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PROCEEDINGS AND ADDRESSES

AT THE

CELEBRATION

OF THE

One Hundredth Anniversary

OF THE FOUNDING

OF THE

CLIOSOPHIC SOCIETY

OF THE

COLLEGE OF NEW JERSEY,

PRINCETON, N. J.,

June 27th, 1865.

PHILADELPHIA:

SHERMAN & CO., PRINTERS.

1865.

DEDICATED
TO THE
Undergraduate Members of the Philosophic Society
DURING THE ACADEMICAL YEAR 1864-65,
WHO, TO RELIEVE THE HALL,
GENEROUSLY CONTRIBUTED
THE AMOUNT NECESSARY TO DEFRAY THE EXPENSES
OF THE
Centennial Collation,
BY THE CENTENNIAL COMMITTEE.

Entered, according to Act of Congress, in the year 1865,
By G. MUSGRAVE GIGER, D.D.,
In the Clerk's Office of the District Court of the United States for the Eastern District of
Pennsylvania.

HISTORY
OF
THE CLIOSOPHIC SOCIETY,

FROM 1765 TO 1865.

PREPARED FOR AND READ AT

The Centennial Celebration,

JUNE 27TH, 1865,

BY

PROF. G. MUSGRAVE GIGER, D.D.

HISTORY

OF THE

CLIOSOPHIC SOCIETY.

THE request that I should prepare a History of the Cliosopic Society for this occasion, was very willingly complied with by me; not merely because deeply sensible of the honor conferred, but, also, because I felt I ought not to decline if it was thought that my services could be of any benefit, to evince in a manner, however inefficient, the deep interest which I feel in the objects of this Society. If, indeed, it had been expected of me that, in the discharge of this duty, I should have been ready to lay before you to-day any elaborate disquisition, any polished composition, I should at once have declined that task, as altogether beyond my present state of health and opportunities of leisure, even if I could suppose myself capable of meeting such high expectations. My province is simply to relate. I am to contribute facts. I am to speak mainly of those master-builders and members who are no longer living; and I trust that the office of pronouncing their names on the ear of the busy, stirring present, may not be without its use, in stimulating the youth of Nassau Hall to cherish the memory of their piety, wisdom, and worth, and to emulate the glory which they have bequeathed them. I propose to take you back to a scene, now one hundred years old, and to reproduce to you, in a hasty sketch, some of the characters who figured on that stage.

The early history of the Society is somewhat involved in the mists of conflicting traditions. It has been my pleasing duty to rescue those interesting associations of the past from the oblivion into which they were rapidly sinking. And, whatever may be its imperfections, this narrative may, at least, claim your confidence as authentic history. No labor has been spared to ascertain the truth. Although the minutes of the Society prior to 1792 are lost, yet, from other sources on which we can rely with confidence, our information has been obtained.

Let us transport ourselves back to the scenes and circumstances amidst which our Society was formed. Princeton was then a very small village, nearly surrounded by dense forests, in the midst of a region containing, at wide intervals, a settlement of Quakers or Dutch. There was no large town nor navigable water within many miles. The village was the half-way station on the high-road between New York and Philadelphia; travellers to either of which would usually stop at Princeton over night, at the sign of "The College." One line of stages started on Tuesday from Philadelphia to Trenton Ferry, thence over the ferry to this side, where passengers were exchanged, and proceeded on Wednesday, through Princeton and New Brunswick, to Perth Amboy, whence a boat proceeded to New York on Thursday morning. A coach-load of people, and several other travellers, were at the tavern nearly every night in the week. For their amusement a billiard table was kept in the place, to which the students had access, although the laws of College strictly prohibited this with other forms of gambling. At the tavern, too, they could procure the luxuries of the table, and the host was celebrated for his good punch and excellent wines.

The college buildings at that time consisted only of Nassau Hall and the President's house. The southern projection of the main edifice was used as a chapel; the pulpit was on the east side, and on the platform in front the daily orations of

the College were delivered. On the west side, in the gallery, stood a handsome organ. Here the Commencements were held until the completion of the church in town, in 1764. On the morning of this first Commencement in the new church, the Rev. George Whitefield preached, by invitation, from Phil. 3: 8; "and, in the close of his sermon, gave a very pathetic and spirited exhortation to the young gentlemen who were candidates for the honors of the College; after which the usual exercises were performed, to the general satisfaction of all who heard and understood them." The whole width of the projection in the third story, and opposite to the chapel, was occupied by the library room, in which was the philosophical apparatus. In the fourth story the Well-Meaning Society had one of the half rooms, the Plain-Dealing Society the other, which, with the entry between them, filled up the front projection of the edifice.

The College was then enjoying the Presidency of Dr. Samuel Finley, to whose saintly piety and triumphant death, the next year, the eloquent pen of Dr. John M. Mason has given a world-wide fame. Owing to the want of funds, there were no Professors, and the President was aided by three tutors: Jeremiah Halsey, James Thompson, and Joseph Periam. The principal studies were the Greek and Latin languages, Logic, and Natural Philosophy. A few years before, 1762, a general revival of religion had taken place in the College, beginning in the Freshman Class, and extending to about one-half of the whole number of students, then a little over a hundred.

Early in April of the year 1765, the news that the bill for imposing a stamp tax on the American Colonies had become a law, arrived in Boston. The effect was stunning; the people seemed at first stupefied, but they soon began to grow excited and to manifest their indignant feelings. An agreement not to import any more goods from England till the offensive Act should be repealed, was very generally signed

in the commercial towns; and combinations were also formed to encourage American manufactures, to wear American cloth, and to increase the supply of wool by ceasing to eat lamb or mutton.

A knowledge of the then state of the country, just adverted to, will serve to explain the allusions which occur in the account of the College Commencement in 1765.

PRINCETOWN, Sept. 25, 1765.

"This day the Trustees of the College of New Jersey attended the public Commencement in the new church. The Trustees being at the President's house, the candidates standing at the door, two and two, upon his saying, *Progređimini Juvenes*, they walk—

1. The Batchelor Candidates.
2. The Masters.
3. The Tutors, and any Ministers present.
4. The Trustees.
5. The President, the Governor at his right hand.

"All seated,—prayer succeeds. The President, with head covered, announces the names of the speakers.

"The Salutatory Orator, Mr. Jonathan Edwards, delivered, with great propriety and spirit, an animated Latin oration, on 'The Evils to which a People is liable, when Involved in Debt.'

"Then succeeded Syllogistic disputes in Latin, and Forensic in English, as usual, that all parts of the Auditory might share in the Entertainment. The following Theses were debated in the forenoon: 1. *Dictamina conscientię semper sequenda sunt.* 2. To play at cards or dice is neither expedient nor lawful. 3. *Comedere sanguinem nunc temporis fas est.* 4. A wicked man cannot be an accomplished orator. The several Respondents and Opponents acquitted themselves to general satisfaction.

"After the two former Disputes, a short intermediate Oration, for the sake of variety, was introduced by Mr. Richard Goodman, in which he pointed out the difference between the eloquence of Cicero and that of Demosthenes, with their peculiar excellencies. His delivery very well exemplified his subject. The Exercises of this part of the day were closed with an Oration on Liberty, pronounced with beauty and propriety by Mr. Jacob Rush.

"The remaining exercises of the day began at three o'clock in the afternoon. The Theses debated were: 1. *Quo magis necessarie sensu morali, eo liberius, agit homo.* 2. There cannot be true friendship but among the good. The former in the Syllogistic, the latter in the Forensic way, as before. These were succeeded by an eloquent Valedictory Oration on Patriotism, pronounced by Mr. Ebenezer Pemberton, in the close of which the usual Addresses were delivered with such tenderness and marks of sincere affection as sensibly touched the whole audience. After the degrees were conferred, Mr. Joseph Periam, one of those who had just received the degree of Master of Arts, highly entertained the assembly with an animated oration on Frugality. A political dialogue on Liberty, composed and delivered by three of the candidates for Bachelor degrees, finished the business of the day.

"Upon the whole, we cannot but do the young gentlemen the justice to observe that such a spirit of Liberty, and tender regard for their suffering country, breathed in their several performances, as gave an unexpected pleasure to a very crowded assembly. To testify their zeal to promote Frugality and Industry, so warmly recommended in several of the performances, they unanimously agreed, some time before the commencement,* to appear on that public occasion dressed in American manufactures, which very laudable Resolution they all executed, excepting four or five, whose failure was

* August 6th, 1765.

entirely owing to disappointments. We doubt not but they made a much more decent appearance in the eyes of every patriot present, than if the richest production of Europe or Asia had been employed to adorn them to the best advantage. We can with pleasure take this opportunity to inform the public that the undergraduates have agreed to follow this noble example."

Such were some of the circumstances and events which characterized the year 1765, when our Society was instituted. A greater difference of opinion exists in reference to this than with regard to any other fact in its history. The evidence, however, presently to be adduced, appears to me to be conclusive that the Society under the name of WELL-MEANING was instituted in the year 1765, while the name CLIOSOPHIC was not assumed until a later period. Thus it will be perceived that the difficulty arises solely from confounding names. The Society took the name Cliosophic after the date mentioned. It is certainly a laudable desire to push the Society, under the denomination of Cliosophic, as far back into antiquity as possible; and what men wish to be true, they can easily persuade themselves to believe to be true. A graduate member of the Hall of 1858, in answer to a letter requesting evidence for certain facts then adduced by him, states positively that "the Well-Meaning and Plain-Dealing Societies were abolished in 1764, and the Cliosophic Society was instituted in 1765. The paper (now lost) from which I gathered this item bore the date of 1795. I think I could then have proved that fact clearly. This year the Cliosophic Society is certainly one hundred years old." Now, bear in mind, that to prove the Cliosophic Society is one hundred years old, it is not necessary to prove that during the whole time she bore the same name. And that the Well-Meaning Society was not abolished in 1764, and that, consequently, the name Cliosophic was not assumed as early as 1765, appears from a Diploma of the Plain-Dealing Society, given in

1766. As we will hereafter show, both the Well-Meaning and Plain-Dealing Societies were suppressed at the same time, and if we prove the existence of one at any particular date, it carries with it the proof of the existence of the other. This diploma reads as follows in a translation from the original Latin : *

“To each and all who may read this document: Be it known that Joseph Hasbrouck, A.B., having been regularly admitted into the Plain-Dealing Club, has conducted himself with great propriety while connected with us; and moreover as long as he shall continue thus to conduct himself he may rightly claim all the privileges of the same. Of this let the common seal of the Plain-Dealing Club, and our names subscribed, be for a testimony. Given in Plain-Dealing Hall, in Nassau Hall, September 26, 1766.”

* OMNIBUS ET SINGULIS

Has literas lecturis, notum sit, quod JOSEPHUS HASBROUCK, A.B., pro more instituto, admissus in PLAIN-DEALING CLUB, perdigine se gessit dum inter nos versatus fuit; et præterea quamdiu se ita gesserit, omnia ejusdem privilegia jure sibi vindicet. Cujus segillum commune PLAIN-DEALING CLUB, nominaque nostra subscripta TESTIMONIUM sint.

HUGO VANCE,
JOHANNES HALY, A.B.,
GULIELMUS SMITH, A.B.,
DANIEL MCCALLA, A.B.,
HENRICUS WAGGAMAN,
GULIELMUS SCHENCK,
NATHANIEL RAMSEY,
JOHN ELMENDORPH,
SAMUEL EAKIN, A.M.,
SAMUEL SMITH, A.B.

Datum PLAIN-DEALING HALL, in AULA-NASSOVICA
quarto calendas Octobris, Anno Æræ CHRISTI
milesimo septingentesimo et sexagesimo sexto.

Besides these, we know of only one other member of the Plain-Dealing Club, *i. e.*, John Macpherson, of the class of 1766, referred to in the memoir of William Paterson.

Within the outer circle of the seal are the words, "Seal of the Plain-Dealing Club." In an inner circle the motto, "*Aperta vivere mente.*" The device being a gentleman dressed in the then prevailing style, with head uncovered, and both arms extended from the sides at an angle of forty-five degrees, with the hands fully opened and presented towards the front. Now, as both Societies were abolished at the same time, and we have shown that the Plain-Dealing existed in 1766, the evidence is conclusive that the Well-Meaning was then in existence, and had not been abolished in 1764.

The names of the founders are not left in doubt, the uniform tradition pointing to WILLIAM PATERSON, OLIVER ELLSWORTH, LUTHER MARTIN, TAPPING REEVE, and ROBERT OGDEN.

In reply to a letter sent by the Society in 1815 to Luther Martin, in which he was alluded to as one of the founders, he writes: "I had the felicity—for so I considered it—of being an early member of that Society; but to my distinguished friends, who are no more, the late Honorables Oliver Ellsworth and William Paterson, it was, I believe, indebted for its institution more perhaps than to any other persons." That he was also entitled to a share of the honor appears from the fact that Aaron Burr, a few years afterwards, presented to the Society an engraved portrait of Martin, as being one of the founders. That Tapping Reeve and Robert Ogden are also to be included in the number, is proved by the testimony, verbal and written, of Robert Ogden himself.

In this connection we deem it proper to notice the lives and characters of these FOUNDERS of our Society.

M E M O I R
OF THE
HON. WILLIAM PATERSON, LL.D.

BY WILLIAM PATERSON, ESQ., OF PERTH AMBOY, N. J.

THE ancestors of the subject of this sketch originally were Covenanters of Scotland, who took refuge in the north of Ireland. His parents emigrated to America from the neighborhood of Londonderry. Richard Paterson, the father, appears to have landed in Philadelphia in the fall of 1747. From thence he went to "Trentown," in this State, as it was then called, where he remained until the spring of 1749. He then removed to Norwich, in Connecticut, where his stay was short, as he returned to New Jersey in the early part of 1750, stopping first at New Brunswick, and finally settling in this village of "Princetown," so styled, in the month of May of the latter year. Here he lived until 1779, when he removed to Raritan, now Somerville, in Somerset County, where he died in 1781. While in Princeton, he was engaged in manufacturing and mercantile pursuits, and as is evident from old records and papers, quite extensively, as with various members of his family, his operations were conducted at Readington and North Branch, in addition to those in Princeton. Among his papers are some curious relics of the times, connected with the College in its early days. The family in 1765, of which there seems to have been several brothers, was quite large, but at this time, and for a number of years previously, there are no traces of any of his descendants or collaterals, excepting those of his eldest son.

William Paterson, this elder son, one of the founders of the Cliosophic Society, was born in the year 1745. Neither the time nor the place of his birth can be determined

with absolute certainty. Tradition, so far as I have been able to ascertain, places that event upon the Atlantic Ocean, but this can be correct only upon the supposition that his mother left Ireland previously to the migration of his father. There is no record to warrant such an idea, and the investigation made for the purposes of this biography renders it as nearly certain as can be that he was not a native of this country. A letter from John Macpherson, Jr., to William Paterson in 1767, strengthens the opinion that he was born in Ireland. This Macpherson was a graduate of the College in 1766, with Ellsworth and Martin, and was on very intimate terms with William Paterson, being accustomed to stay in the family.

The memorials of the early youth of the subject of this biographical notice are scanty and uncertain. He appears however to have received the advantages of as good an education as was then afforded. The first record of him remaining in existence, is his signature as a subscribing witness to a receipt for his father in 1754. The next is in 1760, where he claims to be the translator of two of the Greek dialogues of Lucian. The date of his admission as a student of this College cannot be ascertained. He graduated here on the 27th September, 1763. Through the courtesy and kindness of a distinguished gentleman of Princeton I have been put in possession of an account of the exercises of the Commencement of that year. The different speakers are not designated in this report, but are stated in a general way to have acquitted themselves with credit and satisfaction. A Latin manuscript, entitled "A Cliosopie Oration," but unfortunately without any date, is still extant, and has been placed among the archives of the College. This exercise, it is evident from its subject and style, was not connected with the Society of that name, but was delivered before and by appointment of the College authorities at the time the first degree was

conferred upon him. There is nothing among his papers to indicate the existence of literary clubs or societies while he was a member of the College, nor is any reference made to such institutions. I am unable also at this time to discover anything relating to the organization or establishment of the first societies that were formed, or those existing under their present name. Mr. Paterson, however, beyond a doubt, was a member of the Well-Meaning Society in 1766, as is evident from the letter of John Macpherson, before mentioned. It is moreover well established by many relics and records that he maintained his intimacy with the students and his interest in their pursuits and the affairs of the College not only during the term of his legal apprenticeship, but for some years after his admission to the practice of the law.

It is a matter of much regret that two volumes of manuscript letters written by him to different persons from 1765 to 1774, are either lost or mislaid. For the purposes of this anniversary one of those volumes would prove especially interesting, as it would enable us to determine with sufficient accuracy the disorganization of the first literary clubs, and the causes which led to that event. It is some years since I have seen these letters. They were copies of those written to college friends, chiefly however to the John Macpherson, Jr., already named, of Philadelphia. Macpherson was a Scotchman, and was indentured as a student at law with John Dickinson, author of the celebrated *Farmers' Letters* published in 1768. He speaks of having copied these letters of Dickinson, some of them several times over. My memory however of many things mentioned in these manuscript copies is very strong. In them the troubles in the College are described, the dismemberment of the Plain-Dealing and Well-Meaning Societies, and the efforts to heal the dissensions and establish new institutions. In his fugitive pieces the "recent commo-

tions in this Seminary" are also alluded to several times. A letter from Macpherson, dated in 1767, speaks of a long account of Nassau politics, furnished by his correspondent. The date of this letter corresponds with my recollections and impressions as to the time of the troubles described in the letters of Mr. Paterson, and that it was then or shortly afterwards the societies were designated by their present names. It is beyond a doubt that the first societies were still existing in 1767. The Cliosophic Society was a continuation of the Well-Meaning, and as far as I can speak from memory and impressions derived from his letters, Mr. Paterson acted as an *amicus curiæ*, a consulting counsel as it were, to the Well-Meaning Society in settling the difficulties, *and in continuing that Society under another name.*

Upon graduating from the College Mr. Paterson commenced the study of the law with Richard Stockton, of this town. He was a fellow-student of the legal profession with Jonathan D. Sergeant, and of him frequent mention is made in his early letters. He was admitted to practice as an attorney-at-law at Burlington at the February term of the Supreme Court of 1769. He removed soon after to New Bromley, a village described in one of the letters of the lost manuscripts as being in Hunterdon County, sixteen miles northwesterly from Princeton. The precise location of this settlement I have been unable to ascertain, though from expressions used by him it is probably what is now called New Germantown. Here he commenced the practice of his profession, but from the tone of his letters not to any very great extent or with much enthusiasm. How long he remained at New Bromley is not apparent, but for a year at least he was nominally engaged in prosecuting the legal business. It is evident however that he was much of the time in Princeton from the date of his admission to the bar to 1774, and was interested with his father and brothers in mercantile opera-

tions in that village and some of the neighboring towns. It was during this period that most of his fugitive pieces now extant were written, and all nearly are connected with College matters. Among them are papers that were circulated in the College, and addresses delivered to the Cliosophip Society. One of the latter, prepared for an anniversary, is complete, but unfortunately has no date. There is no doubt however but that it was written between the dates last mentioned.

With the year 1774 his connection and association with the College and students appears to have terminated. As stated before, his legal practice during these years was very limited, and the receipt or fee book which he commenced with his settlement at New Bromley manifests clearly that the tradition in the family of his intention to abandon the legal profession is correct.

But just at this time momentous clouds were gathering in the political horizon. The discussions and the differences between Great Britain and her Colonies, which had existed for a number of years, were about to culminate in the great and decisive struggle for the independence or the vassalage of the latter. There was no hesitation or doubt on the part of Mr. Paterson as to the course he should pursue. He saw in the dissensions and the events that had transpired within his own memory, and in the growing feelings of bitterness and alienation that had arisen between the mother country and its dependencies, a connected series that could terminate only in an appeal to arms, and a struggle on one side to retain the power and dominion of more than a century of years, and on the other to secure the priceless boon of independence and of freedom. He soon became engaged with his pen in the cause of liberty and his country, and it is probable that these stirring events, and the activity with which he participated in their occurrence, induced him to resume the duties

and prepare to undergo the labors of a profession he had relinquished almost entirely. Accordingly in the next year, 1775, he was chosen one of the delegates from the County of Somerset to the Provincial Congress of New Jersey. His public life commenced with the assembling of this body on the 24th May of that year. The delegation from Somerset County seem to have possessed to an eminent degree the confidence of the Convention, for all its officers were selected from that county. Hendrick Fisher was appointed President, Jonathan D. Sergeant, Secretary, and William Paterson and Frederick Frelinghuysen, Assistant Secretaries; the last three being graduates of this Institution, and all members of the Cliosophic Society. Mr. Sergeant, who was elected to be the Treasurer of the Province, resigned his appointment on the 30th May, and Mr. Paterson was chosen his successor. The latter continued as a delegate to this Provincial Congress and Secretary to that body until the formation by it of the first State Constitution of New Jersey. This instrument was adopted by that assembly on the 2d July, 1776, two days before the Declaration of American Independence was proclaimed by the Continental Congress, and continued to be the supreme law of the State for nearly seventy years. Mr. Paterson, with other distinguished patriots of that Congress, declined to vote for the adoption of that charter on account of its imperfections and deficiencies, and the short time allotted for the consideration of an instrument so important as the written Constitution of an independent and a sovereign State. These opinions he maintained to the close of his life, for at the termination of the last century he prepared and published a series of papers, the manuscript whereof is still extant, urging most strongly its revision, or the adoption of a new instrument, the charter of 1776 being intended by the framers only as a temporary expedient, and not designed for a permanent State government.

Upon the organization of the State Government under that Constitution, Mr. Paterson was appointed Attorney-General. Previously he had been elected a member of the Legislative Council, the upper branch of the Legislature, and had received also a commission as Commander of a regiment of infantry. In accepting the position of Attorney-General, the other appointments became vacated. The duties of his official station were arduous and onerous, and in his family letters he refers to them as being unpleasant and disagreeable, and looks forward with satisfaction to the time when he could be entitled to relieve himself of their labors and responsibilities. It involved no small degree of industry and of energy to organize and establish the criminal code of a State in the midst of the embarrassments and perplexities of an impending civil conflict. And, when was superadded to this difficulty the uncertainty of a successful termination, the sundering of friendly ties, and even of family associations, and the prosecution and conviction of many whose relations were once of the closest nature, it can be conceived very easily that nothing but a strong sense of duty and of patriotic zeal could induce him to retain a station in no way desirable or agreeable. The notes of cases now remaining show that the Attorney-General then attended the court of every county in the State. As the means of communication were then of the most limited nature, these journeys to and from the different parts of the State, made generally on horseback or in a sulky, were attended, of themselves, with no inconsiderable fatigue and inconvenience. Still Mr. Paterson did not relinquish the work to which he was assigned as long as his State and country demanded his services, and he continued to discharge the duties of Attorney-General to his own pecuniary detriment, and against his personal inclinations, until the Revolutionary War had closed with the acknowledgment by Great Britain of the independence of the several States.

This event occurred during the second term of his office ; and immediately, on the cessation of hostilities, he tendered his resignation.

While Mr. Paterson was not at any time a member of the Continental Congress, he was appointed by that body on several occasions, during the period of his Attorney-Generalship of the State, on important commissions of both a civil and a military nature. The latter, however, he declined accepting, distrusting his own acquirements or capacity as a military prosecutor or adviser. The civil commissions were instituted to determine disputes and differences between the several States, such being the tribunal under the Confederation to adjust and determine their respective claims. During the continuance of the war, the life of Mr. Paterson was active and laborious, and, to a man of his quiet and domestic temperament, the return of peace might well be regarded as a relief and a blessing much to be desired.

With the close of the decisive struggle that gave "a continent to freedom," the public life of Mr. Paterson terminated for a few years, and he devoted his time to the practice of his profession and his own private affairs, not that he took no interest or part in the events of the day, or declined participating in matters pertaining to or affecting the benefit of his immediate locality, his country, or his State. Even when engaged most busily in public avocations, he never neglected to employ his counsel and his influence in every way that might contribute to promote the general prosperity, or be advantageous to the interests of the society by which he was surrounded and in the midst of which he dwelt.

The following extract from a sermon delivered on the occasion of his death, by Rev. Joseph Clark, minister of the Presbyterian Church in New Brunswick, where Mr. Paterson attended divine worship, will exhibit the estimation and regard in which he was held by his neighbors and fellow-

townsmen: "I need not remind you of his virtues as the citizen and the friend, and how they adorned his character in the walks of private life, or amid the more secluded retreat of the domestic circle and the home fireside. You knew him well, and the grief you manifest for his loss is the best evidence how affectionately you regard his virtuous example, his distinguished prudence, his love of justice, his fidelity in friendship, his readiness to oblige, his kindness to the poor, his generous hospitality, and the dignity of his deportment, tempered with all the mildness of the amiable citizen, the agreeable, the interesting, and the instructive companion."

When Mr. Paterson resumed the practice of the law, and participated actively in the commencement of the momentous struggle that was destined in the end to work a mighty civil as well as military revolution, he took up his residence at Raritan, now Somerville, in the county of Somerset. It is likely that the business relations in which he was engaged in that part of the country influenced his selection of the location. At the time of his resignation of the office of Attorney-General he decided to remove from Raritan, and at one time had almost determined to settle permanently in the city of New York. This idea, however, he abandoned finally, on account of the unsettled state of affairs, but principally, as he states in a letter to his brother, because of the difficulty and the obstacles then interposed by the courts of New York in admitting to their bar practitioners from other States without undergoing the probation required for their own citizens. He was solicited strongly to remove to Trenton, and hesitated for some time between that city and New Brunswick. His choice of the latter place was influenced to a great extent by the partiality of his family, who were connected by social ties and relatives in New Brunswick. Accordingly he moved thither in May, 1783, and remained there until the time of his death. For the next four years he was

employed assiduously in prosecuting his profession,—the practice, as he remarks in one of his letters, soon becoming large and lucrative.

But the subject of this memoir was not permitted to remain for any great length of time in the peaceful shades of the retirement so congenial to his disposition and his habits. The most interesting and important event in the civil history of these States, as also of his own life, was fast approaching; and New Jersey, with her sister States, would soon require the counsels and the ability of the ablest of her statesmen, and the wisest, the most discreet, and the most experienced of her sons.

The patriots of the Revolution ascertained, even before the commencement of their efforts for independence, that union and harmony of action were necessary and vital ingredients to secure the triumph of the great work they were about to undertake. To this end, a Congress of the several Colonies assembled in Philadelphia, in 1774; and soon after the declaration of their intention to renounce their allegiance to all earthly powers was proclaimed, they prepared a system of confederation for their common benefit. This system, although securing more united counsels than could be devised by separate colonial action, was found, even then, to prove inadequate for the purposes for which it was established. There were defects which soon became apparent in the operation of the system, particularly in providing means for a general revenue, and regulating foreign commerce. In the Continental Congress of 1781, a member from New Jersey proposed a recommendation to the States to grant additional powers to the Congress for these objects. From that time to October, 1786, various efforts were made in the Confederate Congress, as appears from its journals, to induce the States to vest their delegates with authority to exercise such functions of government, but without success. These efforts having failed, and the inability of the Confederation to fulfil the

obligations or restore the credit of the country, becoming more and more apparent, the statesmen of several of the States, who foresaw the necessity of a firmer bond of liberty and union, began to move to accomplish an object so desirable in its nature and effects. This resulted in the meeting of commissioners from New York, New Jersey, Pennsylvania, Delaware, and Virginia, at Annapolis, in the State of Maryland, on the 11th September, 1786. Virginia was the leading State in the initiation of the measures that produced this Convention, though New Jersey inserted in the commissions to her deputies a clause, that was followed by the other States, not to extend their powers to objects beyond those simply of raising revenue or regulating commerce. This Convention recommended the several States to send delegates to meet in Philadelphia on the second Monday in May, 1787, to render the Federal Constitution adequate to the exigencies of the Union, and was the first step toward the formation of the present Constitution. The commissioners forwarded copies of their proceedings to the Legislatures of the States and to the Confederate Congress. The latter body, on the 21st February, 1787, acted upon this report of the Annapolis Convention, by resolving, in its opinion, that such a Convention of Delegates should be held, but confined its resolution to "the sole and express purpose of revising the Articles of the Confederation."

Previously to this resolve of the Federal Congress, all the States, excepting New York, that had sent commissioners to Annapolis, had appointed deputies to the proposed Convention at Philadelphia. Mr. Paterson was one of those so chosen from New Jersey, in connection with three others. These delegates were commissioned at a later date, though of all those sent, but four attended the sitting of the Convention. Three of the members thus appointed were graduates of this College, and all members of the Cliosophic Society. It is a fact, as remarkable as it is creditable to the College of

New Jersey, that notwithstanding the comparative youthfulness of its institution, more of its graduates were chosen delegates to the Federal Convention than from any other college in the several States. Six of the number were members, and three (Paterson, Ellsworth, and Martin), founders of the Cliosophic Society. Mr. Paterson was one of the attending deputies from New Jersey, and took an active and influential part in the deliberations of the Convention, more especially in the proceedings affecting the rights and equality of the smaller States. With his associates from New Jersey, he was opposed to exceeding the limits of their commission. This confined them only to amending the Articles of the Confederation, as set forth in the resolution of the Federal Congress. He, with Ellsworth and Martin, were the inflexible antagonists to any and every proposition to destroy Federal equality. The latter, in his report to the Legislature of Maryland of the acts of the Convention, defines very explicitly the position of the delegates from Connecticut, New York, New Jersey, Delaware, and Maryland. He states that "they were for taking our present Federal system as the basis of their proceedings, and to remedy its defects, so far as experience had shown that other powers were necessary to the Federal Government. They considered this the object for which they were sent." Mr. Martin says, also, that the New Jersey propositions, as they are usually denominated, were prepared by and received the sanction of the deputies from the States last named; and "that the Hon. Mr. Paterson, of the Jerseys, laid them before the Convention." From this statement it is manifest that Mr. Paterson was among the leading members who advocated the plan proposed by the resolutions, or it is not probable he would have been selected as their Chairman, and especial champion. Indeed, his notes of an argument in their favor are extant among his minutes of the Convention, in which he compared the authority of the delegates to that of an attorney, who could not

exceed the power with which he was clothed, or go beyond the limit of his instructions.

These New Jersey propositions were rejected, so Mr. Martin states, "with a speedy and hasty determination;" and he gives the causes that, in his opinion, produced this result. These reasons, as alleged by him, are not very creditable to the patriotism or disposition of some of the influential delegates from the large and then the leading States of Virginia and Massachusetts, to harmonize the difficulties in the Convention. For Mr. Martin says that they were favorable to any plan that gave their own States power over the smaller; but when they saw a system proposed to be changed, with a centralized authority sufficient to destroy all State government, and an Executive invested with the privileges of a monarch, as was brought forward by Hamilton, they, being republicans, opposed most zealously such parts of the system.

Upon the failure of the resolutions submitted by Mr. Paterson, on behalf of the smaller States, the advocates of the principles therein set forth, naturally fell back upon those propositions the least objectionable to their views. The series submitted by Mr. Randolph, of Virginia, which were the basis of the report of the committee appointed to prepare a plan for consideration, would make the right of suffrage the foundation of both branches of the Federal Legislature, or, in other words, establish an inequality in each. To this a warm and decided opposition arose, and upon the result depended the success or failure of the efforts of the Convention. Mr. Paterson contended very strongly against this inequality. He declared, in the Convention, that "thirteen sovereign and independent States could never form one nation, and that New Jersey would not have sent delegates to any assembly that would destroy the equality or rights of the States." His minutes on this point are very energetic and emphatic; and, indeed, are confined principally to notes and arguments on this head. It is well known that a spirit of harmony and

conciliation overruled the final deliberations of the Convention, and the perplexing difficulties with regard to representation, were adjusted on a basis satisfactory to a large majority of the Convention. Still it was apparent that without the exertions and opposition of those who, with Mr. Paterson, would agree to no plan involving a centralization of power in the Federal Government, the labors of the assembly would have been useless in remedying the defects of the existing Confederation.

It is worthy of remark, that the founders of the Society, the centennial anniversary of which we now commemorate, although representing different States, and a people in many respects of widely diverse manners and opinions, acted in union and harmony on all the prominent matters that arose during the proceedings of the Convention of which they were members, and their public and political life was afterwards marked with the same degree of fellowship and good feeling.

You will pardon me, I trust, for saying that, in thus recording the participation of Mr. Paterson in this, the most responsible and important action of his public career, I may seem to have trenched on political ground, and raised disputed political questions. Such an idea is farthest from my intentions; nor would I mar the harmony of this occasion by introducing or alluding to subjects of a vexed nature. This record, however, is a part not only of the history of Mr. Paterson, but of the Constitution and the Government of our country, and are mentioned only in such connection, and would be imperfect if his opinions and actions at this momentous crisis in the destiny of these United States, were passed by in silence. His notes and minutes of the proceedings of the Convention, establish very clearly the nature of those opinions and actions, and though they may not command a general assent at this time, or may even, as is most probable, be considered unsound and heterodox, it does not

affect the fact that they were his sentiments, maintained by all his powers against such men as Madison, and Hamilton, and King, and Morris. Among these relics of the meeting of the Convention, is a printed copy of the Constitution, the preamble to which recites it as the act of the people of the States, naming the latter generally. To get rid of a cumbersome form of expression, requiring a change to be made whenever a new State was admitted, the names of the particular States were dropped, and the general and comprehensive expression, "We, the people of the United States," substituted. The instrument, as adopted finally, received the signature and the sanction of all the deputies from New Jersey who participated in its formation. There was no organized opposition in the State to its ratification by the people, and New Jersey was among the foremost of the States to give a sanction to that important measure.

Upon the organization of the Federal Government, Mr. Paterson was chosen by the Legislature of New Jersey, in November, 1788, to be one of the Senators of the United States. Mr. Jonathan Elmer was his colleague. The first session of the Federal Congress was appointed for 4th March, 1789, but, owing to the absence and delay of the members in arriving at New York, the Senate failed to be organized until the 6th of April. Mr. Paterson appeared on the 19th March. The journals of this body show that the full share of the labor and responsibility of the work of its organization devolved on him. He was chosen teller, on the part of the Senate, to count the electoral votes for President and Vice-President, and with Mr. Ellsworth, was appointed on a committee, of which he was chairman, to prepare the certificates of the election, and also letters to the officers elect. He was assigned also an important position on a committee that was raised to report a bill for the organization of the Judiciary department of the Government, Mr. Ellsworth being chairman, and himself the second named. This work was of a

delicate and intricate nature. Not only did it require labor and patience, and much research and familiarity with legal history, but it involved many considerations hitherto not required in the establishment of prior judicial systems. The objects of justice were to be promoted, as defined by the Constitution, uniformity preserved, and the power delegated to the Federal Government maintained, without exceeding its limits, or interfering with the jurisdiction of the State tribunals. In this work Mr. Paterson is understood to have participated, and, when it came up before the Senate for consideration, he advocated the adoption of the measures in an argument the manuscript notes of which are still extant. It was in this speech he gave a definition of the Federal Government in harmony with the sentiments expressed in the Convention. He asks, "What are we? Of what do we consist? Of what materials compounded? We are a number of free republics, confederated together and forming a social league. United we have a head, separately we have a head, each operating on different objects. When we act in union we move in one sphere, when we act separately we move in another, totally distinct and apart. God grant they may always remain so."

When General Washington was inaugurated President, on the 30th April, Mr. Paterson was chosen one of a committee of three to prepare an answer to the address of the President on that occasion. This custom of the Executive delivering his messages to Congress in person was discontinued by Mr. Jefferson, who was the first to send a written message, regarding such a course as less ostentatious and more in conformity to republican institutions, and has been followed by all his successors. During his service in the Senate, Mr. Paterson was a member of several other important committees, whose work was necessary to promote the efficient organization of the Government. Among these he assisted in preparing an act defining crimes and their punishment, to

regulate trade and commerce, and to provide for the debt of the United States. As the Senate sat, while Mr. Paterson was a member, with closed doors, there are consequently no reports of the debates which took place in that time. The notes, however, of Mr. Paterson, manifest that he participated to a considerable extent in the proceedings of that body.

In the first session of the United States Senate, consisting of twenty members, three of those members were graduates of this College, Messrs. Ellsworth, of Connecticut, Paterson, of New Jersey, and Henry, of Maryland. The latter belonged to the American Whig Society.

The term of service which Mr. Paterson had drawn in the Senate had not expired when he was chosen by the Legislature of his State as Governor, on the death of that distinguished patriot and statesman, William Livingston. He resigned his commission as a Federal Senator to accept this renewed evidence of the people of New Jersey of their confidence in his ability and character. It may seem strange at this time, when Federal appointments are regarded as much more honorable than those conferred by State authority, that Mr. Paterson should have preferred the station conferred by the latter power. But, it must be remembered, that the Federal Government was then in its infancy, while the States, comparatively, were well established, and were looked upon with less suspicion than they now are. Besides, the Executive then partook of a judicial nature, the Governor being also Chancellor, and a greater degree of honor and responsibility were attached to the position. Numerous addresses, as was then customary, were sent to him on this occasion from the bench, the bar, city and town authorities, and religious bodies. During his gubernatorial term, the Society for the Encouragement of Useful Manufactures was incorporated by the Legislature, and the original proprietors, in compliment to the Executive, called the settlement they

established on Second, now the Passaic, River, after his name. It was at this time, too, that the State relinquished to the Federal authorities the jurisdiction of the land at Sandy Hook.

Mr. Paterson was re-elected and continued to act as the Governor of the State until his nomination by General Washington, on the 4th March, 1793, as an Associate Justice of the Supreme Court of the United States.

Mr. Paterson continued to hold the latter position during the remainder of his life. Having obeyed the call of his State to resign, in her behalf, his office as Federal Senator, he felt it to be equally his duty, after serving her interests with fidelity for a series of years, to accept the appointment tendered by the Executive of the United States. As one of the Supreme Judiciary henceforth he was to expound and adjust the system or rule of action which, as a legislator, he had assisted in establishing.

At this time there was no division of judicial districts as now prevails, and the Judges of the Supreme Federal Courts held their circuits in every State. In the discharge of his official duties, Judge Paterson was accustomed to travel from New Hampshire to Georgia, and there was no one of the original thirteen States which he does not seem to have visited while upon the bench. During his judicial career many important questions and cases, involving the determination of principles and rules peculiar to an untried form of government, arose for adjudication and settlement. The opinions and decrees of Judge Paterson in a number of the causes that came before him for trial are still quoted as settled law wherever applicable. Among the most celebrated of these opinions were his charge to the jury in the case of Van Horn's Lessee against Dorrance, involving important questions of constitutional law, the trial of which occupied fifteen days; and that of Penhallon against Doane's Administrators, in which many points of the jurisdiction of judicial tribunals established by

the old Congress, by a State, and also by the Federal Congress, were raised and adjudged. These will be found in the Reports of the Supreme Court by A. J. Dallas. The cases of those persons who were indicted for participating in what is known commonly as the Whiskey Insurrection in Pennsylvania, were tried in the tribunal over which Judge Paterson presided. Probably the most celebrated of the causes that came before him was that of Matthew Lyon, who was arraigned before the District Court of Vermont for a violation of the Sedition law of 1798. There was much excitement and bad feeling prevailing with regard to the enforcement of this and the Alien act; and the trials, and especially the convictions under these statutes, inflamed the spirit of party, already sufficiently high. Judge Paterson sustained the constitutionality of these laws, and, on the jury rendering a verdict of guilty against Mr. Lyon, sentenced him to pay a fine of one thousand dollars. This decision, affirming the validity of these vexed and impolitic statutes, was sustained by the Supreme Court, and the fine was paid by Mr. Lyon and his political friends, but was refunded by an act of the Federal Congress in 1838.

While a Justice of this court, Mr. Paterson was selected by the Legislature to revise and digest the legal code of New Jersey, a work which he performed to the general satisfaction of the people of the State. This compilation has been pronounced by the bench and bar of New Jersey, and is regarded still, as the best and most complete ever made. It may be proper to say here that, during his term as Judge, he was tendered by General Washington the appointments of Secretary of State and Attorney-General, the former on the retirement of Mr. Jefferson from that station. He declined both of these offers, preferring the retiring and humble duties of judicial office to the more ostentatious honors of the State Department.

It was also about this period that he wrote and published

the series of papers inviting the attention of the citizens of the State to the imperfections of the semi-colonial charter of 1776, urging its amendment, and particularly the separation of the executive and judicial powers. The people of New Jersey, however, were of a conservative nature, and little inclined to listen to any suggestions having in view a remodeling of an instrument generally acknowledged to be defective. Nor was it until many years afterwards that their staid and sober scruples could be obviated in this respect, and then only by an obliteration of all political and party differences. No act was ever more creditable in its character or more worthy of imitation than the formation of a State Constitution by the people of New Jersey in 1844, in the midst of an excited Presidential contest, with a unanimity rarely to be paralleled, and with the occurrence of nothing to mar the harmony either of its formation or of its adoption. This spirit still continues to animate the citizens of our State; and let it be the pride and the boast of New Jersey in the future, as in the past, that her sons will preserve the same noble heritage of faith, love, and works.

In the summer of 1799, Oliver Ellsworth, the associate of Judge Paterson, in this College, in the formation of this Society, in the Federal Convention, and Senate, and on the Supreme Judicial bench—a period of more than thirty years—resigned his office as Chief Justice of the United States, on his appointment as Envoy Extraordinary to the French Republic. Judge Cushing, of Massachusetts, was the senior in commission of the Associate Justices. He had declined the position when nominated, in January, 1796, prior to Mr. Ellsworth, and, it was understood, would not accept it upon the resignation of the latter. Judge Paterson was the second in commission; and it was the general desire and expectation of the party with which he acted, and more especially of the Federal members of the Senate, that the office should be tendered to him. The Rev. Mr. Clark, in his sermon before men-

tioned, states that he had, from motives of delicacy, declined the appointment on a former occasion. But John Adams, then President, from some cause, whether real or imaginary, conceived a dislike and a prejudice to Judge Paterson, and refused pertinaciously to nominate him for the position, although assured that, with a single exception, he was the choice of all the members of his own party in the Senate. Jonathan Dayton, a deputy to the Federal Convention, was one of the Senators from New Jersey at this time, and his letters to Judge Paterson on the subject animadvert very severely on the conduct of Mr. Adams in this transaction.

After this, Judge Paterson was engaged principally in the discharge of his judicial duties, though never pretermittting his interest in matters of a public character. The last of these official acts and of his public life was among the most important, but his failing health enabled him to perform it only in part. This was the case of the United States against Ogden & Smith, for alleged illegal combination in fitting out vessels and sending assistance to the expedition of Miranda. It was a State trial of great and absorbing interest, and, next to that of Aaron Burr, attracted more attention than any ever tried before a United States tribunal. It took place in the summer of 1806, and was argued by able and eminent counsel, particularly on behalf of the defendants. The public interest was heightened by the allegations of the defendants, that the President, Thomas Jefferson and his cabinet, had been aware of their movements and designs, and all these officers were subpoenaed to attend, but failed to appear. A motion was then made for an attachment to compel the attendance of those high dignitaries, the argument of which was continued for a month. On the 17th July, 1806, Judge Paterson, in an elaborate opinion, denied this application, and the defendants then requested a postponement of the trial. This also was refused to be granted, the Judge

stating that his own infirm health for a moment inclined him to agree to the request. He was satisfied, however, he should not be recovered sufficiently in that time, and he could not perceive any benefit that would result to the defendants from granting the delay. Judge Paterson, at this stage of the trial, was compelled, by increasing debility, to leave the bench, never again to appear upon it, and the trial of the case was continued by his district associate, Judge Talmadge. From this time his health continued to decline, and he died at Albany, on the 9th of September, 1806, in the sixty-second year of his age, while on his way to Ballstown, for the benefit of its mineral waters. The reporter of this trial adds, under date of 1st October, 1806, "Judge Paterson was extremely indisposed while he attended this court, and what the reporter feared has since been realized. The great, the good, the learned Judge, has been translated to another and a better world."

Thus closed the life of one who, commencing his career in the infancy and amid the early years of this Institution, now celebrated for its learning and the eminence of so many of its sons, and as the promoter of its interests and a founder of one of its literary institutions, participated actively in the most important and eventful incidents in the history of this republic, in the achievement of our independence, the securing of the rights and the liberties thereby obtained by the formation of a liberal, though hitherto untried form of government, and in occupying many positions of responsibility and confidence, both during the struggle for freedom and the establishment and organization of the civil government. It is not for the compiler of this brief and imperfect biography to dwell upon the merits or services which distinguished his character, and gave him a reputation beyond the limits of his State. He may say, however, without an undue degree of vanity, the legal profession of New Jersey assign Mr.

Paterson no secondary station among their number; while in his judicial capacity a writer in the "Democratic Review," in 1838, understood to be Charles J. Ingersoll, of Philadelphia, in an article on the early judiciary of the Supreme Court, said that, "though small in stature, he was every inch a judge."

Judge Paterson was a trustee of the College of New Jersey from 1787 to 1802, the pressure of his official duties, as well as advancing years and infirm health, most probably causing his resignation at the latter time. He never ceased, however, to regard the prosperity of his Alma Mater and this Society with interest. His only son was educated here, and he was intrusted with the guardianship of a number of students, whose parents had been induced, through his influence, or from confidence in his friendship, to train them at this Institution. Mr. Paterson was the first graduate of this College who was offered a seat in the Federal Cabinet, or received an appointment as Judge of the Supreme Court of the United States. It is not a little singular that his immediate successor in office, Brockholst Livingston, and Smith Thompson, who followed the latter, were also graduates of our Institution, and all members of the Cliosophic Society, thus filling this judicial station for more than half a century with the sons of our Alma Mater. It is remarkable, also, that the College of New Jersey has been honored with the selection of more of its graduates, all of whom were members of this Society, as Judges of this court, than its older compeers that can boast of more numbers. There is no high position of a Federal character, and but few appertaining to any of the States, but what has been filled by them. Mr. Paterson, however, is the only citizen of New Jersey who has been complimented with a Federal judicial position, the more to be esteemed because conferred by George Washington. There have been two native New Jerseymen who have held stations in the Federal Cabinet, both graduates of this College; these,

with Judge Paterson, constituting the all of high appointments, either in the Cabinet or the Supreme Court of the United States, with which our State has been honored, were all educated at this Institution.

Judge Paterson was married twice; in 1779, while residing at Raritan, and during his first term as Attorney-General, and afterwards, upon the death of his wife, shortly after his removal to New Brunswick, in November, 1783, to a lady of that city, in 1785. The latter left no issue, the former a daughter and a son. His son, who was never in public life, was an attorney by profession, and died in Perth Amboy, in 1833. Two of his children are also graduates of this College, being the third generation of the family instructed here. The daughter of Judge Paterson became the wife of Stephen Van Rensselaer, the Patroon, of Albany, at whose residence the subject of this memoir died, and in the family vault of whom his remains were deposited. This lady was the mother of the Reverend Cortlandt Van Rensselaer, D.D., for many years an energetic and efficient trustee of Nassau Hall, who labored earnestly to promote its usefulness and its prosperity, and whose death, in 1860, will long be deplored by professors and by friends. Dr. Van Rensselaer was educated at Yale, but pursued his theological studies at the seminary in this place. While there he was admitted to be an adopted graduate member of the American Whig Society, supposing, as he said to the writer hereof, that as his ancestor was a Whig of the Revolution, he must have been also a literary or college whig, and without further inquiry joined our rival sister. Such was the accidental manner, my friends of the Whig Society, in which he came to unfurl your blue banner instead of our pink ribbon, and by which you have secured the effect of his influence and the membership of his family. Not that we would quarrel with you for your good fortune, however much we may envy the benefit you have received from this circumstance, or lament our own loss. His brother, the present

Patroon, was an alumnus of this College in 1808, and also of this Society.

Judge Paterson, though possessing an intellect and ability of high order, was not an orator in the ordinary acceptation of the term. He was a diligent and laborious student, and, as a lawyer, prepared his cases with much examination. Indeed, it is understood that he seldom addressed a court or jury without copious notes, and often from a written argument. He himself states to President Laurens, of the Continental Congress, in a letter of March, 1778, in answer to a resolution of that body appointing Mr. J. D. Sergeant, Attorney-General of Pennsylvania, with himself, to co-operate with the judge-advocate in conducting a court-martial in the northern department, that he "was not one of those ready men who can, at the bar, take up a long and intricate cause, and manage it with ease and address." It is plain that he distrusted his own ability, though it is certain that industry and application, however persevering, of themselves could never obtain the reputation or the eminence he acquired in after-life. That he possessed, to a large extent, the confidence and regard of General Washington, is very evident, not only from the office which he accepted at the hands of that illustrious man, but from higher appointments tendered him by the same individual. His family and friends, this Society and College, and the State he had served so ably and so well, could desire no better close to the career of his public life than "when his eye grew dim with the mist of age," he passed away thus honored and esteemed by one of the greatest and best men who ever "lived in the tide of time," and who possessed the hearts of the people with a reverence and an adoration never attained or to be attained by statesman or by hero, among his fellow-citizens.

In his religious opinions, Judge Paterson, though attached to the rites and the forms of the denomination of his ancestors, was liberal and charitable. He attended on the minis-

trations of the Presbyterian Church, and was one of a few who rebuilt, after its destruction during the war, the edifice of that congregation. His pastor, the Reverend Mr. Clark, in his memorial sermon, speaks of him as "one who read and studied much on the subject of religion, and who was familiar with its doctrines, both natural and revealed. For the Scriptures he had the highest reverence, and was liberal in contributing to the maintenance of the ministry." Although he did not make a public profession of his faith during his active life, from doubts as to his proper preparation and fitness, still he did not neglect the outward duties prescribed by the authorities of the church with which he was connected, and for some years previously to his death, to use his own words, was more than ordinarily impressed with religious subjects and meditations. In his last illness a complication of disorders, which he bore with Christian fortitude, and which, as we have seen before, compelled him to abandon the judicial seat in the midst of an important official duty, he contemplated with regret this omission to bear full evidence, by his example, to the truths of his religious belief, and did not bid farewell to family and friends and earthly scenes, until he had partaken of that solemn ordinance, and urged this duty on those who were connected with him by the nearest and the dearest ties.

OLIVER ELLSWORTH* was born at Windsor, Connecticut, April 29th, 1745. His father intending him for the minis-

* For this and a few of the other biographical sketches occurring in the course of this history, we are indebted in a great measure to the "Lives of the Chief Justices of the United States," by Van Santvoord, "National Portrait Gallery of Distinguished Americans," and Sprague's "Annals of the American Pulpit." Our acknowledgments are also due to Archibald Maclean, Esq., for the suggestion of sources of information.

try, placed him under the instruction of the celebrated Dr. Bellamy, by whom he was prepared for college. At the age of seventeen he entered Yale College, where he stayed for two years, and then removed to the College of New Jersey. An incident of his college life is related, which indicated a turn for special pleading, betokening the future lawyer. He was arraigned for violating the law which required the students at Princeton "to keep their hats off about ten rods to the President, and five to the tutors." He defended himself upon the ground that a hat was composed of two parts, the crown and the brim, and as his hat had no brim, which by-the-by he had torn off, he could be guilty of no offence. This ingenious plea of course satisfied the scruples of his judges, and he escaped all punishment. Although he was much more remarkable during his residence at college for his sportive disposition and the interest he took in the college politics than for any uncommon proficiency in the regular course of study, his rank as a scholar was respectable. He graduated in 1766. After engaging in teaching for a short time to please his father, he commenced the study of theology with Dr. Smalley, of Connecticut, but relinquished it in a year, and began the congenial study of the law, and in 1771 was called to the bar. Soon after he married Miss Abigail Wolcott, of a very respectable family in Connecticut. He had already, with axe and woodman's rig, fully discharged the pecuniary obligations incurred in acquiring an education. He began his professional career in Windsor, and soon secured a lucrative practice. He was greatly encouraged by hearing a stranger inquire "Who is that young man? He speaks well."

He removed to Hartford probably in 1775. He was soon appointed State's Attorney, and held the office for several years. He had now a larger practice than any lawyer of his day, his docket frequently numbering from a thousand to fifteen hundred cases. In the preparation and trial of a cause he showed great tact, great powers of logic, great

energy, and earnestness of elocution. He said that early in his career he discovered that he had no imagination; that the qualities of his mind promised so little that he became almost discouraged; that he then determined to study but one subject at a time, and not abandon it until he had fully mastered it. Earnestness was a striking characteristic. Says Trumbull, the author of *McFingall*, "When Ellsworth rose, the jury soon began to drop their heads, and winking, looked up through their eyebrows, while his eloquence seemed to drive every idea into their very skulls in spite of them."

From the first he resolutely declared himself on the side of his country, and on two or three occasions went out with the militia into actual service. He was chosen to represent his native town in the General Assembly of Connecticut, which assembled in April, 1775, a few days after the action at Lexington. In October, 1777, he was elected a delegate to the Continental Congress, but did not take his seat until October, 1778. In February, 1779, he returned home, and did not again appear in Congress until the following December. Soon after, August 1, 1780, he returned to Connecticut, and did not resume his seat until June, 1781. In December, 1782, he returned home, and after August, 1783, did not again take his seat in the Continental Congress. Although re-elected he declined the service. While there he was particularly distinguished for his unyielding firmness and political courage, as well as for his powers in debate and unwearied application. In the following year he also declined the appointment of Commissioner of the Treasury, tendered to him by Congress.

While a Delegate to Congress, he, in the year 1780, was elected a member of the Governor's Council, or the Upper House, and held this post by successive re-elections until 1784. In 1784 he was appointed a Judge of the Superior Court of Connecticut.

He was a member of the Federal Convention which formed

the Constitution of the United States. How remarkable the coincidence that three of the founders of the Cliosophic Society should meet in this same Convention, and that the scheme introduced into the Convention by Mr. Paterson, of New Jersey, which was purely Federal, and excluded the idea of any departure from the principle of the Confederation, met the concurrence of Oliver Ellsworth and Luther Martin. Paterson and Ellsworth, although not obtaining all they desired, still were satisfied with the result, but Luther Martin resisted to the last. Ellsworth had long perceived the necessity of reorganizing the Federal authority so as to give it a revenue independent of the States; but that object attained, he would preserve the latter in their integrity, and give the General Government no more control over them than was requisite to enforce the powers with which it might be intrusted. In other words he would enlarge the authority of the Confederation rather than substitute an entirely different system. He was among the most earnest, as he certainly was among the ablest advocates of the States' Rights party. So anxious was he to preserve the rights of the States, that he moved in the Convention that the term "*national*" should be stricken out of the Constitution, and his motion was passed without opposition, and the objectionable term was stricken out, and instead of it the "Government of the United States" was substituted.

Under a national government, he said, he should participate in the national security; but that was all. What he wanted was domestic happiness. The national government could not descend to the local objects on which this depended. It could only embrace objects of a general nature. He turned his eyes therefore for the preservation of his rights to the State governments. From these alone he would derive the greatest happiness he expected in this life. His happiness depended on their existence as much as a new-born

infant on its mother for nourishment. He therefore opposed the idea of Congress having a negative on the State laws.

He would not only preserve the identity of the States, but their equality also; and as a means to secure this, he insisted that in the Senate each State should have an equality of suffrage. When it was decided that in the first branch of the legislature the representation of the several States should be according to population, he hoped it would be a ground of compromise with regard to the second branch. They were partly National and partly Federal he said,—the exact form of expression used by Madison afterwards to describe the form of government then constituted.* The proportional representation in the first branch was conformable to the national principle, and would secure the large States against the small. An equality of voices was conformable to the Federal principle, and was necessary to secure the small States against the large.

Against this notion of an equal representation in the Senate was arrayed a very strong opposition—Franklin, Madison, King, Pinckney, Wilson, and indeed a majority of the delegates. But Ellsworth, after he had formed his opinion, was very pertinacious in adhering to it, and as is well known succeeded in carrying his point here.

During the final proceedings of the Federal Convention he was absent, and from that circumstance his name was not attached to the Constitution. Although objecting to some of the details, he was prepared to give it his earnest and un-

* "The assent to and ratification of the Constitution is to be given by the people, not as individuals composing one entire nation, but as composing the distinct and independent States to which they respectively belong."—"Each State in ratifying the Constitution is considered as a sovereign body, independent of all others, and only to be bound by its own voluntary act. In this relation, then, the new Constitution will, if established, be a *Federal*, and not a *National* Constitution."—"The government appears to be of a mixed character, presenting at least as many *Federal* as *National* features."—*The Federalist*.

qualified support. He was a member of the Connecticut Convention which assembled at Hartford in January, 1788, and made two speeches in favor of the adoption of the Constitution. In the last occurs the celebrated and frequently quoted passage, "Hence we see how necessary for the Union is a coercive principle. No man pretends the contrary; we all see and feel this necessity. The only question is, shall it be a coercion of law or a coercion of arms? There is no other possible alternative. Where will those who oppose a coercion of law come out? Where will they end? A necessary consequence of their principles is a war of the States one against the other. I am for coercion by law; that coercion which acts only upon delinquent individuals. This Constitution does not attempt to coerce sovereign States in their political capacity. No coercion is applicable to such bodies but that of an armed force. If we should attempt to execute the laws of the Union by sending an armed force against a delinquent State it would involve the good and bad, the innocent and guilty in the same calamity. But this legal coercion singles out the guilty individual, and punishes him for breaking the laws of the Union."

Mr. Webster on reading an extract from this speech in the Senate, referred to Ellsworth as "a gentleman who has left behind him on the records of the government of his country proofs of the clearest intelligence, and of the utmost purity and integrity of character."

The Connecticut Convention ratified the Constitution by an overwhelming majority.

He was Senator from Connecticut in the first Congress under the new Constitution, which met in New York March 4th, 1789. "He was," says John Adams, "the firmest pillar of Washington's whole administration in the Senate." He was re-elected to the second Congress. Aaron Burr, who was a member of the Senate during the latter part of Ellsworth's connection with it, said "Ellsworth had acquired such

immense influence in that body that if he should chance to spell the name of the Deity with two *d*'s it would take the Senate three weeks to expunge the superfluous letter." From his being generally opposed to money grants, from a just anxiety as to the means of the Government, he was called the "Cerberus of the Treasury."

On the 4th of March, 1796, he received the appointment of Chief Justice of the United States. He is described at this time as tall, erect, and dignified; his large blue eyes, well set under heavy and highly intellectual brows, were firm and penetrating. His silk robe and powdered hair heightened his natural advantages, and gave him a dignity of demeanor which was felt by all who appeared before him. And yet his manners were simple and unaffected. He was patient, attentive, impartial, and laborious. His opinions were concise and perspicuous. Although active, ardent, and vehement in the politics of his time he was singularly exempted from that rancor, that bitterness of attack which pursued with more or less persistency all the leading public characters of that period. The integrity of his motives, his candor and sincerity seem never to have been questioned.

On the 25th of February, 1799, he was nominated as Envoy Extraordinary and Minister Plenipotentiary to the French Republic, with full powers to discuss and settle, by a treaty, all controversies between the two countries. As he was not to go until assured that he would be received in character, and ministers appointed to treat with him and his colleagues, he did not reach Paris until March 2d, 1800. In the adjustment finally made, he obtained all for his country that, under the circumstances, could be obtained. He returned to America in April, 1801, having been in the service of his country, in high and responsible posts, more than a quarter of a century. With health fatally impaired, he intended to retire altogether from public life, but being elected, in the year following his return from Europe, a member of

the Governor's Council, he did not refuse the call of duty, and continued in this station the remainder of his life.

In May, 1807, the Legislature of Connecticut having remodelled their judiciary, appointed Ellsworth Chief Justice of the State. He accepted the appointment, but a severe attack of his painful disease soon coming on, he felt compelled to decline. He retired to his home, a delightful retreat on the banks of the Connecticut, at Windsor, where he died on the 26th of November, 1807, in the sixty-third year of his age.

He was an earnest believer in Christianity, and a constant attendant on public worship. In the lucid intervals of his last sickness, the observations which he made, and the sentiments which he expressed, concerning the nature, excellence, and rewards of Christianity, were declared by those who were present not only to have been pious, ardent, and sublime, but wonderful.

Dr. Bushnell, in his "Work and Play," thus refers to the services of Paterson and Ellsworth: "When the Convention was assembled that framed the Constitution of the Republic, they were met at the threshold by a very important question, viz., whether the constitution to be framed should be the constitution of a 'Nation,' or of a 'Confederacy of States.' Mr. Calhoun gave the true history of the struggle in his speech before the Senate of the United States, February 12, 1847: 'The three States, Massachusetts, Pennsylvania, and Virginia, were the largest, and were actively and strenuously in favor of a "National" government. The two leading spirits were Mr. Hamilton, of New York, probably the author of the resolution, and Mr. Madison, of Virginia. In the early stages of the Convention there was a majority in favor of a "National" government. But in this stage there were but eleven States in the Convention. In process of time New Hampshire came in—a very great addition to the Federal side, which now became predominant. It is owing mainly to the States of Connecticut and New Jersey that we have a

"Federal" instead of a "National" government—the best government instead of the worst and most intolerable on earth. Who are the men of these States to whom we are indebted for this admirable government? I will name them; their names ought to be engraven on brass, and live forever. They were Chief Justice Ellsworth, Roger Sherman, and Judge Paterson of New Jersey. The other States farther south were blind; they did not see the future. But to the coolness and sagacity of these three men, aided by a few others not so prominent, we owe the present Constitution."

LUTHER MARTIN was born in New Brunswick, New Jersey, in 1744. His ancestors were English. He was the third of nine children, and his time was generally divided, during his early boyhood, between the duties of his father's family and the acquisition of knowledge. In August, 1757, he was sent to a grammar school, where he learned the rudiments of the Latin language, and in September, five years after, he was graduated at Princeton, in a class of thirty-five, with the highest honors. Here he laid the foundation of his subsequent greatness, and, with other exercises, pursued the study of the French and Hebrew languages. His parents being indigent, they could bestow upon him a liberal education only, "a patrimony," he remarks, "for which my heart beats towards them a more grateful remembrance than had they bestowed upon me the gold of Peru or the gems of Golconda."

Having chosen the legal profession, upon the second day after his commencement he departed on horseback, and with but a few dollars in his pocket, for Cecil County, near Octorara Creek, in Maryland, in order to be employed as an assistant in a school, under the management of the Reverend James

Hunt, to whom he carried letters of recommendation. Before his arrival the place was occupied. He then proceeded to Queenstown, Queen Anne's County, and was engaged to take charge of the common school of that place. His object was to acquire a support while pursuing the study of the law. Here he remained as preceptor until April, 1770. He applied himself with the most vigorous industry. But the profits of his school were meagre, and this was his sole support. His improvident habits of expenditure brought him eventually into debt, and he was arrested upon five different warrants of attachment, upon expressing his determination to give up teaching, and to devote one year exclusively to the study of the law. This want of economy was the great fault of his life, and frequently involved him in the most unpleasant consequences. On this subject he somewhat quaintly remarks, respecting himself: "I am not even *yet*, I was not *then*, nor have I *ever been*, an economist of anything but time."

In 1771 he was admitted to the bar, continued his legal studies until 1772, and then proceeded to Williamsburg, and there remained until the General Court then in session terminated. Here he became acquainted with Patrick Henry. He soon after commenced the practice of the law in Accomac and Northampton, Virginia, and was admitted as an attorney in the courts of Somerset and Worcester. He resided in Somerset, where he soon acquired a full and lucrative practice, amounting to about one thousand pounds per annum. At this time he was occasionally employed in causes of Admiralty jurisdiction, and also in some important appeals to the Congress of the United States. A criminal court had just been established at Williamsburg, and Mr. Martin was employed as counsel for thirty prisoners, twenty-nine of whom were acquitted. He was regarded as one of the most able lawyers at that bar.

In 1774 he was appointed one of a committee for the county to oppose the claims of Great Britain, and also a member

of the convention called at Annapolis to resist the usurpations of the British crown. He threw his whole strength into the cause of American freedom, and opposed these claims with extraordinary boldness at a period, to use his own words, "throughout which not only myself, but many others, did not lie down one night upon their beds without the hazard of waking on board a British armed ship or in the other world." He answered the proclamation of the Howes to the people around the Chesapeake Bay, against whom they were directing their military operations. He also, about the same time, published an address "to the inhabitants of the peninsula between the Delaware River and the Chesapeake, to the southward of the British lines."

On the 11th of February, 1778, he was appointed Attorney-General of the State of Maryland. In this office he displayed remarkable firmness, professional knowledge, and uncompromising energy, and increased his reputation as an advocate and jurist. He stood among the brightest and strongest at a bar composed of such men as Harper, Winder, Chase, Wirt, and Pinkney.

In 1783 he was married to a Miss Cresap, of Maryland, the granddaughter of Colonel Cresap, against whom the charge was brought by Mr. Jefferson of having murdered the Indian family of Logan. This charge gave rise to a long and acrimonious controversy between Jefferson and Martin.

In 1804 he was engaged in the defence of Judge Chase, then one of the justices of the Supreme Court of the United States. After a powerful argument in his behalf, Judge Chase was acquitted, a constitutional majority not having been found against him upon a single one of the eight articles.

Aaron Burr was at this period the personal and political friend of Mr. Martin. In 1807 his trial for treason occurred in the Circuit Court of the United States for the District of Virginia. Messrs. Wickham, Wirt, Randolph, and Martin,

were engaged upon this vastly important cause. Mr. Martin appeared in defence of his friend, who was acquitted. With such warmth and ardor did he enter into the defence, that Jefferson, in one of his letters, hints at the propriety of *indicting* Martin (whom he denounces as an "impudent Federal bull-dog") as an accomplice of Burr. Martin repaid with interest these denunciations. It was one of his common expressions, when stigmatizing any person with the strongest terms of opprobrium, to say that he was "as great a scoundrel as Thomas Jefferson."

In 1814 Martin was appointed Chief Judge of the Court of Oyer and Terminer for the City and County of Baltimore, and fulfilled its duties with great success. In 1818 he was again qualified as Attorney-General of the State and District Attorney for the City of Baltimore, but declining health prevented him from attending in person to his official duties. From that period to the time of his death his mind and body were gradually impaired by disease, and a paralytic stroke, with which he was soon after attacked, almost destroyed his physical and intellectual powers. Suffering in his old age under the goadings of poverty, he removed to the city of New York, to take advantage of the hospitality of his old friend and client, Aaron Burr, who faithfully paid him the last rites of kindness, in the imbecility of his age, in return for the valuable services which Martin had rendered him, both in money and talent, when he was in the full vigor and glory of manhood.

He died at New York, from the mere decay of nature, on the evening of the 10th of July, 1826, aged eighty-two years.

As a lawyer, he was learned, clear, solid, and second to no man among his competitors. He shone far above them in the accuracy of his knowledge and the clearness of his forensic arguments. His unbroken success and his exalted reputation abroad are plain demonstrations of his general powers. His mere opinion was considered law, and is now deemed sound

authority before any American tribunal. He was not brilliant, but solid. He ordinarily commenced with a long, desultory, tedious exordium, sometimes continuing for an hour in a confused essay, and then suddenly springing off upon his track with a strong, cogent, and well-compacted argument. Judge Story certainly cannot do full justice to him when he says: "Of all men he is the most desultory, wandering, and inaccurate. Errors in grammar, and, indeed, an unexampled laxity of speech, mark him everywhere. All nature pays contribution to his argument, if, indeed, it can be called one. You might hear him for three hours, and he would neither enlighten nor amuse you; but amid the abundance of chaff is excellent wheat; and, if you can find it, the quality is of the first order. He did not strike me at all, and if I were to judge solely from that effort, I should say that he was greatly overrated. But every one assures me that he is profoundly learned, and that though he shines not now in the lustre of his former days, yet he is at times very great."

His address at the bar was not good, nor was his voice agreeable; consequently the value of his forensic efforts is based more upon matter than manner. He frequently indulged in acrimonious expressions against his antagonists, but they were almost always provoked. He was accustomed to use a considerable quantity of the stimulus of ardent spirits.

He was a man of warm heart and generous feelings, but in the discharge of his official duties he was rigorous and unyielding.

He was opposed to the adoption of the present Constitution of the United States. As a member of the Convention, he combated it in its earliest stages, and when it was committed to the States for their approval, he addressed a long argument to the Legislature of Maryland, which was intended to dissuade the people of that State from adopting it. It was the ablest remonstrance that was made by any of its opponents, and contains many noble passages.

His personal appearance, as well as his mind, were alike extraordinary. He was "a compound of strange qualities." He often appeared walking in the street with his legal documents close to his eyes for perusal, wholly abstracted from the world and absorbed in his profession. He was about the middle size, but strong and muscular; pointed nose, expressive eye, large mouth, and well-formed chin. He usually wore a brown or blue dress, with ruffles around the wrists after the ancient fashion, and his hair tied behind, hanging below the collar of his coat.

Luther Martin was undoubtedly one of the ablest lawyers which our country has produced, and his name will descend to posterity among the brightest of those who have gained their reputation strictly at the bar.

TAPPING REEVE was born at Brookhaven, L. I., in October, 1744, was graduated in 1763, and held the office of Tutor in the College from 1769-70. He entered upon the profession of the law at Litchfield, Conn., in 1772. He was a patriot in the time of the Revolution. He was a Judge of the Superior Court from 1798 till he was seventy years old, and was for some time Chief Justice. In 1792 he commenced a law school, and continued to give lectures to students at law nearly thirty years, till 1820. His pupils were numerous, and many of them became distinguished lawyers. In 1813 he was honored with the degree of Doctor of Laws by his Alma Mater, and in 1808 by Middleburg College. His first wife was a daughter of President Burr. He was not only a profound lawyer, but also an eminent Christian. He died at Litchfield, December 13, 1823. aged seventy-nine years.

MEMOIR OF ROBERT OGDEN.

BY THE HON. DANIEL HAINES, ASSOCIATE JUSTICE OF THE SUPREME
COURT OF NEW JERSEY.

ROBERT OGDEN, JR., one of the founders of the Cliosophic Society, was the great-grandson of Jonathan Ogden, who was one of the original associates of the "Elizabethtown purchase," and who died in 1732, at the age of eighty-six.

Of his grandfather, Robert Ogden, but little is known by the present generation, except that he was one of a long line of pious ancestry.

His father, Robert Ogden, Sr., resided at the old borough of Elizabeth, in New Jersey; and filled with ability and fidelity several offices of honor and trust; among others, that of Surrogate for the County of Essex. He was one of the King's counsellors; for several years Speaker of the House of Assembly, and a delegate from that body to the Convention which assembled in the city of New York, to consider the relations of the Colonies with the Kingdom of Great Britain.

During the war of the Revolution, he was one of three who composed the Patriots' Committee of Vigilance for the town. Towards the close of that struggle, he retired to Sparta, in the county of Sussex, where he owned large tracts of land, and where he continued a life of usefulness, to both Church and State, until the year 1787, when he died, at the full age of threescore years and ten.

He was a man of great good sense, of ardent piety, and of much, if not of "infinite humor." Anecdotes are yet extant of his original and pithy sayings. One may, perhaps, be here indulged, exhibiting not only the character of his piety, but the cheerfulness of his temper as well. About the year 1780, it was proposed to build a church edifice in what was then nearly a wilderness, but is now the village of Sparta.

The people of the vicinity had assembled to fell and prepare the timber. An ardent young carpenter, named Talmage, said: "Deacon Ogden, you must let me have the first stroke," and raised his axe to give it. "Stop!" said the Deacon, "we are about to build a house for the worship of Almighty God, and we must first ask His blessing upon our efforts. 'Except the Lord build the house they labor in vain that build it.'" All devoutly kneeled, and he led in suitable and fervent prayer, for the blessing desired. When they arose from their knees, silence prevailed, and solemnity was visible on every face. After a few moments, he broke the silence by turning to the young carpenter, and pleasantly saying, "Now, Talmage, I have given the first stroke, you may have the second."

The blessing, so devoutly sought, was vouchsafed. The house was duly erected, and is yet standing, a neat, substantial, commodious building, with spire and bell; and of it, in reference to a great many, it may be truly said: "This and that man was born there."

Robert Ogden, Jr., the subject of this notice, was born at Elizabethtown, on the 23d March, 1746. He entered the College of New Jersey at the age of sixteen, and graduated in 1765, at the age of nineteen years. While a member of College, he united with William Paterson, Luther Martin, Oliver Ellsworth, and Tapping Reeve, in the formation of the Cliosophic Society, then known by the name of the "Well-Meaning Society."

How much he thereby contributed to the prosperity of the College, and to the success and distinction of its members, will be best told by the biographies of those whose names are found on its long catalogue, *in literis italicis et majusculis*.

He chose the profession of the law, and pursued his preparatory course under the direction of that distinguished jurist and eminent statesman, Richard Stockton, one of the signers of the Declaration of Independence; of whom his

biographer says: "During his forensic career, the celebrity of his superior talents was so great that the first gentlemen of the country considered it of material importance to the future prospects of their sons to procure their instruction in the science of law under the inspection of Mr. Stockton." Some of the most distinguished lawyers and statesmen of the United States were thus educated by him; among others may be mentioned, William Paterson, Elisha Boudinot, and John Rutherford, of New Jersey, Joseph Reed and Jonathan D. Sergeant, of Pennsylvania, and William Davies of Virginia.

Having completed his term of clerkship, Mr. Ogden was admitted to the bar, and received "a license to practice law in all the courts of New Jersey, under the hand and seal of arms of His Excellency, Governor Franklin, on the 21st June, 1770."

In April, 1772, Governor Franklin showed his confidence in his ability and integrity by appointing him "one of the Surrogates of New Jersey, in the room and stead of his father, Robert Ogden, Senior, resigned."

He opened his law office at Elizabethtown, and soon acquired an extensive and lucrative practice, and the name *par excellence* of the "Honest Lawyer."

In such estimation was he held that, within ten years after his admission to the bar, he was called to the degree of Sergeant-at-Law, then held by twelve only of the most erudite and upright counsellors.

During the war with Great Britain he took an active and efficient part, and by his energy and means contributed much to the establishment of American independence.

In patriotism and valor he was not surpassed even by his brother, General Mathias Ogden, who was wounded at the storming of the heights of Quebec, and subsequently distinguished for military skill and personal daring in many battle-fields of the Revolution. But Providence denied to him the honors of the field. His right arm having been disabled by

a fall in childhood, he could neither wield a sword nor handle a musket; but he rendered good service in the capacity of Quartermaster and Commissary of stores. He gave his time and talents, spent his money and pledged his credit freely to supply the suffering army of Washington with subsistence, clothing, horses, and transportation. His readiness and ability to do this will be shown by the following incident:

His brother, Captain Aaron Ogden, afterwards Colonel, and Governor of New Jersey, one of the aides-de-camp of General Lafayette, was summoned to the tent of that distinguished and beloved patriot and friend of American liberty. On his appearing at the tent the Marquis said, "Captain Ogden, have you a very good horse?" "No, sir," replied the Captain, "but my brother Robert has." "Get one," said the commander, "and select twenty-five men as an escort. Let them be well mounted, and equipped in the best manner, and report to me at twelve o'clock, for a delicate and important service."

At the hour named, Captain Ogden, with the escort, appeared mounted and equipped as ordered. He was then instructed to bear a flag of truce to the British officer in command at Paulus Hook, with a verbal message to Sir Henry Clinton, whose headquarters were then in the city of New York, proposing to exchange Major André for the traitor Arnold. The proposition, as is well known, was rejected; but the gallant Captain who bore it, and the Commissary who furnished the horses and equipments, then so important in the impoverished condition of the country, alike received the commendations of Lafayette and of Washington.

Mr. Ogden continued this valuable and indispensable service till the end of the war. And it is worthy of note, as evidence of the character of the man, and of what is now regarded as the simplicity of the times, that, instead of being a defaulter to the Government, there was a balance—not large, it is true, but still a balance—standing to his credit

upon the books of the War Department, and which, after his death, was paid to one of his executors.

After the establishment of American independence, Mr. Ogden resumed his profession at Elizabeth, and practised law with great success until about the fortieth year of his age, when the state of his health required his removal to a place beyond the influence of the sea air; and he retired to a farm in Sussex, which descended to him on the death of his father. There he lived with dignity, but not in idleness. There he increased the fertility of the soil, and cultivated the graces of the head and of the heart. There he acted the part of a wise counsellor, and of a warm and an efficient friend. There he became a ruling elder, and one of the chief supporters of the Sparta Church; representing it in nearly every Church judicatory, and being almost a standing commissioner to the General Assembly.

Having no ambition for political distinction, he declined all public offices. And, except in the representation of the county in the State Legislature, on one or more occasions, he adhered to the maxim, "The post of honor is the private station."

At the close of his life, not forgetting *Alma Mater*, he left a legacy to the College of New Jersey, which, though not large, was more than a tenth part of the residuum of his estate, reduced in value as it was by great and general commercial depression.

The last year of his life he spent with one of his daughters at Hamburg, in the county of Sussex, and died on the 14th February, 1826, a few days before the completion of his eightieth year.

Mr. Ogden was a fine scholar, and kept up his classical reading, and was delighted with the exercise now so generally in disuse of copying verses and lines of Greek and Latin poetry; a pleasure, however, in which, in the later part of his life, he could seldom indulge for the want of a competitor.

His taste for English literature was also marked; and his letters and all his writings exhibit much strength of thought, and are decidedly Addisonian in style. To the close of his life he was of a most cheerful temper, and a delightful and instructive companion. He especially enjoyed the society of the young, and made them seek and enjoy his. He reared a large family of children and left a very numerous posterity, who have moved in various spheres in different sections of our country; many of them eminently successful in public and private life; and many more walking in the pious steps of their ancestors, realizing the truth of the promise, "I will be a God unto thee and to thy seed after thee."

Of the twenty-three members connected with the Society during the year 1765, one was a graduate of the class of 1761, two belonged to the class of 1762, as many to that of 1763 (of the class of 1764, not one was a member, an incidental proof that the Society was not then in existence; the presence of the older graduates in Princeton in 1765, being capable of a very easy explanation, as will appear when we come to speak of them particularly), eight were members of the class of 1765, and nine of the class of 1766.

Of ISAAC AVERY, I know nothing.

WRIGHT STILL AVERY stands first on the roll of his class in Roman letters, to distinguish his eminence in political life. He was born in Norwich, Conn., and, after graduating, studied law under Littleton Dennis, in Maryland; and then emigrating to North Carolina, was licensed to practice law in 1769. He settled in Charlotte, where he soon acquired friends and rapid promotion. He was active in encouraging education and literature, and was a most devoted friend of liberty. In the conflict with the mother country, he led the bold spirits of the day in that patriotic county, and was a member of the Convention in May, 1775, which passed the celebrated Mecklenburg Resolutions, looking towards Independence. I use

the word *Resolutions* advisedly ; for although strenuous efforts were made to prove that the Jeffersonian Declaration was a mere echo of the Mecklenburg Declaration, they have failed. Dr. Hugh B. Grigsby, under date of March 10, 1857, wrote to me thus : "In your Triennial Catalogue you justly commemorate Ephraim Brevard, of the class of 1768, with small caps. ; but I have shown to the satisfaction of Professor Tucker (*Hist. of the U. S.*, vol. i., 164), that the Mecklenburg *Declaration*, so-called, is a forgery ; and to the satisfaction of Mr. Bancroft, who writes to me that the man who would now believe in the authenticity of the Mecklenburg Declaration so-called, would deny that the sun was shining at midday. But I love Brevard as dearly as any Carolinian can do, and place his immortality on the resolutions of the 30th of May, 1775, which are all his own, were published at the time, and are drawn with consummate skill. Mr. Bancroft's letter will probably appear in the appendix to Randall's *Life of Jefferson*." Although Brevard was not a member of either Society, yet we can glory in him as an Alumnus of the College. Such was the devotion of his entire family to the cause of their country, that the reason given by a British officer for plundering the farm and burning the house of his mother, widow Brevard, after the victory of Cornwallis at the Cowpens, was, "she has seven sons in the rebel army."

But to return to Avery. The confidence of his countrymen in his talents and integrity is proved by the important duties he was engaged to perform. This subjected him to the vengeance of the enemy ; for when Cornwallis occupied Charlotte in 1781, the law office of Colonel Avery, with all his books and papers, was burnt. In 1775 he was a delegate to the State Congress at Hillsboro', which placed the State in military organization. In 1776 he was a delegate to the same body, which formed the State Constitution. In 1777 he was appointed by the Governor to treat with the Cherokee Indians.

He was elected the first Attorney-General of North Carolina, in 1777. In 1778 he was appointed Colonel of Jones County, and was in active service there. Resigning his commission of Attorney-General, he removed in 1781 to Burke County, which he represented for many years, and where he died in 1821. He was, at the time of his death, "the Patriarch of the North Carolina bar;" an exemplary Christian, a pure patriot, and an honest man.

Next on the list is the REV. HEZEKIAH JAMES BALCH, who had a somewhat brilliant, though brief career. He was born near Deer Creek, in Harford County, Md., in 1746. He was licensed to preach the Gospel in 1767, and was ordained in 1770. In 1769 he went on a mission to the Southern States, and shortly after became pastor of the two congregations, Rocky River and Poplar Tent, N. C., where he remained till the close of life. He was present in the Mecklenburg Convention, already alluded to, and had an important agency in framing the Resolutions which that body put forth. He died in the summer of 1776. He is said to have been a man of fine personal appearance, and an accomplished scholar. His deeds claim for him a name and place amongst those who have done well for their country and the church. The Revolutionary war was commenced in his lifetime, and had his life been spared, we should, in all probability, have found him in the camp.

The REV. JOEL BENEDICT, D.D., was born in Canterbury, Conn. After being licensed he spent some time preaching in Somerset County, Md., whence he was invited to Boston, and ordained and installed pastor of the Old South Church, September 26, 1771. Owing to difficulties which sprung up soon after his settlement, in regard to the doctrines of atonement and imputation, and the administration of baptism on the Half-way Covenant, he was dismissed February 8, 1775. He removed to Stockbridge, where he passed the remainder of his life, and died October 25, 1820. He served in various civil ca-

pacities: as a magistrate, a representative to the Legislature, Associate and Presiding Judge of the Common Pleas, a member and President of the State Senate, and a member of Congress.

Of JOSEPH BURT and GEORGE CORBAN, I know nothing.

REV. JONATHAN EDWARDS, D.D., was the second son and ninth child of the celebrated Jonathan Edwards, and was born at Northampton, Mass., May 26, 1745. The removal of his father from Stockbridge to Princeton in January, 1758, and his sudden death a few months after, together with the death of his mother in October of the same year, threw a deep shade over his earthly prospects. He, however, resolved to go forward, and in February, 1760, entered the grammar school at Princeton. In September, 1761, he entered the Freshman Class, and took the four years' course. While in college he made a public profession of religion. Having studied theology under Dr. Bellamy, he was in October, 1766, licensed to preach. In 1767 he was appointed Tutor in the College, remaining in the office for two years. He declined the Professorship of Languages and Logic, offered to him. In 1769 he was ordained pastor of the Society of White Haven, in New Haven, Conn., and was dismissed by an ecclesiastical council in 1795. In 1796 he was installed pastor of the church in Colebrook, Conn., and dismissed in 1799, in consequence of his election to the Presidency of the then recently established college at Schenectady, N. Y. He performed his duties, in connection with the college, with great zeal, and preached to neighboring congregations, as his services were required. He died August 1, 1801.

The following coincidences between his life and that of his father, have been mentioned: "They had the same name; were liberally educated; were distinguished scholars; were tutors in the seminaries in which they were educated; were preachers; were settled in congregations in which their maternal grandfathers were also settled before them; were dismissed on account of their religious opinions; were settled in retired situa-

tions; were elected to the Presidency of a college, and within a short time after they were inaugurated, died,—the one in the fifty-sixth, the other in the fifty-seventh year of his age. To this may be added, that in person, mind, and life, they were remarkably alike.

DANIEL JONES was licensed to preach by the Presbytery of Newcastle, in 1769, and ordained *sine titulo* in 1781.

Of SOLOMON KELLOGG, no trace can be found.

NATHANIEL NILES was born in South Kingston, R. I., April 3, 1741. He graduated at the age of twenty-five. He had a high rank in general scholarship, but excelled more particularly in the exact sciences, and in metaphysics. He was an able debater, and was especially skilled in the Socratic method of arguing. It was, doubtless, this trait which acquired for him and his brother Samuel, while at college, the appellation said to have been given them,—*Botheration Primus, and Botheration Secundus*. After his graduation, he studied medicine for a short time, and also law, and was at one time a teacher in New York City. Among his pupils, was Lindley Murray, afterwards the celebrated grammarian. He studied theology under Dr. Bellamy, and ultimately became an able theologian. He received the customary approbation and recommendation to preach the Gospel, and was invited to settle over several parishes, but declined all the invitations; and on account of ill health, was constrained to relinquish the ministry as a profession. He took up his residence in Norwich, Conn., where he displayed his great mechanical ingenuity in making wire from bar-iron by water-power,—the first invention of the kind in the United States. During his residence in this place, he was several times a member of the Legislature of Connecticut.

At the close of the Revolutionary war, he removed to Vermont. In 1784 he was Speaker of the House of Representatives of that State; and for many years Judge of the Supreme Court. From 1791 to 1795, he represented the State

in Congress. He was one of the Censors for revising the State Constitution. He was six times chosen Elector of President and Vice-President, of the United States. From 1793 to 1820, he was a Trustee of Dartmouth College. As a metaphysician and intellectual philosopher, he had probably few superiors. He was among the earliest, most able, and earnest defenders of what is called the "Taste Scheme." When not absent on public business, he preached in his own house for twelve years; and afterwards the people not being able to erect a house of worship, he was accustomed to ride some distance to preach in school-houses to the destitute. For these labors he rarely received any pecuniary compensation. He died in the utmost tranquillity, on the 31st of October, 1828, in the eighty-eighth year of his age.

EBENEZER PEMBERTON was born in Boston in 1746. He was a tutor in the College in 1769, and was addressed by Madison in a Latin address, valedictory and complimentary, on the part of his class to their teacher. His life was devoted to teaching, not only in Nassau Hall, but in Plainfield, Connecticut, in Phillips' Academy, Andover, of which he was principal for seven years, and in Billerica. He then removed to Boston, and taught a few pupils, and was the primate of the Boston Association of Teachers for a number of years. Age and infirmity having crept upon him without suitable provision for his support and comfort, a number of his pupils cheerfully embraced the opportunity of expressing their gratitude and respectful esteem by presenting him a generous annuity. He received the honorary degree of A.M. from his Alma Mater, Harvard, Yale, and Dartmouth Colleges, and the degree of Doctor of Laws from Alleghany College in 1817. He was a little above the medium size, elegant and dignified in his appearance, his manners, and utterance; a gentleman of the old school; in conversation he was pleasant, and had a fund of anecdote and useful remark; his passions were quick and strong, but were well controlled;

his moral and religious feelings warm, and his emotions sometimes almost overpowering. He opened and closed his school with prayer and the reading of a passage from the Bible. His attitude, look, voice, and gestures were those of the orator. He died in Boston June 25, 1835, aged eighty-nine years.

JOSEPH PERIAM. Although he graduated in 1762, yet he was tutor from 1765-1766, and therefore present at the institution of the Society, and again from 1767-1769. While Senior Tutor he embraced Bishop Berkeley's theory denying the existence of the material universe, and had so much influence over Samuel Stanhope Smith, one of his pupils, that for a time he succeeded in making him not only a convert to his strange opinions, but an earnest advocate of them. In 1772, Jedediah Chapman, in a letter to Dr. Bellamy, with whom Mr. Periam intended to study theology, thus speaks of him: "He is a very ingenious young gentleman—I trust a truly humble and pious Christian; one whom I greatly love and esteem; a steady, zealous friend to truth. I trust upon acquaintance with him you will be pleased, and think it of great importance to encourage and forward him." In 1773 Dr. Bellamy wrote to his son Jonathan: "Mr. P. has become a very serious man since you saw him." He was licensed by New York Presbytery in 1774, and they withdrew the license in 1775.

It is gratifying to know that he must have returned to the "old path;" for the last notice we find of him is an indorsement of his character by a great and good man:

"The Academy which used to be kept in this town (Elizabethtown) will be opened again by Mr. Joseph Periam, who for several years conducted it with such deserved applause.

"JAMES CALDWELL.

"May 18, 1778."

Of EDWARD POPE we know nothing.

THEODORE DIRCK ROMEYN was born January 12, 1744, at New Barbadoes, New Jersey. He was ordained over the Dutch Church in Ulster County, May 14, 1766, and afterwards installed at Hackensack, where he remained until his removal to the pastorate of the church in Schenectady, New York, in November, 1784. In 1797 he was appointed Professor of Theology in the Dutch Church. The establishment of Union College is principally to be ascribed to his efforts. He is represented as a son of thunder in the pulpit. He was highly instrumental in promoting the independence of the Dutch churches, or their separation from the jurisdiction of Holland. He died in Schenectady, New York, April 16, 1804, aged sixty. He received the degree of Doctor of Divinity from his Alma Mater.

JONATHAN DICKINSON SERGEANT, the grandson of President Dickinson, was born in Newark, New Jersey, in 1746. He was only sixteen years of age when he graduated in 1762. He then studied law with the Hon. Richard Stockton, which accounts for his being a member of the Society in 1765. He commenced practising in his native State, but the Revolutionary struggle coming on, his patriotic zeal and eminent talents soon recommended him to the confidence of the people for public employment. He was elected a member of Congress from the State of New Jersey, and took his seat a few days after the adoption of the Declaration of Independence. Subsequently he was repeatedly sent as a delegate to that body. Before the close of the war he removed to Philadelphia, and soon became a prominent member of the bar in that city, and was the first Attorney-General of the State. He died in the forty-seventh year of his age, in 1793, a victim to his benevolent exertions as one of the Board of Health during the prevalence of the yellow fever. He had a powerful and active mind, and his moral qualities were not less distinguished and estimable than his intellectual.

JAMES THOMSON graduated in 1761, and was Tutor from

1762-70, and therefore in Princeton at the formation of the Society. He was licensed in 1766, and in 1767 supplied the Trenton church, with two other churches.

SIMEON WILLIAMS was born in Easton, Massachusetts, in 1743. He received the degree of A.M. from his Alma Mater, and also from Harvard University in 1769. He was settled in Weymouth, Massachusetts, October 26, 1768, where he continued more than half a century. He died May 31, 1819, aged seventy-six, having had a colleague only six months before his decease.

JOHN WOODHULL was born in Suffolk County, Long Island, January 26, 1744. In 1762, while a member of the Freshman class, he became a subject of a powerful revival which occurred in the College. He was one of the pall-bearers of President Finley from the Senior class. He prosecuted his theological studies under the Rev. John Blair, and was licensed to preach August 10, 1768. He was an uncommonly popular preacher, and on one occasion about sixty people became hopefully pious in consequence of hearing him preach at a private house. He was ordained and installed pastor of the Leacock congregation, Lancaster County, Pennsylvania, August 1, 1770. In 1779 he was installed pastor of the Freehold Church, New Jersey, where he died suddenly November 22, 1824, in the eighty-first year of his age. He was a Trustee of the College from 1780 until his death. In 1798 he received the degree of Doctor of Divinity from Yale College. For many years he conducted a grammar school, which produced many excellent scholars. He also superintended the studies of young men preparing for the ministry until the establishment of the Princeton Theological Seminary.

Among those who were brought into the ministry under him were Robert Barkley, many years pastor of the church of Bound Brook; Holloway Whitefield Hunt, of the class of 1794, and his brother Gardner, both of Sussex; Joseph Rue,

of the class of 1776, of Pennington; Joseph Campbell, D.D., of Hackettstown; Cyrus Gildersleeve, who ministered a number of years in Georgia, and died pastor of the church of Wilkesbarre; Peter Fish, of the class of 1774, of Long Island; Matthew La Rue Perrine, D.D., 1797, pastor of the Church of Madison and of Spring Street Church, New York, and one of the professors of the Auburn Theological Seminary; George Spafford Woodhull, 1790, of Cranberry; Selah S. Woodhull, D.D., pastor of the Dutch Reformed Church of Brooklyn; Isaac V. Brown, D.D., 1801, for many years pastor of the Church of Lawrenceville, and founder of the successful school in that place now in the skilful hands of Rev. S. Hammil and brothers; Rev. John McDowell, D.D., 1801, pastor of the Church of Elizabethtown and of the Central and Spring Garden Churches of Philadelphia; Jacob T. Field, 1806, and Jacob Kirkpatrick, D.D., 1804; Joseph Shafer, D.D., 1808; and the Rev. Dr. Bergen.

He had a fine, tall, well-proportioned frame, and his motions were easy and graceful. His countenance was expressive of vigor and intelligence as well as honesty and strength of purpose. His manners were free and agreeable, but never lacking in dignity. He had fine powers of conversation. He was a well-bred gentleman of the old school. As a preacher he was popular and useful. There was always method in his sermons and appropriate Scriptural illustration, while his style of elocution was free and attractive.

Of one other member of the Well-Meaning Society allow me to speak:

THOMAS MELVILLE was born in Boston in 1751, and inherited a handsome fortune. During a visit to Scotland in 1772 he was presented with the freedom of the city of St. Andrews and of Renfrew. He returned to Boston in 1773, where he became a merchant, and in December of that year was one of the Boston Tea Party. There is still preserved in his family a small parcel of the veritable tea, in the attack

upon which he took an active part. Being found in his shoes on returning from the vessel, it was sealed up in a vial, and thus preserved. He took an active part in the Revolutionary war, and as major in a regiment of Massachusetts artillery was in the actions in Rhode Island in 1776. Commissioned by Washington in 1789 as naval officer of the port of Boston, he was continued by all the Presidents down to 1829. He died in Boston, September 16, 1832, aged eighty-one. He was highly respected as a citizen and Christian. To the time of his death he continued to wear the antiquated three-cornered hat, and was known in Boston as the last of the cocked hats. Herman Melville, the popular author of "Typee" and "Omoo," was a grandson.

We now present you with two distinct testimonies, proving that the Cliosophic Society is an outgrowth and continuation of the Well-Meaning Society. The first is that of President Green, who graduated in 1783, and was an ardent and devoted member of the American Whig Society. He says: "Before Dr. Witherspoon's accession to the presidentship of the college" (which was in August, 1768), "the tradition in my time was, that two voluntary associations of the students had existed, under the names of the 'Well-Meaning' and 'Plain-Dealing' Societies; but that shortly after Dr. Witherspoon entered on his office these Societies changed their names or titles" (that is, some time in 1769). "The Well-Meaning association took the name of Cliosophic; the Plain-Dealing assumed the appellation of American Whig."

The second testimony is derived from a loose scrap of paper found by me among some rubbish in the Hall in 1857, and carefully preserved. It is the report of a committee appointed in 1841, and reads thus:

"The committee report the following narration, which includes all the information they were able to obtain relative to the formation and early history of the Cliosophic Society.

The Reverend Nathan Perkins, D.D., relates as follows: 'When I first became a member of the College of New Jersey (fall of 1766) there were two literary institutions connected with it, called the 'Well-Meaning' and 'Plain-Dealing' Societies. The object of the Well-Meaning was to collect the first young men in point of character and scholarship as its members. But the object of the Plain-Dealing was to outnumber the Well-Meaning. In the year 1768 or 1769, dissensions arose between the members of the two Societies, and the tide of unpleasant feeling arose to such a height that the Faculty of the College judged it expedient to abolish both. They were accordingly abolished in 1769. There was no literary institution connected with the College for some months.' Dr. Perkins, in his Senior year, feeling the importance of such an institution, suggested the idea of forming one. Accordingly, he, with Robert Stewart, of New York, John Smith, of Massachusetts, and Isaac Smith, of New Hampshire, all members of the Senior class, formed a Society in 1770, securing for it the property of the Well-Meaning Society, and called it the Cliosophic Society. Their object was the same as the Well-Meaning, and it was governed by the same principles. They appointed a committee, whose duty it was to take notice of the irregular conduct of the members as collegians, and report the same to the Society.

"This the committee most respectfully offer to the Society as all the information they were able to obtain.

"FRED'K S. GIGER,

"Chairman.

"September, 1841."

We adduce a third proof of the true date of the revival of the Society. From 1808 to 1833 medals were given to those who obtained honors for the Society in the College. They were gold watch-keys, about one and a half inches in length, and of proportionate breadth. On one side was engraved the figure of a Grecian temple. Over the temple, in a semi-

circular form, the person to whom it was presented might place his name. Under the temple, in one line, were the words, *In gradu Honoris*, and in another line the honor obtained was indicated, as *Primo, Secundo, &c.* Near the upper corners of the key, on the same side, the words, *Founded MDCCCLXX*; on the other side the words, *Datum a Soc. Cliv. Col. N. Cæs. iv Kal. Oct., MDCCCXVI*, or otherwise, as the case might really be.

In 1820 this date, 1770, on the medal, was changed to 1765, in consequence of letters received on the subject of the date of the Society. As far as I can ascertain, the most important communication at this time, was made by the Rev. John Woodhull, D.D., who sent a list of those who were members of the Well-Meaning Society in 1765, and until the breaking up of that Society. This fact proves that the old Well-Meaners considered themselves, and the Cliosophians recognized them, as members of the Cliosophic Society.

A few days before going to press we found confirmatory evidence of the fact that the two Societies were disbanded about the middle of the year 1769, and learned the cause of it. Among Judge Paterson's papers are three, but without date, referring to a "paper war" between the Societies. From internal evidence, expressions which relate to public events that occurred in the early part of 1769, we fix their date unmistakably as in the month of July of that year. We subjoin parts of these papers:

"THE OCCASIONAL WRITER.—No. 1.

Bella, horrida bella!

"The two Societies in this Seminary are on the eve of a paper war, which, no doubt, will add mightily to the edification of the world. When persons of acknowledged abilities take up the pen, and write with design to lay their productions open to public view, it is natural for mankind to entertain raised expectations, especially if the subject runs in with the

humor of the age. The latter, indeed, requires particular attention, as it will readily occur to the most careless observers that men of the most promising parts have frequently been passed by in silence, merely because they employed their pens on subjects of an unpopular kind. The complexion of the times must, in some measure, be consulted, otherwise it is vain to hope for public attention and applause. Milton lay long in obscurity. His "Paradise Lost" sold for the trifling sum of ten pounds. His writings hardly gained him a decent competence, whilst dramatic pieces of the most worthless sort met with every mark of public esteem, and enabled the authors to pass through life with dignity and ease. Nations, like men, have their particular humors, and their striking singularities. To mark their rise, and progress, and declension, is the province of the historian, and in the review affords room for reflection. By running in with the particular *folly* in vogue, many a needy author of indifferent abilities has procured a decent and comfortable maintenance. A nation's caprice feeds thousands. There is, indeed, one species of writing that never fails to invite attention and insure esteem. I mean satire. This suits all ages and all nations. This pleases almost universally. The more keen and sarcastic, the more it is read and admired. Even lampoons, pieces written with design to detract, are kindly received, and, sad to think, are too often encouraged by persons of apparent virtue. I cannot but congratulate the public on the prospect they have of being thoroughly gratified in the latter way; for it is generally expected that the writers on one side, at least, will fill their pieces with personal reflections of the severest kind. It is, indeed, to be lamented that there will be so much ink shed, and so great a waste of paper; and therefore it is incumbent upon every lover of his country to use his utmost address to reconcile those terrible parties before they come to an open rupture, or at least to hit upon some more easy and expeditious method of deciding the dis-

putes. Suppose they were to adopt one of the exercises mentioned in the Dunciad, and were to dive in some fetid stream"—(*Cætera desunt*).

The next paper, after rebuking the rage of parties, ends thus: "The two Societies in this place seem to have very little charity or temper for each other. They make use of the most provoking expressions, and endeavor chiefly to influence the passions. Indeed, I have never known a dispute between parties managed with any tolerable temper. Mad zeal and prejudice and animosity are the weapons principally made use of; while the still, small voice of reason can scarcely be heard amidst the noise and turbulence of faction. I would fain know what hath occasioned this bitterness of spirit, and given rise to such bursts of outrage. The public are pestèred with scurrilous pieces, written in the true spirit of Billingsgate, while they are totally ignorant of the object of contention. I have conversed with persons *in*, as well as *out*, of the Societies; I have also read the pieces that have been published for a week or two past, and I do declare that I am yet to learn the cause of all this clatter of violence. If they are determined to persist, it is to be hoped that they will let the public into the nature of the controversy, as it is rather difficult to decide upon a matter that we are wholly unacquainted with."

The third and last paper of the now broken series was written after the skies had become serene:

"THE CENSOR.—No. 1.

"During the late commotions in this Seminary I contented myself with being a looker-on, though not without being particularly careful to keep at a convenient distance. This, indeed, a regard to my own health made me attentive to, which, I doubt not, is an argument sufficiently weighty to justify me in the sight of all men of sensibility and candor. Many of those heroes, carried away with the warmth of debate, and

animated with a desire of distinguishing themselves, 'ran atilt at all met.' It was really diverting to behold with what fury they laid about them, and how, Don Quixote-like, they attacked every one that came in their way. However curious their pranks were to persons at a distance, yet it is easy to conceive the situation of those who felt the weight of their prowess. It must have been deplorable, indeed. I have often wondered that some indifferent person did not take up the pen and give us an account of their various achievements. Methinks a sonnet to the tune of Swift's Whiston and Ditton would be very characteristic. Suppose it should run after this manner: It is somewhat surprising that none of the chieftains who enacted these glorious exploits have as yet undertaken to celebrate them. It is sad to think that so many marvellous adventures should be lost in oblivion and forgot. How mortifying to give one puff, and 'in that puff expire.' Achievements like these, when well described, would shine like Billy B——r's copper face, when his hair is covered with powder. It is grievous to think that the most promising young gentlemen belonging to this seat of the Muses will, in all probability, be entirely lost to the world, purely on account of this unbecoming modesty and shamefacedness. That they have a comfortable stock of this coy modesty or bashfulness will, I think, be fully proved from their late productions. These pieces were well worthy of our most careful perusal, and ought, no doubt, to be kept *in retentis*. And, provided you can save them from rats and moths, will forever remain a shining monument of the wit, taste, and learning of the present age."

On the evening of the 8th of June, 1770, seventeen undergraduates, comprising ten Seniors, three Sophomores, and four Freshmen, met and reorganized the Society under the new name, Cliosophic. The whole number admitted that year

was thirty-one. On September 17, 1770, William Paterson, as a Well-Meaner, was recognized and enrolled as a member. So also Robert Ogden, in 1771; John Davenport, June 23d, 1772; Frederick Frelinghuysen, December 9, 1772; Richard Devens, in 1772; Francis Barber, November 14, 1773, and others in after years.

Of ISAAC SMITH, JOHN SMITH, and ROBERT STEWART, who were associated with Dr. Perkins, we know nothing more than that they all became ordained clergymen. The first died in 1817. The second was born in Plainfield, Connecticut; was pastor of the church in Dighton, Massachusetts, from April 22, 1772, until about 1802, when he removed to Pennsylvania, where he died. He was present at an annual meeting of the Hall in 1792.

NATHAN PERKINS was born in Norwich, Connecticut, May 12th, 1748. In the latter part of his college life his mind was greatly wrought upon through the joint ministrations of Witherspoon, Whitefield, and William Tennent. So extraordinary were his convictions and conflicts during three months, from April to July (1770), that his bodily health was materially affected, insomuch that he was obliged to avail himself of the assistance of his classmates in walking from one apartment of the College to another. At length his mind was suddenly relieved of its burden and filled with unspeakable joy. It was just then, when he experienced this religious change, and while his bodily sufferings still continued, that he projected and carried out the reorganization of the Society. He graduated with the first honor, but was too feeble to appear on the commencement stage. He received the degree of Master of Arts from his Alma Mater and from Yale in 1774. He was ordained pastor of the church in West Hartford on the 14th of October, 1772, and remained there during the long period of sixty-six years. In 1801 the degree of Doctor of Divinity was conferred upon him by his Alma Mater. He preached ten thousand ser-

mons, attended more than a hundred ecclesiastical councils, assisted more than a hundred and fifty young men in their preparation for college, and had under his care at different times more than thirty theological students. There were six extensive revivals of religion under his ministry, and six hundred was the whole number added to the church. He died January 18, 1838, of paralysis, rendering him at once both speechless and helpless, though his mind still remained clear. He is represented as a man of highly respectable talents, good common sense, and uncommon prudence; as kind, affectionate, and cheerful in his social and domestic relations; as a solemn and persuasive preacher; as an excellent pastor; as instant in season and out of season in times of revival; as deeply interested in the cause of popular education, as well as in all the benevolent enterprises of the day, and as a pattern of punctuality in all his engagements.

We propose merely to glance at some of those who joined the Society during the first year of its reorganization. MOSES ALLEN, a licentiate of the Presbytery of New Brunswick, was ordained pastor of Christ's Church, twenty miles from Charleston, South Carolina, and in 1777 removed to Midway, Georgia. Here he thought it no sacrilege to preach rebellion from the pulpit, and in 1778 left his parish and joined the Georgia Brigade as chaplain. The enemy, approaching his home, was told that this rebel parson did more injury to the king than a dozen colonels, and that the hornet's nest should be utterly destroyed. The torch, therefore, was applied, not only to his house, but also to his church, and they were both burned to the ground. Soon an engagement took place, and young Allen hurried wherever the fire was hottest, unconscious of fear, and strove heroically to impart courage to others. But all was unavailing, and Allen, with many others, was taken prisoner, and, notwithstanding the sacredness of his profession, was placed on board a prison ship in the Savannah River. Surrounded with brutal sights and

terrible sufferings, exposed to constant insults, with no prospect of release, he determined to make an attempt to escape. His strength, however, failed him, and he sunk beneath the surface. His body was thrown ashore on Tybee Island, and some of his old friends and parishioners asked Commodore Parker for a few rough boards, that they might make a box at least in which to place the remains of their pastor. He returned a savage refusal, saying that the rebel preacher deserved only a traitor's grave; and he was thrust unceremoniously into the mud with the others. Thus, at the early age of thirty, died the friend and classmate of Madison, this intellectual, accomplished man, the eloquent divine and earnest patriot.

JAMES GRIER, hopefully converted under the preaching of Whitefield, was graduated with the highest honor of his class, 1772; tutor in the College from 1773-74; studied theology under Dr. Witherspoon; was licensed to preach in 1775; ordained and installed pastor of the church in Deep Run, Pennsylvania, in 1776, where he remained until his death, November 19th, 1791. He was amiable and conciliatory in his disposition and manners. Ordinarily using but little gesture, and that of the milder kind, his manner was always earnest, and at times it became deeply impassioned. He had a power over an audience to which few attain. To illustrate this: on a communion Sabbath he followed up the sacramental service with a sermon on the text, "And the door was shut." After reading the passage he closed the Bible with an action somewhat energetic, and lifting up his hands, apparently in the deepest agony, exclaimed, "My God, and is the door shut?" The impression upon the whole congregation was perfectly overwhelming.

LEWIS FRUILLETEAN WILSON, "the ornament of North Carolina," embarked in the cause of American independence, and entered as a surgeon the Continental Army, in which capacity he continued for several years. Becoming dissatis-

fied with himself for having abandoned the purpose of entering the ministry, he devoted himself to the study of theology, was ordained and installed pastor of the Fourth Creek and Concord Churches, North Carolina, in 1793, and died in connection with the latter in December, 1804. Lively and cheerful in his temper, of finished education, penetrating judgment, and large acquaintance with the world, he was a most extraordinary and useful man.

SAMUEL BALDWIN, while teaching school in Charleston, South Carolina, took up arms with his fellow-citizens during the attack of the British upon that city. After its capture he was a prisoner in the hands of the enemy. Refusing to take the oath of allegiance, he was obliged to retire into the country. In 1847, the year of the Centennial Celebration of the College, he was still alive, residing in Newark, his native town, and the oldest living graduate of Nassau Hall. He died in 1850.

HENRY LEE, of Virginia, MORGAN LEWIS, of New York, and AARON OGDEN, of New Jersey, after distinguished military and civil careers, became the chief magistrates of their respective States.

DANIEL BRECK, a man of bold conceptions, of physical intrepidity, and animated by the true spirit of Christianity, entered the army as a chaplain, and in that capacity was in the attack upon Quebec, and shared in the hardships and perils of that bold campaign. After the war he visited the Northwest Territory, and delivered the first sermon ever preached in that region, on the spot where Marietta now stands. He died in Hartford, Vermont, in 1845, aged ninety-seven years.

SAMUEL SPRING joined the Continental Army as chaplain, and marched with a volunteer corps, under Colonel Arnold, to Canada, in 1775. Before they embarked for Quebec he preached before them in Newburyport, from the text, "Except thy presence go with us, carry us not up hence." The

sermon, having for its subject the marvellous and daring expedition on which they were about to set forth, produced a profound impression; and Colonel Burr, a fellow-member of the Clio Society, who was present, spoke of it with high commendation. In the attack upon Quebec Arnold received a musket-ball in his leg, which brought him to the ground and prevented him from moving on. Every soldier was needed to press the assault, and Arnold would allow none to help him, but, taking the arm of Ogden, the surgeon, and Spring, his chaplain, who had rushed forward to his succor up the narrow street swept by the enemy's fire, limped slowly out of its destructive range. Having resigned his commission as chaplain, he was called to the church at Newburyport, where he remained until his death, in 1819.

The time of the reorganization of the Society (1770), was one of a most marked and stirring character in the history of the world. In the previous year was renewed the controversy between the British Colonies and the mother country, which was to go on increasing in violence and difficulty till it terminated in the sundering of the empire. The attempt to tax unrepresented America had been revived, accompanied with the odious machinery of a Board of Trade, Courts of Admiralty, and arrangements for quartering British troops on the Colonies. The House of Burgesses of Virginia having, in May, 1769, adopted resolutions of patriotic and indignant remonstrance against these proceedings, was instantly dissolved. This example was followed by Massachusetts and several of the other Colonies, and their legislative assemblies were in like manner dissolved. In England scenes of corresponding excitement were occurring. The memorable resolution of the House of Commons, nullifying the election of John Wilkes for the county of Middlesex, followed by a most violent and protracted constitutional struggle, dates from this year. Controversial pamphlets without number were

issued, which found their way to America. Many of these are contained in Dr. Witherspoon's collection of bound pamphlets in the College Library. But, "among the political writers of the day, one rose to a splendor and height of renown which will forever signalize the year 1769 as that in which the letters of Junius first made their appearance, and drew upon the mysterious combatant, whose impenetrable mask has never been lifted, the mingled wonder, admiration, and imitative zeal of the age."

The students at Princeton at this period, as well as before and afterwards, were filled with a high spirit of public liberty, and a jealous love of constitutional freedom. Two significant incidents give honorable proof of the high spirit of resistance to the encroachments of the mother country, which then actuated them. The merchants of New York broke through their spirited resolutions not to import. Their letter to the merchants in Philadelphia, requesting their concurrence, was in July, 1770, burnt by the students in the College campus, all of them appearing in their black gowns, and the bell tolling. And, as at a former period, all of them were in American cloth, the seniors unanimously agreeing to appear at the ensuing commencement dressed in American manufactures.

Let us now review the roll of members from 1770 to 1776, the second epoch of the Society, and ascertain the character which they acquired and exemplified in active life. It shows that the training they received here developed and strengthened their qualities as men and as scholars, and did not crush out nor dwarf their intellects and common sense. As I run my eye along the list, I see the name of *Aaron Burr*, Lieutenant-Colonel in the Revolutionary army, Senator, and Vice-President of the United States; that meteor in the firmament of American history; brave, gifted, brilliant, and successful; then disappointed and solitary; of unbounded benevolence; a lover of pleasure, and a man of this world, who will be a "debatable man" to the end of time; an unfortunate man,

in no respect more depraved than hundreds whose offences have been treated with lenity; singled out as an expiatory sacrifice; a victim to the *vox populi*, which is necessarily neither the *vox Dei* nor the *vox Diaboli*, and, sometimes, as Carlyle says, it is a mere tornado of vociferation; at first the idol of the public, and then, with its usual justice, resolving to chastise him for its own folly; ashamed of their past idolatry, nothing would satisfy them but knocking the divinity on the head. We would guard ourselves against misconception. It is possible some may imagine that while we are condemning the tendency of the public to consider particular cases of vice and immorality as sporadic, and to pour out upon them the vials of its accumulated wrath, and to be seized with periodical fits of morality, we are attempting to palliate vice, and to throw a veil over immorality. This is far from our intention. While we cannot regard with lenity the real criminality of Burr, we do not believe he was "a monster of iniquity,"—"dead to every virtuous and manly feeling;" and that "in the last years of his life he was deserted by all his friends;" and we are not ashamed to confess, with Macaulay, that we partake of the feeling which prompts the lowest and most brutal of people to cry, "Shame!" if they see a man struck when he is on the ground. Even the purity of motives, the elevation of mind, and the integrity of character of Chief Justice Marshall, one of the most spotless and learned judges that the ermine has ever enfolded, did not prevent him from being attacked; because, at his bar, Burr received not only an acquittal—but a triumphant acquittal! "Why did you not tell Judge Marshall that the people of America demanded a conviction?" was the question put to Wirt, after the trial. "Tell him that!" was the reply, "I would as soon have gone to Herschell and told him that the people of America insisted that the moon had horns as a reason why he should draw her with them."—*Jonathan Mason*, a distinguished Representative and Senator in Congress; *John Richardson*

Bayard Rogers, and *Samuel Whitwell*, surgeons in the Revolutionary army; *Thaddeus Dod*, the second minister who settled west of the Monongahela River, and opened the first classical and mathematical school in the West in 1782; *Frederick Frelinghuysen*, when only twenty-two years old chosen a member of the Provincial Congress of New Jersey, then captain of a corps of artillery,—in the battle of Trenton a shot from his pistol mortally wounding the Hessian Colonel Rawle,—then Colonel, United States Senator, and receiving a Major-General's command from Washington during the Whiskey Insurrection; *James Hall*, of North Carolina, the preacher and the soldier,—the only instance of a man, an ordained preacher of the Gospel, that took part in military expeditions and commanded companies, and still retained the character, and maintained the dignity and office of a minister of the Gospel; *Andrew Kirkpatrick*, Chief Justice of New Jersey; *John Pintard*, the founder of the New York Historical Society; *Francis Barber*, born in Princeton, the preceptor of Alexander Hamilton, teacher and pastor at Elizabethtown, until the commencement of the Revolutionary struggle, when he left his charges and joined the army,—was commissioned a Major-General, then appointed Lieutenant-Colonel, and afterwards becoming Inspector-General. He was in constant service during the whole war, was in the principal battles, and was present at the surrender of Cornwallis at Yorktown; *John Ewing Calhoun*, United States Senator from South Carolina, a man of clear views, strong powers of elocution, and great firmness and integrity of character, who dared to secede alone from his party, and to oppose singly a popular measure, because it appeared to him to be unconstitutional, and perilous in its consequences; *Samuel Doak, D.D.*, who established the first literary institution in the great Valley of the Mississippi, and became its first President when incorporated as "Washington College," Tennessee; *Isaac Tichenor*, Senator in Congress, Judge of the Supreme Court, and Governor of

Vermont; *Henry Brockholst Livingston*, Judge of the State Supreme Court of New York, and successor of William Patterson, as Judge of the Supreme Court of the United States; *Joseph Clark, D.D.*, a member of the College when the British entered New Jersey, he nevertheless joined the American army, and continued in the service for a considerable time, then returned and completed his college course with the first honor; *Jonathan Dayton*, Delegate to the American Congress, member of the Convention which formed the Constitution of the United States, and Speaker of the House of Representatives. I might go on, but space forbids. I have not selected these names with any view to an invidious distinction. I have taken them as they stood forth prominently in my own mind, between the years 1765 and 1776, from an aggregate amounting only to about one hundred and twenty-five of its earlier members. And when we state that the catalogue of the American Whig Society enrolls as many distinguished men, you may form some idea of the character of the Institution which has produced both of them.*

* Doubtless many will be surprised at the richness of the biographical field here presented. We adopt *ex imo pectore* the sentiment contained in the Preface to "The Provincial Courts of New Jersey," by Judge Richard S. Field, LL.D., substituting "Graduates of the College of New Jersey" for "Jerseymen." "I have been astonished to find how few of the names of distinguished Jerseymen are to be met with in the American Biographical Dictionaries. While they abound with ample notices of second and third-rate men of other sections of the country, those who have been truly eminent among us seldom find a place in them. The truth is, our biographical dictionaries have, for the most part, been written by New England men, and, as it would seem, for New England. We ought to have a Biographical Dictionary of our own. But we have no right to complain of others for not cherishing the memory of our distinguished men. The fault is our own. We have never been true to ourselves. We have suffered the brightest names in our annals to grow dim."

We hope at some future time, by the publication of a volume of Biographical Sketches, to supply at least, in some measure, this defect, so far as the graduates of the College of New Jersey are concerned.

From the latter date to the present time the list is equally rich in names that were not born to die. In thus tracing the career of those who enjoyed the benefits of our Society, so many of whom rose to distinction in all the walks of life, we prove to the world, who are unacquainted with our secrets, that the influence of the Society greatly preponderates on the side of good. De Quincey says: "The mystery that surrounds secret societies is often double: 1. *What* they do; 2. *What* they do it *for*?" Although we cannot publicly state what the Cliosophic Society *does*, we can point to our members, dead and living, and say, This is what we do it *for*.

We come now to a dark page in the history of the Society. From the latter part of 1776 to 1781 the meetings were interrupted, the building having been occupied alternately by the British and American troops, first as a barracks and then as an hospital. The disbanding of the students is thus portrayed by one of their own number: "On the 29th of November, 1776, New Jersey College, long the peaceful seat of science, and haunt of the Muses, was visited with the melancholy tidings of the approach of the enemy. This alarmed our fears, and gave us reason to believe we must soon bid adieu to our peaceful departments, and break off in the midst of our delightful studies; nor were we long held in suspense. Our worthy President, deeply affected at this solemn scene, entered the hall where the students were collected, and in a very affecting manner, informed us of the improbability of continuing there longer in peace; and after giving us several suitable instructions, and much good advice, very affectionately bade us farewell. Solemnity and distress appeared in almost every countenance. Several students that had come five or six hundred miles, and just got settled in college, were now obliged, under every disadvantage, to return with their effects or leave them behind, which several, through the impossibility of getting a carriage at so confused a time, were obliged to do, and lost their all. As all hopes of continuing

longer in peace at Nassau were now taken away, I began to look out for some place where I might pursue my studies, and next day I sent my trunk and desk to the house of Mr. J. Johnson, and settled all my business at college."

As several errors have crept into the published Histories of the College, relating to this disturbed period, we give a connected statement, as derived from newspaper articles of the day, written by Dr. Witherspoon and Prof. Houston.

The members of the Senior Class, of the year 1776, were examined, and approved in August of that year, and performed their public exercises at Commencement in September following, but did not receive their degrees, a quorum of the Trustees not being present. At a meeting of the Board at Cooper's Ferry, in June, 1777, they were formally admitted to their Bachelor's Degree of the standing of September, 1776.

On the second day of January, 1777, a brigade of the British army took possession of the town and College. Early in the morning of the third the battle of Princeton was fought; and the enemy being routed, and driven out of the College, it was occupied by the American army. In the summer (July) of 1777, as soon as the enemy left the State, the instruction was begun,—the Trustees having empowered the President to employ such teachers occasionally as should be necessary. Accordingly such of the students as conveniently could returned, and were carried on according to their standing; the Seniors were examined and approved in August, and were also admitted, at the next meeting of the Trustees, to their Bachelor's degree, the Commencement being private. The President and William Churchill Houston, Professor of Mathematics, by turns, with the assistance of one tutor, George Faitoute, a member of the Cliosophic Society, taking charge of the few that attended, who were boarded in the town, and recited in the President's house. The same was the case through the winter following (1777-78) and the sum-

mer of 1778, when there was a private Commencement; but the attendance was difficult and inconvenient. An advertisement had appeared in the papers that "a public Commencement would be held on the last Wednesday of September (1778), when not only those who have attended constantly or occasionally, but those who have studied at home, provided they will submit to examination, shall be admitted, if qualified, to degrees, according to their standing. Those who are entitled to take the Master's degree at this Commencement, may, if they please, come prepared to perform a public exercise, either in Latin or English, as no orators have been chosen this year for that purpose, from the uncertainty of their places of residence, and the difficulty of sending intelligence to them in the present state of the country." This Commencement was held in the College Hall. The building, having been occupied as a hospital for sick and wounded soldiers, was not entirely given up by the Director General, and other principal officers, until September of 1778, and then in so ruinous a state as to be very unfit for accommodating the students. Several, however, lived in it all the following winter session, and the recitations were in the College. Under the date of April 23, 1779, Dr. Witherspoon writes: "Tradesmen have been at work for some time repairing the fabric; a good part of the windows are put in; we expect the roof will be made entirely sound in a few days, and the chambers will be fitted up sufficient, it is supposed, to receive those who may come for the summer session, which begins on the 10th of May." During that session of May to September, 1779, the number of undergraduates, or proper college students, did not exceed ten, yet either Dr. Witherspoon or Prof. Houston was constantly upon the spot.

Thus have we established two facts,—first, that a commencement, either public or private, was held during each year of the Revolutionary war; and, second, that instead of the studies being suspended until the summer of 1778, the

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exercises of the College were really interrupted for about half a year, from November 29th, 1776, until July, 1777.

It is not surprising, therefore, that the Societies were prevented from meeting. But as soon as affairs were settled, on July 4th, 1781, the Cliosophic Society was revived, their old room in the front projection of the fourth story having been repaired. Let us now compare the condition in which Nassau Hall now was with what it was in 1765, as already described. The lower and the upper stories still remained in the ruined state in which they had been left by the British and American armies; every particle of wood-work that could be removed stripped off; entirely uninhabited and uninhabitable, except that, on the lowest story, at the east end, a room had been fitted up for the grammar-school, and opposite to it, on the south side, another room was so far repaired as to be used for a dining-room; and in the fourth story the room in which the meetings of the Cliosophic Society were held. In the two middle stories rooms enough had been repaired to accommodate all the students, whose whole number was about forty. The whole building still exhibited the effects of General Washington's artillery, who, in the battle of Princeton, caused it to be fired upon to drive out a corps of British troops, who had taken refuge in it. The chapel had also suffered considerably. A cannon-ball had destroyed the picture of King George II, which had hung in a recess on the east side. The shot took off the King's head. Governor Belcher's coat-of-arms now occupied the former place of the King's picture, the portrait of the Governor having been destroyed or carried off. Only the frame of the organ was left. The library was rifled of its small but valuable contents, the books being used to keep the soldiers warm. The philosophical apparatus was wantonly destroyed, and the orrery constructed by Dr. Rittenhouse was carried off and left on the road so injured as to require extensive and costly repairs.

The American Whig Society was revived in the spring of

1782, and in the same year a paper war was waged between the rival Societies. Ashbel Green, a member of the American Whig Society, wrote a song in ridicule of a Cliosophian, "which," says he, "I afterwards had great cause to regret; for a copy had been preserved among the students, and when the subject of ridicule (Gilbert T. Snowden) became a tutor, he was annoyed by hearing this song sung by the rogues of the College, whom he had offended. I was at the time a professor in the Institution." To enable you to form some idea of these productions, let me introduce one, written in 1772, by Philip Freneau, a member of the American Whig Society, afterwards the poet of the Revolution, as a burlesque upon Robert Archibald, a member of the Cliosophic Society:

"THE DISTREST ORATOR,

OCCASIONED BY R. A——'S MEMORY FAILING HIM IN THE MIDST OF A PUBLIC DISCOURSE HE HAD GOT BY ROTE.

"Six weeks and more he taxed his brain,
And wrote petitions to the Muses—
Poor *Archibald*! 'twas all in vain,
For what they lent your memory loses.
Now hear the culprit's self confess,
In strain of woe, his sad distress:

" 'I went upon the public stage,
I flounced and floundered in a rage,
I gabbled like a goose;
I talked of *custom, fame, and fashion*,
Of *moral evil and compassion*;
And pray what more?

" 'My words were few, I must confess,
And very silly my address,—
A melancholy tale!
In short, I knew not what to say,
I squinted this and the other way,
Like Lucifer.

" 'Alack-a-day! my friends, quoth I,
I guess you'll get no more from me—
In troth I have forgot it!

Oh! my oration! thou art fled,
And not a trace within my head
Remains to me.

“What could be done? I gaped once more,
And set the audience in a roar;
They laughed me out of face.
I turned my eyes from north to south,
I clapped my fingers in my mouth—
And down I came!”

In the year 1783 the two Societies appointed each an Orator to represent them as speakers before a public audience, which was the first instance of such representation. The reason for doing so then was that Congress assembled in Princeton before the end of the month of June, in which they left Philadelphia. The following advertisement appeared in the New Jersey Gazette:

“PRINCETON, June 20th, 1783.

“The anniversary of the independence of America will be celebrated in the College by two orations delivered by young gentlemen, appointed for that purpose by the two *Literary Societies* established in the Institution, in which they propose not only to pay the tribute that is due to their country from youth engaged in the pursuits of science, but to emulate each other in the opinion of a polite assembly for the honor of their respective *Societies*.”

Gilbert Tennent Snowden was the Clio representative, and Ashbel Green was his Whig competitor. They were both members of the Senior class. It was considered as a point of some importance which orator should speak first. “This was decided by lot, and,” says Dr. Green, “the lot was in my favor. Congress attended the exercises, and the orators of the day were invited by the President of Congress (Doctor Elias Boudinot, a Trustee of the College) to dine with him and his other invited guests, at his quarters, which were with his sister, then a widow, at her seat at Morven.”

A few years afterwards a reader of the Declaration was

also appointed by each Society, and it was at first decided by lot who should read. In and after 1823 a reader was appointed alternately from each Society. This method of celebrating the day was kept up with but very few interruptions until the year 1840, when, owing to a difficulty in relation to a reader of the Declaration appointed by the Clio Society, it was abrogated as a joint affair. Appointments, however, continued to be made by the Clio Society, and the day was celebrated in the Hall until 1846, when, owing to a change of the College sessions, the fourth of July was thrown into the vacation, and the appointments, of course, ceased to be made.

At the commencement of this same year (1783) occurred a circumstance, known, perhaps, to all of you. Ashbel Green, a member of the Whig Society, concluded his valedictory oration with an address to General Washington. Says the orator: "The General colored as I addressed him, for his modesty was among the qualities which so highly distinguished him." We refer to this circumstance here in order to introduce a remarkable instance of the truth that history is ever and anon repeating herself. In 1814 Bloomfield McIlvaine, a member of the Cliosophic Society, was the valedictorian, Dr. Ashbel Green being president. In his address he made a personal application to Lieutenant Wilfield Scott, who, in his autobiography, thus refers to it: "At Princeton College a very interesting scene occurred. The invalid chanced to arrive at that seat of learning on *commencement day*, in the midst of its exercises, and made a short halt for rest." He had been wounded at the battle of Lundy's Lane, and was on his way to consult Dr. Physick, of Philadelphia. "He was scarcely placed on a bed when a deputation from the Trustees and Faculty did him the honor to bear him, almost by main strength, to the platform of their body. The floor and galleries were filled to overflowing with much of the intelligence, beauty, and fashion of a wide circle of the country.

All united in clamorous greetings to the young wounded soldier (bachelor), the only representative that they had seen of a successful, noble army. The emotion was overpowering. Seated on the platform with the authorities, he had scarcely recovered from that burst of enthusiasm when he was again assailed with all the powers of oratory. The valedictory had been assigned to the gifted and accomplished Bloomfield McIlvaine, of the graduating class, the younger brother of the present most venerable Bishop of Ohio. He had, without reference to any particular individual, taken as his theme, *the duty of a patriot citizen in time of war*, in which *soldiership* was made most prominent. In a whisper, he obtained at the moment permission of the Faculty to give to the whole address, by a few slight changes, a personal application. Here again there was a storm of applause, no doubt in the greater part due to the orator. Finally, the honorary degree of *Master of Arts*, conferred on the soldier, rounded off his triumphs of the day."

Somewhere between 1783 and 1792 four from each Society were appointed to represent them on the evening before Commencement. This custom still continues, the only change being in the manner of their appointment. This year, for the first time, they are the selections made by a Committee of graduate members from a number of competing candidates, whereas before they were elected directly by the attending members of the halls. The change was the result of a conviction on the part of many of the best friends of the Societies that the evils connected with the old method were so great as to warrant an entire abolishment of the exercises. But the plan of selection by a committee of graduate members on the basis of merit alone, proposed by an attending member of Clio Hall, was sanctioned by the College authorities, and is now cordially and generally concurred in as doing away with the former abuses, and at the same time securing to the halls a fair representation.

We now cast aside the feeble torch of tradition, and emerge into the clear light of open day. The Records of the Society begin with Monday, July 2d, 1792, all previous to that date having been unfortunately lost. The first entry relates to an occasional meeting called to make arrangements for the celebration of the 4th of July, as the Anniversary of American Independence, and of the revival of the Cliosopie Society.

At the first recorded annual meeting, held September 25th, 1792, there were present of the graduate members: Henry W. De Saussure, Rev. Gilbert T. Snowden (class of 1783); Rev. Jedediah Chapman, Trustee of the College; Rev. Samuel Finley Snowden (1786); Jacob Morton (1778); Rev. John Smith (1770); Hon. John Anderson Scudder (1775); Joseph Scudder (1778); Hon. James Henderson Imlay (1786); David English (1789); Rev. David Wiley (1788); Daniel Bell (1790); Rev. Robert Hett Chapman, D.D. (1789); Isaac Wayne, Peter Wykoff (1791); Elias Van Artsdale, LL.D. (1791); Thomas Wright, Stephen J. Lewis (1791); and the Rev. George Spafford Woodhull (1790). They agreed upon a Circular Letter to be sent to all the former members who could be reached. It is very valuable as giving a brief account of the progress and state of the Society:

“SIR: It is with regret that we observe that the union which subsisted between the members of the Cliosopie Society has been greatly interrupted by the disturbances which the war occasioned. Distance of place, and the want of information concerning the present state of the Society, have also prevented many of the members from resuming their former friendship and intercourse. Prompted therefore by our earnest desire to promote a union so pleasing and beneficial to us, and requested by several non-attending members, we beg leave to acquaint you with the present condition of our Institution.

"The members of the Society are now numerous, amounting to forty-five (the whole number enrolled being 298), and we are safe in asserting that they have obtained a full share of those honorary distinctions which are conferred by the Faculty of the College. The objects of the Institution are the same that it embraced before the Revolution, and are pursued on the same plan. After an occasional interruption by the war the Society was revived on the 4th of July, 1781, and all persons who had belonged to it were again enrolled as members. The papers, records, and library of the Society were lost amidst the general commotion. This circumstance has rendered the list of members incomplete, as the names have been supplied from memory only.* The members of the Well-Meaning Society are received as full members upon a certain condition. The meetings of the Society are held on every Wednesday for the performance of the usual exercises. There are also three Annual Meetings,—one for the Institution, another for the Revival of the Society, and a third on the evening of the day of the Annual Commencement of the College. It would be peculiarly grateful to us if in passing through this place it were convenient for you to attend our meetings, and by your presence contribute to encourage and direct us in our endeavors to improve in literature and science. It is our present wish that the intimacy which was formerly maintained may be revived, and continued with all sincerity. . . . We have been enabled to repair the damages which the Hall sustained by the ravages of the war, and to procure a handsome library."

Prior to 1799 the members of one Society could, after leaving it, be admitted into the other; hence some names

* The Society has now in its possession a book containing the names of all the members from the very beginning. It is so minute and exact, giving the day, month, and year of admission, with other items, that it must have been copied from an original book discovered after the date of this circular, and as far as I can ascertain about the year 1817.

are found on both catalogues. The Clios proposed to the Whigs to prohibit this unlimited emigration of members; the proposal resulted in the following articles of agreement entered into between the two Societies March 6, 1799:

"The American Whig and Cliosophic Societies of the College of New Jersey having taken into consideration their mutual relations, have appointed Thomas Miller, John Forsyth, and Henry G. Wisner, on the part of the former, and Isaac Meason, Frederick Nash, and John Van Dyke, on the part of the latter, to enter into an agreement on the subject of the following articles, viz.:

"ARTICLE I. The A. W. and C. Societies do pledge themselves to each other not to admit any person dismissed from or who shall have been connected with the one, into the other after the present time.

"ARTICLE II. The above mentioned Societies, wishing to prevent discontent among their respective members, and deeming it necessary thereto that every person before he enters either Institution should be acquainted with the character and members of both, do further agree that no student shall be proposed to either body within less than four weeks after he has become a regular member of College.

"ARTICLE III. As the articles above are wholly independent of each other, the contracting parties also agree that the violation of one of them by either party shall not in any degree impair the obligation to observe the other."

The first instance of an infraction of the treaty occurred in December of the same year. Some members of the Cliosophic Society intimated to the Whigs their violation of the second article, and they on the following day sent the ensuing acknowledgment:

"AMERICAN WHIG TO THE CLIOSOPHIC SOCIETY.

"GENTLEMEN: Whereas Messrs. John G. Gamble and Hy. E. Watkins have been proposed to our Society about

twelve hours sooner than the time specified by the second article of the late treaty, we promptly acknowledge our infraction of the said article, and are determined to adhere strictly to its performance in future."

To which the Clios returned this answer:

"GENTLEMEN: Your *prompt* acknowledgment of the infraction of the treaty we accept."

An alteration was afterwards made restricting the time to three weeks, and in November, 1832, even this restriction was abolished. Afterwards two weeks were agreed upon as the limit, and for some years past the new members have been taken up into both Halls one week after entering College.

The condition of the Society from 1799 to 1802, may be gathered from the testimony of an attending member during that time, who became an eminent lawyer in one of the Southern States:

"I joined the Cliosophic Society, and never had cause to repent my choice. At this distant day (1858) I sincerely pronounce it to have been the best Society I have ever had anything to do with. It was, as a part of education, worth as much as the College itself, not only in a literary point of view, but in that of manners and morals. It did much to remove boyish habits, and make men of us,—and men of sound and correct principles for society in after life. It was a practical school, unequalled within my knowledge. I speak of the Cliosophic alone; for as a person once admitted as a member of one could never be a member of the other, and strict secrecy was the rule, comparison could be made only by their effects. During the term of my membership, the great body of young men from the South were Whigs, the majority of those from the North, Clios. This was apparently accidental. There was probably much

resemblance in their Constitutions and proceedings, and similarity of effect on character. An annual meeting was held at Commencement, and it always happened that many graduate members were present, but very rarely at other times.

“Rivals they were, and the standing of the Society was supposed to be increased in proportion to the scholarship and general standing of its members, by the number of distinctions in honors they won, culled at their examinations, especially the last for degrees, and in the superiority of their speaking on all occasions of public exhibition. Even close intimacies did not often occur between members of the opposite Societies.

“A young man was allowed a month after entering College to select; not that he was under any obligation to do so at any time—for his choice was voluntary—but so important a matter was this membership considered, that there was probably no instance of a refusal to affiliate with either. Unlucky was the youth who could not be admitted. He could never hold a respectable standing. His name, proposed after a month in the class, lay one week under consideration; all eyes were, of course, upon him, his manners, habits, his standing in his class, and general conduct were considered; perhaps his classmates were examined, and he was admitted or rejected, knowing no more of what was passing than an utter stranger. If no cause of objection appeared he was received, but, if any black spot was found, it was a very easy matter to close the door against his entrance. Fairness and liberality prevailed.

“Minor faults in the personal conduct of the members were inquired into in the most quiet and delicate way, and produced a gentle reprimand. But it was a serious matter if any thing like dishonor was involved. Deliberately and fairly was it investigated, but surely and sternly punished. The most dreaded punishment was that of expulsion by the So-

ciety, and very few instances of it occurred during my membership.

"I had no idea of its importance when my name was presented, but considered it almost a matter of course that I should be admitted. Judge of my surprise when, after admission, I found that I had had a narrow escape. My *ducking** propensities, I found, had not failed to appear against me, with other mischiefs and misdemeanors. My standing in scholarship was good, and that and the influence of my backer and my room-mate, carried me through. And never did they admit a more orderly and zealous member; in three years I never failed in a duty, nor was absent from a meeting. I loved and venerated that body.

"The ceremony of admission was the most solemn and impressive I have ever known in my experience. The unlooked-for dignity and seriousness of the scene quite overturned my levity, and I could scarcely believe the change one brief hour had produced. And I am far from being *impressionable*, to use a Gallicism."

* "An unusually large recitation was assigned for the opening of the session to the Sophomore class. A young man, named P., was called up, and, unable to get on, underwent what was called 'a stump.' A Mr. J. was next called, who took another stump—it was his first essay in the class—then I was called. Now, the feeling was, that there was more danger in being called up on a stump than in a common case; fortunately, I did not understand this, nor, yet, that a double stump was still worse; and, in my ignorance, I went through without tripping, an uncommon case for a lad on his first appearance. On the adjournment of the class, J. declared he could not get through that in a week, and home he would go, although he knew his father would flog him. He took his trunk to the stage-office, and I have never seen him since; but I understand, that as he went out of the door, they *ducked* him,—poured a basin of water on his head from the story above. A very common ceremony it was, as I soon experienced, but I paid like for like, save that I was not always particular as to whom I repaid the watery present. Though strongly suspected, I was never detected; but was, for a time, a perfect nuisance at that end of the College."

We have now to chronicle another disaster in the history of the Society: Nassau Hall was destroyed by fire on Saturday, March 6th, 1802. The fire took place at noon, while the students were mostly in the campus, playing "shinney." The building being old, the flames spread with great rapidity, and in a short time the edifice, which fond recollections had rendered dear to many, and which, for nearly half a century, had withstood the devastations of war, was soon a smouldering ruin, the bare walls alone being left. Owing to the proximity of the room of the Society to the belfry, where the fire originated, very little could be saved. The Records from 1781 to 1792 were lost, together with the furniture and a small, but choice library. The blow was the more severe as the room had been newly painted, and refurnished only a few years before. Well might our Muse have veiled her sorrowful face at this second calamity; well might a solemn silence have settled down upon her vacant seat, and the oracle of History become inanimate and dumb. But, after recording the melancholy event, she calls in trumpet-stirring tones to her ardent votaries:

"O socii (neque enim ignari sumus ante malorum)
 O passi graviora; dabit Deus his quoque finem.
 Revocate animos, mæstumque timorem
 Mittite: forsan et hæc olim meminisse juvabit.
 Per varios casus, per tot discrimina rerum,
 Tendimus.
 Durate, et vosmet rebus servate secundis."

Nor was the call unheeded. They at once secured a room in town, in the double house still standing at the southeast corner of Nassau Street and Railroad Avenue. Shortly afterwards, at the request of the Society, Prof. John Maclean, M.D., suggested a plan for the refitting of the room in College, and superintended the execution of it, and by September, 1803, they were back again in their old quarters. Here they remained until April 2, 1805, when they removed

to the newly-erected building, west of Nassau Hall. The plan was furnished by Professors John Maclean, M.D., and Henry Kollock, who superintended the finishing of the room. Although the former was not a graduate member of the Society, the deep interest he felt and manifested in her welfare, and the repeated proofs of his attachment, will not allow us to pass his name without special notice. Dr. Archibald Alexander, giving an account of his visit to Princeton in 1801, thus speaks of him: "DOCTOR JOHN MACLEAN, a native of Scotland, after pursuing the path of science with indefatigable zeal, so far as it was open to him in Edinburgh and Glasgow, visited France that he might avail himself of the increasing facilities afforded for physical researches in the schools of Paris. After accomplishing this purpose, he 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. It is believed that he was one of the first to reproduce in America the views of the new French school in Chemistry; on this subject he waged a successful war with Dr. Priestley, the great champion of phlogiston. No one could attend a Commencement at Princeton without perceiving that Professor Maclean was, as it were, the soul of the Faculty. He enjoyed the attachment of all the students, unless, perhaps, some of the idle and abandoned. At the time of my visit, he was in the prime of life, a gentleman of fine appearance, polished manners, and a disposition remarkable for kindness and cordiality. He is now remembered as the students' friend, with sincere and tender attachment, by many of his surviving pupils."

Vice President Dallas, who was one of his pupils, in a speech at the centennial celebration of the College, in 1847, refers to him in glowing terms as "The Mathematician, the clear-headed and warm-hearted *Maclean*, whose profound

science, set off by a guileless manner and the gentlest temper, like a diamond encased in pearls, riveted the highest and fondest regard."

We will be excused for departing, in a single instance, from our purpose not to speak of the virtues of the living. While the above descriptions apply in almost every particular to the son, our respected President, he has earned the more extended title of *everybody's friend*.

"Præsentī tibi maturos largimur honores."

Their new Hall was finished and occupied in 1805. It was the room on the north end of the third story of the western side building, now used as a Junior recitation-room. It was rectangular in plan, except that a curved partition extended across the southern end, forming an entry, into which an external door opened. In the partition were three doors, one giving entrance to the members, another in the centre led into the hall, and between it and the western side was another door giving access to a closet, in which the usual paraphernalia of a secret society were kept. There were four raised platforms, one on each side. On the north side were the desks and chairs of the principal officers, upholstered with red damask. Settees were placed against the walls, and chairs formed the other seats. The floor was covered with an expensive carpet. The window curtains were of white dimity and red damask. A chandelier was suspended by iron chains from the centre of the curved ceiling, and lustres hung around the walls, with glass lamps in the sockets. The walls were covered with velvet paper of a beautiful pattern. The room in summer was unpleasantly hot, the ventilation being very imperfect, and when the membership increased it became almost intolerable. The lugubrious complaints and doleful remonstrances with the authorities of the College, and earnest supplications that they would do something for their relief, would be truly amusing did they not excite our compassion

for their sufferings. To crown all, the roof leaked badly, and they thought the Trustees were bound to make the necessary repairs, and petition after petition was sent to enlist their sympathy and aid in correcting the evil. The impression of discomfort was permanent and lasting. It entered into the web of their most pleasurable recollections. One of the members, after an absence of thirty years, writes: "I love to revisit the College and Hall, where I spent several happy and profitable years, and where my thoughts often linger in pleasing and painful retrospect; and it would give me real pleasure to recall the scenes of our Society by being again at one of its meetings, except that I should miss the darkness and closeness, the sperm grease, and the faded hangings and agreeable associations of the old Hall—that upper chamber, where the winged hours swiftly flew in pleasant literary intercourse and companionship."

A laudable custom, which continued up to within about twenty years ago, in both Societies, was brought into bold relief in 1808. We allude to the stimulation and encouragement given to the competitors for College honors. A member who took the Latin or English Salutatory, or the Valedictory Oration, was considered as reflecting the greatest honor upon his Society; and these distinctions were more highly prized than any within the gift of the Societies. So intense was the spirit of competition, that when one Society happened to be thrown decidedly into the background, they could not rest contented until the tide was turned. Such was the case at the time just referred to. From 1801 to 1806 the Whigs had taken the first honor every time, the English Salutatory three times, and the Valedictory once; and in 1807 they had swept almost everything before them, taking the first eight honors of that class. This was the year of *the* College rebellion, in which the best members of the Clio Society were involved and obliged to leave. No wonder that the Clios were put to their mettle, and that their earnest efforts to recover

lost ground met with abundant success. The next year, 1808, William H. Fitzhugh and William Meade, both of Virginia, took the first honor and the Valedictory, and received "the highest reward and greatest insignia of honor Cliosophians can bestow upon conspicuous merit." The effect of this healthful excitement and generous rivalry continued to be manifested for a number of years, during which the Clios bore off the same proportion of honors as the Whigs had done before. Such inequalities will occur during short periods, and do not indicate a superiority of one Society above the other. The palm, of course, belongs to the Society which has taken the greatest number of honors during the whole period of their existence, but such a statement would be altogether improper on this occasion. It is a noticeable fact, that in 1765, the year of the foundation of the Society, in 1770, the year of the change of name, and in 1781, the year of the revival of the Society, the Latin Salutatory and Valedictory were taken by her members; and this year, the year of her hundredth anniversary, she carries off the first six honors of the class. A mother one hundred years old might possibly suggest the idea that she may have become superannuated, but when we see such offspring as she here presents to us, we exclaim, "May she live forever!"

We must briefly notice WILLIAM H. FITZHUGH,* whose early death confined his reputation to a local sphere, which bid fair to extend widely, and to exercise an important influence. The inheritor of a princely fortune, the son of William Fitzhugh, a patriot of the Revolution, he was born at Chatham, Stafford County, Virginia, March 8th, 1792. Even before he entered the College he had studied the art of public speaking, and one of his classmates long afterwards spoke with rapture of a brilliant speech he made soon after entering

* See Dr. Grigsby's "Discourse on the Virginia Convention of 1829-30."

the Institution. After graduating he settled on the paternal domain of Ravensworth, devoting himself to agricultural pursuits, and receiving with generous hospitality his numerous friends. For many years he was a Senator in the Councils of his native State, and was a member of the General Convention of Virginia of 1829-30, where he stood deservedly high amidst one of the greatest assemblages of talent the world ever saw. He had long devoted himself to the cause of education and religion. He was an early and steadfast friend of the Colonization Society, and his Essays in favor of it attracted much attention at the time of their publication. In them some of the rich fruits of his genius may be found. His speech on the basis exhibited respectable powers, and was marked rather by that sound sense and truthfulness, guided by firmness of purpose, which constituted his character, than by that subtle logic which was the order of the day. He was of winning manners, the pride and joy of every circle in which he moved. He never made an enemy. He, who had nothing of the Norman about him but his fine proportions and the name, stood on the same platform, on the score of intellectual accomplishments and wealth, with the proudest of his fellows, and had a merit of his own. He superadded the glory of a Christian statesman. In politics he embraced the doctrines of the Federal school. Of the strictest temperance in all things, and in the full enjoyment of those blessings which embellish life and make it useful, a long and honored career seemed to expand before him; but he was destined to an early grave. He died of apoplexy, at Cambridge, Maryland, May 21st, 1830, aged thirty-eight years. The minutes of the American Colonization Society testify to his eloquence and worth, and will not suffer him to be forgotten. He was respected as a scholar, because he had not his superior among his friends and acquaintances. He was listened to, because as an orator he was dignified, impressive, commanding. He was beloved, because he was benevolent,

and, as a friend, sincere. His private life was as estimable as his public services had been illustrious.

This remarkable Convention consisted of ninety-six members, the *élite* of Virginia, of whom eleven had been students at Princeton, viz.: Charles Fenton Mercer, ex-President Jas. Madison (a graduate of 1771), then in his seventy-ninth year; ex-Governor William Branch Giles (of 1781), pronounced by Mr. Jefferson to be the ablest debater of the age; John Randolph, of colossal fortune, a consummate actor, and a fearful opponent; James Mercer Garnett, the conspicuous traits of whose character were homebred sense and an abiding love of his species, devoted to agriculture, education, and religion; Richard H. Henderson (of 1802), a most excellent man and a sound lawyer; Philip C. Pendleton (of 1796), maintaining through life a high stand as a gentleman and patriot; Thos. M. Bayly (of 1794), a member of Congress from the Accomac district, the proprietor of an estate which, settled in 1666, has never passed out of the family; Richard N. Venable (of 1782), "the fragrance of whose memory will ever be fresh on the banks of his beloved Appomattox," where he died instantly as he was walking through his fields, having attained the threescore years and ten of the Psalmist; Abel Parker Upshur, of commanding person, graceful and animated action, and fascinating manners, splendid in his style of opening debate, and as great with his pen as with his tongue; and William H. Fitzhugh (of 1808),

"Who burned awhile in splendor—dimmed—and died."

The badge of the Society up to April 8th, 1817, was, as far as we can ascertain, a simple pink ribbon. At that date it was altered by having the muse Clio stamped upon it, with the words, "*Prodesse quam conspici.*" This was the motto of the house of Somers, and was suggested most probably by Governor Belcher's answer to the Trustees, declining to

have the College called after him,—Belcher Hall—as he professed to “have always been very fond of the motto of a late great personage, ‘*prodesse quam conspici*,’—to be useful rather than conspicuous.” The principle enunciated here is comprehensive in its bearings, and by no means exclusively applicable to any one class of men. It is, on the contrary, a principle fraught with instruction to all, of whatever standing, and upon which it becomes us to dwell. It points to that broad and clear distinction which has been put between truth and falsehood; and would teach us that no man can, however careful and cunning, long utter falsehood undetected even by men. He may suborn some of the voices by which his nature utters itself, but it requires more vigilance than any one possesses to keep those inner truths, which make us what we are, from stealing out and revealing themselves. There are empty characters which, at a distance, look just like others that are solid; but when thrown into the scales of actual influence, it is not their semblance but their weight which determines their value in society. If a hollow sphere was substituted for one of the solid planets, however perfect its imitation, even to the eye of an angel, it would still want attractive power; and, wanting that, would prove a useless and destructive member of the system. Not only does the piercing eye of the Omniscient discern the true essential nature of things as they are, but their real efficiency in the world of spirit, as well as in that of matter, is conditioned upon that nature as it really is, and not upon a fictitious or false resemblance.

A man’s influence, then, may be said to be a function of his true spiritual power: and that power is only the expression of his inner life *as it is*, and not as he or others may fancy it to be. This, like everything else relating to human life, is a momentous and solemn truth. It turns into mockery the hollowness and deception of human character and human society. It strikes at a large part of modern educa-

tion, which has for its object, what are technically called, accomplishments, but which, in reality, are little else than fictitious or partial acquirements, designed expressly to gild the outer surface of that which constitutes so large a proportion of modern society; and by increasing the superficial attraction of external beauty and grace to draw off attention from, and so conceal its real character. And even the more valuable portions of the course of education are often only plated with the precious metals, cunningly and thinly laid over unwrought and worthless material. To preserve the image for a moment longer: the difference between the older and the vitiated modern education may, in general, be said to be, that the former resembled the old, ungainly, often small and imperfect vessels, but yet solid, of gold and silver, which constitute the heir-looms of our old families; while the latter resembles the larger, more convenient and imposing plated sets which often grace the boards of modern families just rising into a realization of their long-cherished social aspirations. The relief in prospect is, that in both cases we may hope that still further advances will give us the same elegant and tasteful forms in pure and massive metal. But meanwhile we must be pardoned for believing that the intermediate state of unreal forms of character and intellectual achievements in our day is attended with great evils in fostering the disposition to counterfeit and palm them off as genuine, or, at least, as worth a great deal more than their owner knows them to be. It is not so much the cheat practised on society, but the sin which the habit of falsehood entails upon those who practice it,—that is the great evil of the thing. And this vice of character, like every other sin, has its penalty invariably annexed and enforced. Much of the disgust and unhappiness of individuals, and of society, arises from an unwillingness to seem what they are, and the constant and ever-defeated struggle to seem something more or something else. There is a profound philosophy in the

practical maxim of the Great Teacher, when he prescribes meekness as the surest specific for the unrest of the soul. "Learn of me, and ye shall find rest to your souls," is as much a promise and a privilege as it is a duty. It points to a law of humanity, which is true of society in fact, just as much as it inculcates a moral rule. This brings us back to our conclusion, that every man will be and do in society exactly what his true inner life will warrant, and nothing more. Like a coin, the image and superscription may make it current for a while at its nominal value, but its true ultimate worth will be determined, not by its surface-marks, but by the fining-pot and scales. The sooner each man concludes his unequal conflict with the laws and purposes of God, the sooner will he enjoy peace; and when he acts upon this principle, as wisdom dictates, by adding to intrinsic worth instead of seeking fictitious and false reputation, the more powerful and lasting will be his influence for good. He will find that no stereotyped orthodoxy, no simulated fervors, however close and clever the imitation, will achieve the magic effects of reality. The rod is not in the magician's hand, and it will not conjure. The shape and semblance and color of truth he may display, but it will be as a waxen imitation of the lilies of the field; the ambrosial sweetness and the divine perfume will not be there. To be duly effective, truth must not merely fall from the lips, but breathe forth from the life; it must come, "not like incense from the censer that only holds it, but like fragrance from a flower, exhaling from a nature suffused with it throughout." In other words, in order to *do* good, the first and great effort must be to *be* good; good principles are better than good appearances.

In August, 1835, a Society medal was adopted, and the old badge thrown aside, as not in accordance with pure taste. In 1838 a pink cockade was added to the medal; and in 1840 the present badge was proposed by Frederick S. Giger, Theo. L. Cuyler, Nathan M. Owen, and John D. Scott, and

accepted. It consists of a pink ribbon, two inches broad and half a yard in length, having the muse Clio and the motto stamped on it, and with the gold medal attached. Pink has been of old the badge of our Society,—it is the color of joy and exultation the world over. With all respect for the taste of others, this is our choice; in this we combine, and under this color shall we always be found, rallying upon every just occasion.

The appointment of a graduate member to represent the Societies as an Orator on the Tuesday before Commencement, grew out of a suggestion from the American Whig Society :

“July 7th, 1825.

“GENTLEMEN: We, the undersigned, as a committee from the American Whig Society, request the members of the Cliosophic Society to appoint a similar committee for the purpose of conferring with us on the expediency of abolishing the speaking on the evening before Commencement, and of substituting in the place of it some distinguished graduate from the Societies alternately, who will deliver an oration before the two Societies assembled in the church upon that occasion.

“COM.: *J. Addison Alexander, Sam'l J. Bayard, John Beirne, Thos. Flournoy, John B. Ripley.*”

On July 13th the arrangement was entered into, with a modification of the original proposition :

“The joint committee from the American Whig and Cliosophic Societies have agreed to recommend the following propositions to their respective Societies :

“First: That it be expedient, and that it would redound to the credit of each Society, and have a beneficial tendency on the parent Institution, if some distinguished honorary or

graduate member of either Society should be annually appointed to deliver a discourse before them in joint meeting.

"Second: That it is inexpedient to abolish the (Junior) speaking before Commencement.

"COM.: *James Weatherby, A. R. Rodgers, Rich'd E. Dar-rach, William N. Wood, William B. Napton.*"

They agreed upon three o'clock in the afternoon of the day preceding Commencement, as the time for the delivery of the oration. A change of time to eleven o'clock A. M. has been recently made, to allow the Alumni Meeting and the Annual Meetings of the Societies to be held in the afternoon of the same day. The choice of the first speaker was courteously given to the Cliosophic Society, and the Honorable Samuel L. Southard was chosen.

Among the orators who have been elected by the Society, and fulfilled their appointment, are: 1829. John McPherson Berrien, LL.D. 1831. Hon. George Mifflin Dallas, LL.D. 1833. Richard Smith Coxe, LL.D. 1835. Hon. William Gaston, LL.D. 1839. Aaron Ogden Dayton. 1843. Hon. William Lewis Dayton, LL.D. 1845. Hon. Lucius Q. C. Elmer, LL.D. 1848. Walter Preston, Esq. 1850. Hon. David S. Kaufman. 1852. Rev. Baynard R. Hall, D.D. 1855. Rev. James Clement Moffat, D.D. 1857. Philip R. Fendall, LL.D. 1859. Hon. James Pollock, LL.D. 1862. Rev. Theo. Ledyard Cuyler. 1864. Rev. David Stevenson. 1865. Rev. Edward N. Kirk, D.D.

We now come to an interesting period, to which both the Literary Societies of this Institution delight to refer back; and never was there a brighter era in our common history. We allude to the erection of the new Halls. The first committee to ascertain the best means of procuring, and the most preferable plans for a new Hall, was appointed July 15th, 1835. Another committee was appointed September 30th,

to confer with a committee of the Board of Trustees respecting the erection of a building for the ordinary uses of the Society. This committee reported that the committee of the Board had agreed to recommend the appropriation of a lot of land for the purpose. A committee was then appointed further to confer with the Board of Trustees, and to make such other arrangements to advance the object as they may deem expedient. This committee, consisting of Professors Maclean and Dod, and Dr. John H. Woodhull, reported February 24, 1836, "that although the Trustees had not held a meeting since the offer of a lot of land to the Society, yet there was no doubt but the request would be complied with," and urged the Society to devise plans for raising the necessary funds for the erection of a building. In accordance with this advice, subscriptions were solicited from the graduate and attending members, and the Rev. Daniel Wells appointed agent for the same. On the 15th of June, 1836, Professors A. B. Dod, John Maclean, and Rev. Daniel Wells, were empowered to proceed to the erection of a new building when they had agreed upon a plan and an architect had been secured. In March, 1837, as half the money had been pledged, the building committee commenced operations. In the latter end of March, 1838, the edifice being finished, suitable and elegant furniture was procured; a magnificent present by M. Newkirk, Esq., of Philadelphia, in harmony with the other decorations, adding greatly to the tasteful and beautiful appearance of the room. The library was not removed until January, 1839. Two of the old bookcases were left, and may still be seen in the Junior recitation-room; the other two were sold. On the first day of April, 1838, the new hall room was occupied for the first time.

As nothing can so well express the feelings of thankfulness and unbounded joy experienced by the members at this signal realization of their long-cherished wishes, I prefer to give their own words:

"It is well known that the increase of the Society, and consequent narrow accommodations of our present building, laid before us two alternatives,—either to attempt the erection of a new building, or to see the important objects of our Association fail. When first agitated, the proposal seemed almost visionary, and to accomplish the object was thought impossible. The result has fortunately disappointed our fears and more than realized our hopes. The long discussion of the feasibility of the measure, and the subsequent determination, have resulted in the erection of an edifice which will stand an enduring monument of the enterprise and perseverance of our Society. The building is exclusively *Cliosophic*. The privilege of assistance was not extended to any but native-born Clios. It is a spacious and elegant building—a temple dedicated to science and friendship, and erected by the free-will offerings of affection and the voluntary contributions of gratitude. It is an object towards which our strongest energies have been directed; and in the progress of its attainment, and in its final issue, powers have been developed hitherto concealed, because never effectually tested. And now when, after the excitement of the enterprise has abated, we see our beautiful building in sure evidence before us, we feel like one surprised and confounded at the substantial representation of that which realizes some visionary creature of a wayward imagination, or which has had an ideal type in the bold conceptions and rare combinations of a dreamer's fancy, and we are almost compelled to suborn our judgment to testify to the veracity of our senses. We know not what most to admire—the bold magnificence of the enterprise, or the untiring energy which has effected its full accomplishment. It invests our Society with new beauties and increased interest, as it distinguishes the period when, discarding every remnant of weakness, it emerges before us in all the dignity of full maturity."

In 1856 there still remained a debt on the building, but in consequence of a liberal offer from President Maclean, who was responsible for a large portion of it, the Society was enabled in a few years to liquidate the entire debt, thus leaving it free from all incumbrances.

The Halls are, indeed, beautiful buildings, and richly deserve the praises lavished upon them. They do not differ from each other in dimensions and external appearance. They are in the Ionic style, sixty-two feet long, forty-one feet wide, and two stories high. The columns of the hexastyle porticos are copied from those of the small temple dedicated to the Ilissian Muses, that stood (for it was demolished in 1790) on the southern bank of the reedy Ilissus, of whispering stream, near the fountain of Callirhoe. The execution was in all respects so perfect that it was considered as one of the most remarkable productions of Grecian architecture. Its simplicity and marvellous beauty made it a sort of test of excellence in art. A temple on the island of Teos, consecrated to Dionysius (or Bacchus), the patron god of the Dionysii, the ancient Freemasons of Asia-Minor, is a model of the buildings in other respects. All the forms are simple, but elegant and pleasing.

In 1846 a difficulty arose between the two Societies, which produced intense excitement, and came very near resulting in outbreaks of personal violence. They seemed to stand like

“Heights—whose mining depths so intervened
That they could meet no more.”

The cause was an infraction by one of them of the treaty relative to the time for initiating new members. In the correspondence which ensued, improprieties occurred on both sides. So serious were the consequences apprehended, that the Faculty stepped in as peacemakers. Committees of four were appointed from each Society, the chairmen, Professor

John T. Duffield, DD., of the Cliosophic, and the Rev. Thos. W. Cattell, of the American Whig Society, then junior members of the Faculty, through whose influence and exertions the whole affair was amicably settled to the mutual satisfaction of all concerned. They pledged themselves to each other in eternal friendship, and peace and harmony, so rudely interrupted, once more reigned supreme, and still continue to exercise their kindly sway.

In February, 1851, the Society took into consideration the presentation of a block of marble, with a suitable design thereon, to the Washington Monument. Shortly afterwards the following communication was received from a graduate member :

"BALTIMORE, MD., March 15th, 1851.

"TO THE MEMBERS OF THE CLIOSOPHIC SOCIETY.

"BRETHREN : My attention was directed last week to the following report in the Baltimore Sun : ' We yesterday saw, at the marble works of Mr. Baughman, an elegant block of Carrara marble, two feet wide, four feet long, and fifteen inches thick, which is being fashioned for a place in the National Monument. In the centre of the face of the block are the words, " Amer. Whig Soc., Princeton College, N. J. A memento to Washington." On either side of this a star, a fac-simile of the medal issued by the Association.' This stone I went to see, and ascertained that it would be finished in a week. Having heard that our Hall intended to make a similar contribution to the National Monument, I felt desirous that, as the Whig Society had stolen a march upon us in point of *time*, we should, if possible, surpass them in the style and value of the gift. Prompted by this feeling, and the strong interest in the Hall which I have long cherished, and which is now as great as when an actor in its scenes, and an enthusiastic participant in its deliberations, I overcame my reluc-

tance to make any communication upon the subject, and determined to risk the imputation of presumption in sending the inclosed design, with the hope that if it should not suit your taste the information accompanying it may prove useful and acceptable.

"The drawing is, as you will perceive, only a hasty sketch; the design requires little if any explanation. The group in the foreground is taken from the Hall diploma. The two members may typify the North and the South joining hands over the altar of friendship, for *we* know *no* sections—we are brothers. Our Muse is directing their attention to the bust of Washington, placed on the top of an obelisk, as a fit model, and elevated upon the loftiest pinnacle of human ambition, inspiring them with emulation to aim for the highest distinction through the greatest efforts for the public good. The star of our Muse is shining clearly and brightly upon them. She herself is floating upon the cloud of incense encircling the obelisk, the grateful offering of our hearts.

"A stone containing or bearing this design, as large as that which has been cut for the American Whig Society, and of the same material, would cost the same as theirs, \$250, but the sculptor assures me that the figures would be too diminutive to produce a good effect. A stone, six feet by three, would cost \$500; the sculpturing in strong basso-relievo. The figures would be about two feet in size. . . . If the work is done in Baltimore, I would esteem it a privilege to be permitted to carry out the wishes of the Society, and to give all the information and attention necessary to the completion and delivery of the same.

"Yours fraternally,

"FREDERICK S. GIGER."

The design here suggested was adopted, and the completion of the block, and the presentation of it, were left in the hands of the original designer. It was finished June 8,

1853. The letter of presentation possesses much interest, and was published in many of the newspapers of the time.

“PHILADELPHIA, June 14th, 1853.

“MY DEAR SIR:

“On behalf of the ‘Cliosophic Society’ of the College of New Jersey, I have the honor to present this block of sculptured marble as a tribute to the memory of George Washington, and as an expression of the profound veneration we have for the character of the immortal ‘Father of our Country.’ We request that it be placed as soon as possible in the monument which is being reared by his grateful countrymen.

“The occasion naturally carries our minds back to those incidents which connect the memory of Washington with our Society, and we are prompted to bring from its archives a few of those historical reminiscences which we regard with so much pride and emotion.

“The College which claims the Cliosophic Society as one of her jewels, was nursed amid the storms of the American Revolution. It was baptized ‘Nassau Hall,’ in honor of the great champion of liberty, William III, Prince of Orange and Nassau, and consecrated to freedom and to God.

“Its early presidents were prominent actors in the Revolution. The eloquent Davies fired up the patriots of the South, and kindled that flame of patriotism which burned so brilliantly in the great orator Patrick Henry. Dr. Witherspoon was a leading spirit in the Continental Congress, and one of the signers of the Declaration of Independence. Dr. Green, another of her presidents, had shouldered the musket, joined the army of Washington, and fought in the ranks as a private soldier.

“At the time the British troops barracked in the College, the students were disturbed, and the meetings of the Society suspended; but the battle of Princeton, which determined

the successful issue of the Revolution, restored them to their literary halls. The marks which were made upon the walls of Nassau Hall bear honorable testimony to the bravery with which the Americans attacked and routed their enemy; one of the balls from the American artillery entered the chapel window and took off the head of King George as he was exhibited in full length portrait.

"After the students had regained possession of the College, the Cliosophic Society was immediately reorganized. Our honorable literary compeer, the 'American Whig Society,' which recently sent you a block of marble, some time afterwards followed our example.

"A few years after this, the American Congress held its session in the library room of the College; and as its president, Dr. Witherspoon, was so eminent a member of that body, it adjourned to attend the Commencement exercises of the students—a Commencement which presented the proudest and most glorious scene which ever occurred in the history of any literary institution. Upon the platform were the whole Continental Congress, the Ministers of France and Holland, and the Commander-in-Chief, General George Washington.

"The valedictorian of the class, Mr. Green, afterwards President of the College, at the conclusion of his address, turned to Washington, and addressed him in a strain of patriotic fervor. Says the historian: 'The General, as I addressed him, colored, for his modesty was among the qualities which so highly distinguished him. The next day he met me in one of the College entries, took me by the hand, asked for a copy of my speech, and requested me to present his best wishes for their success to my classmates.' He, at this time, made a present of fifty guineas to the College, which was expended in having a full-length portrait painted of him by the elder Peale.

"This picture now hangs in the College, and occupies the

very frame which contained the picture of King George, and which was decapitated by Washington's artillery.

"We, therefore, with no ordinary emotion, bring this offering to the memory of him whom we have ever regarded as our model, and whose name always enkindles our patriotism. But we will not attempt anything more than the simple statement of our object. For here no sculptured stone, no glowing phrase, can adequately portray the unutterable eloquence of the heart.

"The block which we present is but a shadowy type of the veneration and homage which has ever gone forth from our literary temple, as a rich cloud of incense to the great and good Washington. No Congress has ever assembled since the Revolution, in which this Institution has not been largely represented. Her graduates have occupied and are now adorning the highest offices in the State. They have always been found bearing testimony to the homage which we here pay to his memory by their devotion to and defence of the great principles which he bequeathed to our country.

"In conclusion, sir, we would express our earnest desire that the whole nation will respond to the call made to their patriotism and will rapidly rear this tribute to the memory of our venerated and beloved Washington, and that its summit may soon, amid the clouds, receive its capstone, and there forever stand as an index of a nation's gratitude, and a landmark of liberty, which may cheer on the millions who are groaning under oppression in other lands—

'Who wait for the coming of a better day,
To snap their chains the moment when they may.'

"Yours respectfully,

"F. S. GIGER.

"ELISHA WHITTLESEY, Esq., General Agent
Washington National Monument Association."

Our two Societies were copied at an early period by two other institutions. In Foote's Sketches of Virginia, we read: "There were two Societies at the Academy (Hampden Sidney) in 1776; one was denominated the 'Cliosophic,' and the other, 'Tulley Whitefield;' which last was changed and called the 'American Whig Society.' They kept records of all their proceedings, and I never knew a single sentence to be expunged." The two Societies at Jefferson College resembled, and their Constitutions are said to have been copied, to some extent, from those of our Societies. The Philo Literary Society was founded in August, 1797, by John Watson, who modestly declined the *first honor* at Princeton, "the *Kirke White* of Nassau Hall," and first President of Jefferson under the charter. The Franklin was founded in November, 1797,—also by a Princeton graduate, and first honor man, James Carnahan, the ninth President of the College of New Jersey. The motto of the last is "*Scientia, Amicitia et Virtus.*" These Societies, however, have no relation to ours, except that of resemblance and similarity of object. Indeed, the Cliosophic and American Whig Societies have, up to within a very recent period, manifested an equally strong and decided opposition to the establishment of a third independent Society in the College, to affiliated Societies, and to union with Societies in other Colleges. In February, 1799, they even went so far as to appoint a joint committee to wait upon the Faculty and state to them "the impropriety of permitting a present set of neuters in College to appear in public with badges of distinction," and in 1821 some Clios, who wore Independent badges at Senior speaking, were severely punished. About the year 1804, a new Society, called the "Adelphic" (probably after the Adelphic Union of Williams' College, founded previous to 1795), was established in the College, and a treaty was formed between the two regular Societies, in reference to it, embracing the subjoined three articles:

“I. That no person who is a member of the Cliosophic or the American Whig Societies, shall be a member of the Adelpthic Society. That no person shall be proposed to the said Adelpthic Society until dismissed, suspended, or expelled from our respective Institutions. And that no person who applies to the Adelpthic Society shall be admitted to the Cliosophic or American Whig Societies; and, further, that this article also excludes the founders of the above-mentioned Adelpthic Society.

“II. That each member of the two Societies shall pledge himself, according to the most sacred forms and ceremonies of the body to which he belongs, that he will never aid or assist the Adelpthic Society in any of its interests or concerns; and that he will never, upon any account or consideration whatever, become a member of said Adelpthic Society until such time as the two Societies shall concur in determining that those forms and ceremonies are not obligatory. And, further, that every member who is hereafter received into either of the Institutions, shall be obliged to pledge himself, in like manner, to the same effect, with the exception of those who may be admitted as honorary members.

“III. That the Articles of the Treaty, entered into by the Cliosophic and American Whig Societies with respect to the Adelpthic Society, shall be made to extend to every Society which may have been, is, or may be contemplated or established in the College of New Jersey; and that in this Resolution the exception of the American Whig and Cliosophic Societies only be understood.”

A few years afterwards, another Article was added:

“IV. That the following clause of the first Article of the existing Treaty, viz.: ‘That no person who applies for admission into the Adelpthic Society shall be admitted into the Cliosophic or American Whig Societies; and, further, that this Article also excludes the founders of the Adelpthic Society,’ be annulled, so far as it actually includes, or is made

to extend to, the Adelpic Society; but that in other respects it remains in full force. That those persons who have formerly had connection with the Adelpic Society, and who may hereafter be admitted into either the American Whig or the Cliosophic Society, shall pledge themselves according to the forms and ceremonies referred to in the Treaty, with such additions and alterations as their previous relations to the Adelpic Society may require."

A new Society, the Euterpian, having been established, a committee, consisting of William H. Fitzhugh, James M. Wayne, and William Meade, on the part of the Cliosophic Society, and George Wood, Elijah Slack, and James Booth, on the part of the American Whig, August 5th, 1807, concurred in recommending to the Societies, "That the part of the Treaty which prohibits the admission into the Cliosophic and American Whig Societies of those members of the Euterpian Society who were not founders of it, be annulled. That the clause of the fourth Article of the Treaty existing between them, which declares, 'That no person who has been proposed to a third Society shall be admitted into the Cliosophic or American Whig Societies,' be annulled, so far as it respects those members of the Euterpian Society who shall leave it, having never been members of the Cliosophic or American Whig Societies."

Whig Hall would not agree to this, and in November, of the same year, a proposal having been made by it to annul part of the Treaty, relative to the establishment of a third Society, so far as respects the Adelpic and Euterpian Societies, it was annulled.

The reason for this was not because they were convinced of the utility of additional Societies, but it was found that by excluding them from membership their own numbers were diminishing, for in 1804, prior to the establishment of the Adelpic Society, the number of members in Clio Hall was seventy, and in 1807 it had been reduced to forty-one. Soon

after the latter date, however, the opposition having been removed, and the novelty wearing off, both the Adelpic and Euterpian Societies ceased to exist.

In 1815 a number of the students of Yale College having seceded from the Linonian Society at that place, on account of certain grievances, requested to be formed into a branch of the Cliosophic Society. The question being brought up, "Would it be beneficial to the Cliosophic Society to establish a branch in Yale College?" it was decided almost unanimously in the negative.

In 1822, in answer to an application from the Union Philosophical Society, of Dickinson College, to form a friendly intercourse and connection with the Cliosophic Society, they state that, "the nature of the institution is such as not to admit of our forming any connection of the kind proposed."

After this, with the exception of a fiasco in 1838, no further efforts were made to establish other Societies in the College, until about the year 1850, when affiliated Societies were introduced. So numerous were the members, that they gained control of both Halls, and every effort to suppress them by Society action was defeated by a combined resistance. Since the passage of the stringent resolutions, by the Board of Trustees in 1855, they have been in a decided minority. The best Societies surrendered their charters on the ground that any student who would violate the strict obligation required, upon entering college, would prove himself so destitute of principle and of a high sense of honor as to be unworthy of association with them. The great objection urged against them by the Cliosophic Society was, that the secret of the halls were being disclosed as never before, "the spirit of secrecy was entirely lost or disregarded by some members." The members of these sub-secret Societies composed of members from both halls, freely discussed with each other their plans to be carried out in the regular Societies; "the elections became to many of as much interest as

any Presidential election is to office-seeking politicians." The names of defeated candidates, the exact number of votes polled, the stations which their members filled, the victories gained, or defeats sustained, in the various literary tournaments; all this and more was the common possession of members of both the regular Societies. The fact will not be questioned; it is indisputable; before the establishment of these affiliated Societies, the strictest secrecy was observed, and violations of it noticed; but during their existence, when not directly opposed by the College authorities, and even now, when, by the explicit prohibition of them, their numbers have greatly diminished, many secrets have been divulged; the sanctity of a solemn obligation being heedlessly disregarded. We cannot be charged with the use of the fallacy, "*Post hoc, ergo propter hoc*," for the connection between cause and effect here is so evident that they themselves do not attempt to deny it. The disorders, too, characterizing the elections, particularly of representative speakers, up to last year, were mainly attributable to secret society influence. It was a wire-pulling system, which grew alarmingly, and bid fair to turn the literary societies into so many arenas for the display of cunning, and to make elections valuable only as a means of obtaining a short-lived partisan triumph. Offices were gained by coalitions, and all the wiles of the world's politician, instead of by steady and constant toil, by zeal and industry in their service. But "college politics" would not permit such a course. Individuals were nominated by secret societies, electioneered for and carried into office on "society grounds;" while the interests of the literary societies proper were entirely overlooked. And whether successful or unsuccessful, their zeal was all swallowed up in devotion to their own interests; and they were never found laboring heartily in the Society again till the next election held out an opportunity for triumph. I rejoice to say, that, owing to the repressive influence brought to

bear upon these fungous growths in the College, these evils have been in a great degree remedied, and that there is a sincere and growing desire to elevate the character of the Society, from the depression into which it was sinking, and earnest efforts have been developed to aid the cause of mental progress, while binding still closer the bonds of sympathy and kindred feeling.

Of the general character and worth of the Cliosophic Society we need say little here. And when we speak of our own Society in these respects, we mean to say the same of our noble compeer, the American Whig. They are one in spirit and intent, though divided in locality. *Magis pares quam similes sunt.* An immortal wreath rests upon the brow of each. And I am sure that I express the feeling of every true Cliosophian when I say, in reference to our sister Society,

"Freely let her wear
The wreath which merit wove and planted there;
Foe though I were, should envy tear it down,
Myself would labor to replace the crown."

The Cliosophic Society partakes of the fame of the College of New Jersey itself; is identified with its history, and contributes to give it the distinctive character it bears. It has done much in connection with the College training towards making *practical men*. It was originated with these great objects in view: the improvement of the mind, the expansion of the intellect, the culture of the heart, and the promotion of close and lasting friendships. It aims to give a practical tone to abstract study, to furnish a field for the exercise of those powers which Greek, Latin, science, mathematics, and metaphysics awaken in the mind. It introduces the scholastic student to the great world in miniature, launches him into the active sympathies of life, into the contested questions of literature, art, history, and morals; sympathies and questions of which he would otherwise in all probability be ignorant or

regardless. It furnishes the play-ground and arena, the palaestra, the forum, the *agora*, in which new-born vigor is exercised and trained. It is here that the faculties acquired are first applied, and here are had the prelude and preparation for the public labors and conflicts of real life. We consider the Society as an important if not an indispensable supplement of the College routine. While, then, we greet the COLLEGE as the gracious mother of our intellectual life, from whose full breasts we drew the nutriment of learning, we love to think of the Society as one of her fair offspring, and although we cannot apply to the latter a part of the well-known ode,

“*O matre pulchra filia pulchrior.*”

“O daughter, in beauty more exquisite still
Than a mother, whose beauty we all must admire,”

yet we may form this more modest estimate of her :

“*Matrem sequitur passibus æquis.*”

Perhaps it may seem that we are ascribing too much importance to this Society, and claiming for it more than it deserves. It may be so. Yet we speak, remembering the oft-declared opinions of many great men who have graduated from the Institution. Reapers from the fruitful fields of life, laden with the heavy sheaves of experience, they have scattered from their gathered glories many a truth for us who glean by the wayside. And they have endeavored to impress upon us the important uses of this portion of our College education. They have told us that to this Society they are indebted for the training which made them successful men ; that in them they learned to think for themselves, and say what they thought ; that in them they found immediate contact with other men, and received that more perfect polish which such attrition alone can give ; that in them lies a plain practical usefulness, not to be neglected and shunned, but cherished and sought after.

"Let me express," says George M. Dallas, in 1815, five years after graduating, "my high estimation and affectionate remembrance of the Cliosophic Society, its principles and its practice, its discipline and its admirable influence upon those who are fortunate to become its members. Whatever reputation I have obtained by a successful collegiate course, must be attributed to the generous emulation it encouraged. And whatever lastingly useful instruction I reaped during those three years of literary toil would have proved but transitory had not the impressive scenes and exercises of our hall stamped it indelibly upon my memory." In 1827 he writes thus: "About seventeen years have elapsed since I quitted collegiate life, and but few incidents have occurred to revive its feelings or freshen its recollections. Nevertheless, the delights of Clio Hall are always recurred to with unabated fondness. The most valued friendships I now possess were formed upon its floor, and in the ardor of its literary competitions,—William H. Fitzhugh, of Virginia, and Benjamin Chew Howard, of Maryland, in particular,—gentlemen who headed the classes that immediately preceded mine. I shall derive gratification from being with you, in giving a precise 'local habitation and a name' to the images of memory, and in becoming personally acquainted with the present ornaments of my venerated *Alma Mater*." The value of this testimony is increased by the fact that Mr. Dallas took the second honor of his class, with the valedictory oration; proving conclusively that he did not think, as many do, that the advantages of the Hall should be embraced to the neglect of the College studies. It was just because of his devotion to the latter that he was enabled to appreciate and enjoy the former.

Philip Lindsley, D.D., of the class of 1804, Tutor, Professor, Vice-President, and President (elect) of the College of New Jersey, President of Nashville University, and Professor in the New Albany Theological Seminary, says, in 1822:

"To the Cliosophic Society I feel myself under many obligations, and am attached to it by the tenderest ties. It is dear to my heart, and for its honor and welfare I feel no ordinary concern."

William Gaston, LL.D., representative in Congress, and Judge of the Supreme Court of North Carolina, in 1823 writes: "To the Cliosophic Society I am bound by the strongest ties of gratitude and affection. Within its halls, in the discharge of those literary and friendly pursuits which its rules enjoin and its practices *endear*, I have spent some of the most happy, and certainly not least useful, hours of my life. . . . Let me assure you of my fraternal interest in your happiness, and of my earnest wishes for the enduring fame of our beloved Society."

William Meade, the simple, unaffected, useful, and good Bishop of Virginia, is quite enthusiastic in his praises: "Various considerations conspire to endear our common Society to my heart; I often think of it, speak of it, and inquire after its prosperity. May it ever be what I believe it has ever been—the handmaid of science, the friend of order, and the sincere advocate of Christian piety. With the best wishes and prayers I remain as much as ever an attached member of the Cliosophic Society." And four years later, in 1827: "I feel a tender attachment to the Society, and wish it abundant success. I have always regarded the two Societies as greatly contributing to the good order and literary reputation of the College." And again, in 1853: "I feel a sincere, and, I think, a well-grounded, attachment to the Cliosophic Society. I found it, when I was at College, a safeguard of morals, a promoter of studious habits, and of subordination. Nor was the great duty of religion neglected. . . . Hoping that it continues to exercise the same salutary influence at the present time, and that it so may do in all time to come, I commend it to the Divine guidance and blessing."

Andrew Kirkpatrick, of the class of 1775, a student in the

office of William Paterson, and Associate Justice of the Supreme Court of New Jersey, then Chief Justice for twenty-one years, "the *beau ideal* of a minister of justice," whose name will always be conspicuous in the juridical annals of his State, in 1825 gives this testimony: "Few things could give me greater gratification than to be present with you, and to see the Society in a flourishing condition, after the lapse of *fifty* years from the time I left it. The recollection of the happy hours I have spent in the Cliosophic Hall, and of the early friendships there formed; the recollection, too, of the first spring it gave to my feeble powers in the pursuit of literature and science, and of the prospects it opened, and the hopes it inspired for future life, are indeed *like the memory of joys that are past, soothing and melancholy to the soul.*"

"When I look over the catalogue, I find that the members of that day are almost all consigned to the silent tomb. The friendships then formed, however, though swallowed up in death, are not extinct, but sealed for immortality. They soon went forth upon the stage of life, played their several parts, a few of them badly, most of them well, and some of them with great applause, and then passed away, and are gone forever.

"In this retrospect—and it is a retrospect which I often delight to take—I have traced the paths my friends have trodden, and if I have attained to any one truth, it is this: that *classical learning is the road to pre-eminence and distinction in all the liberal pursuits of life.*"

Joseph Henry Lumpkin, LL.D., of the class of 1819, and Judge of the Supreme Court of Georgia, in 1845 says: "The Cliosophic Society is an Institution to which, under God, I am indebted for what little success I have achieved in this life."

James McDowell, LL.D., first-honor man of the class of 1816, representative in Congress, and Governor of Virginia, whose name still sends a thrill through the hearts of Prince-

tonians, thus writes in 1843: "I had hoped to have been with you; to have shared again in a Princeton anniversary; to have felt again in that place the warm blood and the bright scenes of earlier years, and to have mingled, if not with old comrades, at least with the most treasured and grateful of old recollections. I still cherish sentiments of grateful and undiminished loyalty to the Cliosophic Society."

William Schley, who took the first honor in the class of 1821, a lawyer of acknowledged pre-eminence at the Baltimore bar, twenty-two years after graduating, thus refers to the scenes of his early years: "I cherish with lively recollection the Cliosophic Hall—the Institution, the exercises, and the discipline; and I learn with much satisfaction that my younger brethren of the present day have preserved the Institution in all its principles, in full integrity, and exact from every member the elevated and dignified deportment which its founders enjoined and its statutes prescribe."

Charles Petit McIlvaine, of the class of 1816, Bishop of the Episcopal Church of Ohio, in 1841 says: "I feel an affectionate interest in the prosperity of the Society and of the College. To the former I ascribe as much of the influence which contributed to the education and discipline of my mind as to the latter. It was then characterized by habits of great order and serious attention to duty. It vigorously sustained the discipline of the College, and seconded the studies of the classes. I trust that in these, and all other good things, the Society has continued steadfast, and is still growing."

We close with the testimony of the Honorable Ezekiel F. Chambers, a distinguished Judge in Maryland, who, in 1841, was elected an honorary member of the Cliosophic Society: "The antiquity of your Institution, and the fact of its having sent forth some of the brightest ornaments of the nation, are matters familiar to me. Some of the most esteemed and accomplished men with whom an acquaintance with public life has brought me in contact, have cherished with pride their

connection with your Society, and have appreciated the honor of being Clios."

Well may the Cliosophic Society glory in her sons, who retain, even to the close of life, their affection and veneration for her. She now embraces in her membership nearly three thousand, living and dead. To these she may point in her maternal pride and be satisfied. In vain will we search among similar societies in other institutions, for names more distinguished in all the honorable walks of life. Many have been already enrolled among the *nomina clara* of the Republic, while others are still struggling up the rugged path, with hearts of steel and intellects of fire. In what post of service and of honor have not stood the sons of this Society? The light of victory has glanced from their swords on the battle-fields where nations fought in dread array; the pulpit has sounded forth their urgent and solemn appeals,—and savage tribes, "from idol worship of distorted stone, and sacrifices at a bloody shrine," have been turned to the pure worship of the Christian's God, by some who educated here, "have bid a long farewell to weeping friends, and all the dear delights of home, to bear the Word of Life to those who had it not;" the bench and the bar have borrowed dignity and authority from their wisdom and eloquence; the Senate has thrilled with the fire of their patriotism and oratory; Cabinets have been swayed by their pure counsel; the foreign mission has commanded and esteemed their diplomatic talents; and the State of New Jersey has blushed with pride, never with shame, at the possession of an Institution affording so noble a representation of her own spirit and fame. Thus to send forth defenders and promoters of the cause of Truth, Religion, and Letters, many of whom have reflected honor upon their high mission, is a service that well deserves the tribute of our praise. And should we not be willing to respond to the call she will make upon us this day to furnish her with the means of increased influence, to start

her fairly upon her new age, and to weave a bright link between the first century which now closes and the second which now begins? I cannot imagine a stronger plea for substantial contributions to any interest connected with the College of New Jersey, than is embodied in a letter written by Dr. James W. Alexander, in 1855, in answer to a request from the Cliosophic Society to furnish for publication his Address, delivered before the two Societies in the previous year, in reference to an endowment of the College itself. "I am earnestly desirous that the cause which I then pleaded, according to my measure of ability, should engage the heart of every Alumnus of our College. The juncture is one in which a great simultaneous blow ought to be struck in favor of endowment. I am humbled when I consider how lordly have been the gifts of wealthy New Englanders to Harvard, and how niggardly our own continue to be to the College of New Jersey. A single donation of \$50,000 in a round sum, for erecting an edifice, or endowing a chair, would do more good to posterity, and more worthily immortalize the giver, than ten times the amount dribbled out among a hundred charities. Our great benefactors have yet to learn that by enriching colleges they confer a blessing on the poor. Providence appears to intend good for America, in awakening so general a zeal for institutions of learning; but it will be lamentable if the sons of that College, which is connected with William of Nassau, Belcher, Burr, Edwards, Davies, Witherspoon, Smith, and Madison, should allow every one to outstrip their Alma Mater, in scientific and literary apparatus."

Since then the College has been endowed sufficiently to enable it to pay all its current expenses, but still much more remains to be done that she may enlarge her sphere of usefulness, and keep abreast of the age. The Societies, too, need additional resources. There are, I fain would believe, very few who think in their hearts that such institutions are only places where young men learn to assume airs; and, by

conceit and a little superficial knowledge rubbed over the surface, like silvering on a bad coin, pass for earnest, thinking men, when they are nothing but drones, spending the money their honest but uneducated parents have earned by the sweat of their brow. And if any would join the vulgar outcry, that a college education does not fit men for the world, and exclaim against it as theoretical, unsubstantial, and uncongenial to the practical character of American youth. If he should ask, does an inquiry into the properties of the cycloidal curve teach us the principles of clock-making? Does the formula $\frac{v}{v^1} = \frac{t}{t^1}$ tell us how it is that a stock-broker goes downhill so fast when he breaks in an honest manner? Or shall we be enabled by integrating the differential of $\frac{dv}{dt} = f$, to arrive at any method of preventing railroad collisions? We would not urge that they quite misconstrue the term education, that it means not to make a finished man, a perfect scholar, a master-workman, in a few years; but, simply, by precept, example, and sufficient practice, to furnish him with the instruments for working, to put him *in the way* of achieving these ends; *e duco*, to bring out, to develop, to place *en train* these faculties; not to fill up, to perfect, to establish. Passing by these, we employ a more tangible argument. Let such an objector examine the catalogue of any class in the College, of which all or most of the members have passed away, and he will be astonished to observe the mark which each class has left upon the age and country. Look at the Cliosophic Society! A hundred years ago she was just struggling into existence. She has, however, gone on growing in every way. She has produced a large proportion of men distinguished in their country's annals, and in the world's esteem of all professions. Many of our ablest jurists, philosophers, professors, divines of various denominations, physicians, and lawyers, received their mental training within her walls.

There is no way in which so small an amount of money produces so large a proportion of good effects, as in the endowment of institutions of learning, and of auxiliary societies connected with them. There is absolutely no way in which a man can hand down his name to posterity so certainly as by devoting his energies, or his purse, to placing such institutions upon permanent foundations. A man may write his name in marble, or build it in the solid granite, but how soon will it all crumble before the relentless tooth of time! How melancholy to go into what were the fashionable houses of a generation ago. The guests all gone, the banquet halls deserted, the sound of revelry hushed, the property in strange hands, and put to uses never dreamed of. But he who embarks his capital, whether of time or money, in bestowing the most valuable knowledge he can confer on the youth of his country, writes his name with a pen of iron on the living rock, or rather in the living hearts of all coming generations.

We feel confident, therefore, that the appeal of Clio Hall to her members this day will not be in vain. While able to meet all the current expenses, she desires still further to increase her efficiency. This centenary celebration is thought to afford a suitable occasion for starting a permanent fund, the annual income of which shall be appropriated to this purpose. Cannot our numerous graduates readily furnish a fund of five or ten thousand dollars for an object, the importance of which you will learn on another and more private occasion? I know of one, whose appreciation of the usefulness of the object contemplated is such that he will cheerfully respond; and he is ready to give five hundred dollars, if the sum of five thousand can be raised by the next anniversary of the Society, or if the sum of ten thousand can be secured, which amount would not be too much for such an object, and which our numerous graduates might easily raise, he will willingly increase his subscription to one thousand dollars.

ORATION

BY THE

REV. EDWARD N. KIRK, D.D.

BRETHREN OF THE PHILOSOPHIC SOCIETY:

It is now nearly half a century since some of us sat where you sit to-day; but in what different circumstances! Our beloved country then stood midway between a successful struggle on the one hand, to secure our national independence, and a successful struggle, on the other, to save the national life. We had then come on the stage too late to feel the quickening impulses of the one, and too early to feel the influence of the other.

You, then, feel a stimulus that we did not feel. American citizen has a meaning now it never had before. The educated youth of our country have such a work before them as was not dreamed of in our college-days. And I confess that in this view the temptation to deal in patriotic themes to-day is very strong. But I will resist it; believing that the interests of our country may be more promoted by my coming into closer communion with you, I shall aim thus more effectively to aid you in preparing for the work assigned to each one respectively, and in securing those national and personal blessings which Providence is holding out as the prize before us.

At your call, we have come to share your joys; not indifferent to any one generous feeling that throbs in the heart of the youngest present this day, whether of the candidate

for matriculation, the undergraduate, or him who is just emerging into the dignity and the immunities of Bachelorship.

We retain, in vivid recollection, how the world and college-life once appeared to us. Nor do we feel ourselves as far removed from you as you regard yourselves separated from us. Forty-five years forward in human life is a very long, an almost interminable vista; forty-five years of retrospect is almost as a day.

We have come to rejuvenate ourselves by meeting you, after nearly half a century of the experience of life; to tell you how we have found it; to look with you at college-life from our present point of view; above all, to help you appreciate the advantages of this period of life, and of your position here. Many of our college-notions we have found ourselves obliged to relinquish; and if you have inherited them we shall employ our most persuasive powers to induce you to relinquish them earlier than we did.

Among the most injurious was, the assurance that we could force men's respect; that proposition we have amended by substituting *earn* for *force*. Another was, with some of us, that the diploma; with others, that a jovial life, was the great object of being here. We have amended these by substituting for *diploma* and a *jovial life*,—*self-culture*!

It is a natural impulse that presses the youthful student toward the scenes of active life. Something within assures him that being in a college has little to do with success in life. All that he wants is, room for his wings, a chance to fly. Plodding over syntax and synonyms, listening to lectures about rocks and bugs, has little to do with those splendid schemes which rise on his enraptured vision, giving life its charms. He pants to put on the harness, to do the real work of life; to become a hero, a Michael Angelo, a Raphael, a Chatham, a Webster, a Ulysses Grant; to achieve something grand; to make a mark on the eternal rocks, that future ages may

recognize and honor the impress of his genius and his noble spirit.

I honor the impulse, but would simply give a change to its direction. Aspire, young friends, aim high, soar,—the impulse is noble, but it needs qualification and guidance. Fame is not the goal; men's admiration, power, position, are not the end to seek; they are too low for man made in the image of God. There is a better way,—a better end; your own Clisophic motto gives you the key,—

“Prodesse quam conspici.”

Be, rather than seem; seek excellence and usefulness before admiration. It is often remarked, that success in college is not a criterion of excellence, nor an index of future success. The maxim needs examination; it is one of those half-truths that are half false. If a young man makes showy recitations and the college-honors the supreme motive to study, he is on the lower track; his motive degrades him; his aim hurts his moral nature; he will always be doing the same thing,—seeking show rather than substance; seeking self as the *summum bonum*. His is not the stuff of which heroes are made; his is not the path in which they walk who are enshrined in a nation's veneration and gratitude.

I would therefore say, aspire to be good, and to do good; to be truly great, and to do truly great things. But, remember, that here and now are to be formed the habits which control the future. Here is your gymnasium, your drill-camp; if you are to be great hereafter, here the foundations of that greatness are to be laid,—deep, broad, solid. Here you are to drill for the conflict of life; here to mould the future man.

Would you not be satisfied, while yet young and immature, if an infant Prince of Wales were brought here to be educated by you? or, still better, if a young angel were brought down

from the celestial world to be, by you, prepared for its future life and work!

But that is just what you have. More than that; you have a being more complex and wonderful than any angel intrusted to you; one that combines in itself all that the angel has, and then another nature besides; mind and matter, angel and animal: that being is yourself. More than that, you have this task to perform in a world where evil influences of immense power resist every good purpose. And the task assigned you is to be performed in view of the sublimest recompense and the most terrible penalties.

What more can you demand? A more difficult task? But there is enough here for the loftiest powers. A more honorable task? But there is enough here to satisfy the most aspiring. The civic crown has been given to the living sculptor, painter, and architect. Phidias, Angelo, Raphael, stand high on the imperishable rolls of fame. Wherefore? Because they have expressed the ideal in material forms. But your work is chiefly in mind; only subordinately in matter. You are to bring immortal spirit into conformity with the purest and grandest ideal. The sculptor and painter, at best, make only semblances; you are to make realities, vital and imperishable.

Understand then, young friends, that a college is a sacred inclosure, set apart to the highest of human employments,—*Self-Culture*, or the process of securing for one's self the highest possible degree of perfection, usefulness, and blessedness.

The advantages of the position for securing this end are great. That is the sole object and business of the place. Able men are set apart here for the specific purpose of aiding you to accomplish that end. The most valuable instruments that human art can furnish, are here placed at your disposal. All the learning of past ages, from every clime and nation, here offers you its aid. All your companions are here pursuing

the same lofty end. Hallowed memories are continually here to inspire your flagging zeal. Names are on the College catalogue that shine with an undying lustre. Yonder cemetery contains the mausolea of some of our country's brightest ornaments.*

Everything here conspires to one single end,—to send you forth qualified to enter upon a high and noble career of usefulness, honor, and blessedness; the highest end, next to the glory of God, that man can seek.

Yes, Self-Culture is your work here; a work to which all else on earth ministers. When science, art, literature, government, poets, orators, and teachers have finished their work, what is the highest result they have reached? They have done this, and this only: they have aided individual spirits to cultivate their own powers.

The vine grows ruggedly in the wilds; but we transplant it into our garden, trimming its luxuriant growth, furnishing it with a favorable soil, supporting its tender branches, shaping it to the sun-light; and the result is, a stronger, more productive vine. Nay, by the process, we change and refine its vital juices, and give its fruit a nobler quality. Such is the fruit of the proper culture of man. From a savage, he becomes a gentleman; from an ignorant boy, a learned man; from a vicious boy, a good man. Ordinary powers grow into extraordinary faculties; a life that might have drifted on the world's currents, as the idle weeds of the sea, becomes a freighted argosy, bearing back from barren isles the most precious golden treasures.

If, then, you agree with us, as to the true design of college-buildings and college-life; and if you agree that we have not set too high a value on the end they are designed to promote, I now invite you to notice how that end is to be secured.

* Edwards, Burr, Dickenson, and other eminent men were interred in the village cemetery.

How shall the young man in college secure the highest possible form and degree of culture ?

In entering upon our subject, we must notice that wonderful law which pervades every part of our physical and mental constitution; and which will therefore meet us at almost every stage of our reflections on it. I allude to the law which we denominate, Habit.

It may be thus stated: the repeated employment of any power of mind or body makes the repetition of such act ever more facile and more probable. It extends to the muscles, the joints, the senses, the postures, and motions; to the very secretions of the body; to the mind in all its powers; perhaps, we may say, to the very will in all the freedom of its nature.

It has two stages: the formative and the controlling. In the first, it overcomes resistance and difficulties. A child sits before a piano; he is to move his ten fingers in conformity to signs marked on the paper before him. See what difficulties are to be overcome: the eyes are to pass from one line to that below, and back again continually, so as to keep two sets of marks vividly in the memory. He is to remember, also, what key on the instrument corresponds to each note respectively. He is to notice the length of time each finger must remain on the key; and then to bring all of those ten fingers to move in exact conformity to those marks. Here are very great difficulties to be overcome. He must think, and observe, and try, and repeat. He must hold himself there though the sounds come swelling from the play-ground to tempt him abroad. This is the first stage. Would you witness the second, go hear Gottschalk or Thalberg draw the music of the spheres from those trembling chords. What ease, what mastery, what freedom, what joy, what power, what inspiration! That is habit forming,—habit formed.

This great law seems to be a part of the moral government of our Creator; operating on a limited scale here; reward-

ing all forms of virtue, from the lowest to the highest, and punishing the opposite vices. The formation of right bodily habits, resulting in comfort, skill, power, health, beauty; of bad habits, in discomfort, awkwardness, weakness, disease, deformity; the formation of good or bad intellectual and moral habits, producing equally their appropriate results here, and reaching boundlessly into that eternity which man enters a creature of habit.

Now, the period passed within the walls of the college is peculiarly that in which the first stage of habit is passed,—the formative period. This resembles the plunge of the swimmer, that gives a shock to be followed by an invigorating glow of delight; it is the season of struggle and resistance, of will and perseverance; of battling with every evil tendency within, and power without. Then the joints and the sinews of the body and the mind are being developed, and their modes of action fixed. The youth is then giving shape to the man. The college-curriculum has no magic in it, however. It is only a helper to the worker. It gives him simply his opportunity, and his needed aid and instruments.

And there is many a young man entering a college who would do better to spend half his first week on his knees, praying God to help him change his habits, than in going on as he has begun. It appals the imagination to contemplate the first week of some who enter these sacred inclosures. They seem to have come here only to be educated in vicious habits of body, mind, and heart; to confirm all that is bad in their nature; to corrupt others, and to cheat themselves and the world with a show of education.

But, young brethren, you, we trust, have come here to educate yourselves. And here a noble band of cultivated men stand ready to assist and guide you. But books, teachers, lectures, can do you no good, if you are here forming only

bad habits ; all, or the chief, good they can do you, is to help you in the work of forming good habits.

Now we meet the question, "But what am I to do in college?" And in answering that inquiry for each one, I shall go over a wide ground, superficially, of course, but, I trust, securing two important results,—impressing you with a sense of the magnitude of your work, and, at the same time, of its importance—its sublimity.

The first step in any enterprise is to see what is to be done ; and then to make an enlightened, earnest, unqualified purpose to accomplish it. Eschew, then, with a clear vision, and all the ardor of your young natures, the pleasures of sense, the enjoyments of indolence. Count them the enemies you are here to fight. Look out earnestly, seriously, on the future ; on the spheres you are to occupy in society ; on your coming manhood. What kind of a man ought you to be ? That settled, then lay aside every weight and run for that goal ; for the attainment of bodily and mental health, goodness, sound knowledge, disciplined powers ; to have taste and judgment, and every noble executive faculty developed. Say to yourself, "I am to leave this Institution a thoroughly developed man, founded for study, for action, for the true enjoyment of life ; for my God, my country, my race."

Having thoroughly chosen your end, the next step is, to arouse the soul to enthusiasm and hope in its pursuit.

No course of study ought ever to be dull, even though difficult. In fact, I consider enthusiasm a vital attainment for a student. And if I were a teacher I would spend my strength on a dull student chiefly in that direction ; for your labor is mainly lost so far as you fail of that.

Then the student must contemplate his situation, his instruments, his opportunities, and his temptations. Let him say to himself, "Good and wise men have, at great expense, and with much labor, created this Institution. Here are eminent men waiting to help me. Here are books and apparatus.

Now, how can I, to the best advantage, use each for the accomplishing of my great end,—the full development of my manhood?"

I now invite you to notice the several branches of the work, beginning with—

I. *Physical Culture*, or the training of the body.

But what is the physical good the student is here to seek? Many and important objects are before him. The first of them is health, a prime element in a student's life. Morbid minds may have over-estimated it. It may, indeed, become our duty to resign it at the call of Him who has the right to order our lot; but in itself it is a great blessing. No wise man undervalues it. The pagan rightly conceived of the true end of self-culture when he spoke of the

"Sana mens in corpore sano."

One has said, "Health is a duty, a power, a joy, a beauty." Without it light is darkness; sweetness bitter; life a burden. The body is under a code of laws, complex and beautiful in their harmony, yet stern in their exaction; admitting of partial remedies, but of no atonement. There are laws of health, which we are bound to know and respect, as we do the laws of the country. The skin has its laws; so have the digestive organs, the lungs, the brain, and the nervous system. You are to learn those laws, and learn to conform your life to them. For instance, the appetites must be conformed to them. The gustatory organs lie in the front of the mouth. If you consult them alone, you hurt your higher nature, and enfeeble all your nobler powers. The animal is at the very entrance of the body. The angel is within; and he must either control the animal or by it be dethroned. Little indulgences of narcotics and stimulants make the body master at length.

To see a young man with a wine bottle before him, and a cigar or pipe in his mouth, puts him in a certain category for

us. We have seen the beginnings and the endings of this class of young men. He is "booked," as the English phrase it, for a useless life, an unlamented death, and a terrible account. To see a young lady doubled up in a rocking chair, with the spine curved on a radius of four inches, the shoulders doubled over the chest, and a yellow-covered book in her hand, involuntarily forces upon us the conception of an apple stewing over a slow fire. Mental and bodily vigor are there simmering and seething their bone and muscle into pulp. You have come here to attain the mastery of all your inferior natures, the appetites and passions; to "keep the body under." Melancholy histories rush on the memory as I stand here, and recall some of the most brilliant stars, once shining in this literary firmament. I recall one who disregarded the counsel others then gave him, which I am now repeating to you. His light was at length quenched in the quagmire of beastly intemperance. He learned much, but he had not learned the first lesson: Keep the body under the spirit.

Take care of your posture in studying, reading, and writing; for now, remember, you are forming it for life. By your attitudes you may be crowding upon some vital organs, especially the respiratory. Breathe pure air always, night and day, is a primal canon of Hygiene, and for this end the chest must be kept expanded. Next in importance, be in the direct rays of the sun as much as is consistent with indoor duties. Take such exercise as will contribute to expand the chest, and cherish the habit of breathing deeply. Keep a clear conscience and a cheerful spirit, for they contribute much to the healthful tone of the body. Development is another end to be sought, particularly of the higher senses and physical faculties—the eye, the ear, the voice. The capacity for development in the powers of vision, audition, and manipulation, is marvellous. The eye not only tells the mind of the plain, commonplace facts of life; it is also the inlet to all the beauties of earth and sky; to form, color, proportion,

motion, harmony, in their boundless, ever-varying developments. There is a museum in every square inch of the earth on which you tread; a gallery of portraits in every assembly of human beings; God's taste displayed in every landscape, in trees, and animals; in every bone and muscle and outline of your own wonderful frame. Let not the artists monopolize the enjoyment and the refinement which the observation of beauty and grandeur imparts. Go from college with an eye ready to appreciate what art and nature and real life will constantly present of a refining and cheering influence through the eye.

So, too, we might speak of the ear, and of the voice, that wonderful instrument which the sacred poet called the glory of his frame. But we pass to speak of—

II. *Mental Culture.* The first stage of education is not the acquisition of knowledge. Until the student comes to his professional course, the main object is to attain to the full and harmonious use of his own powers—the formation of right habits of thinking. It is not what a man knows, but what he is, that fits him for life's work. *Intellectual culture includes truthfulness, or delight in truth*; seeing things as they are, in clear daylight, undistorted by any refracting atmosphere of prejudice, or party, or interest, or fashion. Love truth, young friends; search for it as for hidden treasure. Cultivate the aversion to sophisms and intellectual tricks. Cultivate the patience that will wait respectfully knocking at wisdom's doors. Seek for her imprint on every fact you receive, and every general principle you adopt. To control the attention is perhaps the highest intellectual attainment man can make, and the chief duty of man. "Be a whole man to one thing at a moment," says one of gigantic intellectual stature. One hour of real study, following out a line of Homer, settling every point of prosody, inflexion, and syntax by the rules of the Greek language, is worth more in making the future man in the Senate, the Camp, or the Pulpit, than

all the twelve hours of study spent in reading the most elegant translations of Homer. Accuracy, thoroughness, an utter aversion to living in mental twilight—that is the requisite of a genuine student. This, in part, is the secret of Abraham Lincoln's rising to his astonishing eminence from such unfavorable surroundings. Next to it I would place—

2. *The habit of rightly exercising the judgment and the believing faculty.* Multitudes of well-educated men, as generally regarded, go stumbling through life, the dupes of sophistry and of designing men, and wasting their powers, because their belief does not embrace realities, but dreams, fictions of their own, or others' fancies. When you come to the real work of life, to social intercourse, to sit in the jury-box, on the judicial bench; nay, to plead before thoroughly disciplined minds; nay, to preach or to teach; nay, in the small affairs of the family, or in the great affairs of society, the commanding faculty is a sound judgment, one thoroughly versed in evidence and the right estimate of probabilities. To this end you must learn how to reflect, and how to read books, and to use conversation.

The third department of intellectual education is the cultivation of—

3. *Sound views and principles.* To benefit mankind, we must be able to bring all human feeling and action to a sound moral standard. Otherwise we cannot contribute to making the world better. The thorough establishing of correct principles of life is for ourselves, then, essential to usefulness. We need, moreover,—

4. *A correct taste.* There remains an unsettled debate on the question, whether there is a uniform immutable standard of beauty. On that question I have no hesitation in taking the affirmative. But I believe that the highest human standard is only proximate. Still, the standard of civilized men is higher than that of savages. And each of us should reach as high a position as the highest.

Another intellectual faculty, including the highest form of corporeal faculty, is—

5. *Utterance or the power of expression.* This includes much more than you can finish here, but a fair beginning must be made in the college course. As I am attempting to traverse a wide space, I must not linger long in any one spot, however attractive. You, young friends, are here, training to move the world in two directions—upward and onward; to counteract both the two forces of gravitation and vis inertiae. There must, then, be very positive force in yourselves, as well as a knowledge of the best methods of employing it. The electric battery gathers in silence its secret fires, and then it needs a good conductor to accomplish its ends. Here you are charging the galvanic battery that shall send its words of power rushing through the world. And now you must see to it that you have a good conductor. The wire is manufactured here. Make it good, make it the best; for that is becoming the fashion of the land. Learn to write and speak. Lay yourselves out for both. Waken every power that comes sluggishly to its task. From the high throne of the will send down an order to draft every man needed in the country's service. And if any one claims exemption, from feebleness or sickness, put him under the care of these distinguished doctors. They have sovereign remedies; no charlatanism here. They have high food and strong medicines. Young gentlemen, aspire, through speech and printing, to mould and move the age in which you live. To be brief, then, I would say, first of all, have something worth saying; then say it in the most effective way. In other words, get clear conceptions. If you live in a flat, foggy country, expatriate yourself, and go where the sun shines. Keep the heart in its right place, for, even in the inferior sense in which I now use the term, "out of it are the issues of life!" Lord Buchan has said, "Exquisite power has its root in exquisite sensibility." Quick, appropriate response of the heart to

everything, according to its æsthetic or its moral qualities, whether it be beautiful or hateful, good or evil, noble or ignoble, just or unjust, generous or mean, is the root of eloquence and of forcible writing. In all your observations of nature, from the roar of the thunder to the chirping of a cricket; from the frown of the awful mountain-crag to the smile of an infant, teach your heart to feel; train it to abhor legal rascality, and to admire nobleness in a beggar. Keep a heart in harmony with that which occupies the upper throne. Cultivate all the noble sentiments, the delicate appreciation of beauty and propriety; the deep indignation at oppression and overbearing pride. Language must be mastered; your own grand vernacular, manly, graceful, flexible English—fit instrument for the nations hoping to pioneer a wandering world into the land of promise, through thinking, and fighting, and praying. The thorough study of other languages will contribute much to a philosophic appreciation of your own. Be thorough in the study of synonyms. Power lies in discriminating, with delicate perception, the various shades of your own thoughts and feelings, and in accurately expressing them. Cultivate with the utmost care a clear, impressive utterance.

Henry Clay is said to have described the process of self-culture by which he attained to his eminent position as an orator. It was his practice, from an early period of his life, to select some passage of history daily, and go to the forest or the barn, and make an oration on that theme to the trees or the horses; striving continually to speak as if he was before the most learned and critical assembly.

It is said of Robert Peel, when a little boy, that his parents were accustomed to place him on a table after returning from hearing a sermon, and require him to repeat the text. After a time he was required to mention the subject. Next the divisions of the discourse were given. At length, it is said, he could repeat an entire sermon.

Elocution I venerate, as the art of completing the conductor between mind and mind. It is the railway builder, the telegraph constructor in the world of mind. But I must salute it, and pass on, after making one earnest request, that not a youth matriculated this year, not an undergraduate of this Institution, will consent to leave this hallowed place a Bachelor of Arts, until he has at least discovered what a world of wonders lies within his own physical frame, and his immortal nature; until he shall be forced to exclaim, "I am fearfully and wonderfully made!" You must know that a mine of infinitely more value than all the gold and silver beds of California and Nevada lies within your own breast. Dig the gold and silver out; smelt it in the King's crucible, until the dross has left it, then stamp it with his image, and send it forth a currency to enrich the world.

When I think of the Memory, the Imagination, the Judgment, the Taste, the Reason, the Conscience, the Affections, the Will, I am overwhelmed. Cultivate them, young brethren, cultivate them.

And must I go with the like speed and superficialness, over that grand department of self-culture, the training of your moral powers! We must at least glance at this branch of our subject.

III. *Moral culture* respects the faculties, dispositions, and habits, which constitute character, and which fit us for the duties of social life. Some of them refer supremely to ourselves, such as Integrity, Prudence, Calmness, Patience, Courage, Fortitude, Purity, Economy, Earnestness, or Enthusiasm.

Suffer a word on each of them.

Integrity requires the thorough mastery of the selfishness that makes any personal interest a temptation to do wrong to another. Cherish it; it is worth *infinitely* more than it costs.

Prudence is simply the habit of looking before leaping; observing where you are to alight before you move your feet.

Calmness, is the habit of controlling the nerves, so that if you should be in a house on fire, you will not throw the mirrors out of the window to save them; or utter words in anger, of which you must afterward be ashamed.

Patience plants an acorn, and does not dig it up the next morning to see if it has begun to grow.

Courage is the habit of placing Duty above Danger.

Fortitude lies rotting in Libby prison, and says, "Do not stop the war to save us."

Purity dwells in the inner shrine of the heart, and is essential to true manliness; defying the world to see any difference between what it seems and what it is.

Economy is the gentlemanly, desirable habit, of owing no man what you have not a reasonable prospect of repaying; of keeping the outgo inside of the income. Of

Earnestness, I may already have said enough. But I will quote a few lines from Powell Buxton: "The longer I live the more I am convinced that the great difference between men; between the feeble and the powerful, the great and the insignificant; is, *energy, invincible determination*, a purpose once fixed, and then 'Death or Victory.' That quality will do anything that can be done in this world; and no talents, no circumstances, no opportunities, will make a two-legged creature a *man* without it."

The social department of our moral nature includes the Domestic Affections, Patriotism, Justice, Friendships, Sense of Propriety, Respect for Manhood, Benevolence. I would speak a word of these.

Benevolence is the opposite of Selfishness and Envy.

Filial Affection. I saw many bad things in College, but nothing meaner than a want of filial reverence and affection. If anything is true in the history of this world, it is that the Fifth Commandment is the commandment of promise.

Mark the young man, who, on taking a letter from the post-office, and finding no money in it, angrily tore it into fragments, though that letter was moistened with a mother's tears; he lacks the first element of greatness. Mark that young man who is ashamed of being restrained by a regard to his mother,—he will never be a great man; the root of the matter is not in him.

Patriotism is to be cherished. Learn here what a country God has given you; what a Government; what institutions; and then abhor the traitor tongue that maligns them to an envious world,—the traitor hand that would trail our bright banner in the dust. Fit yourselves here to benefit and bless that country. Ascertain the defects of our people; acquaint yourselves with the perils of the country; and let it be your life-work to defend her from party purposes that would sacrifice her honor, strength, or life; from sectional jealousies of every kind; from political doctrines which annul the organic laws that made the Federal Government supreme in its defined sphere; from the anti-Christian schemes that would sap the strength of the Government, and the foundations of society; from that personal degeneracy, which is the result of political bribery, mercantile fraud, of luxury, and display.

These are giants; arm yourselves to meet and subdue them.

But, while observing your country's defects, remember Ham; his lineal descendants, his moral offspring are on our soil; and their skins are white. Like him, they went out from beholding their mother's shame, and told it to the world. Noah's curse is now pursuing them. Settle the question, young brethren, whether our civilization is the fruit of Christianity, or of Naturalism and Rationalism. You must know its genius, to work intelligently and effectively for its advancement. Of all the other moral virtues, I will here simply say, go forth from this sacred place, to be the enemies of Vice, of Injustice, of Oppression; to diffuse Knowledge, In-

dustry, Virtue, Brotherly Love, Happiness; to harmonize conflicting interests and feelings; to make a country the world may delight to imitate. It is the very peril of our age that it places the Intellect and its products; Material Science and its acquisitions; Commerce and Art, and their fruits, above that personal moral excellence which is infinitely more valuable than all these, valuable as they may be. There is yet too low a moral tone in our traffic, in our political life, in our social life. And you that would bring society upward, must yourselves occupy a higher place than that society.

What a lesson God has been teaching the young men of our country in the history of our martyr-President! It was the purpose of Him, who assigns to each man his lot, that the birth and training of Abraham Lincoln should be in the lowliest rank of society; that he should belong to that lowest class, the poor whites of a slave State; that he should be born in poverty, without your academic advantages, much less your college privileges; rising first to a strength of logic that overthrew the giant Douglas, in a debate of weeks; then sitting on the highest throne on this earth, and displaying an administrative power unequalled by any crowned head of this century. Hear him declare of himself: "I have no outside polish, and do not expect ever to have. My education is very limited; but I know what belongs to the inside of a gentleman." Yes, he does; and because the inside is right, Edward Everett, our accomplished gentleman, our most thorough scholar, declares that, at the Gettysburg ceremony, Lincoln was, in manners and address, the peer of French ambassadors, and the *élite* of the land, gathered around him.

Self-culture has then one other, its crowning sphere,—the formation of a religious character.

IV. Religious culture is the highest preparation for the present life; the only effectual preparation for the unseen

future life. The grandest thing in man is not his animal beauty, vigor, or skill,—not his brilliant, mighty, intellectual faculties; but his heart,—his capacity for knowing, loving, serving, communing with his Father and Redeemer,—for esteeming all human and angelic excellence, and loving everything made in God's image. The Holy Spirit can enter, penetrate, permeate, abide in our spirits, as light enters the crystal, without interfering with any of its functions, while imparting to it all its glory, or its highest powers.

We are fallen; in an abnormal state; and what we need is, a recovery of our own original excellence, and to have our well-being placed on a sure foundation; a recovery of our own personality, as it came from the hand of God, in our first parents.

And how shall we attain to that glorious issue? how come to that true knowledge of the Infinite One, which is the crown of science; to feel His feelings, as the glory of our sensitive nature; to receive His impulses, share His serenity and joy, His purity and love; in a word, enter into His eternal rest? how, come to the adoption of His ends and His law, as the highest function of the human will, the perfection of our being, the sum of all wisdom?

This is to be done by going out of ourselves to that glorious Being, who has united our nature to the Divine by a mysterious assumption, and made our recovery possible,—our final security complete.

With Christ, we have a twofold work to perform. The first step is, to enter into a vital union with Him, by those only bonds which can link spirits together,—faith and love. The next step is a life-work, of growing into His likeness. The only thorough self-culture involves this. He that will arrive at the fulness of the stature of perfect manhood, must pass beyond the heroes of Pagan Rome, the sages of Pagan Greece; yea, even the very chief apostle of Christianity, for his ultimate model. His work is that of the sculptor, who,

having found some splendid fruit of Grecian art, places it in his studio; you enter,—and behold he is rapt in admiring contemplation of this model. Then, fired with enthusiasm, he turns from that to the rude block of marble before him; cutting and filing, dashing off as incumbrances every particle of the precious stone which hinders the perfection of the likeness. This must be brought to resemble that. To secure this resemblance is the work of his hand, and of his soul,—of his life; *Hic labor, hoc opus est.*

Young brethren, to shine as planets in the upper firmament, you must get all your light from the Central Sun.

“Blessed is the man whose delight is in the law of the Lord. He shall be like a tree planted by the rivers of water, that bringeth forth its fruit in its season; its leaf also shall not wither; and whatsoever he doeth shall prosper.”

ARRANGEMENTS
FOR THE
CENTENNIAL CELEBRATION,
AND
PROCEEDINGS AT THE COLLATION.

THE Cliosophic Society of the College of New Jersey, at its Annal Meeting, in June, 1864, resolved to celebrate its Hundredth Anniversary on Tuesday, June 27th, 1865, the day preceding the Annual Commencement of the College. A Committee of graduate members was appointed to make all necessary arrangements, consisting of Profs. G. MUSGRAVE GIGER, D.D., JOHN T. DUFFIELD, D.D., J. STILLWELL SCHANCK, M.D., EZRA M. HUNT, M.D., and MATTHEW NEWKIRK, Esq. Of this Committee, DR. GIGER was made Chairman; DR. DUFFIELD, Secretary; and DR. SCHANCK, Treasurer.

An undergraduate Committee was also appointed in the fall, consisting of four from each Class: from the SENIOR CLASS, Augustine Breese, Illinois; Archibald MacMartin, New York; Henry E. Myers, Pennsylvania; Joseph P. Pennington, New Jersey. JUNIOR CLASS: John C. Paulison, New Jersey; Edward W. Haines, New Jersey; R. W. Butterfield, New Jersey; Edwin D. Sampson, New York. SOPHOMORE CLASS: John J. Crocheron, New York; P. W.

Brakeley, New Jersey; Francis E. Marsh, New Jersey; John S. Young, New Jersey. FRESHMAN CLASS: Archibald McCullagh, New Jersey; Albert B. Carner, New York; William C. Rommell, New Jersey.

A special invitation was extended to the undergraduates of the American Whig Society.

At ten o'clock A.M., of Tuesday, June 27th, 1865, the Society met in its Hall. At a quarter before eleven, a procession was formed, under the direction of John R. Hamilton, Esq., in front of Nassau Hall, in the following order:

ORDER OF PROCESSION.

CHIEF MARSHAL.

MUSIC—BERGFELD'S BAND.

The Undergraduate Members of the Cliosophic Society,

(Acting as an Escort.)

The President of the Day, the Orator, and Historian,

(Escorted by the Committee of Arrangements, and the eight Junior Orators.)

The Governor of the State, and the President of the

College of New Jersey.

The Honorable and Reverend Members of the Board of Trustees.

The Faculty of the College.

The Faculty of the Seminary.

Representatives of other Literary Societies, and Invited Guests.

Alumni of the Cliosophic Society.

Alumni of the American Whig Society.

Undergraduates of the American Whig Society.

Citizens.

The procession marched down the front path to the First Presbyterian Church, where the Undergraduates of the Cliosophic Society opened to the right and left, allowing the remainder of the procession to enter first, and then following.

The floor of the church was completely covered by the procession; the galleries being occupied by ladies, who had been admitted at an earlier hour.

Chancellor HENRY W. GREEN, LL.D., a Clisosophian of the class of 1820, presided during the exercises of the day. Prayer was offered by the Rev. JOHN MACLEAN, D.D., LL.D., President of the College, of the class of 1816. A History of the Society was read by Prof. G. MUSGRAVE GIGER, D.D., of the class of 1841. He was followed by the Rev. EDWARD N. KIRK, D.D., of Boston, of the class of 1820, who delivered the Oration. The exercises were enlivened by music from the band.

The procession then moved to MERCER HALL, where a collation had been provided. Festoons of evergreens, ornamented with pink ribbons, hung around the walls. Directly opposite the main entrance, and over the President's seat at the table, was displayed the motto of the Society: "*Prodesse quam conspici*," surrounded by a wreath. Below this was the medal of the Society. On the right were the names of the founders of the Society; and on the left, the names of the reorganizers. On the side-walls the names of illustrious members were displayed, singly and in groups: HENRY LEE, MORGAN LEWIS, AARON OGDEN; MEADE, McILVAINE; BURR, DALLAS; JOHN MACLEAN, M.D., HENRY KOLLOCK, PHILIP LINDSLEY, ALBERT B. DOD; JOSEPH R. INGERSOLL, WILLIAM L. DAYTON; JOHN WOODHULL, DAVID MAGIE, S. E. MCCORCKLE, JAMES HALL, JOHN McDOWELL; GASTON; NASH; FRELINGHUYSEN; JOHN RANDOLPH; SAMUEL L. SOUTHARD; JAMES McDOWELL; GEORGE M. TROUP; GEORGE M. BIBB; A. P. UPSHUR; WILLIAM RAWLE, &c. Opposite the President's seat was the motto of the American Whig Society, "*Literæ, Amicitia, Mores*," surrounded by a wreath, bound around with alternating blue and pink ribbons.

After the blessing was asked, the substantial and elegant collation was discussed, until the attention of the assembly was requested to the intellectual part of the entertainment.

The President of the day, the Honorable Chancellor HENRY W. GREEN, rose, and proposed as the first sentiment:

"Our Sister Association—The American Whig Society."

To which Colonel WILLIAM C. ALEXANDER responded as follows:

MR. PRESIDENT: With great diffidence and considerable embarrassment I rise to respond to the toast which has just been given by yourself. I have been for so many years, sir, entirely withdrawn from the habit of public speaking, that I can only tell by trying whether the power has not entirely departed from me. I have, however, been instructed by the American Whig Society to respond to this sentiment. Having in youth never failed to obey her commands, I cannot now, in mature years, hesitate to comply with her wishes.

It is a source of some embarrassment to be compelled to endeavor to settle in my mind what is proper to be said upon such an occasion. It is not for me to speak of the Society whose anniversary we are celebrating to-day. Some of her own sons have properly presented her claims to the public. Still less would it be proper for me to offer any eulogy in behalf of the Society that I represent. She doubtless at the proper time will present her record to the world. This day belongs exclusively to our Cliosophic sister Society [applause], and it would be ungrateful in me to say one word to create any antagonism or alienation, or in any way to detract from the fulness and completeness of her triumph. I therefore shall content myself, in the name of the Society I represent, with congratulating the Cliosophic Society on their success this day; of addressing to them, in the name of the American Whig Society, our most grateful and heartfelt salutations. [Renewed applause.]

But, Mr. President, there is a subject upon which I can speak—upon which there can be no impropriety of speaking on this occasion. In speaking of the Institution with which these two Societies are connected, we, the members of them, can stand upon a common platform. Her glory is our glory; her reputation is the joint property and possession of the two Societies. And, sir, I have strange feelings to-day in thinking of that Institution, and contemplating her

at this time; and in listening to the orator of the day, who sits at your left hand, I have been carried back to days far anterior; to the days of our college life; to the days, sir, when we attended the same school, frequented the same playground, indulged in the same pastimes, and, as truth compels me to say, engaged in the same reckless and lawless enterprises. [Laughter and applause.]

DR. KIRK: I move that no family secrets be introduced here. [Laughter.] If he discloses them to you, he will have to tell you how I once threw—

COL. ALEXANDER: That is just what I was coming to. [Renewed laughter.] What changes, sir, have taken place since then! No single member of the Board of Trustees at that time is present here; the oldest trustee present to-day was then unknown. But one member of the Faculty, the Greek Tutor of the Freshman class, and then the youngest member of the Faculty, is present; and he is now the honored President of this Institution. [Applause.] And I must stop here to say, sir, that in the long line of illustrious Presidents that have adorned this College, it can boast of no man who has devoted himself more zealously, faithfully, and unweariedly, to the interests and welfare of those committed to his charge [applause]; and no lover of his race, and no true son of Nassau Hall, can fail, on such an occasion as this, to thank and bless God that he has been suffered to this day to shed his benign and hallowed influence over the Institution which we so much love. [Continued applause.] I could say much more on this subject, sir, but the time will not permit; but I should have felt recreant to every feeling of fidelity and friendship if I had said less. The very first acquaintance that, in childhood, I formed on reaching Princeton, every year has added to my impression of his excellence and his worth; and I rejoice in having this opportunity of giving my estimate of the character of one whom I love beyond most men, and whom, in early life—though perhaps truth may compel me to add, with poorer grace—I was often compelled to obey. [Laughter.] But, Mr. Chairman, since that time what momentous events have taken place in the world, and especially in our own country! What centuries of history have been piled upon each other! But it is not of the world or the country that I am to speak; our own Alma Mater furnishes a theme sufficiently comprehensive to consume all the time I can afford to occupy.

VOICES : Go on ; go on.

COL. ALEXANDER : I am going on, sir. What graduate of Nassau Hall comes up hither on one of these occasions, after years of absence, that does not instantly and involuntarily and instinctively recur to the period of his own initiation, and find the remembrance mingled with alternate feelings of pain and pleasure, disappointment and exultation. Standing amid the scenes of his innocence and youth, his joys and hopes, his expectations and aspirations, how do these mingled feelings come pouring in upon his soul as he revisits these scenes, weary from the long pilgrimage, and covered with the dust from the great avenues and thoroughfares of life, burdened, and it may be contaminated, by contact with the world around him ! As he returns to these scenes familiar to his boyhood—scenes from which time and distance, the world, and the world's increasing cares, and the feverish turbulence of the ordinary pursuits of life, have long and widely separated him, the early years reappear in memory ; the feverishness and the anxiety disappear ; he is soothed by the gentle and protective influence of old associations. He treads the familiar paths, and recalls each scene and object that gave interest and animation to that period of life. The scene is all familiar ; inanimate objects still allure him ; the face of nature is still the same ; the fields are as verdant and the air as pure as before, and Alma Mater is still pursuing her career of greatness ; still passing onward in her march of usefulness and honor ; but to him, perhaps, the same freshness and enjoyment, the unsullied serenity of former years, can never again exist except in imagination. The companions with whom we once associated—where are they ? Gone, dispersed, never to be re-assembled on this side of the grave. We come back unremembered and unknown. Strange voices salute us ; strange faces present themselves to the view ; we ask for those we once knew, and are answered by their descendants. The old returning graduate seeks some object of recognition, and perhaps finds it only in that which is inanimate ; and yet, standing thus amid the scenes, and visited by the memories of the past, beholding something that reminds him of an association or a friendship precious to recollection, the emotion that arises unbidden, and the influence of the gentle association, cannot be otherwise than salutary.

I have on a former occasion, in the discharge of the duties devolv-

ing upon me—or in the endeavor to discharge them—undertaken to speak of the political influence exercised by the College of New Jersey in promoting the cause of American liberty. Since my arrival in Princeton, I have been told I was expected to say something on this occasion of the influence this Institution has had, through its graduates, upon the welfare of humanity in other than a national sense; and in running my eye over the list of graduates I have been amazed at the number of those outside of the list of statesmen, jurists, and soldiers, who have made their mark in the community, in the fields of literature and scientific research, of benevolent and philanthropic effort, and the diffusion and inculcation of Christian knowledge and principles. No clime so remote that it has not been visited; no air so pestilential, it has not been breathed; no danger so great, it has not been encountered, unappalled, by the sons of this College, in the performance of the duty which they felt was pressing upon them. Devotion to humane and Christian science is more fully illustrated than anything else in the history of this College; and now, when the spirit of daring speculation and rashness of unbelief is rampant in the world; when the great battle with infidelity is to be fought on the field of science, what encouragement and hope do we derive in the contemplation of that conflict from a knowledge of what the sons of this College have already done! They have been enabled in the past, and they will be enabled hereafter, by the instructions they have here received, and those they will receive, to make a wondrous impression upon the hearts and lives of the people of this land. Endeavoring to make man wiser, purer, better, happier; pointing to his duty and his destiny; teaching him his duty, first to God, then to his neighbor and his country, they have been enabled to perform a benevolent part in the world—to answer the ends of their creation. Deterred by no difficulties, dismayed by no sacrifices, they have gone forth, not in human strength, but in the strength and power of Truth, love to God, and love to man—have gone forth in the bonds of a common humanity, in the strength and power of a universal principle, mingling blessings in the bitter cup of human misery, leaving no field of vice unreclaimed and unrebuked, no field of misery unrelieved; they have made a mark and an impression which cannot be effaced. I consider that it was the Christian instruction of the young men of this land that furnished the

basis for the acquisition of American liberty and independence ; and it is the only safeguard of liberty and independence now. Ours is a government, not of force, but of influence. Its only solid basis is the intelligence and moral rectitude of the people. The theory of the government rests upon general intelligence, upon public probity, upon general virtue. Our is the only country on earth in which the rights of man have been taken as the original basis of government. [Applause.] We proudly enunciate the principle that all men are equal, but we sometimes forget that there is something more than political equality ; that they are equal, not alone in rights, but in capacity for enjoyment ; equal in their claims to assistance, equal in their undying destiny. The labors of instructors would be wasted if the moral sensibilities of the instructed did not respond to the appeal that was made. We have given to all freedom of election, and freedom of speech, and of the press. It is for men of education to see that the choicest blessings do not degenerate into licentiousness. We have separated religion from the State ; it is the province of this education to show that true religion needs no aid from the State—no external patronage to keep it from languishing. Laws will be neglected and evaded ; they cannot bridle the passions and guard the evil propensities of man. They cannot chasten and discipline. No law of the force of merely human sanction can avail to help, to any considerable extent, reform and change a perverted nature or a perverted conscience. The stringency of the law has no reforming power. The laws, doubtless, have the effect to restrain, but they are powerless to teach the duties, obligations, and destiny of man. The minds of the people of the country must be enlightened and elevated, and educated to look above the forms of law to the source of law. The laws of morality can never prevail unless founded upon religious faith. History, sir, illustrates nothing more clearly than the connection which Providence has established between religion, virtue, and intelligence. An irreligious people cannot govern themselves. The political destiny and progress of the world is inseparable from the province and influence of Divine revelation and knowledge. It is by them that the only solid basis of knowledge is secured ; they are instrumental in leading society into the only true path of happiness. Every virtuous impulse, every sacrifice of wish and will, every benevolent aspiration, every tear of contrition, every victory of compas-

sion, every right action, binds a people more closely together; and when every man in this great land shall have received the advantages of this education of which I have spoken, the strongest bond of union, and the surest protection against foreign aggression and domestic convulsion, will have been secured. Men seem to forget the lesson of history, that public morality is the groundwork and foundation of national safety. A fierce warfare is waging between light and darkness, truth and error; and this Institution is preparing champions for the conflict. And it is by the peculiar instruction which she imparts that these champions are fitted for the field. Education alone will not do it; you may enlighten the intellect, but unless you reach the heart the labor is in vain. Knowledge is power; but it may be a power for evil as well as for good. The very power of knowledge may give a new and terrible energy to evil. It may be misdirected; misapplied. That is true knowledge which instructs men so to be inspired of truth that they abandon their habits, impulses, and desires. That is the true knowledge, leading to civilization and refinement, and moulding the wants and wishes of men to patterns of truth, purity, and benevolence. Our province is not only to inculcate knowledge, but those principles, the application of which banishes implements of cruelty, arrests the progress of superstition, cools passion, extinguishes vice and misery, and saves from national degradation and ruin.

We live, sir, in an age of progress. Never before, sir, have such results followed the action of the human mind, as in the present generation. Never before have the achievements of science been so signal as those which, within the past few years, have shed a new lustre upon the world. In the moral, political, scientific, religious world, all is energy and activity. The idea of free inquiry into all that concerns the welfare of man, is being practically asserted. We live in an age of philanthropy. The wants and miseries of mankind are promptly met and relieved by the aid of wealth and influence. Untiring efforts are being made to enlighten that ignorance which is the fruitful source of all crime. I have not time to stop to prove, as I could, that these results flow and have flowed from the course of instruction pursued in this College. I could point you to the long line of the living, and to the dead,—to those who have gone to their reward, and those who are still in the field,—those who have gone forth and

are going forth in the strength and power of faith,—going forth upon a crusade of charity, to demolish vice, misery, crime, violence, oppression; to pour light into darkened minds, whisper words of comfort to the heart-broken, drive despair from its victim, and thus serve the cause of humanity,—a cause so intimately and essentially connected with the genius of the Gospel, and so important as a means of its diffusion. This is the mission of this College; this is what it has done; this is what it is still doing. That is what she will do as she marches on her career, animated by the triumphs of the past, and the still greater ones yet to be achieved; declaring to the world that, while she thoroughly instructs in all branches of science, she ignores not the teachings of Revelation; that in her teachings the gushings of the Castalian fount shall always be mingled with the waters of

“Siloa’s brook,
That flows fast by the Oracle of God.”

[Loud applause.]

The company then joined in singing the following ode :

CENTENNIAL ODE OF WELCOME.

BY ALFRED H. FAHNESTOCK, ILL.

AIR: *Auld Lang Syne.*

I.

Hail! Clions all! who love our Hall,
We care not whence you came;
We know that you, if Clions true,
Still *glory* in your name.
And here’s no man, we think, who can,
With any grace, decline
His aid in song, while we prolong
The air of “*Auld Lang Syne.*”

II.

Why meet we here with song and cheer,
A Clionsophic band?
Because we still in heart and will
Indissoluble stand;

And though the years bring joy and tears,
Joy *speaks*, but Grief is dumb;
And Hope's fair hand our sky has spanned
For all the years to come.

III.

And here we wait to celebrate
A glorious gala day,
And crown this good old brotherhood
With proud "Centennial" bay.
O brothers! well we love to tell
The praises of our Hall;
We here unite, and here recite
Our glorious triumphs all.

IV.

No discord mars our bright'ning stars,
Hands clasp them ever dear;
We scarce know how, yet even now
Those *pulsing* stars are near.
"*Prodesse quam conspicere*," calm,
Ingenious words, which seem
To suit all lands, about these hands,
In golden letters gleam.

V.

Our noble Muse will not refuse
To welcome our acclaim;
With laurelled brow, she calls us now
To deeds of beauteous fame;
She ready stands, with skilful hands,
With trumpet, lyre, and scroll;
Then let us all obey the call,
And seek a shining goal.

VI.

Our brothers true, whose sad adieu
 Once echoed from these walls,
 Return to-day to show the way,
 Where heaven-born duty calls;
 To tell of *life*, to tell of *strife*
 Begrimed with glorious dust,
 And *not* of *ease*, but *toil* that frees
 The soul from shameful rust.

VII.

And 'tis our prayer, when mortal care
 Shall cease to vex the soul,
 And we shall hear beyond this sphere
 Heaven's vocal pathos roll,
 That we may stand in that bright land
 Whose glories gleam afar,
 And sing its psalms, and wave its palms,
 And have its morning star.

CHANCELLOR GREEN: I give you, gentlemen, as the second sentiment—

"The Cliosophic Society."

EX-CHANCELLOR HALSTEAD, of New Jersey: I suppose that our Chairman thinks that I, perhaps, am as proper a one to call upon to respond to this toast, on this occasion, as any other person; though he certainly might have selected one much more able to do honor to the subject. I find myself here to-day, I believe (if I am not, let some one correct me), the oldest graduate of the College of New Jersey present. I put the question to elicit correction if I am in error. Nobody corrects me; so, I suppose, I have the unanimous concurrence of all, that I am the oldest graduate, and the oldest Clio present; in 1810 I graduated. [Applause.] Now, gentlemen, I did not come here this afternoon to add to the weight of learning, and of science, and of history, which have occupied us in the fore part of the day. We have had enough of them to carry along through our

whole lives; and we all profit by it, I have no doubt, particularly you who have so many years before you. As for myself, if I have not already profited by it heretofore, I have not a great deal of time left to do so. I came here for the purpose of enjoying another sort of pleasure. Variety is a very agreeable thing in this life; some have called it the very spice of life,—and I believe it is. We have a variety of pleasures afforded us in this little hall, in which we are met. For my own part, I came here to look at the light of your eyes when scintillating over the festive board. I did not care to inquire whether it was Thalia of the three, or Thalia of the nine, that was presiding here; perhaps, it makes no difference, as long as we have the fun and the festivity. I rather suppose, however, I should rather prefer Thalia of the Three, because I should want to be sure to find her sister Euphrosyne. [Applause.] Now, gentlemen, having had so much of history, and of learning, and of eloquence, down to the present time [laughter]; I like it, my dear friends; and, as our patron goddess is a goddess of history,—and, as I have no inclination to go into the history of the world, or of the United States,—God bless her! [applause and laughter]—or of the State of New Jersey,—God bless her again [renewed applause and laughter]; as I have no inclination to go into such history as that, all the points of history I shall touch will be such as relate to that classic ground over there [pointing towards the College], two or three acres square. I remember I used to play “shinney” on the campus there. Have you got a “shinney” ground there now?

VOICES: Yes.

CHANCELLOR HALSTEAD: Well, if you haven't, you ought to have, that is all. In 1847 I came here at the Centennial Celebration of the College, and whom do you suppose I found here? I was of the Class of 1810. It was, sir, eighteen years ago, if I have reckoned it right [laughter]; there were then but three men here of that Class. Those men were George M. Dallas, then Vice-President of the United States [applause]; Kensey Johns, then Chancellor of the State of Delaware; and myself. Well, I happened at that time to be called by the same title that Johns was. We all know that Mr. Dallas is dead; and this morning I inquired of my friend, the Chief Justice, about Kensey Johns; and he told me that he, too, was dead. I, then, am the only representative of the Class of 1810 here. Now, I will

give you a little history; and you will find there is a sum in it when you get the figures. George Dallas had not seen me since 1810,—thirty-seven years; I had seen Dallas twice,—once in the Senate of the United States, where I heard him make a speech, and again in a court-room at Philadelphia; he was inside of the bar, and appeared to be engaged in a cause, and I did not make myself known to him; so that he had not seen me. I saw him walking down the campus and observed which way he was going; and I was pretty sure where his anchorage would be; I followed him; I wanted to see if George would remember me. Well, everybody knows that Clio Society has a hall; everybody knows it has undergraduates, and graduates, and alumni, and all that. [Laughter.] Well, the room was filled with all these people,—undergraduates, graduates, and alumni,—perfectly filled. I made my way into the room, and got in about the middle of it. Nobody could mistake Dallas; his hair had got so white. I saw his head moving round, and I was waiting to see if his head would come into a certain position. Said I, “Mr. Vice-President, you have found what you were looking for, I think; turn round and see if you can find a classmate.” He turned to me, and instantly said: “That is Halstead!” Well, we sat down and had a chat. In the course of the conversation, I said to him: “Dallas, your hair has got very white.” “Yes,” said he; “but I will bet you that you are an older man than I am.” “Well, come,” said I, “I will take that bet.” [Laughter.] Said he, “I am not fifty-five.” Said I, “Well, I am not.” “Then,” said he, “my month is June.” “Ah!” said I, “my month is September.” Said he, “I had not seen you for thirty-seven years, and recognized you instantly.” I suppose it may be accounted for from the fact, that when I was a young man I was taken for my father’s brother. [Laughter.] I was a rather old-looking boy; and, I believe, I have not grown much older-looking yet. [Applause and laughter.] Well, there is another little point of history. (I rather think I can get along with it without transgressing any rules of the Cliosopic Society.) Everybody knows, of course, that these Institutions have meetings, and a place to meet in. Well, they must be kept in order some way or other; and, of course, they must some way or other have officers. Now, it is no matter what the ordinary officers are, there must be a head officer. Now, it is no mat-

ter what you call that officer [laughter]; suppose we call him the Mogul. [Renewed laughter.]

On one occasion, it so happened George was in position on the floor, and the speaker happened to be the Mogul. I don't remember what the subject of discussion was; I would like to know. Whatever it was, George made a most ingenious argument,—a very ingenious argument. Come to decide the question, or give an opinion, the head officer went against him. The Mogul thought he was right, and George thought he was wrong; and he was so much disappointed that he made some remarks to the effect that he ought to have had the decision. Perhaps his own argument carried away his own judgment; I don't know about that. Very well, there was no appeal, I believe. I cannot ask anybody now; and I really don't know whether there was any appeal. [Laughter.] George, however, had to stand it. Now, another little bit of history.

DR. KIRK: We will have to have you arrested.

CHANCELLOR HALSTEAD: Have I transgressed the rules?

DR. KIRK: Maybe not.

CHANCELLOR HALSTEAD: I don't know. If I could get along with another as well as I did the last, I could tell these boys something. [Laughter.]

Now, there is another little bit of history relating to Mr. Dallas. I entered the Junior Class in 1808; I think Mr. Dallas came up from the Sophomore. The first we had to do was to go before Prof. John Maclean, the father of our respected President,—so beautifully spoken of by the last speaker who has just addressed you. We were in Euclid; we had scholars about *so* high [measuring with the hand]. I think they had come up from the Sophomore; they thought they must recite the propositions in Euclid, but they seemed to have no idea what Q. E. D. meant. They would make their figures on the black-board, and put down the same letters, and recite the same formula, word for word, and letter for letter. This, however, would not satisfy our Instructor, for he required us to alter the letters, and sometimes to recite without the figures. A competitor with Dallas for the first honor did not try this long; two or three times were enough for him. Now, this is preliminary to giving an expression of George Dallas. I don't know that I ought to give it, but I am getting so old I don't care if I do mention my name now and then in connection with that

of such a man as Vice-President Dallas. The Board went into conclave, and all the Class—a little party of half a dozen, and Dallas and I among them,—were standing out on the campus. Well, I think the first was divided between Jared D. Fyler, and Edward I. Williams, and Dallas; Mr. Williams broke down and went home and died in the Senior vacation. Fyler was kept up by iron filings. [Laughter.] The boys used to say that one of them would go out in the entry to see if the other's light was out, and neither would put his out till he saw the other's was out. [Laughter.] Dallas fell off the first session, and went to reading more at large,—did not attend his recitations regularly, and when he did come he did not undertake to "rowl" as much as some of the rest did; but at the last session he came up again and got the Valedictory. He was the finest speaker of the Class; and was a Pennsylvanian,—a Philadelphian, too. [Laughter.] Very well; by and by the list came. Fyler,—there were two or three names, I don't remember,—but directly it came to Mr. Reed. Fourth: Mathematical Oration. Next came Halstead: Political Oration. "Well," says Dallas, "Halstead is a philosopher; it wont hurt him!" I never shall forget the remark. I don't know how he came to get the idea; whether he got it from our intercourse up stairs or not, I don't know. It is not very appropriate, of course.

Now, gentlemen, there are two or three incidents I should like to give, but I am a little afraid. Now, let us go back; I am called to answer a toast to Clio, our patron-ess goddess. [Laughter.] Well, she was a daughter of Jupiter and Mnemosyne; and she presides over History. I did not mean to go further into history, but I don't know but I shall have to a little further. I spoke of one of the Graces just now. Ancient writers say there were originally but three Muses, as well as three Graces. Perhaps they were right about that; and they gave their names—Melete (meditation); Mneme, or Arche (memory); and Aoide (song). They were all beautiful names; and the meanings of the names were very pretty. Some writers call them virgins. Very well; that is all right enough [laughter]; but we are told, nevertheless, that Clio became a mother by Apollo as sire. Now, Apollo was a son of Jupiter. Well, they were not very fastidious in those mythological days. Then these three original Muses were divided into nine. History, of course,

falls to memory for the immortalizing of great deeds; so we have now Clio.

Now, my friend [pointing to Dr. Kirk, the orator of the day] struck a very beautiful thought when he told you of this little organ, the eye. The eye, more than any other organ, belongs to the heart. That was your idea, was it not?

DR. KIRK.—Yes.

CHANCELLOR HALSTEAD.—Whether we consider it as receiving impressions from without and carrying them to the heart, or as giving outward impressions rising out of the heart, it is true. Now, let me illustrate the first point of view——. But, gentlemen, my time is up.

Now, young men, you have already learned that you have got a sum before you by which you can tell how old I am, and how old Dallas would be if he were living,—all that can be told by common arithmetic; you wont have to go to Euclid to learn how. I have spoken to you in plain, common terms. You will probably take the idea at once that the style of a speaker grows old like himself; you cannot acquire the maturity of age without losing something of the vigor of youth. There was one man who was President of the United States, and afterwards went back to Congress, and he had not been there long before he was called the Old Man Eloquent. I heard him make a speech on the floor of Congress, and he had all the fire and all the vigor of twenty-one; but such an example is very seldom seen.

What I have said to you to-day, gentlemen, I have said in the plainest possible way. My time is up, and I cannot say any more.

CHANCELLOR GREEN.—I announce as the next regular toast—

“The Smithsonian Institute.”

PROF. JOSEPH HENRY, of Washington, D. C.—I take it for granted that the Institution named in the sentiment just proposed, is not destitute of a place in the minds of many of the people here; and I know that it occupies a large place in my own thoughts; but this day is given to the Institution that stands here,—and I say: Perish all thoughts of every other; let the Smithsonian, among them, sink in the distance, if not entirely from thought. I de-

sire to think to-day of nothing else,—to feel identified with nothing else but the College of New Jersey. I am not a member of the Cliosopie Society; I am a Whig. I wish I could have been a member of both. [Applause.] When I came here, I believe it was determined in solemn council that I should become a Whig. [Applause and laughter.] I was rather more enamored with the name of Clio, as Whig sounded somewhat political; but my propensities and feelings were for the Whigs of 1776. [Applause.] I have no cause to regret, however,—though I know not the advantages of the other Society, I do know the advantages of the Whig Society; and, from that I can judge of the advantages of the students here of these two admirable coadjutors of the College; and I hope that nothing will hereafter occur to mar this admirable arrangement; and that no rival Societies will be permitted to interfere with, or disturb the harmony that has so long existed in the College under this arrangement. In regard to the College, gentlemen, I was not so fortunate as to be one of its sons. I am an adopted son, however. She received me kindly; took me into her bosom; nurtured me; and I can say that, during the sixteen years that I resided here, I felt myself constantly growing, constantly developing, from the air of this venerated Institution. [Applause.] If I may be allowed to speak a few words of the past,—not on the old principle that all times are good that are old,—but without any regard to comparison with the present, I can say, when I became connected with this Institution, and during the time I continued in connection with it, the air of this place was redolent of great thoughts. There were great men here then; I need not mention them. It has been my fortune for the last eighteen years to become familiar with the greatest names in this country,—intimately and personally acquainted with most of the great men, from Webster to Abraham Lincoln. [Loud applause.] And yet I did not find that familiarity with them lessened in the slightest degree the veneration and admiration which I entertained for Alexander, Miller, Carnahan, and others, who were here at that time. [Applause.] I left this Institution with sincere regret,—with no desire to better my position, and with no spurring of personal ambition. I left it because I was assured that it was my duty to undertake the organization of the Smithsonian Institution; I would gladly have returned; and have always looked back upon the period that I lived

here as the happiest, the most profitable period of my life. I would gladly have returned, and I intend to return to mingle my dust with that of the great and good men who lie entombed here. [Applause.]

CHANCELLOR GREEN.—Our time is short, gentlemen, but we cannot do better than to give, in the name of the Society, this sentiment:

“All the other Literary Societies of the Land, and all the Literary Institutions of the Country.”

DR. JONATHAN EDWARDS.—Mr. Chairman: I heard somebody state this morning that you were to have a reunion in Clio Hall at four o'clock this afternoon; and I think, sir, I must be admonished to be very brief, for that time must now have nearly arrived. This is a most unexpected honor; and yet I must say, in no spirit of discourtesy, however, that it is a little troublesome to be called on thus unexpectedly, when no preparation has been made, and no word of warning given.

I am in the service of an Institution in the wild West (Hanover College), and I received a good deal of my rhetorical training in one of the literary societies of that Institution. I have been out in the world in various capacities; and it is now about thirty years since the day I was graduated. I have had the honor of presiding since, over the Institution that was, in earlier years, my Alma Mater.

I will give you, in response to your sentiment, a single statement, —or rather two statements condensed into one,—and that shall be, if you please, my speech. I hold, sir, that there exists upon earth no other single institution that possesses the hold and power of a College. I throw out the proposition, which I have had occasion to amplify, and concerning which I have elaborated a good many reflections. If you ask me to think of the hold and power of the Church, I tell you the College is a function of the Church; it has the Church in its organization, and the influences of the Church directed to a specific object. No other one institution possesses the hold and power of a College; and I add, sir, as the second part of my speech: In the college, no one agency exerts more moulding power than the literary societies. There is no one professorship that could not better be dispensed with from the curriculum than the exercises of the

literary hall. The mental attrition, the compression, the spur,—all the other influences that put on, or take off, or develop character, and modify temper, and cement relationships, are found in the Society Halls as they are found nowhere else; and I look upon the two Societies which are usually found in colleges, as the astronomer looks through his telescope upon primary stars. There is a wonderful and a beauteous mystery in their relationship and in their power. Sir, on behalf of the West, I tender homage to this Society; *Magna Mater Virorum*. A hundred years have added to her benignity; may a hundred more find her in the dignity and bloom of her youth. [Loud applause.]

PROF. DUFFIELD: We would be glad to hear from a representative of Yale College.

DR. ATWATER: As one who is an alumnus of Yale, and an alumnus of this Institution by adoption—and, as so often happens in cases of this sort, peculiarities are said to be taken sometimes by occupation—I am very happy to bring you the greetings of my Alma Mater, and also of the literary associations of Yale, to which I feel I am indebted as much as to any other agency for whatever moulding influence I received in that great Institution of learning. I feel that these institutions are powers wherever they exist, and they are among the indispensable means of training and culture in our colleges. They have been eminently so here, and I trust will continue to be in all time to come. And I am happy to see this great manifestation of interest which this celebration to-day has developed in connection with this Institution, and with its Commencement exercises. It is a greater gathering than I have before seen since I have been here, and one more appropriate to the occasion, and more in keeping with the position of this venerable Institution of learning. I trust in all time to come, in our future Commencements, we shall see that the gatherings of the alumni and friends of learning are continually increasing, and these organizations or societies perpetually advancing in their power to mould, cultivate, and advance the young men who are connected with them. [Applause.]

PROF. DUFFIELD: There are also some brethren from Union College here, whom we would also like to hear.

DR. JAMES M. McDONALD: It gives me pleasure to be called on behalf of Union College, and at the same time to be able to respond

on behalf of the societies of one of the New England Colleges (the Peucinian Society, of Bowdoin College). I took a part of my course in each of these Colleges, and I must emphatically express my concurrence in all that has been said of the influence of these societies upon their members. They are greatly elevating to the character, and afford the best of facilities for improvement, especially in the matter of elocution, enabling them readily and promptly and effectively to express themselves when unexpectedly called upon to make remarks on any particular occasion. I hardly know what some of us would do without this practice had in the College Society. I graduated, sir, at Union College, whose first president was the son of the most distinguished president of Nassau Hall—Jonathan Edwards. I have resided here a number of years under the shadow of this great Institution, and know (having felt) its influences; and I here desire to acknowledge my indebtedness to the influences that pervade and surround it, as well as those of the Institutions of which I was a member.

PROF. DUFFIELD: It would give us pleasure to have Dr. Stephen Alexander answer in behalf of Union College, if he is present.

DR. ALEXANDER: I can hope to add nothing to what has already been said in response to the sentiment; however, I may suggest that it seems to me the name of the college I attended, and the name of the society of which I was a member, must always be pleasant ones. *Union College!* The name "Union" has a very pleasant sound in itself. [Applause.] And again, sir, the society to which I belonged in Union College was called the Adelphe Society, the name of which also has a very pleasant sound and signification, especially at a time when it is symbolic of the return of brotherly love. [Applause.] I think, sir, that under both aspects, the members of Union College, and the members of the Adelphe Society, have, in those names, that which should always be a pleasant reminder of the harmony and good feeling which they ought to exemplify in their intercourse with each other, and with the world at large. Most pleasantly was the spirit of those names felt by me when it was my privilege last year, after forty years absence, to meet a few of my classmates; and among the special privileges enjoyed by us on that occasion was the presentation of ourselves before the venerable president of that Institution—him who has been the president of it since before I was born. We

presented ourselves, sir, in something of the spirit in which the children of the patriarchs of old presented themselves before them, and asked him, ere he should depart, to grant to us, who came always as his children, his blessing; and that was assuredly among the most beautiful and interesting reminiscences of my life. At the age of ninety-one years he still presides, having been elected in 1804. His musical voice is partially broken; his memory is partially gone. He could not recognize us very well; but when we asked for his patriarchal blessing, how sweetly and impressively the words fell from his lips! Ah! the mark of the pervading, sacred influences alluded to at the close of the admirable address at the church this morning—that was green and youthful in the aged Christian breast still! [Applause.]

PROF. GIGER: I propose—

“The Judiciary of the United States.”

Will Chancellor Green respond?

CHANCELLOR GREEN: My friend has entirely forgotten I had to sit upon the bench; or if he had been as often in court as some of us, he would have known that judges must listen to others, not talk. Not that I have a want of heart to speak upon this occasion. I am here to-day to hear others—not to speak. I rely entirely upon the friend of my youth, the friend of my early days; one of the most beloved of my youthful companions, whom, after five-and-forty years of separation, I have met here to-day, to my great joy, and whom I have listened to with more than ordinary pleasure, and for the first time, I repeat, in five-and-forty years—the first time since we exchanged our salutations in the campus and parted. Our next salutation was in Clio Hall to-day. And I meet him here as the same genial warm-hearted, earnest friend, that he was then; and I trust him (referring to Dr. Kirk) to respond for me to-day.

DR. KIRK: There is a twofold object in this meeting: both are of very great importance. The importance and the difference are owing to the point of view from which we look at them. It would seem, when I mention them—I think to almost every one—that the last is the more important. If I do not forget my track of thought I will try to show that it is not. The two objects are: First. The

blending of heart, the promotion of love, the strengthening of the Adelpic cord, to which Professor Alexander has alluded—the binding each man's heart to his brother's. Second. There is a vast power in the simple, free conferring together of the educated men of the country. I only think that we do not make enough of the latter. When the members of Congress come together, they come under laws and regulations; they act in specific courses for the public good. We are here to-day with a vast amount of power, political in its action, political in its results. We are all seeking our country's good. Though here this day indulging in light and pleasant remarks, every one of us, after all, has down deep in his soul the most earnest of purposes, and we cannot thus confer together without great good to the country. I hail such occasions; I only wonder at myself, that for forty-five years I have been absent from the Commencements at Princeton. But I have not been absent because of diminished affection. The providence of God has tossed me about from wave to wave. I have been subject, perhaps more than most men, to be controlled by the changes of circumstances and events. I have never been able to fasten upon any one place since I left College. I am here, there, everywhere. Therefore I do not feel the strength of local attachments, as many do—as I hope most do. I think it is a loss in many respects, a gain in others. My absence has been from no shade of diminished affection in Nassau Hall, or in the Cliosophic Society—with great respect to the Whigs. But I wish to speak on the points just as they occur to my mind; I cannot at this time say anything systematic. One point that has occurred to me is the strong power of prejudice. I remember the time when I thought of any member of the Democratic party, that if you could only get the shoes off you would see the hoofs there. I remember the time when I thought, as I saw a Whig, there is a desolate and forsaken, perhaps a desperate, fellow. It was the acme of happiness to belong to Clio Hall. The Democrats and Whigs were foreign entirely. I speak of this to show the damage of the crime of prejudice. The rivalry of these two Societies is disciplinary. You have to go out in life and meet men whose judgment and discipline differ from yours—whose line of action differs from yours. If you learn here to respect a man for himself; if you discriminate between men and particular party principles, and carry them clear through, you have

got the discipline that will fit you for life. It has been beautifully remarked by one honored for his wisdom—I can do no justice to the form in which it is expressed, but the idea is: I have learned to discriminate between a man and his party. No man is as bad as his party; or, men generally are not as bad as their party: that is, a man can belong to a party that has a great many very objectionable things in it, and yet be a very excellent man. You have got to go through life with men before you learn them. You have got to learn to treat them courteously and kindly; and I am glad to-day that we come to the centenary of the Cliosophic Society and find them blended in with the Whigs. You are not quite as good as a Clio, but you are a good fellow. [Laughter.] I learn the Whigs gave up the appointment of the annual orator in order to allow the Clios more time for their celebration.

VOICES: Yes.

DR. KIRK: I am glad of it—very glad to hear it. The longer I live the more emphatically am I against all complaints about growing old. But I am not old. I was born sixty-three years ago; and I think a man, by the time he gets to be sixty years of age, knows something. Sixty-three is a manly age. I think I shall feel so at seventy, too. When men talk to me about growing old, I say I carry about with me a box of pills, and I give them to everybody as a warning against the vice of old age. I was addressing, on one occasion, a company of young ladies on the one hundred and third Psalm: “Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle’s.” Like the eagle’s! How is that? How are you going to renew your youth? Your hair is auburn to-day, white to-morrow. How are you going to get it back—without a *dye*? [Laughter.] How are you going to get your eyes renewed in their strength? If you lose your youth how are you going to get it back? The Bible says, “*Renew* your youth.” From that time I have taken a serious view of the subject. I wish I could explain that subject before my friends. Don’t look with any degree of fear or shadow of pain upon “growing old,” as they call it. I cannot say but one of the hundred things that rush upon my mind to-day, but I may tell you one thing. Ten years ago I could not have stood before you and talked as I have to-day. It is because I know; it is because I have seen. I have been both sides and seen. Young men, I have seen

that vale; the flowers are all beautiful in the morning; I know the gulf is just beyond them; don't go there. There is a mellowing of the heart as one advances in life. Young men, don't think we are getting farther away from you. The heart comes closer to you. I love you as young men with a kind of love I had not when I was in College. Then there was a boyish glow and delight to meet my companions, and all that; but to-day it is a manly love. It is not the love of a father; it is that of an elder brother. You can get a stronger love for your race as you go on; you can draw them closer to you. Let me tell you a little story before I sit down. A mother was talking to her little boy about heaven; was describing its beauty and its joy, and the happiness of all who go there. Looking down at the face of the little boy, she saw that Johnny's eyes were cast upon the ground, and that there was a sad expression upon his face. "Why," said she, "what is the matter? don't you want to go to heaven?" "No." "Why?" "Because all good people go there." "Don't want to go there because all good people go there? I cannot understand you." "Grandpa will go there," said he, "and when we get to playing and making a little noise, grandpa will say, 'Boys, boys, what are you doing there?'" "Now, don't *you* make any child not want to go to heaven because you are going there. I charge you this day, make them want to go to heaven *because you are going there*. Make them love you. Gentlemen, the older I grow, the more I believe the heart is the best part of the man. Love God, love your fellow-men, and polish the intellect simply as an instrument for rendering adoration to Him who made us. Oh! how glorious, how full, how complete, how overmastering, the love of Him who died upon the tree for us! Cultivate the intellect, not simply as an instrument of foul ambition and selfishness and pride—cultivate it as an instrument for benefiting and blessing your fellow-men. Let Nassau Hall pour out from her bosom her educated sons, to scatter light and love and peace and blessing throughout the world, and God's blessing rest upon her! [Loud applause.]

DR. ATWATER: A gentleman who has already proven his devotion by his works, who has already paid into the College treasury thousands, has authorized me to say that he will contribute ten thousand dollars to erect an observatory for this Institution. [Great applause.]

CHANCELLOR GREEN: I would like to inquire of Dr. Atwater if any Whig or any Clio is ready to respond to that.

DR. KIRK: That kind of speaking would grace the proceedings very much.

DR. ATWATER: Yes; a kind of speaking we would very much like to hear, whether from Whig or Clio.

PROF. DUFFIELD: We happen to have present with us here to-day a brother who took an active part in the administration of our national affairs during the last four years, and I therefore would toast—

"The Late Congress of the United States,"

and would be glad to hear a response from Mr. McKnight, of Pittsburg. [Applause.]

HON. ROBERT MCKNIGHT: I must confess, Mr. President, that I feel very much surprised at being called upon. I did not suppose I was in the programme at all, having taken a back seat in the synagogue, and having had an opportunity to fight with a good knife and fork. When I came to this place I found it fully occupied, and adjourned to Dr. Maclean's, where I was amply accommodated. I came in to hear the fag end of this conversation. I can well say, Mr. President, that on revisiting Princeton this day, all the old memories came crowding back upon me. I remember when, thirty years ago this month, if I mistake not, I was admitted into Clio Hall; and I remember the very peculiar ceremonies connected with that admission. I do not know whether those ceremonies have been modified at all since that day, or whether the same requirements are made. If they are, I may perhaps be permitted to say that I deem them more honored in the breach than in the observance. I do not know what impressions were made upon the minds of the rest of the Clies present at their initiation; but I know that upon my young mind they were peculiar and not altogether desirable. I remember the gorgons, the mysteries, the shapes most dire, painted on the walls as we were taken up the staircase alluded to to-day; and I must confess I felt very much like the hero of the Mantuan bard,

"Obstupui, steteruntque comæ, et vox faucibus, hæsit."

I do not know whether these ceremonies are still observed; I was rather inclined to think they had passed away.

It gives me great pleasure to meet the members of the Cliosophic Society,—to take them by the hand and give and receive the warm salutation; and I believe, as the gentleman who has recently taken his seat most admirably expressed himself, we are all benefited by this reunion—taking each other by the hand with as cordial a grasp as when we parted on the same spot years before. I was here at the centennial anniversary of the College eighteen years ago. I came then with my wife, on a bridal tour; and I am happy to say that I come now with eight “olive plants” around my table at home. [Laughter and applause.] If all would go and do likewise, the Cliosophic Society would never run out. [Renewed applause.]

PROF. GIGER: I propose—

“The Legal Profession of the United States,”

And will expect Dr. Zabriskie to respond to that sentiment.

A. O. ZABRISKIE, LL.D.: Mr. President, the legal profession of the United States, in many respects, owe a great deal to Nassau Hall. For the legal profession, representing them, I tender my thanks and their acknowledgments to Nassau Hall, the Alma Mater of so many,—both of New Jersey and elsewhere—that have been ornaments to the bar, ornaments to the country, and ornaments to the age in which they lived. They have owed much to Nassau Hall; they have owed much to these two Societies, from both of which they have gone off in large numbers. And now, if I may allude to it here, let me say that the year that now closes upon us has deprived the country, the College, and the Cliosophic Society, of one of the brightest members of the profession which I represent. I allude to my classmate, a graduate of the year 1825, the Honorable William L. Dayton [loud applause], whose name alone we may be proud to claim upon the College lists.

PROF. GIGER: As the last of the voluntary toasts—our time having already expired—I would give—

“The Medical Profession of the United States,”

And look to Dr. George M. Maclean for a brief response to the sentiment.

PROF. GEORGE M. MACLEAN, M.D.: If I had been called upon

to respond to a sentiment relating to the science of chemistry, I would feel more at home; but as a member of the medical profession I hardly know what to say to you. I may say, however, that the medical profession is as much as any other indebted to the College of New Jersey. As proof of this, I need only mention the names of two of its graduates—Dr. John R. B. Rogers and Dr. David Hosack. No profession owes more to the College of New Jersey than the medical.

The benediction, pronounced by the Reverend E. R. CRAVEN, D.D., closed the exercises of the celebration, which had continued for more than five hours; and the company, whose attention had been unwavering during the whole proceedings, dispersed with sentiments of high gratification at the honorable commencement of Clio's second century.

The members of the Cliosophic Society then repaired to their own Hall, to attend the annual meeting. The following resolutions were passed:

“Resolved, That the thanks of the Society be tendered to Professor Giger for his interesting and carefully prepared history of the Cliosophic Society, portions of which were read by him at the public exercises in the church to-day. Also, to the Reverend Dr. Kirk, for the eloquent address delivered by him on the same occasion; and that the Committee of Arrangements for the Centennial Anniversary be authorized to request copies of these documents, together with the Memoir of the Hon. William Paterson, LL.D., for publication.”

It was stated that Dr. Giger had expressed his willingness, should the Society desire their publication, to assume the responsibility of the same, as the pamphlet would probably be quite large, and the expense greater than the Society could well bear, trusting to the sale of copies to indemnify him for the outlay. This proposal was accepted, and the thanks of the Society tendered to him for this renewed manifestation of devotion to the interests of the Society.

NOTICE OF THE

Centennial Celebration of the Cliosophic Society,

AND OF THE

118th COMMENCEMENT,

OF THE COLLEGE OF NEW JERSEY,

From "The Presbyterian," with additions from the New York
Daily Journals.

A rare day has the Commencement at Princeton, New Jersey, been this year. No public day so bright, auspicious, orderly, hopeful, so full of enjoyment in every way, has been seen there for many years. It was, indeed, beyond common occasions, "a feast of reason, and a flow of soul."

On Tuesday morning the sun shone brightly; the dust was completely laid; the grass and foliage were washed clean; and Princeton presented its brightest and most charming aspect. The trains brought, one after another, crowds of visitors, who were delighted to find the old rickety hacks superseded and gone, and a new branch railroad ready to convey them to the very main street of the town.

Tuesday had been set apart chiefly for the Centennial Celebration of the Cliosophic Society; and great numbers of faithful Clios were on hand to do honor to their beloved Society. At ten A.M. they met in Clio Hall; and at eleven o'clock joined the Trustees, Faculty, Alumni, and invited guests, in forming a procession in the front campus. For many years we have not seen so orderly and well-arranged a procession at any Commencement. Indeed, throughout all the exercises there was a method, a punctuality, and an attention to details, greater than we have ever seen at a Princeton Commencement; and which added not a little to the pleasure and comfort of

the throng of Alumni and other visitors, and to the respect with which the proceedings were viewed by all.

The church was filled to crowding in every part,—the platform and body of the House being occupied by the Trustees, Faculty, Alumni, and distinguished strangers; the galleries and side-pews were appropriated to the ladies; and every available spot, either for sitting or standing, was densely packed. Chancellor Henry W. Green, of New Jersey, presided throughout the Celebration with grace and dignity. After a prayer by President Maclean, Prof. George M. Giger, D.D., by appointment of the Cliosophic Society, delivered a History of the Society. Owing to its length, he was unfortunately compelled to omit many portions of his elaborate and minute sketch, which was listened to with close attention and lively interest to the end. We need hardly say that it was replete with evidences of careful and extended research; that it was written in lucid, compact, and impressive language; and was adorned with many gems of classic and poetic quotation.

The Well-Meaning Society, out of which the Cliosophic Society grew, was founded A. D. 1765, by William Paterson, Oliver Ellsworth, Luther Martin, Tapping Reeve, and Robert Ogden. Prof. Giger glanced at the state of the College and of the country at that time, and gave graphic sketches of many of its early and distinguished members. The Society, under the *new name*, Cliosophic, was re-instituted A. D. 1770, by the Revs. Nathan Perkins, D.D., John Smith, Isaac Smith, and Robert Stewart. The history of the Society was traced onward and down to the present time, showing the numbers of distinguished men who received partially their training in it, and how important had been its influence from first to last. He closed with an appeal to the members for an endowment of \$5000 or \$10,000, in order to increase its efficiency and usefulness; generously offering himself to contribute one-tenth of either amount. Such a liberal and practical close to a paper of so much interest was responded to with great applause.

The Rev. Edward N. Kirk, D.D., of Boston, followed with an oration in his own felicitous and impressive style. None, of the many tens of thousands who have ever heard him, need to be told that he held his audience in rapt attention to its close. He announced as his theme, "*How shall the Young Man in College secure the*

Highest Degree of Culture?" His utterances were clear, eloquent, and wise. Would the young men who heard him only obey the directions given, well would it be for them and the world!

A memoir of the Hon. William Paterson, LL.D.; one of the founders of the Society, was expected to be read by William Paterson, Esq., of Perth Amboy, whose illness, however, prevented its delivery.

At three P.M. the members of the Cliosophic Society, with many invited guests, assembled at Mercer Hall, to partake of a collation provided for them by the undergraduates of the Society. The Hall was festooned with evergreens; and on the walls were hung the names of many of the illustrious members of the Society. The repast afforded a delightful reunion of long absent friends and classmates, and was partaken of with great hilarity. At its conclusion a variety of toasts were given, and many admirable speeches made. After more than two hours of delightful entertainment, the benediction was pronounced by the Rev. Dr. Craven, of Newark, New Jersey. The Society then adjourned to meet again in their Hall, whither its rules forbid us to invite the public to follow it. We must not, however, forget to add, that, before leaving Mercer Hall, the audience joined with lively enthusiasm in singing a "Centennial Ode of Welcome," to the tune of "Auld Lang Syne."

In the evening the church was again crowded, to listen to eight orators selected from the Junior Class: four from each of the Societies.

WHIG HALL ORATORS.

M. WILBUR TATE, PA.,
Light.

H. MELVILLE GURLEY, D. C.,
Causes of National Greatness and Decay.

J. HALL McILVAINE, N. J.,
The Spirit of Reform.

OTTO BERGNER, CAL.,
The Secret of Success.

CLIO HALL ORATORS.

JOHN A. BLAIR, N. J.,
The Future Statesman..

JOHN A. COBB, N. J.,
Moral Sublimity.

D. BRAINERD HUNT, N. J.,
Mental Culture.

JOHN M. ALLIS, N. Y.
Integrity.

The speakers all acquitted themselves in a highly creditable manner. A Committee from the Board of Trustees, consisting of Drs.

Musgrave, Craven, Henry, and Imbrie, afterwards assigned prizes to the following four for superiority, viz.: Otto Bergner, H. M. Gurley, D. B. Hunt, and M. W. Tate.

Wednesday, Commencement day, was, like its predecessor, bright and cool, just the day to be desired for such an occasion. The procession was formed at nine A.M. at the College chapel, and, preceded by Birgfeld's band, discoursing sweet harmonies, marched to the church. There was the usual crowd, and the usual number and variety of speakers from the graduating class.

MORNING EXERCISES.

Music.

PRAYER BY THE PRESIDENT.

Music.

THEODORE W. HUNT, New Jersey, . . .	Latin Salutatory.
RANDOLPH S. ROACHE, Indiana, . . .	English Salutatory.
ARCHIBALD MACMARTIN, New York, . . .	Mathematical Oration.
NICHOLAS C. J. ENGLISH, New Jersey, . .	Philosophical Oration.
JOSEPH M. GREENE, New York,	Philosophical Oration.

Music.

EDWARD P. RANKIN, New Jersey,	Philosophical Oration.
FRANCIS K. HOWELL, New Jersey,	Metaphysical Oration.
WILLIAM E. GUY, Ohio,	Belles-Lettres Oration.
JOSEPH P. PENNINGTON, New Jersey, . . .	Physical Oration.
WM. HENRY LOGAN, Pennsylvania,	Progress in Diversity.

Music.

OSCAR KEEN, New Jersey,	Classical Oration.
ROBERT SLOSS, New York,	Belles-Lettres Oration.
JOSEPH CROSS, JR., New Jersey,	Life is Effort.
AUGUSTINE BREESE, Illinois,	Our Highest National Well Being.
SAMUEL W. REEVES, New Jersey,	The Law of Life.
M. HENRY CALKINS, New York,	Man and Society.

Music.

THOMAS J. CHEW, Maryland,	The Rose and the Gauntlet.
CHARLES F. RICHARDSON, New Jersey,	The Mind and its Powers.
JOHN S. JESSUP, New Jersey,	Sir Isaac Newton.
GEORGE W. NEAL, New York,	Imagination and Reality.
J. ROBBINS SCHANCK,	Progress.
JAMES B. CONVERSE, Pennsylvania,	Elements of Society.
J. UPSHUR DENNIS, Maryland,	The Record of History.

Music.

WILLIAM F. SHELLEY, Iowa,	The Good Old Times.
EDWARD RIGGS, Turkey,	Wasted Talent.
WILLIAM M. K. IMBRIE, New Jersey,	POEM.
EDWARD H. SCOTT, Hindoostan,	James II of England.
SAMUEL S. WALLEN, New Jersey,	Labor and Dignity.
JOHN CARRINGTON, California,	Life and Action.
WILLIAM J. GRIM, Pennsylvania,	The Importance of Trifles.

Music.

ALFRED DAYTON, New Jersey,	"Non Progredi est Regredi."
WILLIAM J. BOONE, JR., New Jersey,	Our Prospects.
GEORGE L. VAN BIBBER, Maryland,	The Crusades.
WILLIAM H. VAIL, New Jersey,	William the Silent.
JOSEPH S. COLTON, New Jersey,	A Pagan Philosophical Maxim.
THOMAS DOBBIN, New York,	True and False Theories of Manhood.
J. DUNBAR HEWITT, Pennsylvania,	The Dorians as an Element in Greek Civilization.

Music.

The speaking was fully up to the average of such occasions. Two things were particularly worthy of notice. In the first place, there was remarkably little of the extravagance and bombast into which many young college speakers so naturally fall. The style of composition was clear and compact, and the delivery chastened and sensible. The second very noticeable thing was the reverence for truth, especially for religious truth, expressed in the speeches. Whether this reverence was sincere or assumed, it at least showed that they had been made familiar with the truth, and had learned that it *ought* to be revered.

A short time was afforded for rest and recreation, when the exercises were again resumed. Mr. S. S. Orris, of Pennsylvania, who had been selected to deliver the Master's oration, was prevented from discharging that duty by ill-health.

The ceremony of conferring the academic degrees then took place. The members of the class of 1865 who received the Degree of A. B. were W. Stone Abert, District of Columbia; William Arrowsmith, New Jersey; Charles C. Backus, Maryland; Silas Baldwin, Maryland; William J. Boone, Jr., New York; Augustine Breese, Illinois; Elisha Butler, Pennsylvania; M. Henry Calkins, New York; Samuel Campbell, Jr., New York; John Carrington, California; Thomas J. Chew, Maryland; Joseph S. Colton, New Jersey; James B. Converse, Pennsylvania; Edward J. G. Cook, New Jersey; Jos. Cross, Jr., New Jersey; Alfred Dayton, New Jersey; J. Upshur Dennis, Maryland; Charles S. Dewing, Pennsylvania; Richard B. Dilworth, Kansas; Thomas Dobbin, New York; Nicholas C. J. English, New Jersey; William H. Grant, New Jersey; Joseph M. Greene, New York; W. Brewer Griffith, Maryland; William J. Grim, Pennsylvania; Daniel N. Grummon, New Jersey; William Guy, Ohio; J. Dunbar Hewitt, Pennsylvania; Francis K. Howell, New Jersey; Theo. W. Hunt, New Jersey; William M. K. Imbrie, New Jersey; John S. Jessup, New Jersey; G. Upshur Johnston, Maryland; William Y. Johnson, New Jersey; Oscar Keen, New Jersey; Theodore A. Leggett, New York; William Henry Logan, Pennsylvania; Joseph K. McCammon, Pennsylvania; William E. McChesney, New Jersey; Charles H. McClellan, Virginia; J. Flavel McGee, New Jersey; C. B. McKinstry, Pennsylvania; Archibald Macmartin, New York; Isaac B. Mulford, Jr., New Jersey; Henry S. Myers, Pennsylvania; George W. Neal, New York; Jos. P. Pennington, New Jersey; Nathan D. Petty, New York; Thomas Raftery, Ireland; Edward P. Rankin, New Jersey; Samuel W. Reeves, New Jersey; Charles F. Richardson, New Jersey; Edward Riggs, Turkey; Randolph S. Roache, Indiana; Ferdinand S. Schenck, New Jersey; J. Robins Schanck, New Jersey; Edward H. Scott, Hindoostan; William F. Shelley, Iowa; George L. Simonsen, New York; Robert Sloss, New York; James M. Stratton, New Jersey; William H. Vail, New Jersey; George L. Van Bibber, Maryland; Samuel S. Wallen, New Jersey; George W. Wells, New

York ; William D. Wetherill, Pennsylvania ; John K. White, Pennsylvania ; Morris Winfield, New York. Total, 69.

The degree of Master of Arts, in course, was conferred upon H. D. Kimberly, assistant paymaster United States Army, Charles Beasten, Jr., Edward S. Atwater, William Baldwin, Edward P. Brewster, E. R. Burkhalter, Henry S. Butler, Walter Butler, James J. Coale, John Cochran, James Comfort, Thomas E. Converse, H. P. Dechert, Henry R. Freeland, LL.B., E. B. Freeman, John Giffen, James O. Green, D. W. Guy, J. T. Haight, D. M. Helm, D. Henderson, William A. Holliday, John Jones, William W. Knox, Augustus Macdonald, William D. Mershon, L. W. Mudge, Joseph L. Munn, Charles W. Nassau, S. S. Orris, S. M. Pearce, H. P. Peck, Samuel H. Pennington, Jr., C. W. Remington, C. D. Roberts, F. E. Shearer, H. K. W. Smith, G. L. Taylor, William W. Tufts, John Van Duyn, R. H. Van Pelt, C. E. Webster, C. E. Young, Henry Young, LL.B.

The honorary degree of Bachelor of Arts was conferred on J. Baylis Done, M.D., Albert Small, Esq., William Van Duyn, and Aurin P. Soames ; that of Master of Arts, *ad eundem*, on James B. Marr, of Pennsylvania ; that of honorary Master of Arts, on William Rankin, of New Jersey ; Henry R. Holloway, Anson D. F. Randolph, L. Redman Fox, James M. D. Garmo, and Frank W. Ballard.

The degree of Doctor of Divinity was conferred on the Rev. Henry H. Jessup, missionary in Syria ; Rev. Gulian Lansing, missionary in Egypt ; Rev. Caspar Wistar Hodge, Professor in the Princeton Theological Seminary ; and Rev. Noah Hunt Schenck, of Baltimore, Md. The degree of Doctor of Laws, upon the Honorable Lucius Q. C. Elmer, Associate Justice of the Supreme Court of New Jersey.

President Maclean announced that a munificent friend of the College, who had previously made large donations, had authorized the statement that he would erect for the College a building suitable for use as an astronomical observatory, to cost not less than ten thousand dollars. The announcement was received with tumultuous cheering.

He also announced that in December last the Board of Trustees had conferred the degree of D.D. on the Rev. James M. Crowell, of Philadelphia, and that of LL.D. on the late lamented President of the United States. He further stated that he had received a letter of thanks from Mr. Lincoln, which he read, and which was received

by the audience in silence, and with deep emotion. The letter was as follows :

“EXECUTIVE MANSION, WASHINGTON, December 27, 1864.

“MY DEAR SIR : I have the honor to acknowledge the reception of your note of the 20th of December, conveying the announcement that the trustees of the College of New Jersey had conferred upon me the degree of Doctor of Laws.

“The assurance conveyed by this high compliment, that the course of the Government which I represent has received the approval of a body of gentlemen of such character and intelligence in this time of public trial, is most grateful to me. Thoughtful men must feel that the fate of civilization upon this continent is involved in the issue of our contest. Among the most gratifying proofs of this conviction is the hearty devotion everywhere exhibited by our schools and colleges to the national cause.

“I am most thankful if my labors have seemed to conduce to the preservation of these institutions, under which alone we can expect good government, and in its train sound learning and the progress of the liberal arts.

“I am, sir, very truly, your obedient servant,

“A. LINCOLN.

“DR. JOHN MACLEAN.”

After the conferring of degrees was concluded, the VALEDICTORY ORATION was delivered by DANIEL N. GRUMMON, of New Jersey, and the exercises were closed with prayer and benediction by the Rev. Dr. Charles Hodge.

The graduates of the College then proceeded to the College Chapel, to hold their usual Annual meeting. The following officers were appointed, viz. : President, Ex-Chancellor O. S. Halstead ; Vice-Presidents, Col. William C. Alexander and the Rev. James C. Moffatt, D.D. ; Secretaries, the Rev. William E. Schenck, D.D., and George W. Smythe, Esq.

The Necrological Record of the past year, prepared by Prof. G. M.

Giger, D.D., contained the following names, with interesting sketches of the character, &c., of the deceased :

Class of

1792.	William M. Watkins,	Died March,	1865.
1793.	Rev. Isaac Van Doren,	Died August 12,	1864.
1795.	Josiah Harrison, Esq.,	Died February 25,	1865.
1804.	E. F. R. Smith, M.D.,	Died May 23,	1865.
1808.	Richard S. Cox, LL.D.,	Died April 28,	1865.
1812.	Rev. Sheppard K. Kollock, D.D.,	Died April 7,	1865.
1813.	Rev. Ashbel G. Fairchild, D.D.,	Died June 30,	1865.
1813.	Ezekiel S. Haines, Judge,	Died May,	1865.
1815.	William Darrach, M.D.,	Died May 6,	1865.
1817.	Rev. David Magee, D.D.,	Died May,	1865.
1819.	Elias Boudinot Dayton Ogden,	Died February 24,	1865.
1825.	William L. Dayton, LL.D.,	Died December 1,	1864.
1829.	William Pepper, M.D.,	Died October 17,	1864.
1835.	James John Archer,	Died December 24,	1864.
1839.	Rev. Francis A. Baker,	Died April 4,	1865.
1840.	Rev. Levi H. Christian, D.D.,	Died October 23,	1864.
1841.	Richard C. De Armond,	Died February 5,	1865.
1847.	Colonel William Sergeant,	Died April 12,	1865.
1848.	Colonel William C. Tolles,	Died November 7,	1864.
1852.	Joseph A. Freeman, M.D.,	Died December 29,	1864.
1853.	Lieutenant-Colonel Thomas M. Hall,	Died November 6,	1864.
1855.	Rev. James S. King,	Died March 4,	1865.
1855.	Charles J. Harrison, Esq.,	Died March 4,	1865.
1858.	Captain Cortlandt Van Rensselaer,	Died October 7,	1864.
1860.	Milton D. Sheldon,	Died September 17,	1864.
1861.	Lieutenant Kent D. Davis,	Died January 11,	1865.
1862.	Captain Charles H. Dod,	Died August 27,	1864.

Interesting addresses were made by Ex-Chancellor Halstead, Col. Alexander, Drs. Moffatt and Ravaud K. Rogers, when it was announced that the hour had arrived for the Alumni dinner. The assemblage then moved in procession to Mercer Hall, and partook of an excellent and abundant meal, at the close of which the speaking was resumed. Dr. Charles Hodge, Dr. Charles K. Imbrie, J. S. Schanck, M.D., Dr. G. W. Musgrave, Courtland Parker, Esq., Dr. Plumer, and others, were called upon, and responded in speeches both grave and witty, serious and mirthful. Thus the afternoon glided away until the hour arrived for taking the cars by the evening trains, when the

meeting broke up in the best of humors, every one seeming to have been filled brimful with happiness.

Dr. Hodge well characterized this Commencement as the most auspicious ever held in Princeton. The cool and lovely weather, the large and cheerful gathering, the perfect order which had prevailed, the cessation of civil war, the gift for the Observatory, the completion of the attempted endowment of the College, and its unwonted prosperity in every particular, all combined to make it a truly delightful occasion. Long may the College of New Jersey continue to flourish! More and more may God bless her, and make her a blessing to the world!