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ARTICLE I.

EDUCATION AND SUPPLY OF MINISTERS IN DIFFERENT AGES AND COUNTRIES.

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At a time when some of the first minds in America and England are engaged with the question how shall the increasing demand for educated, energetic and godly ministers be supplied — a knowledge of the experience of other ages and other countries on the subject can hardly be otherwise than valuable.

The necessity of a learned as well as pious ministry need not be demonstrated to the readers of this Journal. If there is anything which the student of ecclesiastical history may consider as settled by the experience of Christendom — it is that an unspiritual or ignorant clergy would be among the greatest moral disasters which could befal mankind.

To secure an enlightened ministry, to qualify and bring into action a competent supply of true men, who shall fill the stations of clerical influence at home, or go forth as missionaries abroad — is an end less readily accomplished than the superficial might imagine. But there are peculiarities in our own country, to which allusion will be made by and by, which enhance the difficulty now suggested, and threaten to make it insuperable. The wise and devout both among laymen and clergymen who have given sufficient attention to the subject, deem it an inquiry of anxious importance, how the ministry which America demands for herself and mankind, in the peculiar circumstances of our country, can be brought into the field?

It is in reference to this question that we invite our readers to a brief review of the practice of the church in securing a competent supply of qualified spiritual guides. What inducements have other times and countries presented their Christian youth to enter the ministerial profession — and what facilities have they afforded for acquiring the requisite preparatory education? what are some of the circumstances which enhance the difficulty of rearing up a right and abundant ministry in the United States — and by what means can the end so desirable be best accomplished? These are among the questions, on which it would give us pleasure to cast even a few rays of light.

THE FIRST CENTURIES.

The first teachers of religion were selected by the Saviour himself — and during the whole of his ministry, while employed often as his assistants, they were kept always under his immediate instruction and supervision. Soon after the ascension, one of the greatest minds the world has produced, was associated by a supernatural calling with the twelve. The apostles and their immediate successors were endowed with the gift of tongues and other miraculous powers. In the infancy of the church, before time had been given for appropriate intellectual and spiritual cultivation — the teachers of Christianity were supernaturally qualified for their work. The gospel was announced beyond the limits of Judea to a great extent by men driven abroad by the fierce persecution of the times — the ordained and divinely assisted leaders directing the general movement, gathering churches, and perfecting their organization and instruction.

After the first founding of Christian institutions in the prominent cities of the Roman empire — and the gradual withdrawal of supernatural agencies which were given only, according to the exigency of the times, for the first planting of the church — and especially after the inspired apostles and their pupils the apostolic men such as Clement, Ignatius and Polycarp were dead — the need of educated and commanding minds began more and more to be felt. This want was met in part by learned Pagans converted to Christianity, of whom Justin Martyr, Pantaenus and Origen are illustrious examples. Common Christians were unable to cope with learned heathenism — or direct the more and more complicated affairs of the church. Nor were the converted philosophers sufficiently numerous, had they all been otherwise qualified, for the purpose. The church was constrained, therefore, by her circumstances, as well as inspired by the

liberalizing atmosphere of a free Christianity which she had begun to breathe, to take measures for the education of her own sons. From almost the beginning, even in deep poverty, and distraction, the early Christians are believed to have taught their children the principles of Christianity — and laid the foundations for their being intelligent and worthy members of the churches. There is no evidence, however, that anything like a regular theological school for the education of a ministry was established earlier than the middle of the second century. The school at Alexandria seems to have grown up gradually, as the necessities of the times urged it forward. Under Pantaenus, Clement and Origen, it gradually became an informal indeed but real theological seminary. To it flocked learned Pagans — and young men who desired to be instructed in the Christian doctrines and to become teachers in the church. Instruction was here given in the Scriptures, in the dogmas of religion and in Christian manners and duties. It was long the nursery of piety and learning — the alma mater of holy and learned men who were the lights of the church.[1]

Although we find no traces of schools so celebrated in the West, yet every church was virtually a school and in it under the superintendence of the bishops young men of promise were educated in Christian principles and letters. Indeed say the Benedictines on the authority of Fleury (Dis. 2, n. 14, p. 69) that though the schools were generally common to all the faithful, this could not prevent the bishops having ordinarily with them a certain number of young men whom they instructed with particular care as their children and who in process of time became themselves masters. It was thus that the great luminaries of the occidental world were formed even down to the fourth and fifth centuries.[2]

As to the manner in which young men were selected, supported and educated for the ministry no very clear light has come down to us. That the bishops began to train young candidates for the sacred office, in schools connected with the central church of their dioceses, there can be no reasonable doubt. And that pecuniary means to facilitate the education of such were not wanting, we have not only the intimation above given, but the fact that enormous funds were early placed at the disposal of the bishops, to be disbursed for the benefit of the church, at their discretion. This was done by abundant oblations from charitable church-members — and by legacies of deceased

[1] Mosheim, Vol. I. p. 81. Neander, Vol. I. 527, etc.

[2] Histoire Literaire De La France, Par Benedictins. Tom. I. p. 234.

Christians to whom, the church instead of relatives was often made the principal heir. By the middle of the second century the church of Rome not only supported the clerks and poor Christians of their own city, but bestowed largely of their abundance upon other churches near and remote, supplying food also to Christian prisoners and to many condemned to work in the mines. The hope of confiscating the ecclesiastical treasures was among the principal causes that induced the emperors after the death of Commodus, to engage in the persecutions which followed. Great privileges and immunities were granted and new sources of wealth were opened to the church, by Constantine. Up to the commencement of the fourth century, the present custom of leaving estates for specific objects had not been introduced. Christians gave or bequeathed absolutely, and all charitable benefactions were thrown into the common stock to be distributed by "the ecclesiastical colleges called churches" at their discretion. Church property still increased, princes making large grants and private persons, even to the exclusion of their children, bequeathing estates to the churches, while many widows and damsels were induced to leave their wealth to the common cause. This property soon came chiefly under the management of the ecclesiastics. "The bishops disposed of everything, the deacons executed it and all the clergy lived upon what the church had, though all did not administer. St. John Chrisostome makes mention that the church of Antioch fed above 3000 persons at the public expense."[1]

During the first three or four hundred years, then, of the Christian era, the church had evidently the means of furnishing herself with a competent ministry — its first teachers enjoying the instructions of the Saviour himself — the next generation educated by inspired apostles; then many pagan philosophers and other learned men of Greece and Rome converted to Christianity, were soon qualified to lead in its affairs; and finally enormous sums, with almost unlimited discretion, were placed in the hands of the Bishops, whose business it was, in looking after the general interests of the church, to provide for the supply of its sacred offices, and who, in schools connected with their churches, and in their own families, could educate charitably or otherwise as the circumstances might be, a competent number of excellent men for these high trusts. Add to this the religious enthusiasm of the times, the eagerness with which wealthy parents would devote their children as well as their property to the church;

[1] A Treatise of Matters Beneficiary, by Fra Paulo Sarpi, Mirandola, A. D. 1676.

and we can readily suppose there would be no lack of tolerably educated candidates for the ministry.

From the commencement of the fourth century, the inducements to enter the ecclesiastical ranks, were of the most powerful kind. They appealed not merely to the religious feelings of the more ardent and devout, but to the ambition of worldly minded men. The church had already gained an external conquest over the world. Bishops were nearly its sovereigns, and priests and ecclesiastics were sharers in their immunities and advantages. The hope of honor, emolument, influence, power, called loudly upon aspiring and able youth to consecrate themselves to the church, and prepare themselves for the superintendence of its affairs. Many generous and devoted young men entered upon the ministry with honest aims, and hearts ready for sacrifice, while others of feebler faith and more doubtful piety were not repelled by any expectation of hardship from the inviting field; and others still of much baser character and motive, embraced the sacred office as the surest means to comfort and aggrandizement. The clergy of each diocese, with their bishop, formed a privileged society by themselves. Freed from all personal taxes and public burdens, especially such as are connected with military service, and under which the laity groaned — all comfortably supported, if not absolutely rich, enjoying the best society which the times afforded, reverenced for sanctity by the people, having the means of improvement in their hands, with a fair prospect for wealth and promotion in view, it would be strange if in this state of things the ranks of the clergy were not filled to overflowing. Such was in fact the case; and as the church became corrupt, and introduced heathenish ceremonies into her simple worship, an increased multitude of clerical leaders and subordinates could find at least a nominal occupation in the sacerdotal robe. In the cathedrals of Constantinople and Carthage, the clerical establishment contained no less than some five hundred ecclesiastical functionaries.[1]

Opportunities were not wanting for suitable preparatory instruction. We have already seen, that in every diocese there was at least one general or cathedral school, designed not only to instruct catechumens of whatever age, in the faith, but also to carry forward in the principles of Christian learning, those young men who aspired to the sacred profession. These schools were at first under the immediate personal superintendence of the bishops. But when these

[1] Neander, Vol. II. p. 151, Gibbon, Vol. II. p. 423, Guizot's History of Civilization, Vol. I. p. 64.

officers came afterwards to be involved more and more in the complicated affairs of the church, they appointed learned men to act under their general supervision, as teachers of the young. With such masters, the cathedral schools were gradually formed into organizations which were the germs or foreshadowings of those great seminaries of learning which adorn modern ages. It does not appear that the profane sciences were taught in Christian schools previous to the fourth century. But from that time Christians availed themselves to a considerable extent of the famous pagan classical seminaries which flourished in all the great cities of civilized Europe. Christian masters, also, though professedly confining themselves to theology and morality, introduced human science as not without its utility in enabling one to understand and defend the dogmas of the church.[1]

THE DARK AGES.

We have come to the time when the civilized world was visited by a shipwreck of literary institutions, and the general destruction of literature and science in society. The repeated and overwhelming irruptions of the Northern barbarians upon civilized Europe, produced universal desolation, especially as respects those studies which refine and elevate mankind. "The gradation," say the Benedictines, "is very remarkable. The irruption of the barbarians caused the entire ruin of the empire; the ruin of the empire destroyed ambition to cultivate the sciences; want of ambition occasioned negligence, and contempt of letters; these produced idleness, which as a necessary consequence, was followed by ignorance; and ignorance plunged its victims into anarchy and vice."[2]

About A. D. 500, monasteries began to be established in Europe, and the benefactions of the liberal were henceforth given to them, instead of the clergy. These institutions acquired immense possessions, which, according to the will of the donor, were spent in supporting monks, in hospitality, in aiding the poor, "in schooling and educating of youth," and in other pious works.[3]

Monasticism arose at a very early period in the East. The original monks were eremites; in Egypt and in Syria they dwelt for a time alone. Afterwards, being formed into associations, they lived secluded from the world, and passed their time in labor, devotional services, and in begging their support. In the West, the institution was from

[1] Histoire Literaire de la France. Par Benedictins. Tome I.
[2] Lit. His. Ben. Tome II. p. 31. [3] Fra Paolo Sarpi. Benef. p. 9.

the beginning of a more human-like and elevating character. It was designed for religious men who, in retirement from the world, might find enjoyment and discharge duty in Christian studies, devotional services, self-discipline, useful labor and beneficent deeds. Religion fled to them as a covert from the times, and literature and science were saved from utter destruction, by finding an asylum in these retreats. Indeed, of many of them, schools were at first the leading characteristics. The theological coenobium under Schaumburgus was intended chiefly for a school and an ecclesia of theologians.[1]

Monasteries were founded in Gaul and other parts of Europe, originally without much expense to the public. When an association was formed for the purpose, as much wild land was ceded to them as they would cultivate, and their time was divided between prayers, study, and labor on the soil. After preparatory attention to the arts, the time devoted to study was spent upon the great works of the Latin and Greek fathers, and upon the Scriptures. Every convent had its library, and many of the feebler monks were employed in copying ancient manuscripts, instead of working upon the soil. Although their primary business was with spiritual learning — for almost the whole of the Latin and Greek classics which have come down to us, we are indebted to their indefatigable labors. Every monastery had its school for the instruction of the youth who came thither to embrace the monastic life. In them were trained some of the finest minds of the age. Of the famous monastery of the Isle de Levins, it was said by S. Caesaire, "that here excellent monks were educated and sent out for Bishops in all the provinces. They were received small, and were returned great. From being weak and without experience, in understanding and influence they became kings. The institution raised its members to the highest degree of virtue, even to Jesus Christ, on the wings of charity and humility."[2]

Monasteries were multiplied to an almost incredible extent. It is said that there were no less than 15,000 connected with the Benedictines at one time. They were open on easy conditions, to all classes. The rich and the noble often sent in their sons to be educated for the church. The poor, especially orphans, and many of them from early childhood, were received on charity; while the middling classes, and the wealthy, if they pleased, could here find an asylum for life, on condition of assenting to the rules of the order, and contributing their possessions to the common stock. The cause of this wonderful rush to the monasteries, may be found in the circumstances of the times.

[1] Magdeburgh Centuries, seventh century, p. 89. [2] Ben. Tome II. p. 39.

Some were moved by a fervent religious spirit; some by conscious crimes or sins — mistaking the true means of expiation; but very many were driven by the public confusion which prevailed, by terror of the barbarians, by the exorbitant demands of the ruling powers, and by a knowledge of the fact which soon became general, that these humble abodes of the professedly self-renouncing, were the true, and after a time almost the only roads to preferment and honor in the church.[1] Consequently, says Gibbon, "whole legions were buried in these religious sanctuaries. Here, peasants, slaves, mechanics, as well as some noblemen and noblemen's sons found shelter and subsistence."[2]

About the time when so many monasteries were founded on the continent by Jerome, Columban, Benedict and others, Christianity was propagated in Ireland by St. Patrick and monasteries were established in that region. "The lands which he received as presents from converted chieftains he applied to the founding of cloisters which were designed to serve as nursing schools for teachers of the people and from them was to proceed the civilization of the country."[3] The monastery of Bangor, in Flintshire, where the world-renowned missionary Columban was educated, contained at one time above 2000 brethren. He was the founder of the famous school of the prophets in Iona, which though a monastic institution, was for a long period, after the middle of the sixth century, the great light of insular Europe. Many similar establishments sprung up in Scotland, Ireland and Wales, so that during the next 400 years not less than a hundred convents rose and flourished, on the model of Iona.

There were other facilities for ministerial education. The great schools at Alexandria and Athens still flourished though not perhaps in all their glory. There were schools also in Rome, Constantinople and other places which Christian princes still patronized — some of them like Amalasontha, regent for her son Athalerick about A. D. 530, pledging the teachers their full salary out of the public treasures.[4] The bishop Etherius collected the boys of his community, instructed each one in letters; eique agros et vineas largitus est, as the citizens bestowed their liberality on him. Patroclus built an oratorium in which he instructed boys for the church.[5] Gregory the Great established a school of young singers which he himself directed and to which he gave revenues and dwelling-houses at Rome. Even to the

[1] Neander, Vol. II. p. 261. [2] Gib. IV. p. 378. [3] Neander, Vol. II. p. 124.
[4] Schröckh's Christliche Kirchengeschichte, Theil XVI. 60, 61.
[5] Magdeburgh Centuries, Vol. II. sixth century, p. 205.

ninth century there were those who pretended to show the bed on which lying he used to sing, and the rod with which he threatened the boys.[1] There were few examples among the religious teachers of this darkening period who attempted to communicate even the elements of philological learning, but sacred psalmody was indispensable to a good theological education. When we think of the Gregorian chant, we cannot but respect the taste of its author, enemy as he was to secular learning. At the council of Vaunce A. D. 592, It was ordered that all ministers according to the salutary custom observed through all Italy should take the young unmarried readers into their houses, teach them psalms, keep them to the reading of the holy Scriptures and instruct them in the law of the Lord.[2]

Though ignorance, in the sixth century had become deplorable, yet some of the old secular schools still survived. There were also a great number of cathedral schools, one at least in every diocese, under the direction of the bishop or of some scholar or scholars appointed by him. These were spread all over Gaul and other parts of christianized Europe. In them youth were instructed to some extent in the liberal arts, by way of preparation for those sacred studies which constituted the principal business of the schools.[3]

Pausing a moment at the commencement of the seventh century, we can see, on looking back over the preceding three hundred years — that up to this time there could have been no want of clergymen, qualified according to the ideas of the times, for the sacred office. The vast wealth of the church, the power and immunities of its ministers, cathedral schools, and cloisters — confusion in civil affairs, driving many of the first minds into the monastic seminaries — the ease with which any young man could obtain an education for the ministry — learning concentrated in the ecclesiastical orders, preferment to be hoped for chiefly in the line of the same — these circumstances would naturally crowd the clerical ranks to their utmost capacity.

From this period, viz. the end of the sixth century, down to the time of Charlemagne towards the close of the eighth, the same general system of theological education was preserved. The episcopal schools still sustain themselves though in waning glory. Distinguished prelates, lights of the age, if lights they should be called, superintended the instruction of these seminaries of knowledge.[4] In the diocese of Vienne the number of the schools was prodigious. Within these

[1] Schröckh's Christliche Kirchengeschichte, Theil XVI. 63. [2] Ibid. 64.
[3] Ben. Lit. Vol. III. p. 30, 31. [4] Ben. III. 425, 428.

limits there were said to be no less than sixty monasteries, without including those of the capital.[1] The Monks of France were accustomed under direction of the bishops, to give instruction and preach in the country, hear the confessions of worldly men, and announce the faith in unenlightened regions.[2] Some of the monastic schools became very distinguished and were the literary and religious *cunabula* of many of the finest minds of the age.[3] Such especially were the schools of Luxen and Fontenelle. Young men of the first families flocked to them for the purpose of obtaining the elements of science and the first principles of Christian truth.[4] The monastery of S. Midard at Soissons was very celebrated both for discipline and letters. Four hundred monks sustained there the perpetual psalmody, while in a public academy connected with the convent, divine and human sciences were taught. In the school of the monastery of Montier la Celle were found many bishops and writers not without merit, while from the monastery of S. Germain at Auxerre were chosen nearly all the prelates who governed the church in that region.[5] It is easy to judge, say the Benedictines, what great care must have been taken to cultivate letters in these institutions, from the fact that the lights of the age proceeded as much from them as from the episcopal schools. Indeed these last often derived their glory from the former inasmuch as the greater part of the bishops at the head of the episcopal schools had themselves received their education in the cloisters.[6] The French schools of this age also formed a great number of able missionaries who went forth and established Christianity in the unevangelized parts of Gaul. So that while the church was suffering great losses in the East, it was making great acquisitions by missionary labors in the West.[7]

The principal difference in the condition of letters between the fifth and seventh centuries, consists in this. Laymen generally, and a part of the clergy neglected learning, while the monks gave greatly increased attention to it. Few, however, wrote for posterity, or took any pains to preserve original productions.[8]

Indeed, notwithstanding the favorable account of the Parisian Benedictines, respecting their much admired Gaul, learning as they also frequently confess, both secular and ecclesiastical, was in a deplorable condition. The time of students was spent on comparatively insignificant studies, while thorough scholarship had almost disap-

[1] Ben. III. 432. [2] Ibid. 435. [3] Ibid. 437.
[4] Ibid. 438. [5] Ibid. 441. [6] Ibid. 443.
[7] Ibid. 447. [8] Ibid, 455.

peared from society. But the little knowledge which existed among the clergy was quite equal to the demand. Laical ignorance contented itself with ecclesiastical ignorance for its guide. High offices in the church were open to the most worldly-minded aspirants who had the ability to secure the favor of lawless princes, and were willing to wear occasionally the sacerdotal robes.—From the beginning of the year 500, every clerk had been ordained to some office, and lived upon the common maintenance. None were ordained without a benefice, or, in the centuries next following, without at least the expectation of a benefice. But, about the times just preceding the reign of Charlemagne, while many made themselves clergymen to secure exemptions, stipends and emoluments, as also to obtain rank, wealth and power, through "the wealthiness of the benefices," chief men of the court, city or government were often elevated by their unscrupulous princes to the office and professions of the Bishops.[1] All these circumstances combined go to show that what with some self-denying men who courted hardship for Christ's sake in the more difficult labors of the church, and many partially-educated monks suffering with ennui in their monotonous employments which had now become exceedingly jejune and unprofitable to the intellect, and longing for the freedom of active service —and what with ambitious and unprincipled aspirants to posts of affluence and honor, the ranks of the clergy, educated more or less as circumstances might demand, must always have been crowded to excess.

Charlemagne was the great light of the dark ages. A man of a rough but generous spirit, of indomitable energy, of an intellect gigantic for the times, invincible in war, he had also some natural tendencies towards refinement, a desire to extend civilization, and most of all, a rude zeal for the prosperity of the church. Our subject and our limits will not allow us to speak further of him as a statesman and a soldier. Without early education, he had the sagacity, in his manhood, to see that wisdom is the handmaid of virtue, and that knowledge is power. For the benefit of his kingdom, and especially of the church, he invited learned men to his court, and established a school in his imperial palace. The chief master of this seminary was Alcuin, a distinguished scholar and theologian, an Englishman from the great monastic school at York. Among the pupils were Charles, Pepin, and Louis, sons of Charlemagne, two archbishops, Riculf archbishop of Mayence, and Rigbod, archbishop of

[1] Fra Paolo Sarpi, p. 13, 26.

Trèves, several of his privy councillors, his daughter and his sister, both of the name of Gisla, and a part of the time the monarch himself. For the reëstablishment of the monastic and Episcopal schools which had now everywhere fallen into decay, Charlemagne published an *imperial circular*, of which the following is an extract:

"Charles, by the aid of God, etc., to Bangulf, Abbott and his brotherhood, health:

"We beg to inform your Devotion to God, that, in concert with our councillors, we have deemed it beneficial that in the Bishoprics and monasteries confided by the favor of Christ to our government, care should be taken not only to live orderly and according to our holy religion, but moreover to instruct in the knowledge of letters, and according to the capacity of individuals, all such as are able to learn." * * * *

"It is certain, at all events, that the allegories, emblems and imagery of the holy writings will be more readily comprehended in their true spiritual meaning, by those who are versed in general learning." * * * * "As you value our favor, fail not to communicate copies of this communication to all the suffragan bishops, and all the monasteries around you."[1]

Under the influence of such men as Alcuin, Theodulph, bishop of Orleans, and Leidrade, afterwards archbishop of Lyons, the theological schools were everywhere reëstablished, and began to obtain celebrity. Among the capitularies of Theodulph, are the following: "If any priest wishes to send his nephew or any other of his relatives to school, we allow him to be sent to the church of St. Croix, or to the monastery of St. Argnor, or of St. Lipard, or any other monastery confided to our government." "Let the priests hold schools in villages and districts, and if any of the faithful wish to confide their young children to them, in order to have them study letters, let them not refuse to receive and instruct them in perfect charity." * * * "And while instructing children, let them exact no price therefor and receive nothing, except when the parent shall offer it them willingly, and out of affection."[2] The last two sentences are quoted partly to introduce the remark of Guizot, who had so thoroughly studied the history of these times, that "this last article is almost the only monument of this epoch which positively institutes a teaching destined for others than priests. All the measures whether of Alcuin or Charlemagne, which I have hitherto spoken of, have the literary

[1] Guizot His. Civ., Vol. III. p. 38.

[2] Ibid, p. 60.

education of priests for their object."[1] The views of Charlemagne on the subject, are more fully expressed perhaps in another ordinance of which we copy a part: "Charles, by the aid of God, king of the Franks and Lombards, and prince of the Romans, to the high ministers of religion throughout our dominions; having it near at heart that the churches should more and more advance towards perfection, and being desirous of restoring by assiduous care the cultivation of letters which have almost entirely disappeared amongst us, in consequence of the neglect and indifference of our ancestors, we would excite by our own example all well disposed persons to the study of the liberal arts."[2]

Under the influence of Charlemagne and his learned coadjutors at court, perpetuated by his immediate successors, Lewis the Meek and Charles the Bald, the episcopal schools and cloister schools which had so degenerated as to be almost worthless were revived — and others were established all over the empire. They were designed, as already intimated, for the clergy, as much knowledge was not often considered necessary in other stations. Decrees were passed in council that every bishop should employ some learned men to instruct the young priests of his congregation, in the doctrines and in the manner of preaching the same according to the purest understanding of the fathers; that church music should be taught in these schools, lest ignorance of this sacred art should lead to ignorance in every other kind of useful knowledge. The bishops established schools in their dioceses, especially to instruct the young ecclesiastics in religion and in the arts so far as they were thought conducive thereto. It was an established principle in the cathedral schools, that next to their own studies, the wiser and more experienced should devote themselves to the instruction of the younger. Especially was this expected of the cloister schools which were still richer, more numerous, more firmly established, more flourishing.[3]

But the splendor which ushered in the ninth century was soon to be eclipsed. The division of the empire, the distraction of society which followed, and the recklessness of princes in seizing upon church property, — though the reformation in letters was never afterwards in all places wholly destroyed, replunged the world generally into darkness. And as usually happens when circumstances allow the reaction its full force, temporary illumination was followed by a deeper night. Before the close of the century, ignorance and corruption

[1] Guizot, Vol. III. p. 60. [2] Ibid, p. 36.

[3] Schröckh's Kirchen-Geschichte, Vol. XXI. p. 138, etc.

overspread society, the clergy and the schools not excepted. "The ignorance of the clergy was so great that few of them could read or write, and *very* few could express their thoughts with precision and clearness."[1] Confusion, deterioration approaching barbarity, marked the age. Bishops were distinguished chiefly for voluptuousness, and priests and monks by the vices they were set to reform. Kings and princes seized upon church property and bestowed it upon their dependents. The powerful who had the command of benefices filled them with inefficient and often immoral ministers who would suffer vices to pass unreproved — or gave them as a means of support to such sons of chief families as by the feebleness of their talents could acquire a living in no other way.[2]

In the tenth century men of learning and piety were still more uncommon, and even in the best of the schools little of much value was taught. The century has been justly called the *iron age*, as respects literature and science, in European christendom. But ignorance was not the worst feature of the times. The moral light had become darkness, and how great that darkness! The clergy of this age have been not unjustly characterized as "illiterate, stupid, ignorant," "libidinous, superstitious and flagitious."[3]

We cannot follow down in detail the gloomy history of the ages immediately following. Partial reformations were here and there attempted, a few new schools were established and taught with some success; there were ecclesiastics who had mastered the Trivium and even some the Quadrivium, but with honorable exceptions, the corruption of morals among the clergy was deplorable and astonishing. Everything on the whole went on from bad to worse, down to the establishment of the great universities of modern times, and in some respects even down to the reformation. Whoever would refresh his memory, with the dark side of those dark and dreadful days, may turn to page 369 of the second volume of Mosheim, and read the translator's note, which he will there find, as descriptive of clerical manners in the fourteenth century. It is an exhibition of moral putridity which had been steadily accumulating and festering for almost 500 years.

This brief review of ministerial education in the dark ages shows, that clerical ignorance is the sure precursor of public corruption — and that down almost if not quite to the times of the reformation, the church could not have suffered from the want of such ministers as she was willing in her degradation to receive.

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[1] Murdock's Mosheim, Vol. II. p. 60. [2] Ibid. pp. 60, 61. [3] Ibid. p. 119.

University of Paris.

The oldest universities of Europe sprung up in the twelfth century. Distinguished teachers, like William of Champeaux, and Peter Abelard his disciple, proposed to give public instruction to such as would hear them. In the new stimulus felt by the human mind, multitudes rushed to the seats of learning thus established, and for their benefit suitable charters being obtained, universities were established. That at Paris was chiefly a theological school, and was for several centuries designated the "first school of the church." All its graduates, whether in the faculties of the arts or of divinity, had the power of teaching in the university. Its pupils were exempted from all taxes, customs, personal burdens — and the institution received great privileges and immunities. In 1453 the school at Paris had 25,000 students, and soon after, it is said, 30,000. It was difficult for the scholars, on account of their great number, to find suitable lodgings. Various expedients were adopted to remedy this inconvenience. But the poorer students being still exposed to great hardships, certain benevolent individuals erected buildings for their use, making provisions in them both for free lodgings and free board, to which afterwards stipends were added to defray general expenses. These foundations were first established by the religious orders, for the benefit of students in theology.[1] This department was founded and chiefly endowed as a college by Robert de Sorbonne, and thus derived the name of Sorbonna or Sorbonne, which it has retained.[2] Provisions of the same character became afterwards numerous and abundant.

A good account of what is now called the University of France may be found in Vol. XI. of the American Quarterly Register, 1836, written by Rev. Dr. Baird, at that time residing in Paris. The old and world-renowned University of Paris was broken up and destroyed in the Revolution, 1792, and has never since been restored on its former plan — though the system of higher education in Paris is virtually the same as before. The University of France has reference to the entire school system of the kingdom, including the schools of collegiate and theological education. There are 300 communal colleges supported chiefly by tuition fees of pupils. The Royal Colleges are 40 in number. They are supported by government, which also makes provision for a great number of students at the public expense. The salaries of professors are small, but pensions are granted to the superannuated who have served more than twenty years.

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[1] Encyclopaedia Britannica.

[2] Mosheim, Vol. II. p. 228.

There are eight Faculties of theology, six of them Catholic, one Lutheran. In 1815 there were 5,233 theological students. The government gives annually to the Catholic theological seminaries, for the education of young men for the ministry 2,525 bourses, valued at 400 francs each, making in all the enormous sum of $189,375, while to the protestants it grants 30 bourses and 60 demi-bourses, amounting to $4,500.[1]

The Royal and Communal Colleges are not professional schools, but schools of secondary instruction, corresponding somewhat to the gymnasia of Germany, the Rugby and Eton schools, in England, and our own colleges. Pupils are admitted however at a very early age, sometimes when not more than eight or nine years old, and with very small acquirements.[2] The college courses, 1836, are almost entirely Latin and Greek, with a little Geography, History and Rhetoric. Examinations for degrees in arts are confined to these two ancient languages, except that the pupils must answer any questions in philosophy, history, literature and philology suggested by the passages in which they are examined. From these schools they proceed to the study of theology and other professions.[3] The higher schools are excessively stimulated by prizes, competitions, etc. all the way up into society.[4]

Connect the foregoing with the public maintenance of the clergy, and there appears no want of available means in Catholic France for educating a priesthood and filling its ranks to excess.

ENGLISH UNIVERSITIES.

The English universities and endowed schools next demand our attention. That the gospel was preached in England at a very early period, by apostolic men, if not by an apostle, and with success, there can be no reasonable doubt. It is also probable that Lucius, an English king or nobleman, performed important service in the reviving and extending of British churches, in the second century; and that not long after, efficient measures were taken for the establishment of schools for the education of the clergy. Indeed, it is affirmed that this same Lucius was the founder of the great monastery at Bangor, which flourished so remarkably in the early centuries. It was at first a college of Christian philosophy, or an academy of liberal arts and learned men; but after a time, was changed into a monastery

[1] Am. Q. Reg., Vol. XI. [2] Bache's Report on Education in Europe, 1839.
[3] Essays by the London Central Society of Education, Vol. I. [4] Bache.

under title of apostolic order.[1] The Magdeburg Centuries speak of it as being a most noble college in the reign of Constantine, nourishing more than 2000 men in Christian studies.[2] In A. D. 603, Adelfred, king of Bernicia, having laid siege to Chester, twelve hundred and fifty monks went out from this monastery with the Britons, to assist, by their prayers and encouraging exhortations, in the defence. The enraged king sent a detachment who attacked these unarmed monks with such vigor, that only fifty of them escaped. After the surrender of Chester, he took possession of Bangor, and entirely destroyed the monastery, "a building so extensive that there was a mile's distance from one gate of it to another, and it contained two thousand one hundred monks.[3]

To Iona, where was the great institution founded by Columban towards the end of the sixth century, we have already alluded. It was for several centuries the principal theological seminary of the Scottish church, and in it most of her clergy were educated.[4] The whole island had been given to the Scotch (Irish) monks by the Picts for preaching the gospel to them. Camden's Brit., Vol. II. 401. An able account of this institution, by Rev. Dr. Pond, may be found in the A. Q. R., Vol. IX. As to the manner in which they were supported, a general remark will apply to this and all similar schools of the times, whether in England or on the continent. They were connected with monasteries. The monks maintained themselves partly by manual labor, on the lands conveyed to the institutions by their founders and patrons, partly by property bestowed upon them by richer members, who, in renouncing the world for the seclusion of a coenobite, had volunteered, according to the custom, to cast their possessions into the common stock, and partly by the contributions and legacies of "the faithful," who were disposed to sustain the cause of Christian learning, or make the sainted anchorites the almoners of their bounty to the poor.[5]

When Alfred succeeded to the throne of England, A. D. 871, the nation was found deeply sunk in ignorance and barbarism. Dreadful ravages had been made by the Danes, who destroyed the monasteries, burnt the libraries, butchered or dispersed the monks. Such was the ignorance of the times, that Alfred complains that he knew of no one south of the Thames, who could interpret the Latin service.

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[1] Usher's Britannicarum Ecclesiarum Primordiis, Chap. V. p. 132, etc.

[2] Cent. IV. Ch. VII. [3] Hume's Eng. Vol. I. p. 32, Harper's Ed.

[4] Mosheim, Vol. I. p. 381, u. 7. [5] Gib., Vol. IV. p. 384.

This prince made great efforts to restore learning, and was formerly reputed the founder of Oxford University, which, according to Mr. Hume, he endowed with privileges, revenues and immunities.[1] This statement of the English historian is now generally discredited. But, whoever may have been the founder of the university, there is good evidence that, as early as the end of the ninth century, "Oxford was the seat of a school of the highest intellectual activity then existing."[2] By the end of the eleventh century, it had as good a title to be called a University as Paris.[3] In the thirteenth century, it is said that no less than 30,000 scholars, including young and old, servitors, waiters, etc., were enrolled as connected with it. Allowing for exaggeration, it is certain that this seat of learning was thronged by immense multitudes of pupils. They were not, however, all nor chiefly theological students. The nation at large was waking to life, and thousands flocked to the great fountains of learning to satisfy the thirst for knowledge, and prepare for the various stations which intelligent society should offer. The institution, however, met with reverses, and so lost its popularity, that A. D. 1438, it was said, "out of so many thousand students reputed to have been here at a former time, not one thousand now remains to us."[4]

Cambridge was raised into a seat of learning first by the monks of England, who maintained their establishment for a time at a place about thirty miles north of that city. We hear of it in the eleventh century. After undergoing various fortunes like its elder sister, both universities, subsequent to the Wickliffite controversy, were abandoned by the people very much to the clergy. Oxford was miserably poor. The only university building of any importance erected before the Reformation, was a theological school, for which the university begged assistance from all quarters. "It still stands as a splendid memorial of the architecture of the reign of Edward IV."[5] The pupils were now mostly taken from the poorer classes, "so that in fact few of the academic population could support themselves." Henry VI. founded King's College, and gave many benefactions and stipends to scholars, while wealthy prelates and other great men maintained a certain number of students, at their own expense, and teachers were supported by ecclesiastical endowments and clerical benefices.[6] Indeed, the number of students now greatly depended upon the number of endowments for their support.

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[1] Hume, Vol. I. p. 74.

[2] Huber's Hist. of the Eng. Universities, edited by F. W. Newman, A. D. 1843.

[3] Ib. p, 43. [4] Ib. p. 168. [5] Ib. p. 168. [6] Huber, Vol. I. p. 171.

The most effective means employed, in the education of young men, especially for the ministry, was in the founding and endowing of colleges. These were intimately connected with the university, under its general supervision, making a part of it, but having property and rights of their own. They were not intended originally to support graduates, but "to assist clerical students through their course of study," which might last from ten to fifteen years. As a necessary evil, the Fellows were allowed to retain their stipends till they could secure a benefice; the college Fellows thus became gradually, "the actual stem of the university." The college system was originally, briefly this: Benevolent individuals established foundations for indigent scholars, erected buildings in which they lived, and entrusted the affairs of the institution to overseers, who, in their corporate capacity, were called a college. The system begins with 4 magistri who formed University College in Oxford, and proceeds to the 70 Fellows in King's College, Cambridge. Bishop Wykenham founded the first complete college. His endowment was named New College. It was established in the university at Oxford, and contained 70 Fellows, of whom 50 were theologians, 8 canonists, 10 chaplains, 3 choralists and 16 chorister boys. The college had 12 prebendaries as teachers, 270 free admissions for scholars. A Latin school kept at Winchester for preparatory education, was attached to the college.[1] "From the first, the endowed members of the colleges either belonged by preference to the ecclesiastical order, or were destined to the church."[2] The foundations were for students, masters of arts being considered students also, only of a higher class. These last being allowed to remain in their places till they could obtain a benefice in the Church, or were otherwise provided for, became in time so numerous as to occupy sometimes all the places, and exclude younger students. Hence, in the fifteenth century, foundations were given chiefly "to furnish a decent and permanent maintenance for poor men of learning of the clerical order," and not as mere stipends for undergraduates. The degree of Master of Arts became gradually a tacit condition of election to a Fellowship. This mode of filling the foundations was the predominating one at the end of the fifteenth century.[3]

About this time or a little before, the spirit for classical learning began to revive. Enthusiasm for this species of scholarship reached its highest point during the reign of Henry VIII. and under the in-

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[1] Huber, Vol. I. p. 201. [2] Ibid, 203. [3] Ib. 204.

fluence of Cardinal Wolsey. This new movement was sustained chiefly by individual energy. The Eton and Cambridge foundations of Henry VI. and his noble queen had probably the revival of classical learning in view. Corpus Christi College was founded A. D. 1516 by Fox, bishop of Winchester, especially to encourage classical attainments. It was endowed for 20 fellows, 20 stipendiary students, and 3 professorships, Greek, Latin and theology.[1] Cardinal College was established by Wolsey in Oxford. The revenues of 22 priories and convents were diverted to it, by papal bulls and royal privileges in 1524 and 1525. Provision was made for 60 canonists and 40 priests, with 10 endowed professorships, besides subordinate situations, stipends, etc., making in all not less than 160 members. Wolsey contributed the first year 8000 pounds from his own princely revenues — and also founded at Ipswich a great Latin school of preparatory education to be connected with it. Wolsey's College after being exposed to destruction by the king was revived by him and further endowed with lectureships and 100 studentships. It is now called Christ's Church College, and has attained an uncontested supremacy over all institutions of the kind.[2]

Queen Elizabeth was a distinguished patroness of learning. Through her influence those who sought her favor founded the Rugby school and nearly a third of all the endowed schools in England — of which, including Ireland and Wales, there are three or four hundred. In her reign the universities, which for a long time had been frequented chiefly by the sons of the lower classes, began to enjoy the favor of the aristocracy — and a degree became the mark of a gentleman. Sons of the gentry in Elizabeth's time, and ever since, have composed the greater part of the academic population, though ecclesiastics have always maintained a leading control, and have occupied most of the Fellowships in the institution.[3]

Both the universities have been greatly enriched with new colleges, and increased endowments for the old ones, since the times of Elizabeth. The resources of Christ's Church, Oxford, amount now to over £80,000 a year. It lodges about 400 persons within its walls, having a splendid room and sometimes suites of rooms for each.[4]

Fellowships in the colleges are of different value. There are some in Oxford which are worth, in prosperous years, not less than £600 or £700 — while others produce an income of not more than £100 — and some in Cambridge are still smaller. But all secure to the foun-

[1] Huber, Vol. I. p. 231. [2] Ibid, p. 262. [3] Ib. p. 333. [4] Ib. Vol. II. p. 272.

dationers board and lodging — and are now tenable for life, unless the holder marries, becomes possessed of large estates, or accepts a more lucrative living elsewhere. The scholarships vary, in annual value from £100 to £80, and even £20 or less, though with some additional advantages in respect to board. There are also in most of the colleges a class of scholars, known as exhibitioners, who receive annual pensions either from the college or from endowed schools of which these scholars were formerly members. Some of the exhibitions are said to be very valuable. The professorships are all established by the crown or by private endowments — though the holders of these offices have little to do except read lectures occasionally. In 1839 there were in Oxford, besides five halls, partially endowed, nineteen endowed colleges. In Magdalen College, for instance, there were on the foundations a president, 40 fellows, 30 demies, schoolmaster, usher, 4 chaplains, 4 organists, 8 clerks, and 16 choristers; Corpus Christi College, a president, 20 fellows, 20 scholars, 2 chaplains, and 4 exhibitioners; St. John's College, a president, 50 fellows and scholars, chaplain, etc. There were in all 557 fellowships, 26 university scholarships, 2 university fellowships, 399 college scholarships, exhibitioners, etc., 8 university benefices valued at £2,400; 445 college benefices valued at £136,500, besides college prizes, university prizes, etc. The total revenue at Oxford for officers, fellows, scholarships, etc., was as follows: colleges, £152,670, university, £22,000; in all £174,670. Cambridge has not quite so many fellowships, but nearly twice as many scholarships, exhibitioners, etc. The value of its benefices is considerably less than of Oxford. The whole number on the books considered as belonging, in some capacity or other, to the institution is a little larger at Cambridge than at Oxford — Cambridge 5,575, Oxford 5,264.[1] Indeed, the one institution is the counterpart of the other, Cambridge being the twin sister of Oxford, or the same *theme* with *variations*.

The University at Dublin sustains the same general character with the foregoing, though in all respects of much humbler dimensions. The universities of London, founded 1836, and of Durham, 1837, are of too recent origin to be of importance to our present purpose.

There are numerous endowed schools in England for preparatory education. The school at Westminster contains from 300 to 350 boys in eight classes. They are divided into town's boys and king's scholars. The king's scholars are always forty in number, and are

[1] Encyclopædia Britannica, Vol. XXII.

chosen from the upper half of the school, chosen after severe examinations, chosen solely from merit. Being placed on a foundation is thus esteemed an honor and is a preparation for a foundation at Christ's Church in Oxford or Trinity College, Cambridge. At Eton, on the contrary, boys are admitted on the foundation at their first coming without examinations, without special regard to merit, but chiefly because of indigent circumstances. Hence what is esteemed an honor at Westminster is considered a degradation at Eton. The foundation scholars at the latter school are, moreover, as a general thing, inferior to their fellow pupils of the same age and standing.[1] These facts are instructive especially in reference to the best manner of bestowing charity upon students who need help.

Reviewing the English universities in connection with the education and supply of Christian ministers, it will be readily seen, that there has been at no time any serious want of pecuniary means for preparing a sufficient number of men for the sacred office. "Down to the middle of the reign of Henry VIII," says Macaulay, "no line of life bore so inviting an aspect to ambitious and covetous natures as the priesthood."[2] And though a reverse in the condition of the inferior clergy bore heavily upon a portion of the order towards the end of the seventeenth century, yet on the whole the clerical profession in the established church has been full of invitations at least to serious and intelligent youth down to the present time. They may acquire an education, though indigent, in a highly honorable way, be sure of a comfortable living and standing in the best society as Fellows of a college till some beneficed parish is open for them — and there in a situation secured to them for life, enjoy learned leisure, opportunities for doing good, and the respect and friendship of the first classes in the country.

Church livings are also inviting to the educated younger sons of the nobility, who flock in great numbers to the church as a means of easy, honorable support and usefulness. Especially will this be the case while lucrative and easy situations are so numerous. Besides wealthy benefices which demand more or less labor and the enormous incomes of the high Episcopal dignitaries, according to a late Parliamentary return it appears that in England and Wales there are no less than 51 *sinecure* benefices, of which 18 are in the diocese of Norwich, their value varying from £10 to £1,125 a year, some of them even without any church whatever.[3] Valuable livings are also

[1] Edinburgh Review, March 1831. [2] Macaulay, Hist. Eng. Vol. I. p. 303.
[3] Boston Christian Advocate and Christian Witness, Oct. 25, 1850.

accessible to clerical aspirants in the extensive colonies of the British Dominions. When, in these situations, the clergy cannot derive their support from a parish or diocese over which they are placed, an ample allowance is afforded them out of the immense church revenues which are under the direction of the crown in connection with the ecclesiastical commission. Faithful service for a brief period in these remoter stations, entitles the missionary to a support at home for the rest of his life. We are informed, for example, on unquestionable authority, that the gentleman sometime since appointed bishop of Southern Africa, after spending ten years abroad, will be entitled to a discharge from further duty, and to receive a pension of £2000 a year, in his native country for the rest of his days.

Moreover, the nature of the education which these universities especially propose, and which clerical situations require, is peculiarly attractive to a class of people with which England more than any other country in the world, abounds, to minds of intelligent dignity, conservative Christianity and tasteful seriousness. These universities undertake, not so much to form scholars, as gentlemen in the largest acceptation of the term — gentlemen to sustain the honors of a noble descent, clerical gentlemen to preserve and adorn the religion of the state, and school teachers of all grades who may educate the rising generation of gentlemen. "Sound common sense," says Huber, quoting a passage from Kültner, who, he thinks, gives a just account of the best side of things, "a knowledge of the world and mankind, respectability and dignity of manners, with an understanding of the rules and ordinances of the church, are looked upon as the best Pastoral Theology."[1] These are traits of character which, among other still higher qualifications, all right-minded Christians would wish to see in the clergy, and which doubtless are promoted by the generous manner in which beneficiary aid is bestowed upon the youthful scholar preparing for his office — while the character of the preparatory education, and the duties of the profession, as thus defined, attract many of the first minds in the land to the sacred offices of the church.

Dissenters.

The Dissenters of England are not equally favored in all these respects, with their brethren of the established order. Shut out from Oxford absolutely, by the ordinance which requires subscription to the Thirty Nine Articles, before matriculation; and from Cam-

[1] Huber, Vol. II. p. 341.

bridge virtually by the rule which requires the same conformity for a degree, the Dissenters were for a time "in an evil case." They soon, however, founded seminaries of learning for themselves, some of which are in a highly flourishing condition at this day. Alexander Bowers, in his history of the University of Edinburgh, published in 1817, says, "that the history of the education of English dissenting clergymen is little known" in Scotland, and has never been properly investigated even in England. The best account of these institutions with which we are acquainted, has been written since the above date, and published in the A. Q. R. VIII. IX. and subsequent volumes. The articles were compiled by Rev. B. B. Edwards, now Professor in Andover, from original materials obtained, partly in manuscript, from Rev. Drs. Reed and Matheson, and other distinguished Dissenters. The original Dissenters had, many of them, been educated as churchmen, in the English universities, and were thrown into the ranks of dissent, by the Bartholemew Act of 1662, which ejected 2000 of the best ministers in England from their offices and livings. Their immediate successors were educated in Scotland, Holland, and by private ministers. Public academies were soon opened chiefly for theological students. The Orthodox Congregationalists established Highbury for the express purpose of preparing young men for the ministry. This institution, we are informed, has quite recently been amalgamated with Homerton and Coward Colleges. Homerton College existed, though in different places and with various fortunes, for more than a hundred years. It was under the patronage of a society for the education of pious young men for the ministry. Its object was to support twenty such men of good talents, and educate them for the stations they were to hold. The evangelical institution at Newport Pagnel had its origin in the plans and liberality of such men as Newton, Thornton and Cowper. Its object was to prepare pious young men for the sacred office. Hackney Theological Seminary is under the patronage of the Evangelical Association for spreading the Gospel in England, and was founded A. D. 1803. It has sent out eight or ten foreign missionaries, and ten times as many home missionaries. "Let us continue," says the Society's committee, "to select men of decided and eminent piety, able to endure labor, men possessed, too, of mental energy; apt to acquire and communicate divine wisdom; let us do the best we can to educate them for our purpose; let us use our best endeavors to place them in useful spheres of action; let us encourage them by every means in our power; pray for them," etc. Blackburn Independent Academy is of a similar character. Most

of the scholars connected with these institutions are said to come from the wealthier classes of the middling interests — and as good a provision has been made for the support of the more indigent, as under all the circumstances, could be expected.

Universities of Scotland.

We turn our attention next to the North. In 1410 a "Pedagogy" of a liberal character was founded at St. Andrews; another at Glasgow in 1450; King's College, Aberdeen, was founded in 1494. It was this year enacted by Parliament, in the time of James IV. of Scotland, that all barons and freeholders of property throughout the realm, should send their eldest sons and heirs to the schools from six or nine years of age, till they had acquired "perfite Latine" and then three years to the schools of art or "jure" or pay £20 to the king.[1] The high school of Edinburgh was completed in 1578, and arrangements were made to secure a thorough knowledge of Latin in it. A new impulse was communicated by this school to the citizens of Edinburgh, many of whom had been highly educated in Italy, France and Geneva. Considering the cause of the Reformation "as identified with the progress of literature and science, they became extremely anxious to erect similar schools in every corner of their own nation where there existed any probability of success." In 1579 the magistrates of Edinburgh took into consideration the founding of a university; for which purpose, indeed, as far back as 1550, Robert Reid, bishop of Orkney, had bequeathed 8000 merks. The charter was given by Queen Mary. The institution has been generously endowed by royal grants, parliamentary enactments, bequests, etc., while the city of Edinburgh has been its constant and generous patron. This university is not now of a strictly ecclesiastical character. The same is true of that at Glasgow, St. Andrew's, and the colleges at Aberdeen. The professors, however, must take the established creed, and are subject to inspection by the church in matters of faith. The professors of divinity are members of Presbytery, and the universities send each a representative to the General Assembly of the Church of Scotland. In other respects they are intended for general education.[2] There are no Fellowships in these institutions, resembling those of Oxford and Cambridge, where a number of literary men can be maintained, after the regular university course is completed. Pre-

[1] Bower's Hist. Univ. Ed. Vol. I. p. 62.

[2] Report of Commissioners on the Universities of Scotland, 1830.

vious to 1830, students in theology were exempted from the payment of college fees. The reason of the exemption was "the difficulty of procuring a sufficient number of young men properly educated for the church." That difficulty having ceased, the commission recommended the payment of small fees amounting to about £4 a year, by each student in divinity.[1] The commission of 1830 object to the great number of small *bursaries* which they find in these institutions. At King's College there are 134 bursaries, at Marischal College 106, at St. Andrew's 55. The number has increased and was thought likely still to increase, much beyond what is necessary for cases of indigence and for extraordinary merit. The consequence was that many students had been induced to attend upon these institutions for the sake of the small bursary, who had mistaken their calling. Instances are noticed of persons thus drawn from their proper sphere of life, who were afterwards subjected in consequence to great mortification, and were found in conditions of extreme penury and distress. It is the opinion of many of the wisest and best men in Scotland, that if a part of these bursaries were abolished, nothing would be lost to the cause of general learning or the clerical profession.[2] One thing probably conduces more than almost anything else to the present abundant supply of ministers in Scotland, in addition to the inducements held out by the bursaries, and to the fact that the religious spirit in Scotland is of a high order. The General Assembly has a system of parochial schools under its immediate care, in which 100,000 pupils[3] are constantly instructed not only in human learning but in the principles of the Scottish church. These parish schools are nurseries not only of religion generally, but of those dispositions which predispose to the study of theology and the office of the Christian ministry.

German Universities.

We cross once more to the continent. In Prussia the secondary schools are gymnasia, of which in the summer of 1834 there were 124, attended by 24,461 scholars, of whom 738 passed to the universities. These gymnasia are in large towns and most of the scholars are day scholars. The knowledge acquired in them is nearly equal to what is usually obtained in our colleges, being much greater in Latin and Greek, though less in intellectual philosophy and mathematics.

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[1] Report of Commissioners on the Universities of Scotland, 1830, p. 69.

[2] Ibid. p. 52, etc. [3] North British Review, Vol. XII. No. 24, p. 492.

These schools are supported by the funds of the State and fees of the pupils.[1]

The professional schools are universities, where instruction is given in the arts, theology, etc.

The university at Prague was founded A. D. 1348 by the king of Bohemia, under sanction of Pope Clement II. From this time down to the Reformation, the professors and students being considered ecclesiastics, the organization rested entirely on a spiritual basis. Under promises of salaries, immunities and advantages, teachers and scholars were attracted from all parts of the world. Charles IV. enriched the institution with lands, libraries, allowances for professors, stipends for students, etc.[2]

Erfurt (not now in operation) was founded in the middle of the 15th century, and was endowed with rich stipends, and great numbers of burses: such as the collegium majus, bursa pauperum, bursa nova, bursa antiqua, bursa mariana, etc.

"What above all distinguishes Leipsic, is the great number of stipends founded by the State, as well as by private donations, and which a great number of students have always enjoyed." It will be seen in Bib. Sac., April, 1850, that there are nearly a thousand of these stipends, besides foundations for professors, and that the university is unusually rich. In the university of Frankfort on the Oder, John George founded a community where sixty students might be boarded at a cheap rate. This institution has since been united to the university of Breslau. Marburg, founded A. D. 1527, the first university that was established after the Reformation, received the income of several suppressed cloisters, and other important privileges. It was afterwards furnished with valuable stipends, foundations and endowments.

Jena, founded A. D. 1547, received the possessions of these suppressed cloisters. Not to mention other early donations, its funds were greatly increased in 1817. Stipends and prizes for meritorious students were likewise established.

Herborn, now discontinued, was founded A. D. 1584. The students were mostly natives of the country, and almost all were theologians. The natives enjoyed stipends which were all paid in ready money, and amounted to from 40 to 100 florins apiece.

Halle was founded toward the close of the seventeenth century.

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[1] Bache's Report.

[2] A. Q. R., Vol. X. p. 345, "A Concise History of German Universities, by Robert Baird, Paris, May, 1838."

A theological seminary was established in the university, soon after its foundation, and was endowed with considerable stipends for poor students. Other donations succeeded, and after Wittenberg became connected with it in 1815, refectories and stipends were multiplied. In 1829 it had almost 1300 students, of whom 944 were theologians.

In Göttingen, besides great endowments, there is an annual prize medal in each of the faculties, (for composition,) of the weight of 25 ducats. Its library contains 300,000 vols.

Bonn, founded 1786, suppressed 1801, revived in 1815, receives from the State 82,522 Prussian dollars. Prizes for superior excellence in scholarship, refectories, stipends and like encouragements are by no means wanting.[1]

In Würtemburg there is, or was, a few years ago, an arrangement by which two hundred theological scholars, half Protestants and half Catholics, might be gratuitously supported through their whole course, first: after leaving the gymnasium, in one of the primary theological schools, for four years; then in the university of Tübingen, for five years — on condition that they will adopt the clerical profession.[2]

Thirty-four universities have been established in Germany. Fourteen of them are suppressed, and twenty still exist: of these, five are Catholic, 11 Protestant, four of a mixed character. These are for a population of 40,000,000.[3]

In 1836 the expenditures of the university of Berlin, were $99,846, of which $64,550 were paid out of the public treasury. The expenditures of Bonn were $89,685, of which government furnished $49,949. The expenditures of Breslau were $72,299. Of this, the government paid $27,180. The expenditures of Halle were $70,738 — government paid $42,278. Königsberg expended $60,912, of which $25,433 were furnished by the government.

These universities were chiefly founded by the governments of the country in which they are situated. They are under the immediate and entire control of these governments. Buildings are erected and repaired, libraries enlarged, scientific collections are gathered, professors supported, and all the expenses which the university revenues do not meet, are paid out of the public treasuries.[4]

There seems then to be ample provision in Germany for filling the ranks of the clerical profession. There are also inducements of the

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[1] American Quarterly Register. [2] Bib. Rep. Vol. I. p. 225.

[3] A. Q. R., Vol. X. IX.

[4] Biblical Repository, January, 1831, Theological Education in Germany, by Dr. Robinson. For a valuable account of these institutions, see also the subsequent numbers of that journal.

strongest kind to pursue a course of liberal education, and obtain the requisite qualifications to the ministry. All places of public emolument or honor, both in Church and State, are held, more or less directly, but entirely under the control of government; and none of these above the lower class of school masters, can be obtained, except by those who have completed the prescribed course of education at the university. There, the educated class is the true and only aristocracy. When a young man, having passed successfully his university examination, becomes an accepted candidate for the sacred office, he is entitled to expect a situation, and if he fills it with credit, to look for promotion. The best livings, the most honorable and lucrative professorships are open to his aspirations. Or if he prefers to remain a pastor, where an easy course of prescribed duties is performed, all the remaining time is his own. This he may spend in literary leisure, or in preparing valuable works for the press, or in any other way that he sees fit. And if he is neither immoral nor particularly unfaithful, elevated above the prejudices and caprices of his parish, he may go on in the independent discharge of his office, assured of ample support to the end. While, in this state of things, there are yet many devoted pastors, who labor with untiring zeal for the good of their flocks, many doubtless rush into the clerical profession, without any just appreciation of its sacredness. But between these two classes there is, there can be, under present circumstances, no lack of ministers in Germany.

The Encyclopædia Britannica enumerates ninety universities in Europe, besides those in England, Ireland and France. But they are neither essential to our purpose, nor do our limits allow us to notice them.

United States.

What we have to say in reference to the education and supply of ministers in the United States, may be arranged chiefly under the following heads: — 1st. Motives to entering the Christian ministry. 2d. Present and prospective call for ministers. 3d. Facilities for acquiring the preparatory education. 4th. Means necessary to secure the requisite supply.

First. Motives to entering the ministry. The purest motives are most powerful when spiritual religion is most flourishing. These centre in true godliness of mind, and exhibit themselves in the supreme devotion of a thorough Christian heart to the highest welfare of man. They have brought thousands into the ministry, and will

always, so long as true religion exists, furnish the church with at least some pastors who sink all selfish ends in their desire to please God and benefit the world. Perhaps it is presumption, but we confidently believe that rarely since the days of the apostles, has any Christian people enjoyed in her ministry a larger proportion of self-denying godly men, than may be found in these States.

But, with the exception of these highest motives, there are with us but few inducements to enter the ministry. Our clergy can expect no aid from government, be sure of no life livings, look for no power or influence beyond what personal character may give them, and anticipate no important immunities or privileges, except it be the privilege of hard and scantily remunerated labor, with the prospect of rejection by a capricious people, or of breaking down, as respects health, by middle life, or of penury in old age. Of this state of society we do not greatly complain. It may help to secure a spiritual ministry and religion in the churches much deeper than forms. But it can hardly be expected that the profession will be filled — that good men will press into it in sufficient numbers to supply the demand, unless at least there are such facilities for education, that a young man may qualify himself for the ministry, without severe pecuniary embarrassments all the way through his preparatory course, and involving himself in a debt which for many years, if ever, after entering upon active duty, he cannot pay off. This remark derives emphasis from the fact, that if we would raise up a ministry, when there are few motives to attract young men to the sacred office, we must look for them, to a great extent, from those classes in society which have been inured to hardships by their circumstances, and not chiefly from those who, born in affluence, and brought up in indulgence, and without habits of self-reliance, are yet best able to bear the expense of an education. The remark derives further importance from the facts, that new professions are inviting the educated to their ranks, and can offer our youthful graduates such attractions, and hold out such promises of usefulness, that even some of the high motives which impel one to the ministry might easily be made to turn him aside.

Second. Present and prospective call for ministers. At a time of great pecuniary embarrassments, when all our benevolent associations were crippled, and retrenchment and contraction became necessary in both domestic and foreign missions, and many feeble societies especially at the West, found themselves unable to sustain their pastors — this happening immediately after peculiar exertions had urged

unprecedented numbers into the ministry, there may have been for a time an apparent surplus of candidates for the sacred office. But foreseeing minds then perceived, what has already begun to be realized, that the time could not be distant when an alarming deficiency must take the place of unusual abundance; and while our churches at home would suffer from want of a sufficient supply of suitable men to preach the gospel, all our operations abroad for the salvation of the world would be limited and checked. Already we hear the call from all quarters, for educated, enterprising, pious men to fill the stations of clerical usefulness at home, and carry the good tidings of the gospel abroad. In the prodigious yearly increase of population in the United States, and in the aggressive benevolence of the American church, especially in her attempt to carry forward a work which however Utopian some may deem it, she has seriously taken in hand, viz. THE CONVERSION OF THE WORLD, a greatly enlarged ministry is imperiously demanded.

Third. Facilities for acquiring the preparatory education. We have more than a hundred colleges, great and small, belonging to different denominations, scattered over the land, with almost half that number of theological seminaries. But these institutions, except a few in the older States, are excessively poor, many of them maintaining a precarious existence, upon the charities of the public. There is not a single college or theological school adequately endowed in the whole country — not one so furnished with scholarships, stipends, bursaries, etc., that young men, however great their abilities or decided their piety, can depend upon them mainly to meet the expenses of a public education. Individuals here and there have done much in aid of students needing assistance, and churches have sometimes sustained a promising member in fitting himself for the pastoral work. Local societies also have accomplished something in selecting and partly supporting young men through a collegiate and theological course. But the main dependence of the Congregational and a part of the Presbyterian churches, for forty years past, has been upon a central organization, which has furnished pecuniary aid to more than three thousand young men. Without the American Education Society, there would long before now have been "a famine of the bread of life."

Fourth. Means necessary to secure the requisite supply. To endow a hundred colleges thoroughly, must be the work of half as many generations. In the universities of England, France and Germany, foundations for professors, fellowships, stipends, bursaries, etc., have

been accumulating for hundreds and in some of them for almost a thousand years. They are identified moreover with the interests of the State, and government is pledged to sustain them. In our own country, from the multitude of sects, from the very freedom of our civil institutions, no great reliance can be placed, for sustaining collegiate or university education, upon the public chest. The ministry must be educated by the churches, or the churches must do without a ministry, or be cursed with an incompetent one. When every reasonable effort has been made to endow, by private benefaction, the higher educational seminaries, as the work of ages cannot be accomplished in a single generation, we can hardly expect that much more will be done than to furnish a very limited number of professors, with partial support. But ample endowments for students, especially that class of students which evangelical churches are most concerned to educate, cannot be expected. This country, compared with England, has few literary men of piety and wealth who can appreciate the importance of such endowments sufficiently to furnish them.

Besides, foundations thus established, in a large number of widely separated colleges, and in a country where there is such freedom in religion, would be greatly exposed to perversion. The best supervisors of funds are the contributors, near the time of contribution.

We cannot but feel that no arrangement is better adapted to the genius of our country and the exigencies of the American church, for the education of its ministry, than large central organizations like that to which we have already alluded. The advantages of such an institution as the American Education Society are numerous. It ensures certainty and regularity of disbursements, a result of more consequence to that quiet of mind which is essential to successful study, than the inexperienced may imagine. It promotes unity of plan, and of measures, with the requisite efficiency. It secures or may secure wise and economical supervision, and saves the expense which must otherwise be wasted on a large number of functionaries, acting without concert if not sometimes in collision, employing their time in the service of local societies whose affairs might all be managed by a single qualified mind, acting under wise and safe supervision. It furnishes a common centre from which information can be diffused and energetic impulses given. It saves young men from that annoyance to which they must often be subjected, when individual churches, holding different shades of theological opinion, and having different views of public measures, undertake the education of its

own members. It may be expected to treat with delicacy those feelings of honor and independence which every true man would wish to cherish, and which may be subject to revulsions, if they are not destroyed, when one individual this month and another the next, bestows a reluctant charity upon some indigent student whom he consents to shelter as a sort of PAUPER scholar, for a season.

Nor are these the only advantages of such an organization. In a country where there are such almost irresistible tendencies to cut short the time of education, and rush half prepared into the field of public action, and when some important seminaries of learning have begun to waver in their high course and succumb to the times, a society under wise supervision, by requiring thoroughness in its beneficed scholars, with a complete course of education, may oppose an effectual barrier to the increasing of a superficial and deteriorated scholarship. Another incidental advantage of such a society is that it will naturally help to regulate the supply. When there is a scarcity of ministers appeals to the churches will enlarge the contributions, and at the same time encourage young men of piety to seek an education. Should the profession ever be more than full, the fact once known, contributions will be diminished, and a much smaller number of candidates sustained; and in this way by the natural course of things, the evils resulting from the too numerous small bursaries in the universities of Scotland will be avoided. It is good, moreover, for the *piety* of the churches, always to be raising up its own ministry, always to have a pecuniary interest in selecting, sustaining and watching over the candidates for that office on which her highest welfare and that of society so much depends.

Intelligent men must perceive that the objections to such a system are chiefly not in the system itself, except wherein it might be modified and improved, but, if anywhere, in its occasional administration, the mistakes of which *experience* will be able to correct. Should the managers of such an institution at any time lack wisdom or efficiency, should they sustain men of inferior qualifications, or by excess of supervision cramp the generous feelings of youth, dislike to the system would be an inevitable consequence, and its own beneficiaries, as soon as they come into the ministry, would be the foremost in manifesting alienation towards it. But when Directors are chosen annually, and the election is made by the contributors themselves or their representatives — consisting of the leading minds in the churches — nothing would seem safer from the dangers of any permanent mismanagement.

The review we have taken of ministerial education and supply shows, beyond a doubt, that as it always has been, it always must be, maintained by Christian beneficence — and that in our country the demand for ministers can never be met, without generous contributions by the church to aid its rising clergy through that expansive course of education which is so essential to success. Nor can this be esteemed a hardship, by any pious and intelligent layman. On him as well as on others rests the command, Go into all the world and preach the gospel to every creature. Should he bear the full pecuniary burden of a young man's education, the young man himself who gives years of preparatory study and then a life to the work, sacrificing his chances to accumulate property or secure worldly honor, makes by far the greatest sacrifices of the two. When this matter is fully understood, the church instead of talking of her charity students will realize that the true beneficiary is not the hard toiling scholar scantily sustained while he struggles forward to the ministry, but HERSELF.

ARTICLE II.

SPECULATIVE PHILOSOPHY.

By Rev. Robert Turnbull, Hartford, Conn. [Concluded from p. 135.]

BUT what is the relation of the external or created universe to God? This is a great question which Descartes attempts to answer. It is produced, he says, by God at first, and not only so, but constantly reproduced. The whole dependent world both of matter and of mind is a vast mechanism carried on by external laws, demanding the constant interposition of the Divine hand. Matter has no direct action upon matter, neither has matter any direct action upon mind, nor mind upon matter. Their action and interaction depend upon the all-creating, all-renewing force. Therefore, concludes Descartes, there are no secondary or occasional causes, and the whole universe, material and spiritual lies, like a passive machine, in the hands of God, moved, modified and controlled by his resistless might.[1]

[1] It is on this ground that M. Jules Simon, in his Introduction to his edition of the works of Descartes, speaks (p. 57) of Cartesianism as "Une systeme Mécanique." See Descartes, Sixth Meditation. — Oeuvres, p. 109.