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A PRESBYTERIAN COLLEGE IN AMERICA.

THE ideas of Europeans as to American colleges are somewhat confined and confused. Comparing or contrasting them with their own great universities, such as Oxford, Cambridge, Edinburgh, Berlin, or Leipsic, some look upon them with contempt.

Even Americans are disposed to give us laughable pictures of some of their newly planted universities. A man with little education himself, but who has earned half-a-million dollars by industry, resolves, in a bosom filled with philanthropy, to leave his money to endow a grand new university in his native village. One-half of the money is laid out in buildings which will constitute his monument, and the rest is devoted to the salaries of professors. A minister who has not succeeded as a pastor is appointed president, and has to teach religion, and all mental, moral, and political science. A dunce of learning is taken out of an academy to instruct in mathematics, physics, astronomy, geology, and natural history. A young man who is a native of the place, and who stood high in a neighbouring college, is chosen to take the students through Greek, Latin, English, and French. Most important of all, a reputable gentleman, with a face that never blushes, and a loose and flattering tongue, is appointed financial agent, procures lists of the benevolent gentlemen in the great cities, and obsequiously waits upon them. The university is called Tomlinson after its founder, whose name is thus handed down to posterity. Several of the ministers in the neighbourhood, with the senator of the district and a few lawyers, are appointed trustees. The university has a library, of a richly miscellaneous character, of five thousand volumes which the friends of the institution can easily spare out of their own collections, and containing many duplicates of Euclid and Bible-dictionaries; and a tradesman of the town has supplied a microscope, a telescope, a blowpipe, and many ingenious instruments. The university is opened with *éclat*, and appears in General Eaton's Report with eighty-eight students drawn from the

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town and from the religious denomination to which Mr. Tomlinson belonged. The pupils are admitted easily at an early age, and are taught to read an ordinary Greek and Latin book; they go through Euclid, trigonometry, and natural philosophy, and receive lessons in logic, ethics, and religion from the president,—a large number of them, however, not being able to spell accurately, or write grammatically.

While I have given this picture, I am bound to add that it is a caricature. There have been, and there are such cases, but the great body of the American colleges have not originated and are not conducted in this way. There are advantages in having a number of smaller colleges. Some of the highest colleges in the United States had a very small beginning. Princeton College sprang out of the log college. In the far West, expensive colleges could not be maintained, and yet it is advantageous to have higher branches taught in institutions which may grow with the population and wealth of the country. I am not sure that it is for the benefit of the people that all the colleges should be very large ones. In our great universities, many shy and timid youths are lost in the crowd. It was not in the larger colleges, but in our little sister at Bowdoin, with its whispering pines, that the genius of Hawthorne and Longfellow, two of the freshest minds that America has produced, was nurtured.

On the other hand, the excessive multiplication of colleges in the United States has become an intolerable evil. There are, in all, 400 of them (including those for females), with the power of granting degrees. The feeble institutions among them, like drowning men, drag down each other to a lower level. In order to justify their existence, they must have pupils, and they admit boys who would be much better at a high school or a good academy. What, it may be asked, are we to do with these 400 colleges? I believe that the principle of "the struggle for existence," and "the survival of the fittest," will come into play; and the weak and unworthy, as not meeting the wants of the country, will be starved out, while the useful, being sustained by the donations of the wealthy, will become stronger and stronger, and take higher forms of life.

A considerable number of the colleges are already of a high order, quite worthy of being placed alongside of the best colleges in Europe. They have characteristics which I hope they will retain. I am to illustrate this by the picture of a Presbyterian college. Everything that I have to say is true of a particular college, but it is true in a general way of a dozen others.

First, we may look at what is required as a condition of entrance, and this will furnish a fair test of the aims of a college. I have before me the books examined on in fifteen of the principal American colleges. There is a wonderful agreement among them, the only difference being that some of them require a few more books of certain prescribed authors than others. The following is the standard fixed in the Presbyterian Colleges, and is about the average of the American Colleges :—*English*—

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English Grammar (Whitney's), Orthography, Punctuation, short and simple English Composition ; Geography, ancient and modern ; History of the United States. *Latin*—Latin Grammar, including Prosody ; Cæsar (five Books of the Commentaries) ; Sallust (Cataline or Jugurtha) ; Virgil (six Books of *Æneid*) ; Cicero's Select Orations (six) ; Arnold's Latin Prose Composition (twelve chapters). *Greek*—Grammar, including Prosody ; Xenophon's *Anabasis* (three Books) ; Greek Reader ; Homer (first two books of *Iliad*, except the Catalogue of Ships) ; Greek Composition. *Mathematics*—Arithmetic, including the Metric System ; Algebra, to the end of Quadratic Equations ; Geometry (first Book of Euclid). These requirements are higher than in most European colleges, and inferior only to those of the German universities.

For the first two years, the teaching is confined to what are regarded as the fundamental and disciplinary branches,—Latin, Greek, and Mathematics, always with English and English Composition, Elementary French, and Natural History. At the end of the second year there is a biennial examination, corresponding to the *Little Go* of the English universities. In the third (junior) year, there is a prescribed course, including Psychology, Logic and Metaphysics, Mechanics, Physics, Physical Geography (or Geology), History (Mediæval European Civilisation), Science and Religion, English Literature, with Lectures, Essays, and Elocution. Besides this required course, the student has to take two subjects out of the old courses—viz., Latin, Greek, Mathematics, German, and French. In the senior year, there is still a prescribed course, including Astronomy, Ethics, Geology (or Physical Geography), English Literature, Science, and Religion. Along with these, the student must take four out of eleven elective subjects of study, which embrace the old studies and the new branches of language and science. The branches taught in the college may be conveniently arranged under three heads :—

I. LITERATURE.	II. SCIENCE.	III. PHILOSOPHY.
Latin Language.	Geometry.	Psychology.
Roman Literature.	Analytic Mathematics.	Logic.
Greek Language.	Mechanics.	Metaphysics.
Greek Literature.	Botany.	Ethics.
French Language.	Zoology.	History of Philosophy.
French Literature.	Mineralogy.	Political Economy.
German Language.	Physical Geography.	Political Science.
German Literature.	Geology.	International Law.
Sanscrit.	Museum Work.	History.
Science of Language.	Chemistry.	Natural Religion.
Rhetoric and Composition.	Physics.	Christian Evidences.
English Language and Literature.	Astronomy.	Science and Religion.
Anglo-Saxon.		

These branches are taught by twenty professors and twelve tutors and assistants. Every student is under instruction two hours each forenoon,

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and one hour every afternoon. The year is divided into three terms, and the whole course occupies four years of about thirty-nine weeks each. A student, however, may enter as a sophomore or even junior, if he has studied the previous course. The majority of the students reside in dormitories built for them, some of them having one room, but most of them two rooms, for which they pay a little higher. They commonly board in companies of from ten to thirty in houses in the town or village; but some colleges have large refectories which accommodate the great body of the students. The American colleges are very commonly in villages, where they are not exposed so immediately to some of the temptations of large cities.

The course of study is closed with what is called, by a kind of Irish bull, a "commencement" (it used to be the commencement of a new year)—that is, graduation season. Our picture would not be complete without some account of a commencement, which so strikes a European. The examinations being all over, the exercises begin on a Saturday towards the end of June or beginning of July, with perhaps an athletic game—such games being much practised in American colleges—or by a concert. On Sunday, the Baccalaureate sermon is preached by the President to the graduating class and to a large audience of their friends, some of whom come from great distances. Monday is "class day," and is given up to the graduating class, who make it a day of amusement, with class histories and burlesque speeches; and in the evening there may be a public debate on some interesting topic. Tuesday is given up to the *alumni*, who come up first at the end of three years to get their A.M. degree; and then every ten years a distinguished man is appointed to address them. In the evening, orations are pronounced by the junior class. There are immense audiences on all these occasions, and the meetings are always enlivened by music. Wednesday is commencement day, which opens with addresses from perhaps fifteen or twenty selected students. Announcements of fellowships (of which there are eight or ten in the college referred to) are then made. An oration is delivered by one of those who are to receive the Master's degree. The degrees are then conferred, and the college closes from the end of June till the middle of September.

But my special purpose in this paper is to call attention to the religious character of the colleges. Nearly all, if not all the colleges, make some acknowledgment of God and Christianity. With a few it is little more than a respectful bow. In Harvard, there are prayers and worship on Sabbath, to which all are invited; but a friend of mine, who preached there not long ago, tells me that the audience was under forty. In the theological department, the President pleads for the teaching of a universal religion, manifested in various forms, Christianity included. In Cornell, an evangelical sermon may be preached from time to time, but there may also be a discourse by the rationalistic Jew, Dr. Adler; and it is stated that 150 students lately asked Robert Ingersoll to lecture to them.

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There is a real difficulty in the State Endowed Colleges in teaching evangelical religion, even when the Presidents are ministers of Evangelical Churches, as they dare not give offence to Romanist, Unitarian, or Deist. In some of them, the religious worship and training are shrinking gradually and unobservedly into smaller dimensions, and are fast becoming mummies. Sooner or later there will arise some iconoclast to declare that it is of no use keeping up these images when there is no belief in the gods they represent, and he will have a considerable amount of support in the secular press when he denounces the profession of religion as hypocrisy and pretence. In such cases, the churches will have to take up manfully the teaching of religion to the students.

But in the great body of the American colleges, religion is a living power. It is so in all the colleges which are under the influence of religious denominations: it is certainly so in the Presbyterian colleges. But in speaking of them as Presbyterian colleges, it should be distinctly mentioned that most of them are happily not under the General Assembly or any Church courts, whose province, as it appears to me, is to execute the laws of the kingdom of Christ, and not to appoint professors of classics or of mathematics. They are, however, under the control of trustees, ministers and laymen, who are mostly, though not all, Presbyterians, and who secure that the teaching shall be moral and religious. Nor are all the students Presbyterians; in the college I am describing, one-third of the students who entered last year were Episcopalians, and there are some Catholics, and even Jews.

In the college referred to, the students meet every morning in the chapel for reading and prayer, and immediately go to their separate recitation-rooms. At five in the afternoon, they meet for singing and for prayer. On Sabbath forenoon, they meet for worship—the members of other denominations going to their own churches—and in the afternoon there is a prayer meeting. The majority of the students commonly make a religious profession, and this means something in America. Of 120 students who graduated last year in our college, 80 were members of some Church. Prayer meetings are held by the students generally, or by the separate classes, several times a-week, and these may be attended more or less regularly by about one-half of the students. At these meetings, earnest prayer is offered for a revival of religion; and there are revivals of religion, if not every year, at least every few years. At these seasons the meetings are numerously attended, and may be addressed by professors or ministers from a distance, but they are conducted mainly by the students themselves. On these occasions, professors of religion are greatly quickened, and become more decided, and numbers are added to the Church, a considerable portion of whom become ministers or missionaries. Arrangements are made whereby every student is addressed on religious matters by one of his friends. The professors and tutors watch over both the religion and morals of the youth committed to their care.

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Surely these are characteristics to be retained. But in order to maintain them, it is absolutely necessary that the religious colleges should advance with the times, in literature, science, and philosophy. If they neglect to do so, the brighter young men will insist on going to other colleges, and this in spite of all the efforts of ministers, and even parents, to keep them under religious influence ; and if they are compelled to go to, or remain in, second or third-rate colleges, where they hear Huxley and Tyndall and development denounced by men who are entirely ignorant of the later advances in biology, they are the persons of all others most likely to become doubters, or even scoffers. There are in America not a few generous men, quite ready to give of their money to support the higher education ; some of these have given, within the last eleven years, two millions and a-half dollars for the college in which I am interested. Let such men be encouraged to bestow their gifts where religion has its proper place, but where every department is taught by professors who have advanced with the times.

JAMES M'COSE.

THE HIGHER EDUCATION OF WOMEN.

WE should like at the very outset to give our emphatic denial to an opinion frequently expressed, and perhaps more frequently entertained than expressed, that men are opposed to what is called the higher education of women, through fear of a certain rivalry which, it is assumed, would follow their free admission to the learned professions. Charles Dickens, in "Bleak House," pictures a grandfather Smallweed, sitting by the fireside in an arm-chair, cushioned with many pillows, decrepid, and apparently useless for anything in this world. As old and nearly as feeble as himself, there sits in a corresponding arm-chair on the opposite side of the conjugal hearth, his wife ; and his sole indication of her presence, and of his own latent energy, lies in the fact that on the bare supposition of her entertaining an opinion antagonistic to his own, he rouses himself to hurl one of his downy supporters at her head. The display of marital authority satisfies his innate consciousness of superiority, and he sinks back exhausted, to recover strength for a renewed effort, the necessity for which, he feels, will soon arise !

This is, in mild caricature, something like the stand which, it is freely alleged, men take on the broad question of "Woman's Rights," of which our immediate subject is but one phase. We distrust the statement entirely, and believe the objection, where it exists, to be based on far other and nobler grounds. Men can have nothing in the wide world to lose, by allowing women to enter the lists with them in any of the races after honour or wealth. From the days of Barak the son of Abinoam, who sang *with* Deborah her triumphal song, men have not generally been