffered, both in the way of scholarship and discipline. It was the low-water mark of Princeton's history, and the self-denial of the band of professors who went with the College through the war, has been only too slightly appreciated. The writer entered Princeton as a freshman in January, 1870, when the beginnings of Doctor McCosh's power were being manifested. His influence was like an electric shock, instantaneous, paralyzing to opposition and stimulating to all who were not paralyzed. Old student disorders were taken in hand and throttled after a hard struggle, out-door sports and gymnastics were developed as aids to academic order, strong professors were being added, the course of study was both deepened and widened, the ever-present energy of Doctor McCosh was daily in evidence, and great gifts were coming in. Every one felt the new life. When the Bonner-Marquand Gymnasium was opened, in 1870, the student cheering was enough to rend the roof. It was more than cheering for the new gymnasium,—it was for the new era.

VI.

It is not possible in this sketch to tell the story of the twenty years from 1868 to 1888, but the results may be indicated. The Campus was enlarged and converted into a splendid park, every detail of convenience and beauty being consulted in the transformation. The old walks, humbly named the "Maclean pavement," were replaced with something substantial,

grading and planting were carried out on an extensive scale, the drainage was remodelled, and many other such things, which seem small separately, but mean so much collectively, were attended to. The following buildings were added: The Halsted Observatory in 1869, the Gymnasium in 1869-70, Reunion Hall and Dickinson Hall in 1870, the Chancellor Green Library and the John C. Green School of Science in 1873, University Hall in 1876, Witherspoon Hall in 1877, the Observatory of Instruction in 1878, Murray Hall in 1879, Edwards Hall in 1880, the Marquand Chapel in 1881, the Biological Laboratory in 1887, and the Art Museum about the same time. The administrative side of the College was invigorated in many ways, a Dean being added to the executive officering in 1883. The Faculty was gradually built up by importation of professors from other institutions, and afterwards by training Princeton men as well. Twenty-four of Doctor McCosh's pupils are now in the Faculty. The course of study was revised and made modern, without giving up the historic essentials of liberal education. Elective studies were introduced and developed, and the relating of the elective to the prescribed studies in one harmonious system was always kept in view. To the old academic course of four years, leading to the degree of Bachelor of Arts, courses leading to the degree of Bachelor of Science and Civil Engineer were added, and graduate courses leading to the university degrees of Doctor of Philosophy and Doctor of Science were organized. The entrance requirements were improved in quality and were exacted with more firmness. The interior relations of the various departments of study to each other and to the general culture of the student were gradually better adjusted, and beginnings of specialized study founded on general culture were instituted. The use of the Library was

made of importance as a help to the student's regular class work. The two literary societies, Whig and Clio, were relieved of the distress under which they had suffered from secret societies by exterminating these societies, and helped in their friendly rivalry by the establishment of additional college honors open to their competition. Old class-room and chapel disorders slowly gave way before better buildings and improved instruction. Useful auxiliaries to the curriculum were encouraged and, in particular, the President's "Library Meeting" was started. Here, month after month, the upper classmen met in large numbers to hear some paper by Doctor McCosh, some professor from Princeton or elsewhere, some bright alumnus or scholar unattached to a university. Distinguished strangers got into the habit of coming to see the College, and such visits as those of General Grant and other American dignitaries, and of the German professors Dörner and Christlieb, of the Duke of Argyll, of Froude and of Matthew Arnold were greatly enjoyed. And so by slowly-working agencies a change in the way of growth, now rapid and now apparently checked, was taking place. The impoverished small College was being renovated, uplifted and expanded. It was put on its way toward a university life. Its Faculty and students increased, until in 1888 the sixteen instructors had become a body of forty-three and the students were over six hundred. Yet this gratifying increase is not the great thing. It might have come and amounted to little more than a diffusion of weakness. But it was qualitative as well as quantitative, for the College was steadily producing a body of better and better trained men, and a body of men having an intense *esprit du corps* of great value for the future solidarity of Princeton. For Doctor McCosh not only left his indelible mark upon them singly, but fused their

youthful enthusiasms into one mastering passion for Princeton as a coming university, democratic in its student life, moved by the ideas of discipline and duty, unified in its intellectual culture, open to new knowledge, and Christian to the core.

VII.

His relations with the students were intimate and based upon his fixed conviction that upon them ultimately rested the fate of Princeton. This conviction meant more than that he saw in young men the coming men. "A college depends," he once said, "not on its president or trustees or professors, but on the character of the students and the homes they come from. If these change nothing can stop the college changing." To his eyes the movement that determined everything was the movement from below upward and outward, and the business of president, trustees and professors was to make this mass of raw material into the best finished product possible,—but, first of all, the material must be sound if there is to be success in the product. The philosopher of elemental reality was never more true to his principles than just here. Given, however, a body of students of sound stock, and he felt sure that the desired results in their discipline and culture were obtainable by intelligent and patient treatment. First of all, as the negative condition of success, he insisted that idleness must be done away with or no progress would be possible. "If they are idle you can do nothing with them," was one of his axioms,—nothing to prevent the positive vices to which idleness gives occasion, and nothing to develop the mind by wholesome exercise. Next on his programme came an orderly and regular course of study to be pursued by the student without faltering. Then in order to bind all the student's life into one and

place him in the right direction, he depended upon the sense of moral responsibility, quickened and energized by Christian truth. It was a simple programme, and great as it was simple.

His capacity for detail was marvelous, and hence he could meet special individual needs as well as plan on the general scale. It seems as though his sanity of judgment and constant endeavor to develop normal character was the very thing that enabled him to recognize the kind and extent of departure from the normal standard in any student at any stage of development. Once he met a rather pompous undergraduate who announced with some impressiveness that he could no longer stay in the church of his fathers, as he needed something more satisfying, and that he felt it proper to acquaint Doctor McCosh with the great fact. The sole reply was, "You'll do no such thing." And so it turned out. In answer to a cautiously-worded long question put by a member of the Faculty in order to discover whether some one charged with a certain duty had actually performed it, the answer came like a shot, "He did." No more! How short he could be! To an instructor in philosophy whom he wished to impress with the reality of the external world as against the teachings of idealism, he said with a sweep of his hand toward the horizon, "It is there, it is there! You know it! Teach it!" Then, too, he was shrewd. In case of a student who pleaded innocence, though his delinquency was apparent to the Doctor, who nevertheless wanted to be easy with him, the verdict was, "I accept your statement. Don't do so again." On one occasion a visiting clergyman conducting evening chapel service made an elaborate prayer, including in his petitions all the officers of the College, arranged in order, from President to trustees, professors and tutors. There was great applause at the last item. At the Faculty meeting imme-

diately after the service the Doctor, in commenting upon the disorder, aptly remarked, "He should have had more sense than to pray for the tutors." His consciousness of mastery was so naïve that he cared little for surface disorder in the classroom, so far as his confidence in being able to meet it was involved, but cared a great deal if he found himself at a dead point in the course over which he felt he must carry the class. Here the dullards, the apathetic, the drones, the light-witted and especially the provokers of disorder came in for a castigation of the most interesting kind. "Sit down, sir," sometimes served both to suppress a tumult and at the same time waken a mind that had never been awake before. He could talk to men with a severity and tone of command few would dare employ. Though the most indifferent could not fail to see that he was terribly in earnest at times, they also saw his hearty and deep affection for them. "A man of granite with the heart of a child" is an undergraduate's estimate of the old Doctor.

A pleasant picture of the impression he made on another man of simple heart and strong nature is preserved in a letter of President Mark Hopkins, of Williams College, written after Doctor McCosh had visited Williamstown. It may well be inserted here. "That visit," he writes, "is among my most pleasant recollections. It was during the summer vacation; the weather was fine, and we were quite at leisure to stroll about the grounds and ride over the hills. Riding thus we reached, I remember, a point which he said reminded him of Scotland. There we alighted. At once he bounded into the field like a young man, passed up the hillside, and, casting himself at full length under a shade, gave himself up for a time to the associations and inspiration of the scene. I seem to see him now, a man of world-wide reputation, lying thus solitary among the hills.

They were draped in a dreamy haze suggestive of poetic inspiration, and, from his quiet but evidently intense enjoyment, he might well, if he had not been a great metaphysician, have been taken for a great poet. And, indeed, though he had revealed himself chiefly on the metaphysical side, it was evident that he shared largely in that happy temperament of which Shakespeare and Tennyson are the best examples, in which metaphysics and poetry seem to be fused into one and become identical."*

About his personality numberless stories have gathered, illustrative of his various traits. He was the constant theme of student talk, even to his slightest peculiarities. The "young barbarians all at play" were fond of these, and yet with reverence for him. Who can forget the various classroom and chapel incidents? Who will ever forget some of the Doctor's favorite hymns? No one, surely, who heard two of them sung with deep tenderness at his burial.

VIII.

Doctor McCosh gave up the presidency June 20th, 1888, passing the remainder of his days at his newly-built home on Prospect Avenue. His figure was well known among us these last years, as he took his walks in the village, or out into the country or under the elms of the McCosh Walk, or sat in his place in the Marquand Chapel. His interest in the College never abated. Yet he did not interfere in it after he left it. As President Patton has observed: "He was more than a model President. He was a model ex-President." Nor did he lose sight of "my boys," his former pupils. At the annual reunions of classes it became the custom to march in a body to see him at his home. He "knew them," even if not always by

* *New York Observer*, Thursday, May 13, 1869.

name. Yet he would astonish many a one by recalling some personal incident that might well be supposed to be forgotten. Nearly one hundred and twenty of his pupils have followed his example in devoting themselves to the cause of the higher learning. Some of them may have failed to follow the old Doctor's philosophy in all its bearings, some may have diverged otherwise, but no one, I feel sure, has failed to carry away a conviction of the reality of truth and of the nobility of pursuing it, as well as at least a reverence for the Christian religion. On April 1st, 1891, his eightieth birthday occurred. It was duly honored.* The day was literally given over to the old Doctor. The President, the Trustees, the Faculty as a body, the students, the alumni, the residents of Princeton and distant personal friends were all present or represented. His last really public appearance was at the International Congress of Education held in connection with the World's Columbian Exhibition at Chicago in July, 1893. The popular interest and the interest of educators in him was such as to make him the most noted figure there. Other Presidents and institutions joined cordially in doing him honor, and his presence at the Princeton section of the university exhibits was the occasion for a demonstration of affection from his old pupils.

On Sunday, October 28th, 1894, he was as usual in his place in the Chapel. It was his last appearance there. Within a day or two he gave such evidence of failing strength that his end was seen to be near. Without the stroke of disease, clear-minded to the last, at his own home and surrounded by all his family, he peacefully passed away at ten o'clock in the night of Friday, November 16th, 1894. The students whom he had never taught, but who loved him, rang the bell of Nas-

sau Hall to tell Princeton that Doctor McCosh was dead.

Fortis vir sapiensque is part of the epitaph of one of the Scipios. It describes Doctor McCosh. But he was more than a strong and wise man. He discerned so far as to distinguish between the transient and the enduring, the illusory and the real, in character, in thought, in education and in religion. He sought and laid hold on "the things that cannot be shaken." And they will "remain." For, as one of his pupils well said when we turned home from his grave, "He was himself one of the evidences of the Christian religion."

THE FUNERAL EXERCISES.

By WILLIAM LIBBEY, Jr.

The fine weather of Tuesday, November 20th, made it possible to carry out the arrangements which had been made for the last honors to our beloved ex-president. These arrangements were prepared by a committee of the Faculty consisting of Professors Libbey, Sloane and West, and were executed by Professor Libbey as marshal. Special trains from both New York and Philadelphia brought large numbers of alumni and friends to pay their tribute to his memory.

Marquand Chapel had been appropriately draped and decorated with plants and flowers under the supervision of a committee of the Faculty, consisting of Professors Marquand and Frothingham. In addition, the entrance to Nassau Hall had been heavily draped and the national colors above placed at half-mast. The buildings of the two Literary Societies had also placed the emblems of mourning over their portals.

At 1:30 P. M. the bell of Nassau Hall called the invited guests, the Trustees of the College and Seminary, and the Facul-

* See *Harper's Weekly*, April, 1891,

ties of both institutions together in the Old Chapel. Here they were formed in line by Professor Magie and proceeded to Marquand Chapel. The choir of the chapel had been reserved for this procession, with the exception of the College Faculty who occupied the stalls upon both sides of the building. The general seating arrangements of the chapel had been placed in the hands of Mr. Harold McCormick as grand usher. The middle block of seats was occupied by the family and personal friends, and the side blocks by the alumni. In the meantime, the College students, 1,000 strong, had assembled at the eastern end of Nassau Hall under their marshals as follows: Grand marshal, Stanley McCormick; senior marshal, James Blair, Jr.; junior marshal, A. Gunster; sophomore marshal, J. M. Hitzrot; freshman marshal, A. M. Stewart. After forming they marched in double ranks past the chapel, and through McCosh walk to Prospect avenue. Upon reaching the late residence of Dr. McCosh the ranks divided and took up positions upon the two sidewalks, the lines reaching from the gateway of the house to Washington street. Brief services had already been conducted by Professor Macloskie in Dr. McCosh's study in the presence of the immediate family. Upon their conclusion the funeral cortege, consisting of the hearse and the three carriages containing the members of the family, passed down the avenue between the student ranks. The pall-bearers, Professors Fine, Marquand, Ormond, Osborn, Scott, Sloane, Winans and West, walked on either side of the hearse. When the hearse had reached the head of the line, the students marched with it as a guard of honor to the chapel. As the procession passed through the gates at the end of McCosh walk the bell began tolling and continued to toll until the chapel doors were closed. As the casket entered the chapel, carried by his former pupils, Pro-

fessor Dwight Elmendorf '82 played Guilman's "Prayer." Mrs. McCosh, upon the arm of her son, Dr. Andrew J. McCosh of New York, followed the coffin up the aisle while immediately behind them were Mr. and Mrs. Maitland and Dr. and Mrs. Magie. President Patton presided at the exercises in the chapel, and announced the favorite hymn of Dr. McCosh, which was sung by the whole congregation to the tune "Dundee,"

O God of Bethel! by whose hand
Thy people still are fed;
Who, through this weary pilgrimage
Hast all our fathers led;
Our vows, our prayers, we now present
Before thy throne of grace:
God of our fathers! be the God
Of their succeeding race.
Through each perplexing path of life
Our wandering footsteps guide;
Give us this day our daily bread,
And raiment fit provide.
Oh, spread thy covering wings around,
Till all our wanderings cease,
And at our Father's loved abode
Our souls arrive in peace.

President Patton then read selections from both the Old and New Testaments.

The following address was then delivered by Dean Murray:

A great career has been nobly fulfilled, the conflicts ended, the course finished, the faith kept, its closing scenes have been all ended by every circumstance of welcome alleviation, the mind clear to the last, the death itself a painless sinking into rest, not one of that dear innermost circle absent from the home, it surely seems that a triumphal rather than a mournful note should be struck. It seems that

"Nothing is here for tears, nothing to wail,
Or knock the breast, no weakness, no contempt,
Dispraise or blame, nothing but well and fair
And what may quiet us in a death so noble."

Yet grief there must be, nothing can wholly remove that pang of parting. But

grief is so blended and tempered with a sacred joy that we to-day are of those described by an apostle as "sorrowful yet always rejoicing."

It sometimes happens, indeed, in the rushing energy of life that when a man who has held high position and achieved great usefulness retires from his field of active labor and having laid down strenuous service for the more secluded life of contemplation and rest, is no more so prominent in the public eye, that for the time at least his great success becomes dimmed to view. The busy world soon forgets the most stirring and prominent. But to this Dr. McCosh was a marked exception. Not for a moment, since six years ago he resigned his presidential office and has lived among us as citizen and neighbor and friend, not for a moment has his work here been forgotten. His appearance on any public occasion, his words whenever uttered, always drew that hearty, enthusiastic response which at once revealed how vivid and how strong was the appreciation of what he had done for, what he had been to, this institution. Not less than when he put off his official robes was this sense of indebtedness to him, on the part of every student, every graduate, every friend of the College, every friend of the higher education.

But he has now passed away. We shall see him no more under the elms, along the path which bears his name, no more a glad and reverent worshipper in this chapel. Yet, if it were possible, his death, the absence, the silence, has by a sort of shock roused a larger appreciation, a fuller sense of the work he did in the twenty years of active presidential service, and like

"Mists that rise against the sun
Made him but greater seem, not greater grow."

It is not, however, on this occasion for me to attempt any estimate of Dr. McCosh's life-long devotion to philosophic

studies, any formal survey of what he was as an educator, to give any full detail of what he did for this institution. That will be done on some future occasion and by hands more competent than mine to take just measurements of his achievements. My task is the grateful but simple one of saying a few words which may indicate our sense of loss and also of high appreciation, may evoke our gratitude to God for His gift of the man to us ere we lay him down in yonder cemetery by the side of his great compeers, Jonathan Edwards and John Witherspoon.

Dr. McCosh assumed the Presidency in the Autumn of 1868. It was noticeable how immediately he made the impression that under his control the College was to rise into a prominence it had never before attained. I was at that time a pastor in New York City, but I well remember how in influential circles there, outside the nearer constituency of the institution, it was felt that under divine Providence a new and brilliant chapter in Princeton's history would be written. An inquiry into what such a conviction was founded on would recognize first of all the reputation he had already achieved in Great Britain. He had been selected as one of the examiners for the Civil Service and had distinguished himself by the skill and ability with which he had fulfilled the duties of this public position. He had in Queen's College, Belfast, for years borne a high reputation for his abilities in the Professor's chair.

He had gained name and fame by his writings, especially by his work on *The Method of the Divine Government*. For this success abroad as well as for his later success here, he had secured a mental training and discipline in the University of Edinboro', which was thorough and broad, and during his pastorate he had maintained the habits of a close and enthusiastic student.

Thus trained and with the prestige already secured, of a distinguished educator, he began his work here. The fortunes of the College were at a low ebb. There were noble foundations in its historic past on which he could build. There were noble benefactors, especially our founder, John C. Green, ready to second his efforts with noble gifts. And we can only realize what he was as a College president when to-day we recall what his twenty years of service for the College accomplished.

It is doubtful whether his success could have been so great, certainly not so complete, but for the influence he at once gained as a leader, and as a teacher of philosophy. It is no disparagement to those who had gone before him in this department to say that never had Princeton known such power in that chair. Jonathan Edwards, the greatest name in American philosophy, was president of the College but for six short weeks. But Dr. McCosh had not been long in this chair before he had roused an enthusiasm for philosophic study which has borne wide fruits. This influence as a teacher kindled the admiration of his pupils, and as class after class went from under him they bore into the communities they represented the same confidence in his abilities, the same pride in his attainments, and all this lent a subtle but decisive aid to his efforts in re-organizing the College and building it up along the new lines. And therefore Dr. McCosh is an illustration of the truth which I fear this age is in danger of forgetting or too lightly heeding, that a college president can only reach the fullness of possibilities in his great office when to the organizing and executive functions he can add that of a great teacher in a great department of knowledge, be it scientific, philosophic or literary.

Such names as that of the late Master of Balliol, those of Francis Wayland,

Mark Hopkins, Theodore Woolsey and James McCosh are at once the brilliant illustrations and cogent proof of this truth.

Aside from these general qualities which so strongly characterized the presidency of Dr. McCosh, these more special elements may be named as leading features. There was in him a concentration of all his resources for building up the College. No one could come even into casual contact with him without perceiving how entirely this purpose possessed him. When he lay down and when he rose up, at home or abroad, in social circles or in public circles, those about him were made to feel that the one great aim filling the horizon of his thought and feeling was the advancement of the College. He never spared himself. No journey was too long to be taken, no sacrifice was too great of time or effort, no call from the alumni or friends of the institution too exacting. The wonder was that with all these outside efforts he kept up resolutely and continuously his studies. We used to smile sometimes at the naïve way in which he would speak of *my college*. But if we thought deeply enough upon the quaint phrase, we saw that this sense of proprietorship meant with him that he had identified all *his* interests with those of Princeton, they were not two but one. He laid all his gifts and labors willingly on the altar of devotion to her interests. And if in all this he seemed to know but one thing and that the growth of *his* college, let us to-day remember that this is the secret of all high success in any department of life.

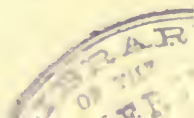
The breadth of his educational spirit also enters as a characteristic feature of his administration. Dr. McCosh believed profoundly in the old-time classical training. He never swerved from this position. Had he been asked the question, Can one not get an education without Greek, he would have answered, "Yes! an education, perhaps a good education, but never the best." Yet

he was no doctrinaire. He kept himself in touch with all modern educational methods, made them his study, took from them what his judgment approved as wise mental discipline. He had a large recognition for modern science, had no fear of it as anti-Christian, owned its disciplinary power, and sought to have the spirit and methods of Joseph Henry perpetuated here in large measure. And so from year to year the curriculum was broadened under him, its standards raised, and nothing of exact and thorough mental discipline sacrificed. The whole College felt this. His students caught this spirit. His Faculty owned its worth. And thus he rallied to the support of the institution that large and growing class of men who are demanding in education as in every thing else, a recognition of the modern spirit.

Nothing, however, is more to be reckoned among the elements of Dr. McCosh's power than his personal relation to the students. Their pride in him, their enthusiastic recognition of the growth of the College under him was not more marked than their personal affection for him. This grew on after they had ceased to be his pupils and had gone out into life. If one seeks to analyze its sources, it may be difficult to specify one quality more than another. Sometimes it was awakened by a word or two of kindly interest in the library, or of friendly greeting on the campus. If, as some of you may recall, there was a slight haze of uncertainty about the name, there was no uncertainty about the kindly feeling in his heart toward you as one of "my pupils." He was never unapproachable. How kind he was in sickness! That always touched him. I never saw him unnerved but once and that was in the dreadful sickness of 1880. Meeting him on the campus, I had to tell him of one case peculiar in its distressing circumstances. He seemed dazed by his

grief. It was too deep for words. The project of a College Infirmary was a favorite one with him. When he learned a few years ago that it was at last to be fulfilled, his joy was great. He was a liberal contributor toward its erection, and those who heard his prayer at the laying of the corner stone of the infirmary will recall how tenderly he alluded to the sick student away from home and friends.

I should sadly fail in doing any justice to the memory of Dr. McCosh did I not lay a special emphasis on the Christian element in his administration. Amid all his high ambitions and large plans and unsparing labors for the College, he never forgot, and his Faculty was never allowed to forget, that it should maintain the character and do the work of a Christian college. He believed profoundly that education must have a Christian basis. He was loyal to all the traditions of the past, and he sought to administer the office he held in the spirit of its noble charter. It was under his guidance that the practice of administering the Holy Communion at the beginning and close of the College year was instituted. It was to him a source of the truest joy when this beautiful chapel was reared by the generosity of its donor. He wrote the graceful inscription on yonder tablet. In private and in public, in active co-operation with the Christian Society of the College, in many a confidential talk with his students on the great themes of religion, he sought always to develop the Christian element in College life. I do not think he favored the idea of a College Church. In fact, though a Presbyterian by deep conviction, he avoided anything which would divert attention from his own aim to make the College Christian rather than denominational. The catholicity of his spirit here was full and large. The legacy of devotion to the Christian element in College life he has left us is indeed a sacred and abiding one.



And I must not omit a passing allusion to the debt which the Christian ministry owes him. Dr. McCosh never forgot that he had been himself a pastor. He delighted to refer to his work in the parishes he had served in his beloved Scotland. His pride in the part he took, along with Chalmers and Guthrie and the host of Scotch worthies in establishing the Free Church of Scotland was with him always. In his latest days his eye would kindle over the recollection of those memorable scenes in the ecclesiastical history of Scotland.

It was noticeable, too, how deep was his interest in all the modern movements of the Christian Church to bring the gospel of Christ to the poorer classes. Nay, to have the Christian Church brought into closer connection with them. How profoundly he deplored their absence and separation from the ordinances of the gospel. Some of his most striking public utterances are in connection with this mighty problem.

Aside from this power of example, he has laid the Christian ministry under lasting debt by his writings. I was a young pastor when his noble book on *The Method of the Divine Government* came out, but I well remember the delight with which it was hailed by the generation of young ministers then on the stage. And the assertion may be safely ventured that if the libraries of the American ministry could be searched it would be a gratification if not a surprise to find how large a place Dr. McCosh's works fill upon their shelves.

The last address by Dr. McCosh in this chapel was a memorable one. It was given several years ago on a Sunday evening in the simple religious service held here in the close of the day. He had been asked repeatedly once more to preach in the pulpit, from which he had so often spoken, but had declined from a fear that he

might not be able to endure the strain. This simple and less exhausting service he readily undertook.

On the occasion to which I refer he read, with a touching emphasis, St. Paul's 13th Chapter of First Corinthians, that wonderful chapter in which the apostle discourses on Charity. Having ended the reading, he gave a brief analysis of its points, remarking on the great climax of the last verse, "And now abideth Faith, Hope and Charity, but the greatest of these is Charity." Then he announced his purpose of saying a few words on the first clause of the 9th verse, and read it slowly, and those who heard it will not forget the scene as he said, "For we know in part," instantly adding with an almost triumphant tone, "But we know."

Six years ago he laid aside the cares of office and entered on the evening of his life, followed by the gratitude of his pupils, the admiration of his friends, and the good wishes and kindly thoughts of all who had been associated with him in the Faculty or Board of Trustees. His retirement was characterized by an equal dignity and cheerfulness. He had always been a busy student, and he still kept up the long-cherished habits. It was his delight to welcome his old students at his home. His interest in the College was as deep and devoted as ever. His pen was not idle, and his brain wrought on with no sign of diminished vigor. At last, however, the vigorous form began to succumb. The decay of physical power was very gradual. He could no longer take the accustomed long walks in which he delighted. The seat was provided under yonder elms where many of us have seen him resting. There let it remain till it has crumbled to dust.

A few months since it became apparent that old age was slowly but surely sapping the foundations of his vital strength. The outward man was perishing, but the in-

ward man seemed renewed day by day. 'Tis but a few weeks since, that on a Sunday morning he was a worshipper with us in this chapel. The end, however, was just approaching. He was soon thereafter confined to his bed. Of late he had begun to feel that his physical weakness had closed on him the gates of useful life and the thought saddened him.

The last illness was, however, brief and painless almost to the last, but consciousness was entire, his mind clear, till he fell asleep, having served his generation by the will of God. He was ready to depart and be with Christ. Once when his beloved wife repeated to him the tender words, "God so loved the world that He gave His only begotten Son, &c.," the prompt and touching response was, "Praise His grace." At another time the hymn of Bonar, "I bless the Christ of God," was read to him and its reading gave him evident comfort. It may well stand as the confession of his faith.

And so he has passed away.

There is no class of public men who, in the development of American institutions with their new and complex problems, have fulfilled a nobler work than the presidents of our colleges. They have been men of the best type of Christian culture. Their personal influence, their teaching have largely moulded the character of those who touch the springs of national life and give shape to our American civilization. Their work may not have been sufficiently recognized. But the educator as a power in American life, growing year by year, must be reckoned with always, and as it comes to be measured more justly, the men who have risen to the height of their noble trusts, as heads of the higher seats of learning, will find a grateful country ready to give them their due meed of praise. Among these names, and high among them, will be found that of Dr. James McCosh. Let this one last

word be one of deep and reverent thankfulness to the God of our fathers for His gift to us of this honored president whose mortal body we shall soon tenderly carry to its burial.

Rev. Dr. Henry van Dyke of New York then delivered the following address as the representative of the alumni:

"The duty which falls to me to-day is very simple and very sacred. A member of the first class that entered Princeton under the Presidency of Dr. McCosh, I am called here to speak not for myself alone, but in the name of two thousand old pupils who would pay the tribute of honor and love to the memory of our grand old man. We loved him because he loved Princeton. He was born in Scotland, but he was born an American and Princetonian. If you could have opened his heart, you would have found 'Princeton' written there. He was firmly convinced that this college, with its history, its traditions, and its Christian faith, was predestinated to become one of the great American universities. 'It is the will of God,' he said, 'and I will do it.' A noble man, with a noble purpose, makes noble friends. Enthusiasm is contagious. Dr. McCosh laid the foundation of Princeton University broad and deep and strong; and he left behind him a heritage of enthusiasm, a Princeton spirit which will complete his work and never suffer it to fail. We love him because he loved truth, and welcomed it from whatever quarter of the wide heaven it might come. He had great confidence in God as the source of truth and the eternal defender of His true word. He did not conceive that anything would be discovered which God had not made. He did not suppose that anything would be evolved which God had not intended from the beginning. The value of his philosophy of common sense was very great. But he taught his students something far

more precious—to love reality in religion as in science, to respect all honest work, and to reverence every fact of nature and consciousness as a veritable revelation from Almighty God.

“We loved him because he loved us. He could not always call our names, but he always ‘knew *us* very well indeed.’ He knew that we were his boys. He sympathized with us in our disappointments. He was glad when anything good came to us. He was proud of those of you who have won honors. He honestly and warmly desired the temporal and eternal welfare of every one of his students. And so to-day the hearts of men all over this country, yes, and all around the world, are turning to this place with thoughts of sorrow, and pride, and loyal love.

‘O good gray head, which all men knew, * * *
O iron nerve to true occasion true,
O fallen at length that tower of strength
Which stood four-square to all the winds that
blew.’

“But what of Dr. McCosh as a minister of Christ? It has been said that he was not a great preacher. Judged by an academic standard, perhaps he was not. But he was a great *man*. His character was a sermon. His life of action was sacred eloquence. His old age of peaceful, genial, mellow beauty was like the benediction ‘that follows after prayer.’

“Farewell, beloved man of God and master of our youth; gratefully, affectionately, triumphantly we bid you farewell. You have fought a good fight; you have finished your course; you have kept the faith; you have received the crown of life from your Redeemer’s hand. We would leave at your feet the unfading wreath of your old students’ honor and love.”

Rev. Dr. John Hall, of New York, then led in prayer as follows:

Almighty God, our Heavenly Father, we pray for the sake of Jesus Christ thy

Son thou wilt give unto us thy presence and teaching and divine example. We adore thee, blessed Father. We recognize thee as all wise and all holy. We worship thee through Christ our Redeemer. We thank thee that thou didst give this man. We trust in thee and put our souls in thy keeping. We thank thee for his faithfulness in thy work. All this has been owing to thy grace, Oh Lord, and we give thee the glory. Let thy peace rest upon this institution and all other colleges. Let thy aid be extended to all forms of Christ’s work until we meet in the great general assembly. These great blessings we ask for ourselves and others. And now may the great Shepherd of the sheep make us perfect unto death, as he was, through Jesus Christ, to whom be the glory for ever and ever. Amen.

The following hymn, which was written by Horatius Bonar, a great friend of the late Doctor McCosh, was then sung:

I bless the Christ of God:
I rest on love divine;
And with unfaltering lip and heart
I call this Saviour mine.

His cross dispels each doubt;
I bury in his tomb
Each thought of unbelief and fear,
Each lingering shade of gloom.

I praise the God of grace;
I trust his truth and might;
He calls me his, I call him mine,
My God, my joy, my light.

’Tis he who saveth me,
And freely pardon gives!
I love because he loveth me,
I live because he lives.

My life with him is hid,
My death has passed away,
My clouds have melted into light,
My midnight into day.

The benediction was pronounced by Professor Duffield: And now may the peace of God, which passeth all understanding, keep our hearts through Christ Jesus. May the grace of our Lord Jesus Christ, the love of God, the communion of the Holy Spirit, be with us all for ever. Amen.

At a quarter past three, when the services in the Chapel were over, the procession formed in the following order to proceed to the grave:

- Marshals.
- Students of the College.
- Students of Seminary.
- Clergy in Carriages.
- Pall Bearers.
- Hearse.
- Family in Carriages.
- Invited Guests in Carriages.
- Trustees of the College and Seminary.
- Alumni by Classes.
- Mayor and Council of Princeton.
- Citizens.

Upon reaching the grave, which lies at the head of the eastern side of the President's plot, the students of the College formed three sides of a hollow square and the Seminary students occupied the fourth side. Within this square stood the clergy, family, the invited guests, trustees and faculties of the College and Seminary and the alumni.

The services at the grave were conducted by President Patton, who prayed as follows:

Almighty God, our Heavenly Father, Thou hast said that whosoever loved and believed in Thee should never die, and as we look at this open grave we sorrow not as those who have no hope.

He was our leader, our teacher, and we thank Thee for his life. We thank Thee for the many deeds of Christian service and for his peaceful, quiet end.

And now we come ourselves to Thee, imploring that we, too, may follow him as

he followed Christ, and that we may be active and earnest in the great cause of truth. Oh, grant, Heavenly Father, that we may be faithful unto death and that we may receive the crown of glory.

And now unto Him who washed us in his own blood, we would say, Glory unto him, forever and ever. Amen.

The Rev. Dr. Hinsdale then pronounced the benediction.

Among the invited guests from other institutions and public bodies who attended the funeral were Hon. William T. Harris, United States Commissioner of Education, Washington; President Dwight, of Yale University; President Gilman, of Johns Hopkins University; Mr. C. C. Beaman and Mr. Francis H. Rawle, of the Overseers of Harvard University; Provost Harrison, of the University of Pennsylvania; Rev. Dr. Hastings, of Union Theological Seminary; President Austin Scott, of Rutgers College; President Warfield, of Lafayette College; President Hewitt, of Emporia College, Kansas; Professor Palmer, of Harvard University; Mr. G. A. Plimpton, of the Trustees of Amherst College; Professor Armstrong, of Wesleyan University; Dr. J. C. Mackenzie, the Headmaster, and the masters of the Lawrenceville School; Governor Werts of New Jersey and his staff.

FACULTY RESOLUTIONS UPON THE DEATH OF DR. McCOSH.

At a special meeting of the Faculty, held Saturday noon, November 17th, 1894, President Patton appointed Professors Shields, Duffield, Ormond and West a committee to prepare a minute upon the death of Doctor McCosh. Accordingly the following minute was prepared and was subsequently adopted by the Faculty and ordered entered upon the record.

"In recording the death of President McCosh, the Faculty are not able to give

adequate expression to their feeling. For many years their relations with him were closer than those of any other portion of the Academic body; and their continued friendship with him since his retirement from office has only deepened the sense of bereavement and increased the veneration and love with which they have followed him to his grave.

While presiding in the Faculty Dr. McCosh always commanded respect by his conscientious devotion to the interests of the College; by his fidelity in the routine of official duty; by his watchful supervision of the details of the whole administration; by his kindly interest in the labors of his colleagues; by his hospitable welcome to every new study and new teacher; by the wisdom and liberality of his plans for expanding the courses of instruction; and the wonderful efficiency and success with which he carried these plans toward completion.

The results of his Presidency have made a new epoch in our history. The College has virtually become a University. Its Faculty has become a University. Its alumni and friends have rallied around it with new loyalty. Munificent gifts have been poured into its treasury. Schools of Science, of Philosophy, of Art, of Civil and Electrical Engineering have been founded, with endowed professorships, fellowships and prizes, and an ample equipment of libraries, museums, laboratories, observatories, chapels, dormitories, academic halls and athletic grounds and buildings. We live amid architectural monuments of his energy, which other College generations after us will continue to admire.

In his own department of instruction Dr. McCosh has raised the College to its proper eminence as a seat of philosophical culture. He did this primarily as a thinker, by original contributions to Logic, to Metaphysics, to Psychology, to Ethics, and

to the Intuitional School of Philosophy; also as a writer, by the numerous works, written in a strong and clear style, with which he has enriched the philosophical literature of his time; and especially, as an inspiring teacher, by training enthusiastic disciples, who are now perpetuating his influence in various institutions of learning. From this Faculty alone a band of such disciples has borne him reverently to his burial.

In the sphere of College discipline Dr. McCosh aimed at the moral training of the whole undergraduate community. The students were brought into more normal relations with the Faculty. Vicious traditions and customs among them were uprooted. Their self-government was guarded and promoted; and their religious life found fuller expression in the new Marquand Chapel, Murray Hall and the St. Paul's Society.

In the cause of the higher education Dr. McCosh became a leader at once conservative and progressive. On the one hand he sought to retain the classics for their disciplinary value and as fundamental to the learned professions and all true scholarship; and for like reasons, the mathematics as essential to the sciences, whether pursued as bodies of pure knowledge or applied in the arts. But on the other hand, he found due place for the host of new special studies, literary, historical, political, artistic, technical, demanded by modern life and culture. His inaugural address "On Academic Teaching in Europe" may be said to have struck the keynote of true academic teaching in America.

As the representative head of the College, President McCosh was always and everywhere faithful to its Christian traditions. By his writings, lectures and addresses he defended "Fundamental Truth" in religion no less than in philosophy; he vindicated the "Method of the Divine Government" physical as well as moral; he

set forth the "Typical Forms and Special Ends in Creation" as consistent with evolution; he showed the analogy of "The Natural and the Supernatural"; and he maintained a logical "Realism" and "Theism" against the growing scepticism of the day. At the same time his discriminating conservatism was ever held in hearty sympathy with the modern scientific spirit, and his steadfast adherence to the principles of evangelical religion never narrowed his Christian sympathies. A leader in great international Alliances and Councils of the Churches, he also consistently welcomed students of every religious denomination to their chartered privileges within our walls. The representatives of all creeds mingled in his funeral.

While a commanding figure has passed from public view there remains among us, who were his nearer associates, the charm of a unique personality and rare Christian character, to be henceforth enshrined in our memories with reverence and affection.

To his bereaved family we can only tender our deepest sympathy, praying that they may receive those divine consolations, which he himself taught during his life and illustrated in peaceful death."

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