

## Correspondence.

For the Christian Messenger.

## Jottings by the Way.

[No. 4.]

## HARVARD UNIVERSITY.

Taking the cars from Bowdoin Square, it takes but a short time to be landed in Cambridge. At the corner of Inman Street stands a noble mansion, shaded by pine trees and with a noble lawn in front. Previous to the revolution, it was owned and occupied by Ralph Inman, a wealthy tory, who was unceremoniously dispossessed and his fine house assigned as head quarters of the redoubtable General Putnam, of historic fame. The street which leads up to the side entrance of the house perpetuates the name of its original owner. The ridge of land called Dana Hill, which is approached by an almost imperceptible ascent, forms the natural boundary between the "Fort" and "Old Cambridge." On the summit of this ridge, on the right hand side of the road, was located one of the chain of redoubts erected by the Americans at the outset of the Revolution. Traces of it have been visible within a very few years, but they are now obliterated in the march of improvement—that same spirit of progress which made it necessary to cut a road through another old fort a little beyond the one just mentioned on the opposite side of the way. The land never having been required for building purposes. This redoubt continued in a fine state of preservation, and its embankment and fosse were plainly distinguishable.

Still following the "Main Street," it is not long before the turrets of Gore Hall—the library building of the University—comes in sight, and a side glimpse of the other College buildings is obtained through the trees. Gore Hall is of recent construction. The outer walls of the building are of rough Quincy Granite laid in regular courses, with hammered stone buttresses, towers, pinnacles, drop-stones, &c.; the inner walls, columns, and the main floor are of brick, covered with hard pine; the partitions are strengthened by iron columns concealed within them, and the roof and galleries rest on iron rafters; it is in the form of a Latin Cross, the extreme length of which, externally, is one hundred and forty feet, and through the transept, eighty-one and a half feet. The interior contains a Hall one hundred and twelve feet long and thirty-five feet high, with a vaulted ceiling supported by twenty ribbed columns. The spaces between the columns and side walls are divided by partitions into stalls or alcoves for books above and below the gallery. The library is divided into four departments, viz., Public, Law, Theological, and Medical. It contains *ninety thousand volumes*. Among its curiosities are seven Greek manuscripts (one a fragment of an evangelist, probably of the ninth century) and several oriental manuscripts in Arabic, Persian, Hindostanee, Japanese, &c. Of Roman coins, the library has six hundred and seventy-one in copper, forty-three in silver, and one in gold; of ancient coins, other than Roman, eight. There are over five hundred modern coins of all sorts, and a large number of medals. In term time the library is open on the first four secular days of the week, from 9, a. m., till one, p. m., and from two till four, p. m., and on Fridays from nine, a. m., till one, p. m., excepting the first Friday of each term, Christmas day, the days of public fast and thanksgiving and the Fridays following them, the fourth of July and the days of public exhibitions and the Dudleian lecture, during the exercises. In the vacations the library is open every Monday from nine, a. m., till one, p. m. All persons who wish to have access to the library or to bring their friends to see it are expected to make their visits on the days and within the hours above named.

University Hall is a handsome granite edifice, and contains the chapel, lecture rooms, etc. Besides the large halls occupied by the under graduates, there are Divinity Hall, appropriated to Theological students, and Holden Chapel, which contains the Anatomical Museum. A large observatory is furnished with one of the largest and finest telescopes in the world. The Legislative Government is vested in a corporation, which consists of the President and six fellows, and a Board of Overseers, composed of the President, the Governor and Lieutenant-Governor of the State, the members of the Executive Council and the Senate and the Speaker of the House of Representatives *ex-officio*, together with thirty others—fifteen clergymen and fifteen laymen, elected for the purpose. The Faculty of instruction, embracing the Professional and Scientific Schools, consists of the President, twenty-eight Professors, five tutors and several teachers. The degree of B. A. is conferred at the close of a course of four years' study. The term of study for the Divinity School is three years; that of the Law School three years for gradu-

ates of any College, and five for students who have not received a classical education. There are very liberal funds appropriated to the support of students who require assistance in the prosecution of their studies. The Law School, which enjoys a high repute, was established in 1817. The lectures to the medical students are delivered at the Massachusetts Medical College in Boston, well known as the place of the Parkman tragedy.

A degree of M. D. is conferred only upon those students who have attended the course of lectures and spent three years under the tuition of a regular physician.

The foundation of Harvard University is one of the most honorable events in the history of Massachusetts. In 1630, six years only after the settlement of Boston, the General Court appropriated four hundred pounds for the establishment of a School or College at Cambridge, then called Newtown. When we consider the scantiness of the Colonial resources and the value of money at that time, the allowance appears no less than munificent. The Colonial Records mention this appropriation in the following terms:—"The Court agreed to give four hundred pounds towards a School or College, whereof two hundred pounds be paid the next year and two hundred pounds when the work is finished, and the next Court to appoint where and what building." The Colonists were then involved in the Pequot war. But the College owes its existence in fact (for it is doubtful whether the Legislature would have carried their plans beyond the establishment of a Grammar School) to the liberality of an English clergyman, the Rev. John Harvard, who died in Charlestown, in 1638. Very little is known respecting this benefactor of learning. His birthplace even cannot be ascertained. He was, however, a man of education, having graduated at Cambridge University, England, and he preached in Newtown, (afterwards Cambridge), Mass. Harvard left by will one half of his estate, about eight hundred pounds sterling, to the School which the Legislature had established in Newtown. His bequest gave a vigorous impetus to the new establishment and the General Court at once determined to erect it into a College to be called Harvard, in commemoration of its benefactor, while, in honor of the classic seat of learning in the mother country where so many of the Colonists had been educated, the name of Newtown was changed to that of Cambridge. The impulse given by John Harvard's generosity placed the permanence of the College out of danger. Four years after Harvard's death a class graduated, whose finished education reflected the highest credit on their *Alma Mater*. The University became the pride of the Colony. English youths were sent hither to receive their education. The Legislature continued its guardianship and care, and aided it by timely donations, while private individuals, animated by the spirit and example of Harvard, poured their contributions and bequests into its treasury. It was richly endowed, and in resources, buildings, library and professorships, it takes precedence of all other institutions of learning in the country. The annual commencement still attracts crowds and is regarded with interest, and for two centuries it was to Cambridge, Boston and its environs the greatest event of the year. It gathered together all the dignitaries, all the learning and all the beauty and fashion of the land.

A most important addition to the educational advantages of Cambridge was the founding of the Scientific School, in 1848, by Hon. Abbott Lawrence, with a fund of forty thousand dollars, which has since been increased. In this school young men who have not received a classical education can be fitted for various departments of business—as Chemists, Civil Engineers, Navigators, &c.

On the left, opposite Gore Hall, is seen a large square old-fashioned house at a little distance from the street, which was built by Mr. Apthorp, who was a native of Boston, but received his education at the University of Cambridge, in England, where he took orders and received the appointment of missionary to the newly established Church in this place. He is said to have been a very ambitious man, and to have had his eye upon a bishopric, which he fondly hoped would be established in New England, having Cambridge for its centre and himself the metropolitan.

It must be confessed that the stately mansion which was erected for his use, still styled "the Bishop's Palace," far surpassing in pretensions the generality of houses at that day, gives some countenance to the traditional report of his aristocratic predilections. But whatever may have been his expectations they were doomed to disappointment, and his house—the same which a few years after the departure of its original proprietor, received the haughty Burgoyne beneath its roof, not as a master, but as a discomfited prisoner of war,—yet retains unmistakable traces of its former elegance.

Let the stranger stroll, along the old road to Watertown—the Brattle Street of the moderns. Leaving the venerable Brattle mansion on the left—now cast into the shade by the "Brattle House," erected on a portion of its once elegant domain—and passing beyond the more thickly settled part of the village, he will find, on each side of the way, spacious edifices, belonging to some former day and generation, extensive gardens, farms, and orchards, evidently of no modern date, and trees whose giant forms were the growth of years gone by. Who built these stately mansions, so unlike the usual New England dwellings of ancient days, with their spacious lawns shaded by noble elms and adorned with shrubbery? Who were the proprietors of these elegant seats, which arrest the attention and charm the eye of the passing traveller? Who were the original occupants of these abodes of aristocratic pride and wealth,—for such they must have been,—and whose voices waked the echoes in these lofty halls? A race of men which has passed away forever! *They are gone*. Their tombs are in a distant land. Even their names have passed from remembrance, and nought remains to tell of their sojourn here save these stately piles, whose walls once echoed to the sound of pipe and harp, and whose courts reverberated with the notes of the grand National Anthem of Old England.

"England, with all thy faults

I love thee still;

And yet while there's a nook that's left

Where English minds and manners can be found,

We must be constrained to love thee."

Prominent among these residences of the royalists of olden time, is one which became, in July, 1775, the head quarters of General Washington, an edifice even more elegant and spacious than its fellows standing in the midst of shrubbery and stately elms, a little distance from the street, once the highway from Harvard University to Waltham. At this mansion and at Winter Hill, Washington passed most of his time, after taking command of the continental army, until the evacuation of Boston in the following Spring. Its present owner is Henry Wadsworth Longfellow, widely known in the world of literature as one of the most gifted men of the age. It is a spot worthy of the residence of an American bard so endowed, for the associations which hallow it are linked with the noblest themes that ever awakened the inspiration of a child of song.

A few rods above the residence of Professor Longfellow, is the house in which the Brunswick General, the Baron Riedesel, and his family were quartered during the stay of the captive army of Burgoyne in the vicinity of Boston. Upon a window pane on the north side of the house may be seen the undoubted autograph of the accomplished Baroness Riedesel. It is an interesting memento and preserved with care.

Near the westerly corner of the common in Cambridge, upon Washington Street, stands the Washington Elm, one of the ancient anakim of the primeval forest, older, probably, by half a century or more than the welcome of Samoset to the white settlers, and is distinguished by the circumstance that beneath its broad shadow General Washington first drew his sword as Commander-in-chief of the continental army on the morning of July 3rd, 1775. Not far from here was the spot where public town meetings were held, and also the tree under which the Indian Council fires were lighted more than two hundred years ago. When the drum was used in Cambridge instead of the bell to summon the congregation to the place of worship or to give warning of a savage enemy. The sound floated throughout those trailing limbs, that could they but speak, would take a veteran's delight in telling of the past. May no unkind hand mar the last tree of the native forest. Though it may have stood century after century like a sentinel on duty, defying the lightning and the storm, still let it stand an interesting and sacred memorial of the past and the present, and continue to be associated for many years to come with the history of this country. And let the illustrious name which it bears, and which it derives from one of the most important events in the life of the father of his country preserve it to remind the coming generations of his invaluable services and labors.

Unitarianism occupies the intellectual throne of New England. But I must now close this long article. In my next, the religious aspects of the country will come under review. Some of these random sketches may please the youthful readers of the *Messenger*. Some may afford interest to the scholar, and it is the desire of the writer to give them a religious garb.

H.

A FACT, READ IT.—We can not, all of us, be beautiful; but the pleasantness of a good-humored look is denied to none. We can all increase and strengthen the family affections and the delights of home.

## Letter from Rev. J. A. Stubbert.

MR. EDITOR,

I observe by the *Christian Messenger* of the 8th inst. a series of resolutions, purporting to have been passed at a meeting convened in the Free Church at Sydney Mines, on the 10th ult., containing serious charges against myself, as the author of false, base, and slanderous statements in reference to the two resident ministers of Sydney Mines.

The sixth resolution, moved by Mr. Forbes and seconded by Mr. Johnston, asserts that the statements I made are false, base, and slanderous, and that I am a calumniator. This I deny. If what I stated is incorrect it is so from my being misinformed. My informant, in part, Mr. Charles Carmichael, (whose name is prefixed to the second of the said resolutions,) called on me when I was at Sydney Mines, and invited me to lecture for the Division of the Sons of Temperance, which I did. During our conversation, I asked him if the Rev. Mr. Wilson was a member of the Division of Sons, or if he was in the habit of lecturing on the subject of Temperance, and he told me he was neither. This was in the company of others. I think he will not deny that. I was informed the same by other persons, both in reference to Mr. Wilson and Mr. Arnold, that they were neither of them members of any Total Abstinence Society, so far as they could judge, as they never held any meetings to promote the interests of these organizations, and did not know of them being in any way engaged in their reform.

Now, could any person suppose a minister residing in a place for fifteen or sixteen years, and at the same time a friend of Temperance, and the people not know of it? Or can the temperance habits of any minister become proverbial whilst he is not connected with any branch of that great reform, and his voice is never heard in the public meetings of the Temperance friends to advocate and promote its interests?

Now, if I have been mistaken, by being misinformed,—if these gentlemen, whose names are connected with these resolutions, can and will inform me, through your columns, that the rev. gentlemen referred to are members of any Temperance organization, and have labored for the cause in that or any other connection, I will as publicly as they may request give satisfaction, both to the offended and injured; but if not, I maintain that my statements are neither false, base, nor slanderous. I call on these gentlemen to point out to me where and how my statements are so.

Now, upon the supposition that I was correctly informed with regard to these rev. gentlemen, what was wrong about my prayer to God to pardon such neglect of a cause fraught with the best interests of our sin-degraded world. Would it have been more agreeable, and less false, base, and slanderous, if I had prayed that God would adjudge them for what I consider their neglect. And, still further, if my assertion is false, if these rev. gentlemen are actively engaged in this heaven-born cause—"the cause of Temperance, then they did not come under the scope of my supplication.

Intoxicating drinks can never be taken by a minister of the gospel, in my humble opinion, without having a most pernicious effect on the minds of all who may look up to him for an example. His doing so must tend to confirm the drunkard in taking his cup of death.

I think, Mr. Editor, no heart will rejoice more than mine to learn from these gentlemen, whose resolutions are before me, that I was mistaken in supposing that the gentlemen who they say I have slandered are actively engaged in the Temperance cause. I can appeal to my Judge, that I did not intend to slander, but from the earnestness and warmth of my heart I wrote. Who would have looked on the scene that I did and not feel every power of his soul moved, and conclude that the Christian, whether minister or layman, who could remain inactive in the cause of Temperance, must be inconsistent with his profession?

If I am in error in this matter, I am in good company, for this is the opinion of hundreds in this country, and of thousands in the world.

Have we not passed, by hundreds of voices, resolutions at our Temperance Conventions, that we will not sustain men for our legislators who are not thorough proved Temperance men, that is Teetotalers, and who will go for entire prohibition. What! the man who makes the laws to regulate the affairs of our country unfit for that position if accustomed to drink with his friends, and yet conclude that a man called a minister, who professes to administer the laws of the Bible, should be encouraged in that position, while putting forth no effort in connection with any Temperance organization, and while many are finding the drunkard's path and the drunkard's