

**CHURCH COLLEGES; THEIR
HISTORY, POSITION AND
IMPORTANCE: WITH SOME
ACCOUNT OF THE CHURCH
SCHOOLS**

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Church Colleges; Their History, Position and Importance: With Some Account of the Church Schools by Sydney G. Fisher

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SYDNEY G. FISHER

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PREFACE

The greater part of the contents of this pamphlet has appeared before in the "Living Church," and also in the "Churchman." The histories of the various colleges, except the history of St. Stephens, were published as an Educational Supplement to the "Living Church" of June 6, 1891, and the discussion of the Diocesan Question as affecting college growth appeared in the next number, June 13, 1891. The chapter on Church Education was also published in a rather different form in the "Churchman," of January 26, 1889.

An active interest of over ten years in the Alumni Association of Trinity College, led my mind to these investigations, and I was encouraged in them by the President of the College, the Rev. Dr. George Williamson Smith, who gave me valuable information and suggestions. Doctor Smith may, indeed, be considered as the originator of the discussion of the Diocesan Question. He was certainly the first person who made the subject prominent and called general attention to it as the most serious difficulty in the growth of Church Colleges. As he has never told me of any objections to my treatment of it I infer that what I have said has not incurred his disapproval.

A considerable supply of copies of the "Living Church," containing the histories of the colleges and the diocesan discussion were secured; but they have been long since exhausted; and the frequency of inquiries for them suggested that it might be well to republish them in pamphlet form, together with some other articles which are the result of experience at Trinity. They have, accordingly, been carefully revised; and now appear substantially as at first, but with a few changes which, it is hoped, are improvements.

Two articles by President Smith, one on "The Church College Before the Convention," and the other on "Small Colleges," which recently appeared in the "Churchman," have, by his permission, been added. It has also seemed advisable to give an account of the work of the Church University Board of Regents. The chapter on Church Schools has never appeared before in print, although the investigations for it were begun some years ago. It is necessarily imperfect, because it is the first attempt of the kind. If its insufficiencies shall inspire others to do more and better it will have accomplished its purpose.

The pamphlet, though in every sense a Trinity production, and the result of Trinity experience, dealt too much, it was thought, with controversial subjects, and was not sufficiently academic, to be published by the authority of the College. Subscriptions were, however, obtained from those interested in its contents and under such auspices it appears.

SYDNEY G. FISHER.

Philadelphia, Penna.

INTRODUCTION.

Before publishing the pamphlet it was deemed advisable to show the proof-sheets to several of the Bishops, and ask their advice and suggestions. Bishop Niles, of New Hampshire, and Bishop Perry, of Iowa, made some important comments and corrections. Bishop Dudley, of Kentucky, Chancellor of the University of the South, while urging that the pamphlet be circulated widely, added: "Can you think of any practical scheme for uniting our Church Colleges under one Board, as a University?"

From Bishop Williams, of Connecticut, the venerable Primate of the Church, the following very gratifying letter was received:

MIDDLETOWN, September 4, 1895.

MY DEAR MR. FISHER:

I rejoice at the sight of the pamphlet you have been so kind^d as to send me. I know of no subject that more entirely deserves the attention, sympathy and co-operation of Churchmen than the elevation of our Church colleges and schools, and the creation of a united interest and effort in their behalf. The best interests of the Church demand thus much, and I earnestly hope that the efforts now made may be crowned with success.

I would have answered your first letter, but have been and still am ill, and unable to do what I should be glad to.

I am glad to tell you that the outlook for Trinity is excellent this autumn.

Faithfully yours,

J. WILLIAMS.

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CHURCH EDUCATION

We belong to a Church which, in England, has decided control of the education of that great nation, a Church which has given English education its religious and serious tone, a Church which has taught the Englishman to carry his religion into everything, a Church of which it has often been remarked that her ministers have the zeal of the ecclesiastic combined with the accomplishments of the gentleman and the cultivation of the scholar.

It is an undoubted fact that when the Church of England educates, she produces not learned devils, nor walking dictionaries, nor impracticable doctrinaires, but gentlemen. It is impossible to read English novels, or English history, or English politics, or to contemplate or visit England without seeing the good effects of education conducted under the influence of the Church. Many other religious bodies in this country have excellent colleges, famous for their thoroughness in mental discipline. But none of them can equal the Church of England in combining with logical training, a refining culture and accomplishment.

The Church in America has all the refining and elevating characteristics of her mother, intensified by American keenness, and yet how little she uses them in education! She has a few colleges at which excellent work is done as far as it goes, but it goes not far.

There is a growing demand for a stronger intellectual life in the Church, a stronger college life. It is shown in newspaper articles and letters, and in the establishment by the General Convention of the University Board of Regents. The movement is slight, as yet, and is in the nature of a revival; that is to say, it is an attempt to restore something which previously existed. The Church in this country had at one time a much stronger college life than it has now. That life was destroyed in the Revolution, and when some years after it began to renew itself, was checked and stunted

by certain unfortunate circumstances. So thorough was the stunting process, and so long did it continue, that the history of our once powerful and successful college life has been forgotten.

We have a number of colleges. First of all, those which are colleges in the true sense of the word. We refer to those where the students live in dormitories and are, day and night, subject to the influence of the institution. This is real college life. It is in this way that a college has its greatest and best effect on national thought and feeling. It is in this way that Oxford and Cambridge have aided in developing the Church of England and the English nation. If we should subtract from the English Church all that Oxford and Cambridge have done for her, how little would be left!

The colleges of this sort which we now have are the University of the South, Trinity, Hobart, Kenyon and St. Stephens. Of the other kind, namely, those in which the students do not live in dormitories, but merely come to the college for their recitations, we have Columbia and Lehigh University.

At Lehigh University the students live in boarding houses and hotels in the town of South Bethlehem, Pa., where the institution is situated. Nearly all of them come from distant parts of the country, and living in that way in a small town they constitute more of a real college life than we find at Columbia, where most of the students are residents of the City of New York, live in their own homes, and, except during recitation hours, cannot be said to lead a collegiate life.

Lehigh is principally a scientific school, and therefore fails in another respect to fulfill the meaning of a true Church college. We by no means intend to detract from its merits. It is an excellent institution and does valuable work. It is very proper that the Church should have one of the best scientific schools in the country conducted under its auspices. It comports with our broad, liberal spirit. There is certainly no other religious body in the United States, or even perhaps