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*Art. I.—Three Sermons upon Human Nature, being the first, second, and third of fifteen Sermons preached at the Rolls Chapel. By Joseph Butler, LL.D., late Lord Bishop of Bristol; as published in two volumes at Glasgow, in 1769.*

DURING a long period after the commencement of philosophical inquiries concerning morals, it seems to have been taken for granted, that all motives to action in men, as in mere animals, originate in regard for self, and the natural tendency of all sensitive beings to self-preservation. The appetites, the desires, and even in most instances the social affections were resolved into modifications of self-love. The instinctive pursuit of self-gratification was the principle to which all action must be reduced; and somewhere in that sort of transmuted essence the elements of morals were presumed to reside. No sentiment was entertained, by some of the most popular philosophers, of the reality of moral distinctions. Law and morality were considered as mere suggestions of interest, changing with circumstances. And by those who, with Grotius, recoiled from this revolting degradation of man's moral nature, the highest point of approximation towards a satisfactory theory of morals was the

they were over run, and prepared them for the rich harvests which have since been cultivated by those illustrious labourers who have followed his directions. When he was born, the temple of false philosophy still stood firm, and the priests who ministered at its altars thought it eternal. He was brought up in the false creed, and soon learned all its mysteries: but his bold Anglo-saxon mind could not be dwarfed so as to wear the fetters of the schools. He saw the folly of all the miserable pedantry which was mistaken for profound learning; and, in the full strength of his convictions, he determined to overthrow the false systems among which men had been so long bewildered, and to free the human mind from the bondage of prejudice and canonised authority. With this design, he wrote his *Novum Organon*; and let the splendid discoveries of modern science attest his success.

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*Cæsar & Augustus.*

ART. IV.—*Catalogus Collegii Neo-Cæsariensis. Princetoniæ. Typis Roberti E. Hornor. 1839.*

THE college of New Jersey was founded in 1746, and has therefore existed nearly a century. It appears from its last triennial catalogue that the number of its alumni is two thousand eight hundred and thirty-eight, of whom four hundred and sixty-six were, or still are ministers of the gospel. The college was founded for the promotion of religion and learning; and the blessing of God has richly rewarded the zeal and labours of the devoted men to whom it owes its origin. Every thing connected with the history of an institution so intimately connected with the Presbyterian church, by whose members and for whose special service it was at first formed, must be a matter of interest to the readers of this work. Having recently obtained access to some old manuscripts, which throw light upon some points connected with the history of the college, we have not hesitated to avail ourselves of them for the benefit of our readers. These manuscripts consist principally of letters addressed by President Burr and Mr. Davies to the Rev. David Cowell, the first Pastor of the Presbyterian church at Trenton, and belong at present to the descendants of the last named gentleman. Besides the letters addressed to Mr. Cowell, there are some others written by

him relating to the affairs of the college, and several documents connected with the same subject.

It is well known that the synod of New York, at the request of the trustees, sent, in 1753, the Rev. Gilbert Tennent and Samuel Davies to Great Britain, to solicit contributions to aid in establishing the college, which was then in its infancy. It has, however, never been accurately known what was the result of their mission. The following extract of a letter to President Burr, dated Edinburgh, August 28, 1755, gives more information on this subject than we have elsewhere met with.

The writer says: "We were much afflicted here for a long time by a report which reached us from England, that the Rev. Mr. Davies had died, in his passage for Virginia. But we were most agreeably relieved from that distress by our getting notice very accidentally of his having written a letter from Virginia, to Mr. Ruggles, a gentleman of Essex, who has no correspondence with this country; but by the Rev. Mr. Davidson, of that place, our countryman, we got notice of it. It is very surprising neither Mr. Tennent nor Mr. Davies wrote one scrap to any person in this country on their arrival; which we think they ought to have done. We were uneasy; we heard nothing of Mr. Tennent till about ten days ago I received his acceptable letter of 6th June last from Philadelphia.

"I have the satisfaction to acquaint you that the collection for New Jersey College amounts to above a thousand pounds; whereof seven hundred were collected by my son and me. Mr. Archibald Ingram, of Glasgow, will acquaint you that he has got above three hundred pounds. You may depend on our remitting 700*l.* to William Belchier, Esq., at London, as you desire, and that in a month or two after this date; and Mr. Ingram is to acquaint you that he will remit 300*l.* at the same time; and therefore you may, with all freedom, draw on Mr. Belchier for 1000*l.* sterling, after receipt of this letter. And though your bills be drawn on receipt of this, it will be three months, or perhaps four, ere your bills come to London, and therefore though the money be not in Mr. Belchier's hands till two months hence, it will be in time.

"There are many parishes whose ministers have not collected or sent in their collections; but as they are country parishes at a distance, we suppose, though they were come in, they would amount to but a small sum; but you may be

sure that Mr. Ingram and we are doing what we can to get in what collections are wanting. We applied to the last General Assembly in May, and they have renewed their appointment to all the ministers who have not collected, that they would with all speed collect and send their collections. They have also ordered the sundry presbyteries to call for our receipts from the respective ministers. We have published the act in our newspapers, which we hope will have a good effect. I cannot miss to acquaint you that there is included in the £700 above mentioned, fifty pounds received from the most honourable the Marquis of Lothian, president of the Society for propagating religious knowledge. We think it will be necessary to write a letter of thanks to his lordship in the name of the trustees, as you did to the Earl of Dumfries; and we find it is very agreeable to his lordship.

“What further collections we get in, we shall take care to acquaint you of, and remit to Mr. Belchier; but perhaps it will be six or eight months ere we can get it in from the sundry parishes which have not yet collected. The surprising appearance of providence in giving such success to Messrs. Davies and Tennent in their application in behalf of the College, and in preserving them and bringing them home in safety, is indeed great matter of thankfulness and praise. And we desire heartily to join with those who are magnifying our gracious Lord for his goodness. And we would fain hope that it was a token for good that the Lord will make that Seminary of learning eminently useful in sending forth labourers into his vineyard.

“I notice your relation to the Rev. and worthy Mr. Edwards, by marrying a daughter of his. I have had for several years past a great regard for Mr. and Mrs. Edwards and their family, as he has been eminently useful by his labours in the ministry. I am heartily sorry for his present situation; but I would fain hope that the Lord will eminently appear in behalf of his people in North America and deliver them from their strong enemies. We have just now got a confused account of an awful stroke of Providence, of General Braddock’s army being totally destroyed, and himself and many other officers killed. It seemed to be needful that we should meet with such an alarming check, for our too much trusting to the arm of flesh, and in thinking our navies and armies invincible, without looking to Him who is the only decider of battles. But I would fain hope that he will stay his rough wind in the day of his east wind, and by this aw-



ful dispensation to humble us under his mighty hand, that he may exalt us in due time.

“My hearty respects to Mr. Tennent, and acquaint him that I had his letter. I heartily wish that our gracious Lord may eminently assist you in the station you are in, and in your endeavours to promote the religion of Jesus, especially among the students of divinity, that they may come forth qualified to make the knowledge of Christ manifest in every place where Providence may cast their lot.

“We suppose the collections through Britain and Ireland will not amount to less than four thousand pounds; at least they are far more than what you or any other of the trustees could expect; and I am sure it will be all carefully and frugally laid out on purposes for which it was designed. I shall be glad to hear from you with the first conveniency after the receipt of this. I think it will not be amiss that the trustees prepare next spring a state of the affairs of the college, and a short hint how the money has been laid out, that it may be laid before the General Assembly of this church in May next.

“My son, Thomas Hogg, joins with me in our most affectionate respects to you and the trustees; and we shall always be ready to serve you and the college as much as is in our power.”

The sum of one thousand pounds, for which President Burr was by this letter authorized to draw, appears to have been the proceeds of a general collection in the several parishes ordered by the General Assembly; and obviously did not include the sums collected by the personal agency of Messrs. Tennent and Davies. It is probable also that the sum of four thousand pounds mentioned as the amount of the subscriptions in Britain and Ireland did not embrace the whole amount collected.

One of the principal points of interest in reference to this subject, is the evidence of mutual respect and confidence between our church and those to whom this application was made, which these contributions afford. Had the church of Scotland been then viewed with the feeling which is now manifested towards her by some who claim to be the true representatives of the fathers of our church, it is not likely that the synod of New York would have applied to her for aid, or that her General Assembly would have thought it worth while to order a general collection in their behalf. This was not a solitary example of friendly intercourse between the two churches. The synod of Philadelphia, at an

early period commenced the formation of a "fund for pious uses," which was supplied principally by annual collections made by the pastors. Out of this fund contributions were made to poor or disabled ministers, to those whose congregations were unable to sustain them, to the widows and children of such as died in the service of the church, and for other similar purposes. In 1719 we find the following record on the minutes of the Synod in reference to this subject. "It was overtured by the committee concerning the fund, that such a number of persons as the Synod thinks fit to be nominated, shall be empowered to receive the collection of the Synod of Glasgow and Air, if it arrive safe in goods, and put them into the hands of some substantial persons to be sold to the best advantage for money, and to account with the said persons for the sale thereof, and to receive the net produce for the use of the fund; and likewise after the receipt thereof to let the same to use upon good security, after paying to New York congregation what is allowed to them. This overture was approved by the Synod."

The General Assembly of the church of Scotland at a later period ordered a general collection to be made in order to raise money to be placed at the disposal of the united Synod of New York and Philadelphia, to aid in the support of ministers among the Indians and in feeble congregations. The money thus obtained was placed in the hands of the Corporation of the Widows' fund, who, feeling they had a legal right to its use, employed part of it for the objects of their incorporation. What the whole amount contributed was, the Synod never learned; but they were informed in 1768 that the interest of seven hundred pounds was at their disposal.\* It is not the amount of money contributed at any time by the church of Scotland in aid of the Presbyterian church in this country, on which we lay any stress, but the friendly feeling evinced by their contributing at all. It is this that we think worthy of notice and remembrance.

Another point on which the letters from which we are permitted to extract, throw some light, is the removal of Mr. Davies from the congregation of Hanover, Virginia, to the presidency of the College of New Jersey. After the early and lamented death of President Burr, in 1757, and that of President Edwards in 1758, the trustees, having made an unsuccessful application to the Rev. Mr. Lockwood, of Con-

\* See Prof. Hodge's History of the Presbyterian church, part II. p. 353.

necticut, elected Mr. Davies president of the College, Aug. 16, 1758. His congregation were, as we might naturally expect, exceedingly unwilling to part with him, and addressed the following affectionate and earnest memorial to the presbytery on the subject.

“To the Reverend Presbytery of Hanover,

“The Petition of the people under the ministerial care of the Rev. Samuel Davies, in and about Hanover,

“Humbly sheweth, that we are not able to support [ourselves] under the mighty torrent of overwhelming grief that rushes upon us, since we have learned that the trustees of the College of New Jersey desire the removal of our dear pastor from us. We make no doubt that your wisdom, in conjunction with our reverend pastor, will proceed in this weighty affair with the utmost caution and integrity; yet we feel so much interested in it, that we beg leave to lay these considerations before you. It was, gentlemen, a peculiar, kind providence that first gave him to us. He has relieved us from numberless distresses as our spiritual father and guide to eternal life; defended us from the formidable confederacy of our numerous enemies, and has been mighty through God, to conquer all who oppose us, and to defend the cause of the Redeemer in this degenerate land. Out of weakness we are now become strong in some good degree. After a long night of gloomy darkness, agreeable prospects begin to dawn and open upon us, and we hope to live and enjoy the most important blessings, for which only we can be willing to live, and to see the religion of our dear Redeemer in its purity and power among us; nay, that he is a public blessing to our land, and even to barbarous nations. In short, there is no great and good work to be conducted in our country in general, and among us in particular, but our pastor is engaged, some way or other, in it; and the eyes of almost all are directed to him as a leader.

“But, dear Sirs, should our reverend pastor be removed from us, overwhelming thought! our hopes are blasted; our light becomes darkness, and our fairest prospects are fled with him. Then the crumbling materials which compose this congregation will fall to ruins, when the band that now holds it is broken; and we shall never be gathered together, we fear, and united in another minister. Our enemies will rush upon us like hungry lions to devour, and enjoy a malignant triumph over us in our loss. We are already wounded to hear them say, Ah, he will go, no doubt, when he has a good bait laid to catch him. But we are assured our reverend pastor

is animated by nobler motives, and that nothing but a conviction of duty would ever remove him from us. Yet we are persuaded that many will stumble and fall before the powerful torrent of temptation, that will pour upon them from every quarter, and we shall forever be exposed to the scorn and reproach of our enemies, and become a most ruined, broken and undone people with a breach that cannot be healed. Our hearts, gentlemen, bleed at the prospect, to see multitudes turn their backs and contribute nothing to the support of the gospel among us, and throw an unsupportable burden on a few weaklings, who must sink under the weight; the cause of presbyterians dwindle away, and this poor church fall a helpless prey to its devouring enemies.

“Your petitioners most humbly pray, we beseech and intreat your wisdoms, in conjunction with our dear pastor, that you will consult, and fall upon some other expedient for the relief of the college, that will not rob us of the greatest blessing we enjoy under God, and leave us a people forever undone.

“And your petitioners shall ever pray, &c.

Signed by the representatives of the congregation in the name of the whole, September 13th, 1758.

“ <i>Samuel Morris,</i>	<i>David Whitlocks,</i>
<i>Roger Shackelford,</i>	<i>Wm. Smith,</i>
<i>John White,</i>	<i>Edward Curd,</i>
<i>Benjamin Faulkner,</i>	<i>Melch Brame,</i>
<i>James Allen,</i>	<i>John Shore,</i>
<i>Turner Richardson,</i>	<i>William Craghead.”</i>

Notwithstanding the urgency with which the acceptance of the appointment was pressed on Mr. Davies, he at first declined it. But not being satisfied that he had acted correctly in so doing, he wrote the following letter to the Rev. Mr. Cowell, one of the trustees of the College, partially retracting his refusal. The letter is dated Hanover, Sept. 14, 1758, and is as follows:

“*Reverend and Dear Sir,*

“Though my mind was calm and serene for some time after the decision of the presbytery, and I acquiesced in their judgment as the voice of God, till Mr. Smith was gone; yet, to-day my anxieties are revived, and I am almost as much at a loss as ever what is my duty. Nor can my conscience be easy without sending this P. S. to my former letter, at a



venture; though I have no other medium of conveyance but the post, which is often uncertain and tedious.

“I can honestly declare, sir, I never was so much concerned about my own estate as I have been and still am for the prosperity of the college. And the suspicion that I may possibly have done it an injury, by not accepting the honour the trustees were pleased to confer upon me, causes me to appear an almost unpardonable criminal to myself. This suspicion haunts me night and day, and I can have no ease, till I am delivered from it. It received a terrible confirmation when I found that, though the presbytery could not positively determine it was my duty to leave Virginia and accept the invitation, yet they were very sceptical about it, and wished I could have determined the matter for myself. I am also apprehensive the generous error of their excessive personal friendship for me, and their excessive diffidence of their own abilities to manage affairs in a colony of so much difficulty, without my conduct and assistance, had no small influence upon their determination. I am likewise convinced, that if I had been able to form any previous judgment of my own, it would have turned the scale, and theirs would have coincided with mine.

“I have, indeed, a very large important congregation; and I am so far from having any reason to think they are weary of me, that it is an agreeable misfortune to me that they love me so well. But I make no scruple even to tell themselves that they are by no means of equal importance with the College of New Jersey; and some of them, whose public spirit has the predominancy over private friendship and self-interest, are sensible of it.

“I am sure, if I had appeared in the same light to your board as I do to myself, I should have escaped all this perplexity. It is the real sentiment of my heart, without affectation of humility, that I am extremely unfit for so important a trust; the most important, in my view, that an ecclesiastic can sustain in America. And I have never so much as suspected that it would be my duty to accept, except upon the supposition of its being a desperate case if I should reject it; and it is my fear that it may be so, *consideratis considerandis*, that makes me so extremely uneasy.

“When I reflect on such things as these, I am constrained to send you this answer, though I am afraid out of season: That if the trustees can agree to elect my worthy friend Mr. Finley, with any tolerable degree of cordiality and unanimity,

I shall be perfectly satisfied, and rejoice in the advantageous exchange; but if not, I shall think it my duty to accept the offer, if the trustees judge it proper to continue or<sup>d</sup>renew my election.

“If this should come to hand before another election, I give you leave, sir, though with trembling hesitation, to communicate it to the board. If not, I beg you would forever conceal it; for the real difficulty of the affair, and the natural caution and scepticism of my mind have given my conduct such an appearance of fickleness that I am quite ashamed of it.

“My life, sir, I look upon as sacred to God and the public; and the service of God and mankind is not a *local* thing in my view; wherever it appears to me I may perform it to the greatest advantage, there, I hope, I should choose to fix my residence, whether in Hanover, Princeton, or even Lapland or Japan. But my anxieties in the present case, have proceeded from the want of light to determine where the sphere of my usefulness would be the most extensive.

“If matters should so turn out as to constrain me to come to Nassau Hall, I only beg early intelligence of it by Mr. Smith, who intends to re-visit Hanover shortly, or by post; and I shall prepare for my journey and the removal of my family with all possible expedition.

“The honour which you, sir, and the other gentlemen of the trustees, who are in other instances such good judges of merit, have done me, is such a strong temptation to vanity as requires no small degree of self-knowledge to resist. I shall always retain a grateful sense of it, and I pray God it may have no bad influence upon a heart so deeply infected with the uncreaturely vice of pride.

“I am, with great respect and gratitude, sir, your very affectionate and obliged humble servant,

“SAMUEL DAVIES.”

This letter was evidently written by Mr. Davies under the impression of the cordiality and unanimity of the trustees in his appointment. Soon after it was sent, however, he learned from Mr. Halsey, one of the tutors of the College, that some of the trustees preferred Mr. Finley for the presidency. This information led Mr. Davies to write another letter to Mr. Cowell to urge the election of Mr. Finley. This letter, which is dated Hanover, Oct. 18, 1758, is as follows:

*“ My Dear Sir,*

“ The letter I sent you after Mr. Smith’s departure, though extorted from me by irresistible anxieties, has afforded me, uneasiness at every review; especially since the unexpected arrival of your second messenger. I have been afraid it might perhaps farther embarrass an affair already so intricate; and have some tendency, though utterly undesigned to hinder what I would most willingly see accomplished, that is, Mr. Finley’s unanimous election. Yet I would not retract it, had I still the same representation of the case before me. But by accounts I have received, not from any one of the trustees, but some of my other valuable friends, by honest Mr. Halsey, I now view the matter in a different light, and find there is good reason to hope that Mr. Finley will be elected on my resignation, and that my acceptance would be disagreeable to some worthy men, whom I cannot bear the thought of offending. As, therefore, the medium is changed, you need not wonder, nor impute it to my fickleness, that the object appears to me in a different form; that I am obliged to send you and the other gentlemen of the committee another answer by the bearer than you probably expected.

“ Since you and a majority of the trustees have thought me fit to fill so important a seat, you must think me in some measure qualified to judge of the proper qualifications of a president. I therefore beg you would not only believe me sincere, but also have some little regard for my judgment, when I recommend Mr. Finley from long and intimate acquaintance with him, as the best qualified person in the compass of my knowledge in America, for that high trust, incomparably better qualified than myself. And though the want of some superficial accomplishments for empty popularity may keep him in obscurity for some little time, his hidden worth, in a few months or years at most, will blaze out to the satisfaction and even astonishment of all candid men. A disappointment of this kind will certainly be of service to the college. But as to me, I greatly fear I should mortify my friends with a disappointment of an opposite nature; like an inflamed meteor, I might cast a glaring light, and attract the gaze of mankind for a little while, but the flash would soon be over and leave me in my native obscurity.

“ I should be glad, you would write to me per post after the next meeting of the trustees, what choice they shall have made; for though I never expect another application to me; yet I feel myself interested in the welfare of the college,

and shall be anxious to hear what conclusion may be formed on this important affair.

“May the God of heaven bless you and your brethren of the trustees. This is as sincere a wish as ever rose in the heart of

“Reverend and dear Sir; your affectionate brother and humble servant.  
SAMUEL DAVIES.”

“*Mr. Cowell,*

As Mr. Halsey was sent to Virginia to endeavour to persuade Mr. Davies to accept of the offer made him by the trustees of the college, those who were particularly anxious for that acceptance, were surprised and displeased at the effect of his communications on Mr. Davies' mind. This feeling is clearly evinced in the following letter from Mr. Cowell to Mr. Davies, dated Trenton, Dec. 25th, 1758:

“*Reverend and Dear Sir,*

“From the representation of Mr. Smith, our first messenger, the trustees entertained the most sanguine hopes of your coming to take charge of the college this winter, and that this would finally issue in your being the fixed president. Your letter to me, put it out of all doubt; so that the clerk, in all the notices he sent to warn the trustees to the then next meeting, informed them that they might expect the pleasure of seeing Mr. Davies at it. We could think of no reason for Mr. Halsey staying so long after the vacancy was expired, but waiting to accompany yourself to Princeton. When he first made an offer of going to Virginia, that he would do it cheap, because he wanted to see the country, &c., I suspected him, because I knew he earnestly desired Mr. Finley at the head of the college. I mentioned these suspicions to him; and upon that he assured the committee that he was now heartily engaged for Mr. Davies, that he would use his best endeavours, and, if possible, bring you with him. To confirm this, Mr. Halsey told in Virginia, ‘That when he went from the college he was fully resolved to use all the arguments he could to persuade Mr. Davies to come with him; but on the road was either checked by his conscience, or in some other way was convinced that he could not do it; and he farther told that there had been false representations given to Mr. Davies by Mr. Smith and Caldwell, to persuade him to come, which representations he rectified.’ The honest man had not travelled far from college before he told a friend



that he did not expect Mr. Davies would come, but his journey would have this good effect, that he should bring a final refusal from Mr. Davies, and so clear the way for choosing Mr. Finley. This grand point the honest man had his heart so much set upon, that when he returned to Mr. Finley's, he rode three or or four score miles out of his way to get Mr. Shippen to attend the next meeting of the trustees; and this, though the vacancy had been up for some time, many of the scholars met, and no body to begin college orders till his return. I trust you will think my preface long enough, and that by this time you have a desire to be informed what we did at our next meeting. I shall therefore proceed to give you as circumstantial account as I can, and with that impartiality that becomes an honest man. I would just premise that one who was no friend to your election, declared just before this meeting that he had got the better of his former prejudices and expected your arrival, and acquiesced in it, and I take this to have been the sentiment of others. To proceed, the meeting of the trustees was so soon, after Mr. Halsey's return, that some of the eastern members did not hear of your refusal till our meeting. The distance was so great, and the roads so bad, that we had a bare quorum, thirteen out of three and twenty. After some time spent in discoursing and reading letters, it was put to the vote, whether your answer was final. Here the vote was divided into three parts, viz: final, not final, and non liquet, which two last had a majority. The vote was tried a second time, with like success, but in order to remove the embarrassment, and that we might go to business, it was at last voted final. It was then proposed whether we should proceed to choose a fixed president, or one pro tempore. Some urged strongly for a fixed president; others urged that it would not be using our brethren well to choose in their absence, they not being previously acquainted with it. Our governor, who heard of your refusal just before our meeting, and was detained from it by indisposition, sent us a letter expressing his dislike of so hasty a choice. Upon the whole, we voted a president pro tempore, and the Rev. Jacob Green, of Morris county, is the man who presides till our next meeting, which is to be, God willing, the second Wednesday of May next.

“If I may be allowed to guess, I think, 1. That you will be re-elected next May. 2. That if you are not, Mr. Finley will not. I think with you, dear sir, that the college of New Jersey ought to be esteemed of as much importance to the

interests of religion and liberty, as any other institution of the kind in America. God at first, in a most remarkable manner, owned it and blessed it. It was the Lord's doing. He erected it, for our beginning was nothing. He carried it on till it was marvellous in our eyes. But it hath been under terrible frowns of divine providence; first in the loss of Mr. Burr, the life and soul of it; then of Mr. Edwards from whom we had such raised expectations, and in being so often disappointed in choosing others, and all this while the college suffers for want of a fixed head. May the Father of mercies look with pity and compassion on the work of his own hands. I am sensible that your leaving Virginia is attended with very great difficulties, but I cannot think your affairs are of equal importance with the college of New Jersey. May the Father of lights direct both you and us in this important affair and order all for the best; thus prays, Reverend and dear Sir, your sincere friend and affectionate

“Humble servant,

“D. COWELL.”

It appears from the extracts from the minutes of the trustees, given by Dr. Green in his history of the college, that the meeting of the board referred to in the above letter of Mr. Cowell, was held on the 22d November, 1758. The next meeting was on the ninth of May 1759, when Mr. Davies was re-elected president. There must have been in the interval an informal meeting of the majority of the board, since, in the following letter, dated March 12th, 1759, Mr. Davies speaks of a renewed application to him to accept the presidency, which he answers as coming from the board, though in the postscript to his letter, he seems to doubt whether it was a private unofficial document, or one made by authority. The letter is addressed to Mr. Cowell and is as follows:

“My Dear Sir,—Your dateless letter I received yesterday; and I wish it had come a few days sooner, when it would have been in my power to have returned an immediate answer by a messenger from W. B. Smith, Esq. and some other eastern trustees, and when it might have assisted me in forming my answer to them, which I sent off last week.

“I am heartily sorry and surprised that the trustees did not drop all thoughts of me at the last convention, and set up some new candidate. But since the matter has taken such an unexpected, unaccountable turn, I could think of no other expedient on this new application, to extricate myself, to discover my duty and to satisfy the trustees and all parties con-

cerned, than to leave it entirely to the trustees whether to set me up as a candidate for re-election at their next meeting in May, and to the united Synod of New York and Philadelphia, whether I should accept the invitation, if I should be re-elected by your board. But then, in order to qualify both for an impartial decision, after a full view of the case, I thought it necessary to give a more particular account of all my difficulties and objections, than I had in my former letters. This I have done at large by the last messenger, though not at all to my own honour; and I am apprehensive that it will give a new turn to the judgment of some at least of my first electors. But if both the trustees and the Synod should judge it my duty to accept the honour, notwithstanding all the difficulties and objections, then I shall be silent, and upon the first notice which may be sent me by Mr. Todd from the Synod, I shall immediately prepare to remove, and afford you no more trouble; if it should please God to continue my unworthy life and strength so long. But I refer you to my long letter to Mr. Smith, &c. for particulars.

“There I have mentioned all my discouragements. But as to encouragements I really had none to give, unless my solemn promise, which I have often renewed before God and man, that in whatever place or station it may please God to fix me, I shall honestly with all my might endeavour to qualify myself for it, in humble dependance upon the blessing and assistance of Heaven. But I sincerely assure you I am still doubtful, whether it be the will of God to fix me at Nassau Hall, because I hope he never will condemn me to toil in vain in an office above my strength. However, I leave the matter implicitly to the decision of my wiser brethren, and I am confident they will determine it under divine direction, and in that confidence my mind rests at ease.

“I am really concerned, sir, that honest Mr. Halsey’s conduct has been the reason of his falling under suspicion. He has indeed offended, but not so deeply as myself, in judging Mr. Finley fit for the presidency, perhaps more fit, *consideratis considerandis*, than I. But from the whole of his management in the affair, I had not the least reason to suspect he had any particular prejudice against me. He frankly told me and some others in Virginia, ‘That it was a matter of indifference to him, whether Mr. Finley or myself should be at the head of the college.’ And his whole management appeared to be a confirmation of this declaration. His candour and impartiality added great weight to his artless representa-

tions; for when men are very warm in such cases like your first messengers, it is a presumption to me that they are in danger of running into an extreme, however honest and undesigning. After all, I must own, that it was not Mr. Halsey's representation, so much as some letters received from persons of integrity and good intelligence (though not of your board) that chiefly determined me to send an absolute refusal. I am so unwilling I should be so much as the occasion of such surmises and uneasinesses, and that I would rather bear all the burden myself, and stand as the mark of random censure for all parties.

"It would afford me a pleasure, the loss of which I shall not be able to make up, to sit once more with you, dear sir, in a Synod now happily united and formed of once jarring materials. But it would give umbrage for severe surmises and suspicions, which I would by no means willingly incur; for hardly any thing in life makes me more happy than the share I flatter myself I have in the esteem and affection of my brethren.\*

"To tell you the truth, dear sir, I am not a little afraid of you. This may startle you. But I only mean you will be my powerful enemy both among the trustees and in the Synod. I appeal to yourself whether you are not deliberately resolved upon this act of hostility. It is this that scares me, lest I should at last be obliged to capitulate and submit.

"The Lord bless you! my kind friend. Return, and often repeat the prayer for, dear sir, your affectionate brother, and obliged servant,

SAM'L. DAVIES.

"P. S. March 31. Upon further reflection and conversation with one of my brethren, I have been uneasy lest the last application should have been private and not by order of the board. I understood it as coming from the majority, and those honourable gentlemen expressed themselves in such a manner as to warrant me to understand it so. But lest I should be mistaken, I have wrote to our worthy friend, Mr. Caleb Smith, and given him such directions as will place the matter upon a fair footing; and to his letter I refer you.

"Consult our learned friend Dr. Alison, and he will rectify the mistaken choice, which the excess of your charity has tempted you to make.

\* As the question whether Mr. Davies should accept the presidency was likely to be submitted to the Synod, he seems to have thought it most delicate for him not to attend that body.



“I herewith send you the petition from my dear congregation to the presbytery of Hanover upon the first application, which it may be proper to communicate to the trustees.”

When the trustees met, May 9, 1759, “The Rev. Mr. Samuel Davies was proposed as a candidate for the presidency of the college, and admitted, *nem. con.*; and also the Rev. Mr. Samuel Finley, was admitted a candidate in the same manner. Whereupon, after mature deliberation of the premises, the said Mr. Samuel Davies was duly elected president of this college; and as this society has so long been destitute of a fixed president, and by means thereof its former flourishing state so greatly affected, the trustees desire, and do hereby appoint Messrs. Caleb Smith, John Brainerd, and Elihu Spencer, of their number, (who design to meet the Synod of New York and Philadelphia on the next week) and any other gentlemen of this board who shall then be there, to request the said synod to dismiss the said Mr. Davies from his pastoral charge, that he may thereby be enabled to accept the said office.”\*

This application was accordingly presented to the Synod; and also a supplication from Mr. Davies’ congregation, earnestly requesting his continuance with them. “The Synod having seriously considered the congregation’s supplication, and fully heard the reasonings for and against Mr. Davies’ liberation, after solemn prayer to God for direction, do, upon the whole, judge that the arguments in favour of said liberation, do preponderate, and agree that Mr. Davies’ pastoral relation to his congregation be dissolved, in order to his removal to the college, and do accordingly hereby dissolve it.”†

Mr. Davies submitted to this decision, and entered upon the presidency of the college the July following. The preceding letters can hardly fail of interesting our readers as they exhibit, in so favourable a light, the humility and amiableness of one of the most distinguished and useful ministers of our church. This correspondence is also interesting, as showing the cordial feeling which existed between members of the two Synods, which were so long divided. Mr. Cowell belonged to the Synod of Philadelphia, and was the gentleman with whom Mr. Tennent had his doctrinal controversy, and yet we see the terms on which he was with Mr. Davies.

\* Minutes of the Board, quoted by Dr. Green, p. 330.

† Minutes of Synod, p. 16.

There are several letters also in this collection of an earlier date, from Mr. Burr to Mr. Cowell, relating to matters of little importance in themselves, but clearly showing the intimate friendship which subsisted between them. We must not suppose, therefore, that the controversy which divided the Synod, destroyed all confidence and friendly intercourse between the members.

*Frederick A. Rauch*

ART. V.—*Psychology; or a View of the Human Soul: including Anthropology, being the substance of a Course of Lectures, delivered to the Junior Class, Marshall College, Penn.* By Frederick A. Rauch. New York: M. W. Dodd. 1840. pp. 386. 8vo.

WE are so much accustomed to get our German Philosophy at second-hand, that it is a refreshing novelty to have an authentic original work on the subject, written in our own language. We have had translations from German metaphysicians which, from the inadequacy of our own terminology to reproduce the original, have been either unintelligible or barbarous, if not both together. We have had German philosophy filtered through the French and American burlesques of the continental masters, in which the unintelligible has been made to pass for the profound. And last and lowest of all, we have had a train of admiring disciples of Carlyle and Emerson, who have no claim to rank among philosophers at all, but who, by affecting to talk nonsense 'in king Cambyses' vein,' have persuaded some that they were talking philosophy.

We owe an apology to President Rauch for mentioning his name in such connexion, and it by way of contrast only that we do it. What our opinion of his system may be, will appear in good time. Let it here suffice to say, that we opened the work with sincere respect for the author, and that we lay it down with increased regard for his learning, taste and piety.

In the very outset of our remarks, let us be clearly understood as placing Dr. Rauch in a very different class from the metaphysicians with whom we have lately been called to deal. He is no compiler, retailer, or sciolist; he affects no