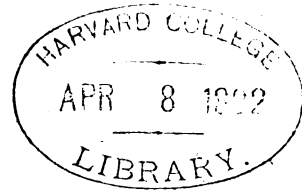


# THE PRINCETON COLLEGE BULLETIN



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

## CONTENTS

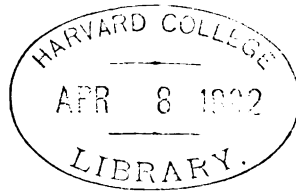
Caspar Wistar Hodge, D.D., LL.D. . . . .	75	SUMMARIES OF PAPERS READ:	
The Spencer Trask Lectureship, . . . . .	77	Lexicographical Gleanings from the Philo-	
The American Philological Association, . . . . .	78	biblon of Richard De Bury, . . . . .	92
The New Spectroscope of the Halsted Ob-		English Lexicography, . . . . .	93
servatory, . . . . .	78		
A Gift to the Art Museum, . . . . .	81	SUMMARIES OF PAPERS PUBLISHED:	
ORIGINAL CONTRIBUTIONS:		Ocean Temperature, . . . . .	94
The Name and Meaning of the Gnostic		The Osteology of Poebrotherium, . . . . .	95
Æons, . . . . .	82	A Phoenician Bowl in the Metropolitan	
On Dulcarnon, Elefuga and Pons Asinor-		Museum, . . . . .	96
um, as Fanciful Names for Geomet-		Notes on Roman Artists. Tombs of the	
rical Propositions, . . . . .	84	Popes, by Vassellectus and Petrus	
The Princeton Scientific Expedition of		Oderisi, . . . . .	97
1891, . . . . .	88	The Ethical Antecedents of the English	
The Grampus Expedition, . . . . .	92	Drama, . . . . .	98

PRINCETON

PRINTED BY THE PRINCETON PRESS



**CASPAR WISTAR HODGE, D.D., LL.D.**



# PRINCETON COLLEGE BULLETIN.

EDITED BY THE PRESIDENT AND MEMBERS OF THE FACULTY.

---

VOL. III.

NOVEMBER, 1891.

No. 4.

---

**CASPAR WISTAR HODGE, D.D., LL.D.**

It will be hard perhaps for the general public to estimate the greatness of the loss that Princeton has sustained in the death of Dr. Caspar Wistar Hodge. His life was singularly quiet and uneventful; and it may be doubted whether even in Princeton it was generally known how much the simple weight of his opinion was indirectly influencing the Church. Unseen himself, he was a most interested observer of events. Clear in his judgment and unalterable in his convictions, he was in all matters and particularly in theological and ecclesiastical matters a wise counsellor, and his judgment had great influence in shaping or in confirming the judgments of other men who took a more active part than he in public affairs.

He wrote but little for the press and that little was usually in the form of book reviews which, while remarkably lucid and discriminating were studiously objective in their nature and disappointingly lacking in any expression of his own opinions. It is to be regretted that in the department of New Testament study where he had such exceptional right to speak with authority his disinclination to authorship should have deprived the Church of the benefit of his ripe learning and penetrating judgment. It is too soon to say whether his lectures are in a form that will justify

their publication in a volume. Such a volume, prepared under proper editorial supervision, would be eagerly welcomed by Dr. Hodge's pupils all over the world, and would supply a need in our theological literature. Lacking the finishing touches of the author's hand, it would necessarily be incomplete and perhaps be even fragmentary, but it would nevertheless be a splendid fragment.

The greater part of Dr. Hodge's life was spent in Princeton. He was born here, February 21, 1830, and lived here until 1853, when, after a four years' course of theological study, he was graduated from the Theological Seminary. During his boyhood he enjoyed the friendship and guidance of Dr. Addison Alexander, whose formative influence during those early years was visible in all his after life. Dr. Hodge's relations with this singularly gifted man were very remarkable and constitute a feature in his life that deserves fuller treatment than can be given to it in this brief sketch. Dr. Alexander was his teacher and friend. He prepared him for college and imbued him with the scholarly ideals that made him so critically painstaking in his work and at the same time so dissatisfied with it. Dr. Hodge was graduated from Princeton College with the highest honors of his class in 1848. At a later date his *alma mater* recognized the distinction he had won as a

theologian, by conferring upon him the degree of D.D. in 1869, and that of LL.D. in 1891. He was a tutor in the College for one year while carrying on his studies in the Theological Seminary, and during another year was a teacher in the Edgehill School. He was licensed to preach by the Presbytery of New Brunswick in 1853 and was ordained to the ministry by the Presbytery of New York November 5, 1854. His first pastoral charge was the Ainslie Street Presbyterian Church, Williamsburgh (Brooklyn, E. D.), which he served for one year as a stated supply and then for two years as a settled pastor. In 1856 he became pastor of the Presbyterian Church in Oxford, Pa., remaining there until the death of Dr. Addison Alexander in 1860, when he was called to the vacant chair, the title of the professorship being that of New Testament History and Biblical Greek until 1879, when it was changed to that of New Testament Literature and Exegesis.

The latter change was consequent upon the death of Dr. Hodge's eminent father, Dr. Charles Hodge, who through the greater part of his long career as a Professor in the Theological Seminary taught both Systematic Theology and New Testament Exegesis. It was one of the blessings of Dr. Charles Hodge's richly dowered life as well as one of the blessings of the institution that has been singularly favored with a succession of able and godly men, that when he rested from his labors his work could pass without interruption and by a natural transition into the hands of his two gifted sons: Dr. A. A. Hodge, who but a little before had been called to Princeton from the Seminary in Allegheny, taking the department of Systematic Theology, and Dr. C. W. Hodge that of Exegesis. It had been the hope of the Church that loved and honored these men as she had loved and honored their father, that they would

both be spared for many years to come in the work which they were doing with such conspicuous success. But this hope has been sadly disappointed. Dr. A. A. Hodge died after a short illness November 11, 1886, and now, after months of anxious waiting, hoping often against hope, we have been forced to submit to a divine appointment that has taken away the last of this great triumvirate.

Dr. Hodge's illness began in the winter of 1890, and, though not deemed serious, it soon required him to suspend his lectures at the Seminary. The directors of the Seminary gave him a year's leave of absence, and it was hoped that change of air and relief from immediate anxiety would prove beneficial and lead to full recovery. He spent a part of the summer in the Adirondacks, but the looked for improvement did not come. A little before the opening of the Seminary he returned to Princeton greatly exhausted. He grew weaker daily, and on the afternoon of Sunday, the 27th of September, he quietly passed away. To his sorrowing family—his widow, three daughters and only son who bears his father's name—we extend our heartfelt sympathy, with the feeling however, that even death seems less cruel when those who have been bereaved can look back upon a life so full of true nobility, so pure and above reproach as that of Caspar Wistar Hodge. A more unselfish man we never knew; a man so little affected by self-regarding motives one rarely sees. Devoted to his family, considerate of his friends, affectionate to those who were admitted to intimacy, wide-awake in regard to public affairs, clear in judgment, fixed in purpose, guiding his life by principle, a reverent Christian, a tenacious believer in the theology of his Church and jealous—to a degree that depressed and saddened him—of the influences that tended to dilute her faith or lower her testimony,

he was, take him for all in all, a man whose like we shall never look upon again.

Dr. Hodge was deeply interested in the progress of his *alma mater*, and though conservative by temperament and sometimes disposed to criticize adversely, he was nevertheless in full sympathy with the university ideals and university methods which characterize the Princeton of to-day. He was essentially an academic man. This was nowhere more visible than in his preaching which was preeminently suited to the wants of the intellectual and theologically educated audience that was accustomed to listen so eagerly to him in the Seminary chapel. His sermons were rich with the results of a profound study of the New Testament, pervaded by a refined spirituality and expressed in a style that was wonderfully clear, simple and unaffected.

But Dr. Hodge's great power was in the class-room. He worked for his students and was revered by them as few professors are. His intellectual honesty, his fairness, his candid dealing with difficulties, his wisely balanced judgment, and above all the religious impression that his lectures unfailingly left upon his pupils, were marked features in his professorial life and served to make him what he was, the ideal teacher of the New Testament.

Dr. Hodge was a man of few words. His life revealed him: he never called attention to himself. His death is an irreparable loss to the Theological Seminary which he served through a period of thirty-one years. His intimate friends looked up to him, leaned upon him, and loved him, and it is with feelings of unspeakable sadness that they think of him as having gone out from their company.

FRANCIS L. PATTON.

#### THE SPENCER TRASK LECTURESHIP.

A gift announced at last Commencement which is deserving of more than a passing announcement is that of \$10,000 by Mr. Spencer Trask of New York, to be used as a fund for public lectures. Its object is to bring to Princeton every year one or more prominent lecturers who shall select for their subject some topic of the day that will be of interest to the whole College. In order to prevent any possible favoritism it is made a condition that the lecturers shall be in no way connected with the College. The income of nearly \$500 would usually ensure half a dozen lectures.

It is certain that Mr. Trask has provided the solution of one of our crying evils. The finances of the College have never allowed it to provide such free public lectures, and what has hitherto been done for this side of College life has been done by private initiative. The incentive and stimulus which are derived from such courses at other universities are so evident that both our faculty and student body have often lamented our unfortunate position in this respect. The students, being unused to regular lectures of this kind, it has happened that when lecturers have been occasionally called here their lectures have usually been so scantily attended as to make us blush for the intellectual activity and love of knowledge of our College. It was like advertising to the world our scholastic nakedness; and those who had made the effort to offer new intellectual pabulum were usually not encouraged to make another attempt. It is true that a slight admission fee was sometimes charged.

But with a regularly established course of lectures, such as the Trask fund will enable us to have, a tradition will doubtless soon be established in Princeton