

## NOTES FROM THE LIBRARY

*JOSEPH P. BRADLEY*

JOSEPH P. BRADLEY was graduated from Rutgers College in the Class of 1836. He studied law, was admitted to the bar, practised law in the city of Newark, and soon became a leader of the bar of New Jersey. In 1870 he was appointed by President Grant an Associate Justice of the Supreme Court of the United States. He served in that office with great distinction for twenty-two years, until his death. His name is most familiar in connection with the *Legal Tender* decision of the Court soon after his appointment and with the action of the Electoral Commission in 1876 when he was the fifth justice in that body of fifteen justices, senators, and representatives, under whose judgment, eight to seven, Rutherford B. Hayes became President of the United States by electoral vote of 185 to 184. With his devotion to the law and judiciary, he indulged life-long interest in literature and science, especially in religious thought and in mathematics. He was a trustee of Rutgers from 1858 until his death in 1892.

In the Library are several letters written by Bradley over a hundred years ago to his college friend and sometime roommate David D. Demarest, of the Class of 1837, who, after graduation, studied theology, became Professor in the New Brunswick Theological Seminary, and was a Trustee of Rutgers from 1858 until his death in 1898. The letters are of arresting interest, revealing the quality at that early age of the man who was to become in later life so distin-

guished for his ability, character, and public service. In 1837 he was twenty-four years of age; his friend was eighteen. The letters are largely in the nature of advice. A logical legal-like turn of mind is constantly apparent. He marshals his thoughts in one, two, three order. When he is referring to an inquiry of the divinity student as to possible missionary service, he analyzes a searching of duty: First, is it every divinity student's duty to become a missionary? Second, if not, who are the persons that should become missionaries? Third, are you included in the latter number? He then discusses each point at length.

He is mature in his thinking, and he formulated a philosophy of life, a moral philosophy. Character and duty hold first place. "The maintenance of an unsullied character, the faithful exhibition of a circumspect life . . . live longer than marble and are read in the hearts of after generations."

He had come to college from a church connection, guided by his minister, and his intention at entrance was to study for the ministry. Sometime in the college years, he decided that the law ought to be his profession. This did not mean a less religious devotion; perhaps it enlarged the devotional advice to his friend. "I must begin with the consideration of what is expected of you as a Christian and what means you may employ in order most successfully to meet those expectations," he writes. His religious devotion and conviction are naturally of the ardently orthodox and evan-

gelical sort; references to the doctrines of grace in the old doctrinal terms are frequent; and he dwells upon his devotion to his own church, the Dutch Reformed.

Added to his moral and religious staple of personal attainment is his broad view of the field of learning. Evidently he was a wide reader and had a zest for all learning and a large outlook on life. "There are three or four books I would recommend . . . : Blackstone, Bell's Anatomy, Good's Book of Nature, and Goldsmith's Natural History. Every professional man, besides a large acquaintance with his own profession, should have a bird's eye view of the other departments of human learning. The above books will give you the fundamental principles of Law, Medicine, Natural Philosophy and Natural History."

"If you have not read the Life of Oberlin, get it and read it," he writes in another letter. "Will you look and inquire if there is such a book in the college library as Brandt's History of the Reformation in the Netherlands. . . . I want to see it very much. . . . Ecclesiastical History, I say, is one of the most important branches of theological learning. Did you ever read Paley's *Horae Paulinae*? . . . You will have a feast." Knowledge of the world he recommends also, and travel too—perhaps a trip to the South or West. "If you have your eyes open and some choice books with you to digest when you stay two or three weeks in a place, you will add a cubit or more to the stature of your intellectual man." After graduation, "travel two or three years. . . . take these two or three years in which you are travelling for writing sermons, . . .

a course of sermons. . . . Suppose you take your Heidelberg Catechism for your platform. . . . Write these sermons as elaborately and elegantly as you can—consult books."

This urging of studious and careful work and of wide interest and experience has direction towards definite service to the world, a consciousness of national need. "Our country is yet like a wayward child, without a parent or a friend to restrain the ferment of youthful spirit. Without the salutary warnings and convictions which Religion can give, she will be a spoiled child."

The much developed discussion of such matters as piety and duty is not without its interpolations of a variety of personal references, reminders of college exploits, evidences of thought and love for Alma Mater. "Write as soon as you can, for I want to hear from Brunswick." College associates are referred to by their intimate names. In reference to the burning of Prexy in effigy, he says: "Boys will be boys and it is vain to attempt pummeling it out of them. . . . How much our feelings change as we grow older." He speaks of the distribution of honors at Commencement. "As to commencement orator I think that J. Q. Adams is the man if he will come (or) Caleb Cushing, if a member, or J. F. Cooper." He welcomes a catalogue with the names carrying the letters of membership in literary societies, and inquires, "How gets on the Society?" (*The Philoclean*). He asks how large the new class is at the Seminary, and says, "God be thank't that the Seminary is so flourishing." He tells of looking at the pretty girls who pass by and indulges in extended

humor as to a fellow student who has lost his heart, and writes humorous inquiry and warning to his friend, "Have an eye to windward or you won't know where you are."

Beside the letters to David D. Demarest, there are in the library four letters of Joseph P. Bradley to William J. Thompson, a student friend in the class ahead of him, letters written in the same years, 1837-1839. They carry out and confirm the same trend of thought, religious conviction and personal feeling. He stresses his own reading of ecclesiastical history, his adherence to the Calvinistic theology, and the keeping of an open mind. He is particularly engaged with the Reformation and particularly critical of a counter trend at the time apparent in the English Church; he discusses the bearing of the Reformation tenets upon the progress of mankind and upon the duties of the present day. Then he extols the whole field of learning, its infinite variety, the attractions of study, and the sweep of the human mind. "What a mind God has given to man! . . . He hath set the World in man's heart."

These letters make interesting reading today, not only as the words of a distinguished alumnus, but also as a reflection of the college and general life of the time, its earnestness and its scholarly and pious preoccupations.

W. H. S. DEMAREST

### STUDENTS AND THE ARMY:

1791

The following communication to the *Brunswick Gazette*, Tuesday, January 25, 1791 (a copy of which reposes in the

Rutgers Library), on a bill of Congress for exemptions from the militia of ministers and college students, should not be without some interest to the present college generation, though the language and the attitude of the writer both savor of the quaint moral world of the eighteenth century:

TO ONE OBJECTION MORE, which I have heard made to the bill, I mean the exemption of ministers of the gospel, and students of colleges: I shall reply, that as to the exemption of divines, I cannot conceive there are any persons so lost to proper sense of the dignity and importance of religion, as upon a moments [*sic*] consideration, to oppose that most just and necessary part of the law which would otherwise subject those persons who ought to be the emblems of innocence, and the oracles of truth, to see and hear the vilest acts of wickedness and the most horrid imprecations that men can conceive without the least power to remedy it; but as I have not heard this so particularly opposed as other, viz, the exemption of students of colleges, I shall now attend to that. To deny exemptions to the students of colleges would be at once to shut the doors of refinement and bid adieu to education, which ever ought to be encouraged as much as possible, for that would prevent numbers of persons from sending their children to college, to receive a genteel and liberal education, when they considered that four or five times in a year they would be turned out of close confinement among nameless persons of every stamp, and that they would naturally associate with the worst and wickedest company they could find; from whose example their morals and man-

ners would soon vitiate, and their principles degenerate, like those of their loose companions; and that they would form acquaintance and connexions, which would ever after be their disgrace if not lead to utter ruin.

That they would early be taught to contemn and despise religion and morality, and every other ornamental and honorable virtue, to scoff at the sacred precepts of the minister, and ridicule and laugh at his advice, which are causes sufficient to deter parents from sending their children to college, and are sufficient to put a stop to the chief springs of education, destroy its foundation, and prevent the spreading and encrease thereof; I shall further observe, that education ought constantly and invariably to be cherished and patronized as much as possible in this country, and our rulers have given as great a display of their wisdom and virtue as they possibly could, by giving it every possible encouragement within their power. Would the opposers consider for a moment, they would find that extending it to every class of citizens, is the true method of securing their liberty, by enlightening them so as to discern with clearness the proceedings of the legislature, and renders [*sic*] them good and faithful citizens.

IMPARTIAL

ZORA KLAIN

### A LONGFELLOW LETTER

AMONG a group of papers recently presented to the Library by the late Mr. Charles Deshler and his sister, Miss Edith Deshler, was a short note from Henry W. Longfellow to a "Mr. Alden." Since the envelope was

missing, the first name of the recipient was not at a glance apparent. The letter concerns *Kéramos*, a poem in which Longfellow tells of watching a potter at his wheel. It opens with the well-known lines:

Turn, turn, my wheel! Turn round and round

Without a pause, without a sound:

So spins the flying world away!

This clay, well mixed with marl and sand,

Follows the motion of my hand;

For some must follow and some command;

Though all are made of clay!

Then the poet considers the history of the ceramic art as his imagination moves freely from the porcelains of Delft to those of fifteenth-century Italy, of ancient Greece, of Egypt, and finally, of China and Japan.

This poem first appeared in the December, 1877, number of *Harper's Monthly*, which was edited at this time—and for more than forty years after—by Henry Mills Alden, to whom Longfellow's note was undoubtedly addressed. Dated September 13, 1877, the letter is evidently a reply to questions from Alden, for the writer explains that he had considered including the works of Wedgwood and other makers of fine china but omitted them because he "did not see any way of treating picturesquely these modern potteries." Then he remarks that he will "be glad to see the Illustrations." Reference to the original poem in *Harper's* at once makes clear this allusion, for fourteen pen and ink drawings by Edwin A. Abbey and an "A. F.," not identified, accompany the lines—apparently with the intention of making more vivid to the reader's imagination the places, wares, and times which the verses pre-

sent to the mind. The editor of *Harper's* was seeing to it that this latest production of the venerable Longfellow was set off to the best advantage.

The letter follows:

Cambr. Sept. 13.  
1877

Dear Mr. Alden,

In writing *Keramos* I thought of Wedgewood, and also of Sevres and Dresden. Upon due consideration it seemed best not to come down so far, but to confine myself to the origin of the art. I did not see any way of treating picturesquely these more modern potteries.

I shall be glad to see the Illustrations; and will return them as soon as possible.

Yours very truly

Henry W. Longfellow

R. K.

### RUTGERS PUBLICATION

*London in Flames, London in Glory: Poems on the Fire and Rebuilding of London 1666-1709*, by Robert Arnold Aubin. (Rutgers University Studies in English, Number Three.)

A GENERATION of men who have seen London once more gutted by fire can best understand the meaning of the title *London in Flames, London in Glory*. For out of the flames of the German incendiary bombs and because of those flames, the moral glory of Londoners has been again displayed as it shone forth in the September of 1666. But if twentieth-century men have trouble in finding one single cause for the war of which this latest visi-

tation was a part, the seventeenth-century Englishman had no such difficulty. He knew well enough, as Dr. Aubin points out, that God's wrath was justly visited upon him for his manifold sins: "This we are sure of, that whoever kindled the fire, God did blow the coal."

Dr. Aubin's book contains thirty-two poems which celebrate various aspects of the Great Fire and rebuilding of the city. Some of these, such as "Vox Civitatis" by an unknown hand, were mere broadside ballads hawked about the streets. Others, including "On the Rebuilding of London," written in the heroic quatrain by Jeremiah Wells, appeared in collections of the time and pretended to poetic merit. No poem in this volume, however, can be placed beside Dryden's *Annus Mirabilis* which, though it also treats of the Fire, has been omitted because it is so generally available.

If the poetic level of these poems on the Great Fire is not high, their interest on other grounds is very great indeed, for in addition to evidence concerning the moral and social attitudes of the times, they contain a wealth of topical material so dear to the historian, the antiquary, and the editor of old texts. In the index under "Royal Exchange," for instance, are eighteen references. On turning to several of these passages we find that the fact of the burning of the Exchange which most impressed the contemporary Londoner was that the statue of Sir Thomas Gresham, the sixteenth-century builder of the great structure, remained standing, unharmed, amidst the ruins. More than a score of churches are named in one place or another, and frequently their

surroundings are described so fully that one can get a clear impression of the whole locality. Dr. Aubin has edited the poems with elaborate introductions and notes and has thus made available for the scholar and the lover of London hundreds of obscure facts which have long lain hidden in inaccessible and unknown poems.

R. K.

### RUTGERS PRESS EXHIBIT

CURRENTLY on display at the Library is an impressive array of books published during the first five years of its existence by the Rutgers University Press. Twenty-eight items are displayed in the large case in the exhibit room, all opened at the title page. The most striking first impression is that all of these books, representing the work of the Press from 1938 to 1943, show the hand of meticulous artistry and good taste in design and printing, something which this young university press has prided itself upon since its beginning.

The second impression is of the variety and interest of its offerings. The titles range through history, philosophy, English and foreign language studies, psychology, science, gardening, and bookmaking. Under history may be mentioned *James Madison, Philosopher of the Constitution*, by Edward McNall Burns; *Ploughs and Politicks: Charles Read of New Jersey and his Notes on Agriculture, 1715-1774*, by Carl Raymond

Woodward; and *Colonel James Neilson, A Business Man of the Early Machine Age in New Jersey, 1784-1862*, by Robert T. Thompson.

English studies include *Shakespeare's Influence on the Drama of his Age, Studied in Hamlet*, by Donald J. McGinn; *Two Bookes of Constance, Written in Latine by Justus Lipsius, Englished by Sir John Stradling*, edited with an Introduction by Rudolf Kirk and Notes by Clayton Morris Hall; *London in Flames, London in Glory: Poems on the Fire and Rebuilding of London, 1666-1709*, edited by Robert Arnold Aubin; and *That Rascal Freneau*, by Lewis Leary.

Items of interest in other fields include *American Psychology before William James*, by J. Wharton Fay; *Composing Sticks and Mortar Boards*, by Earl Schenck Miers (an essay on university presses and publishing—a beautifully printed little volume which was chosen by the American Institute of Graphic Arts as one of the fifty best books of the year 1941); *Your Garden this Week*, by Ben Blackburn; and *The Problem of Freedom*, by Thomas Mann (a pamphlet volume reproducing a speech made by the great German writer at Rutgers on April 28, 1939).

Special mention should be given also to the several small volumes which made record of the speeches at the 175th anniversary celebration at Rutgers in 1941.

L. A. M.