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A Double Memorial

By Richard C. Morse

FOR twenty years the Princeton Association has occupied its present building, which ranks as the first in order of time of our Student Association buildings. Generous provision for its erection was made in the will of Mr. Hamilton Murray of the class of 1872, who lost his life in November, 1875, on the ill-fated steamer *Ville de Havre*.

In 1876 the Philadelphian Society, to which Mr. Murray had made his bequest of \$20,000, became by a change in its constitution, the present Young Men's Christian Association at Princeton. In 1879 Murray Hall was completed and has accommodated the Association and its work ever since.

A few weeks after the dedication of this building there graduated in the class of 1879 W. Earl Dodge, a son of William E. Dodge, for many years president and leader of the New York City Association, and now the chairman of its board of trustees. Earl Dodge's career at college had been a remarkable one. Popular and greatly beloved in his class, captain of the victorious foot-ball team, conscientious and consistent in his Christian life, he was one of those noble men in college life whom a class and a university delight to honor. To use the words of a fellow student: "Everywhere he was a Christian gentleman." Another said: "Many of us could write over his grave: 'He made me a better man!'" President McCosh said of him: "His talents were of a superior order. He devoted them to the best purposes. Every one trusted him. He gained the confidence of his fellow

students by pursuing a noble and manly course."

It was during his college life and with his brotherly co-operation that Princeton joined the Young Men's Christian Association movement. It was in his room also, in December, 1876, that Mr. Wishard met his father, his brother, Mr. Cleveland H. Dodge, and himself, and held an interview, which, as Mr. Wishard testifies, "resulted in the Intercollegiate Young Men's Christian Association," for there it was suggested that the International Committee be corresponded with in reference to promoting intercollegiate Christian fellowship and work.

This correspondence led to the assembling of a Christian student delegation from twenty-two colleges in eleven States at the International Convention of the following year. At that meeting the appointment of Mr. Wishard as first college or student secretary of the International Committee was arranged for. His work in extending the brotherhood of Student Christian Associations among American colleges is now history. He testifies: "Earl Dodge heartily indorsed the movement from the beginning and stood by it during its early struggle for existence."

After his bright career at college, Earl Dodge began business life in New York under the most promising auspices. He immediately became active as a leader in the New York Association and in the management of some of the best philanthropic work of the city. He belonged to the very flower of the city's young men.

He was as modest and unassuming as he was active, strong, capable, and successful.

But in the midst of a career giving promise of the highest usefulness in the Kingdom of Christ and in the citizenship of the republic, he died suddenly in September, 1884, at the early age of twenty-six years.

Of late years that enlargement of Christian work at Princeton, which Earl Dodge and his associates began, has created an urgent call from the students and their Graduate Committee for larger accommodation than is afforded by Murray Hall. And, certainly, no more fitting memorial of Earl Dodge's bright and beautiful career, with the impress of eternal youth upon it, could be devised than

the erection of the noble companion building of Murray Hall which his honored father, Mr. William E. Dodge, is now placing on the Princeton campus to carry the name of his son to every generation of students as an inspiration to noble Christian living.

The building is admirably planned to give ample accommodation to the Association and its growing work. It contains in the center a large reception hall and reading-room. A room it also provided for the use of each of the four undergraduate classes. The best experience of other Student Associations has been consulted and the erection of this building will make easier the securing of adequate accommodation by other members of our student brotherhood.

The Religious Life of the University

By Francis Landey Patton, D.D., LL.D., President of Princeton University

THERE cannot be any possible way of overstating the importance of religion in universities. You cannot have an institution more capable of good or evil than a great university. The potentialities of university life with reference to its political influence, I mean in shaping the large policy of the country for good or for evil, are simply enormous, and if they are not for good, they are correspondingly for evil. I think there scarcely could be a much worse instrument in the world than a community of highly educated men wholly given up to the devil; because the more educated they are when they do go wrong, the greater instrumentality they are for evil. Therefore I do not hesitate to say that far beyond the question as to whether a university shall have any new buildings or large endowments, far beyond the question as to whether it shall keep pace with the advancements of the times in an ever advancing science and philosophy—immensely beyond these things is the question whether the undergraduates who assemble year after year shall come under right religious influences, such as will make for righteousness, for morality, for the perpetuity of the Christian faith. I do not regard Christianity as one of the

accidents of a college; I do not regard religion as one of the things you have to tolerate because men bring it along with them here. I look upon it as the prime necessity of university life.

It is very gratifying that in the universities of the country generally there is such a very large element that is actively, as well as professedly, Christian. At the same time I am quite conscious that there are adverse influences at work. I thoroughly understand, I think, how easy it is for the young man who has grown up in his home surrounded by a set of religious associations that took him to the church to which he has been accustomed to go from his childhood, and which took him there regularly, how when he breaks off these early associations, goes to school, has his home life severed by four years of school life, and then comes to the university, finds that his natural indifference is fortified and strengthened by the gregarious instinct that leads him to do as others do; how easy it is for a man, even though he do not part with any of his faith, to become indifferent to the actual practice of his religious life. I quite well understand, too, that when a man has passed through his sophomore year and comes into the region of the philosophies, he finds that

every subject that he touches in the most secular outlying districts of thought somehow bears upon his religious life and his religious faith. He is put in possession of a lot of generalizations which, if accepted without qualification, seem to tell upon his religious convictions, so that he tends gradually to slip down the inclined plane of skepticism, and bit by bit to relinquish his early faith. Therefore, I feel that these two tendencies of indifference on the one hand and of actual skepticism on the other are really positive tendencies that ought to be reckoned with and that a young man ought to fight; that is to say, he ought to know his enemy and be ready to fight for his faith. Under circumstances such as I have noted, there is nothing that gives better promise of the result that we wish to aim at than the Student Young Men's Christian Association. I feel that if the philosopher in the classroom lecturing on psychology and ethics and metaphysics and the history of philosophy has the key to a system of theoretical religion, this organization, meeting week by week for actual worship in prayer and praise and reading of the Scriptures and exhortation, has also the key to the system of practical religion.

I feel strongly that the future of the ministry, the future of the Church, the future of aggressive Christianity, the future of fundamental morals, the future of journalism, the future of politics, the future of jurisprudence, the future of everything that is rooted in sound morals, is very largely in the hands of the men who teach and the men who learn in the universities; and that if there are influences that work against vital piety and that are adverse to a robust Christian faith, as I have no doubt there are in all universities, there is the more reason on that account that this organization should be active and well sustained, its meetings interesting and well attended, and men secured as speakers who have convictions themselves, who do not have any hesitation about expressing them, and who will express them in a way that will arouse conviction and command respect.

The need of this organization is growing more every year. There was a time

when the universities were colleges and colleges were small, and when there were very few students who attended, and these needed very few professors, and those professors were men who, whether they knew Greek or Latin or English literature or philosophy or not, and sometimes they did not, at least were religious men, and most of them were ordained ministers of the Gospel. Now, probably to the advantage of the university, a man is not put into a professorship because he is a minister, but because he knows his subjects; and that is a good thing. But what I mean is that you cannot rely upon the faculty alone to furnish the religious teaching or religious life or religious example.

I am very glad when I go about to find that distinguished men, men who hold high positions in teaching, in medicine, and in other departments purely secular, speak of the Student Movement as the most interesting and hopeful thing in connection with university life. An eminent professor told me in Edinburgh, only a few weeks ago, that he regarded the Student Movement throughout the world, and as it comes under his own eye in the University of Edinburgh, as the most hopeful thing in connection with the whole Kingdom of God. Therefore, let us feel that we are not alone; let us understand that there are bodies of men similar to our own Association interested as we are in religious life and religious work, and that we are working with them, and they are co-workers with us, and let us remember that this is one gymnasium where we have the fullest opportunity to exercise ourselves unto godliness; this is the field where we have an opportunity to bind sheaves for Jesus Christ; this is the place where we can carry into practical operation the great law of Christian service which voices itself in the idea that we are not to think of ourselves but live for others; this is the atmosphere within which our own religious life will be nourished and through whose stimulating agency it will be kept from the death that may overtake it if it is not protected against the irreligious influences to which it may be exposed.