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IN May, 1896, Miss Elizabeth G. Houghton and Mr. Clement S. Houghton, of Boston, offered to give the sum of one hundred thousand dollars to be expended in the erection and furnishing of a chapel for Wellesley College, as a memorial to their father, the late William S. Houghton, of Boston, for many years a trustee and benefactor of the College. The Board of Trustees accepted this proposition with profound gratitude and in full sympathy with the spirit in which it was made. The gift was as timely as it was generous, for the original chapel, a part of the first and main building of the College, though admirably adapted by the founders to the needs of earlier years, had ceased to be of sufficient seating capacity. Messrs. Heins & LaFarge, of New York, were placed in charge of the work of construction. The corner stone was laid November 22, 1897, and the services of dedication were held in the completed chapel June 1, 1899.

The general plan of the building is that of a cross, with a polygonal chancel. The exterior is of Milford granite up to the water-table; above that line the walls are built of smoothly dressed Amherst stone. The building will seat about twelve hundred persons. It stands upon the western ridge of the Stone Hall hill and faces the main avenue.

In excellence and symmetry and fitness, the Houghton Memorial Chapel is worthy of the noble intent to which it owes its being.



**PRESENTATION IN BEHALF OF THE DONORS,**

**ELIZABETH G. HOUGHTON,  
CLEMENT S. HOUGHTON.**

**BY THE REVEREND EDWARD L. CLARK, D. D.**

It is a pleasure to associate with this building and these services the purpose which is expressed in an enduring form by this noble gift.

Mr. William S. Houghton, a trustee of Wellesley and a friend of its founder, wished "for the glory of God" to build a chapel. It was only a wish, but to his children it was a sacred obligation. This house is therefore the memorial of a devout man and a monument of filial piety. In some hearts, with a peculiar tenderness, the place suggests the eternal tie as they pray "Our Father which art in heaven." To all of us, and to those who come after us, may there be in this place a delightful connection between the command, "Honour thy father and thy mother," and those gifts of heart and mind which lead to all that is noble and beautiful and strong.

To keep the associations of the place holy, because wholly in the thought of God our Father, this chapel is for the exclusive use of religious worship. The pure in heart see God. To see God clearly in one place is to see Him everywhere. To offer the incense of religion in this inner sanctuary is to carry its fragrance

everywhere. The reverent love of a home with the Master is to have our hearts so burn within us that we must carry the joy to all men. Religion is the atmosphere. All opinion is as changing winds. The atmosphere is affected by every height of contemplation, every breadth of experience, and every depth of feeling, but does not depend upon any one of them. It anticipates the dawn of every hope, softens the burden and heat of every day, and lengthens the light of our joys until other worlds appear. In religion we live and move and have our being.

And now, Sir, to you as President of the Board of Trustees of Wellesley College, in great hope of such a use as I have suggested, and in behalf of the donors, I commit this chapel, already consecrated by the memory of all that is most endearing and rich in the life eternal. May this place remain the home of souls because it is the house of God and the gate of heaven.

**ACCEPTANCE IN BEHALF OF THE TRUSTEES  
OF THE COLLEGE.**

**BY THE REVEREND ALEXANDER MCKENZIE, D. D.**

**PRESIDENT OF THE BOARD.**

It is a great pleasure in the name of the Trustees of this College to receive this house which is now placed in their care. I can give full assurance that the purposes which came with this munificent gift will be carried out in sympathy and fidelity.

It was an unusual and ever returning opportunity which was granted to those from whom the house is received; and with an admirable discretion and in a noble spirit they have improved it. They have recognized the thought of the College and have given to it this beautiful and permanent expression. Their house stands at the centre of a great design whose circumference is infinite. I give them thanks for that which they have wrought; but I am impelled for myself and for all who are with me to offer them a word of congratulation, in that there has been bestowed upon them the purpose to do this work of singular distinction; and here, whence its line will go out into all the earth, and its word to the end of the world. If the founder of the College were present,—and who shall say that he is not here,—if he were to return in these fair summer days, he would look with delight upon

these hills, and over the lake he admired: he would rejoice that the work of his hands is established upon him in this cluster of buildings, or, better, in the presence of those who in the freshness of immortality wait for the power of an endless life. But it is here that he would rest, alone, or with her whose thought is as his thought; and here he would gather teachers and scholars who have not seen his face and those of other days who even now are listening to his voice, and he would tell them that this is what he meant; that this symphony in stone is the clear utterance of his thought; that he always said this is Christ's College, and that the heart of it is the place where prayer is wont to be made; where the Lord of life is worshiped in all the process of the years. We bring from the chapel which he builded, and which for all time is endeared to us, his thought and word, his prayer and counsel, to strengthen and adorn this sanctuary which he thankfully accepts as the shrine of his great intention. This house is the memorial of those who made the beginning of this school of learning and piety. It is the memorial of him whose name it bears and preserves. The connection is in all respects a happy one. He was honored in this community for his uprightness and his generosity. Out of his busy years he gave of his wisdom to the interests which are invested here. In him, and in her who shared life with him, and was of her own act our benefactor, the college has had constant friends. It is very pleasant to think that from the honorable calling in which he was engaged, from the earnings of his daily life in an eager world, have come the treasures

which have enriched this school of truth. The College, founded by a lawyer, and fostered and enlarged by a chemist, and assisted by men and women of varied pursuits, now receives from their peer in a Christian merchant this lasting embodiment of its spirit and its life.

More than any other house this is the college home. It is the one meeting-place. Classes may be separate, studies may divide, recreation may move in different paths; but worship unites. College friendships are choice riches, and they are nourished here. The memory of some who have delighted in the things that are here, and have made them more delightful, will be kept in these windows; and our own affectionate thought will hold the recollection of all who have added to the sacredness and pleasantness of the former house. The wealth of precious association will increase. It is well that the walls should be enduring which are to receive so much that is of inestimable worth. Happy are those who are thought upon within these doors, or anywhere over these fields and within these homes. Our Valhalla gives in as large proportion as she takes. We are the debtors of the institution which extends our days and prolongs our usefulness. There is no limit to the influence of this house and of the college which stands in it in her divine intent. Here He will manifest himself whose life is incarnate in the being of his school; whose purpose is favor; whose word is truth and grace; whose approbation is humility and honor. From henceforth this is the Chapel of Wellesley College.



## ADDRESS OF DEDICATION

BY REVEREND CHARLES OUTHBERT HALL, D. D.

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### THE HALLOWING OF EDUCATION

A SCHOLAR of the Church of England, eminent alike in the critical study of the Old Testament and in the appreciation of its religious value as the Word of God, desiring to uphold in a series of discourses the reasonable union of devotion and scholarship, chose for his title, *The Hallowing of Criticism*. As I stand to-day in the midst of the officers and members of this College, assembled to consecrate unto God a collegiate house of worship, Canon Cheyne's happy phrase suggests another, which appears to set forth the spirit and intention of this academic scene, — *The Hallowing of Education*. To build a Christian shrine anywhere is to confess the Christian faith. To build it beneath the elm trees of a secluded hamlet, or among the shops and warehouses and palaces of a city, or on a mountain of the wilderness like the Church of Catherine on the hill of Sinai, is an expression of the general wish to connect religion with life; the life of the village community, or the life of the city masses, or the life of the sequestered few. But to build a house of God within the precincts of a college demesne, to lay its foundations near to the Library, the Gymnasium, the Labora-

tory of Chemistry and Biology, the Museum of Art, the dormitory of the student, is to express specifically the desire and purpose to connect religion with education; to make the scholar a worshiper, the worshiper a scholar. The dedication of a college chapel signifies the Hallowing of Education.

From this point of view, three questions immediately present themselves to one sincerely interested in the larger problems of academic life. The first question bears upon *The Nature of Education considered as a means to an end*; the second question upon *Religion as a Factor in the Higher Education*; the third question upon *Worship as a Factor in Religion*. For a moment it may be well to occupy ourselves with the first of these questions:—

I. *The Nature of Education considered as a means to an end.* The student of life, too intelligent to take things for granted, too sincere to let the most venerable institutions pass unchallenged, must sometimes ask, as he stands in the midst of our collegiate system, To what purpose is this vast institutional creation? Princely fortunes are being laid day by day on the altar of the Higher Education. Buildings that of old might have served as the palaces of kings are being reared for the instruction of youth. The policy of colleges is of public interest, second only to the policy of cabinets. The choice of academic administrators is discussed in the press like the choice of civil magistrates. To what purpose is this most opulent and most impressive institution? What is the ultimate end of the Higher Education? It may be said that the ulti-

mate end of the Higher Education is the accumulation of the data of knowledge, — truth for truth's sake ; that colleges are the intellectual reservoirs and laboratories of society, whereinto flow the streams from the Eternal Hills of thought, and where the gold of truth is purged of dross in the fining pot of critical analysis. But this objective view of the end of the Higher Education is manifestly insufficient. For the college is not in fact only the cloistered retreat of experts, only the sacred enclosure set apart for original investigators. Into the college, year after year, are crowding by hundreds and by thousands those whose abilities and whose inclinations indicate destinies remote from the austere and glittering mount of pure science. Into the college are coming men whose after life shall be spent in the crowded highway of the world, shoulder to shoulder with other men who toil for the meat which perisheth and face the plain problems of the average. Into the college are thronging women unto whom shall be appointed no exemption from the tax of ordinary social and domestic life. Few of them, a small minority, shall tread in after years that sun-bathed path of glorious difficulty, — the path of academic leadership. Why, then, for them this great creation of the higher learning? why this wealth of opportunity, this immensity of privilege? why these walled gardens of the mind wherein to walk up and down four sheltered years, while millions not different from them, save in an heritage of greater hardship, are pressed along the dusty track of commonplace necessity? What is education? Is it an end in itself, or is it a means to

an end? If not an end in itself, what *is* the end to which it aims? How often has this question been asked, how often answered in terms that revealed the questioner's point of view. In the old Prussian National System the end of education is set forth as a subjective end,—“the harmonious and equable evolution of the human powers;” the elder Mill blended with subjectivity a veiled suggestion of the social value of the Higher Education, when he said: “The end of education is to render the individual as much as possible an instrument of happiness first to himself, and next to other beings.” John Stuart Mill, in his inaugural address at St. Andrews, strikes far more nobly the modern note of social responsibility when he says: “Education is the culture which each generation purposely gives to those who are to be its successors, in order to qualify them for at least keeping up, and, if possible, raising the improvement which has been attained.” But I think that we are prepared at this stage of society to go further, and to speak with yet greater directness of the moral significance of the Higher Education. The chief end for which it exists, for which these gifts are made, these buildings reared, these opportunities secured to young men and women, few among whom shall lead hereafter the scholar's life, is *social efficiency*; capacity to minister in the world of human lives for the furtherance of the common good. To say that the social efficiency of the individual is the chief end of the Higher Education and the justification of its vast endowments is neither to descend to a crude utilitarianism, nor is it to disparage that first

law of pure scholarship that truth is of value for its own sake, and without reference to its practical applications. The eternal validity of that law cannot be doubted. By it, as by the polar star, the dauntless scholar must set his course, heedless of influences that would tempt him to color truth with prejudice or to suppress truth in the interest of tradition. But this principle, which esteems the acquisition of knowledge to be an end in itself, is not at variance with that social law which demands of them that enjoy the benefits of the Higher Education some corresponding service in the world, contributory to the common good. To say that social efficiency is the chief end of the Higher Education is only to say in modern words: "Unto whom much is given, of him (of her) shall much be required." There are certain ethical responsibilities that come with the Higher Education, compelling us to consider social efficiency as the chief end of that education. To be liberally educated is a great gift, — a great trust, a stewardship, — for which one shall give account. The possession of intellectual wealth carries with it an unwritten contract to do service for the public good, quite as much as the possession of material wealth. Society has a ground of complaint if men have large fortunes, yet are devoid of moral promptings in their use; so, also, may society with justice complain of those who have had the unspeakable gift of a liberal education, yet feel no moral prompting to use that gift for the common good. But the creation of this sense of moral responsibility in the liberally educated, and the holding up in college life of the ideal of social

efficiency as the chief end of Higher Education, is a duty resting upon educators ; upon those who determine the structural lines of education and impart to it a characteristic spirit. Upon these rests the burden of obligation to represent education always in its social connection, as a means to an end. It cannot be supposed that the undergraduate shall discern the social significance of education unless it be clearly pointed out and continuously emphasized in his presence. It cannot be anticipated that the youth, wrestling with the toils of the class-room, shall look upon himself as a highly favored child of light, and shall consecrate himself to social service unless the very spirit and atmosphere of the college be impregnated with altruism and charged with moral earnestness by those who direct the administration. The college should be the training-school of glorious character quite as much as the laboratory of critical investigation. This being so, it is essential that the method of education prevailing in the college shall be sufficiently broad and wise to encourage a comprehensive development of the individual, — a development making for the highest order of social efficiency and inspiring a passion for such efficiency. Anything less than this involves injustice to those younger lives who, in the preparatory school, the college, the university, and the professional school, are the wards of the Higher Education. They will be not so much what they are taught to be as what they are *inspired* to be. They will in after life, for better or for worse, reflect the spirit, the ideal, the moral and emotional atmosphere of their academic birthplace, far more than the technicalities of its curriculum.

II. Assuming that what has now been said sufficiently establishes the contention that the Higher Education is not an end in itself, but a means to an end, which is the more efficient service of society, I come to a part of my subject which lies near to my heart, and, I venture to hope, near to the hearts gathered now beneath this sacred roof. I would speak of the *Hallowing of Education*, or, more particularly, of *Religion as a Factor in the Higher Education*. If the end of education is to make the most of human lives as instruments of social service, then religion should be a positive element in all education. For the growth of the religious sentiment, the awakening and guiding of the characteristic sensibilities of religious experience, the nurture of the soul, must be a part of any system of education which in the last analysis is found to be complete. The unhallowed education, the educational system which minimizes or eliminates the functions of the spiritual nature by making no provision for them, must be called psychologically a defective system, however ample it may be at certain points. I recognize, of course, that wherever education is provided by the State, certain legal and political embarrassments limit the introduction of the religious element into public schools. However real and necessary this limitation, it is nevertheless a distinct and lamentable invasion of the religious inheritance of the child, for whom, in every case, the hallowing of education is indispensable. Professor Murray Butler has lately said with much discernment: "The growing tendency toward what is known as the separation of Church and State, but what

is more accurately described as the independence of man's political and religious relationships, and, concurrently, the development of a public educational conscience which has led the State to take upon itself a large share of the responsibility for education, have brought about the practical exclusion of the religious element from public education. This is notably true in France and in the United States. In the state school system of France, all trace of religious instruction has been lacking since 1882; and it is hard to dignify with the name 'influence' or 'instruction' the wretchedly formal religious exercises that are gone through with in American public schools." "Yet," continues Doctor Butler, "the religious element may not be permitted to pass wholly out of education unless we are to cripple it and render it hopelessly incomplete. It must devolve upon the family and the church, then, to give this instruction to the child, and to preserve the religious insight from loss."

But if we must admit necessary limitations in introducing the religious element into public schools and necessary disadvantage resulting to children by means of those limitations, it is to be observed that institutions of the Higher Learning are not crippled by these embarrassments. In the college, religion may be recognized as an essential factor in education. In the college, the Hallowing of Education is possible.

As one whose duty and whose inclinations have for many years placed him in close contact with student life, and who may, without presumption, venture to claim some knowledge of undergraduate thought and



experience, I speak with deep emotion of the place of religion in the college ; of the absolutely vital necessity for the Hallowing of Education. There are certain dangers in college life, certain conditions created by the massing of young lives at the most impressionable age, which invest this subject with peculiar interest and greatly augment its importance.

It is safe to say that the greater number of those who enter the American college are transported thither from homes and childhood associations more or less impregnated with the spirit and the practice of religion. The private preparatory school may disturb, but does not commonly disrupt those earliest associations. The entrance to college is the entrance to a strange and unvisited world. In an instant old things pass away, all things become new. The tender youth crosses that threshold full of filial thoughts and clinging confidences. The simple fixedness of home opinions abides in the heart, the sacred conventionality of home religion shelters the soul. The feet are confident, not knowing whither they tend.

Having crossed the threshold, straightway the young mind is laid hold of by three utterly new, utterly unmeasured forces, — the new intellectual atmosphere, the new routine disrupting old associations, the new personal contacts.

*The new intellectual atmosphere* breaking on the young, untried life is a force whose intensity for good or for evil can only be understood by those who have watched its processes and studied its effects. Upon some it acts as the tonic air from the high hills, banish-

ing fear and sloth, quickening the pulses of the soul, leading the life up to great heights of vision. Upon others it falls as the blinding mist and the horror of great darkness, hiding every path, shutting out the primary landmarks of faith, turning the soul adrift upon the wild mountain barrens of confusion and unbelief. Coming out of the shelter of a Christian home, where one was covered as in a pavilion from the strife of tongues, where even the subjects of criticism were unrealized, much more its pitiless insistence and its disregard of traditional sanctities, many a young heart has stood panting and choking in the strange intellectual atmosphere, unable to adjust itself to the new conditions.

So, also, *the new routine, disrupting old associations*, is an unmeasured force, met on the threshold of college life. Life in college conforms to a new chronology alien to that of home and leading far away from it. There are new restrictions and new liberties, new demands to obey a law given by others, new opportunities to be a law unto one's self. The massing of homogeneous interests gives an unwonted urgency to the day's work; the absence of parental supervision an unwonted individualism to the uses of leisure. It is a reconstruction of time, forcibly removing one from conformity to household tradition, strongly tempting one, in the margin of time absolved from discipline, to follow the devices and desires of one's own heart. For some this new routine brings a long-needed stimulus to exertion, a long-neglected remedy for a defective home régime; for others, it is an unresisted seduction

to self-indulgence and sin; the yoke of old parental restraints is lifted, the hard tables of the household law are broken and trampled under foot.

So, also, *the new personal contacts* are a force of unknown magnitude to be met on the threshold of college life. They are not brief, occasional contacts, whose effects are negated by their infrequency. They are vital, persistent, creative contacts, forces that may construct and ennoble, or that may contaminate and destroy. Within their spheres of influence the young life enters for better or for worse. Seclusion is impossible, and for the most part would be more perilous than contact. It is better, if the will of God be so, to face life at the outset and to gain through contact, and, if need be, through contest, the courage of one's convictions and the mastery of one's soul. Who can tell, save those that have known them, the deliverance from self, the Godward advancement that may come through the searching friendships of collegiate life? Who can tell, save those that have watched the lengthening shadows on the path of youth, what sentence of moral death may come in college through contact with some whom it were better for themselves and better for others if they had never been born!

Taking into account the presence of these and other powerful forces pervading college life, I do not attempt to conceal the deep earnestness with which I contend for religion as an essential factor of the Higher Education, without the full and rich development of which, on lines conformable to the actual sensibilities, needs, and cravings of youth, the most advanced educational system is seriously and perilously defective.

The Hallowing of Education is necessary to its completeness. Communion with God, sacred emotions, aspirations toward the Unseen and the Unbounded, holy occupations for growing minds, — these things are psychologically necessary as well as spiritually vital. Negatively and positively may this be shown.

The Hallowing of Education is necessary to escape from a *distorted development*. A non-spiritual view of the world, a materialized philosophy of life, a doctrine of God's universe with God's presence ignored, a delimitation of the frontiers of knowledge at the line where sense perception ends, — what can come of this but distorted development? There may be the most ample provision for the body and for the mind. The gymnasium and the laboratory may represent the last word of science. The effect of academic discipline may justify the great expenditure of money and brain-force; nevertheless the wards of the Higher Education, neglected religiously, have not been fairly dealt with. Their development cannot be a symmetrical expression of personality; their efficiency as instruments of good in the great world of human lives is painfully impaired by abnormal under-development on the spiritual side.

The Hallowing of Education is necessary to escape from *that pride of intellect which involves loss of power*. In the open desert Moses sees a strange sight, — a bush with foliage of fire. The spirit of the investigator is upon him. He draws near to see. Then speaks the voice that, too often unheeded, is ever admonishing the investigator of phenomena, "Take thy shoes from off thy feet, for the place whereon thou

standest is holy ground." In the higher scholarship, loss of reverence is loss of power. Especially is this true in the realm of physical science. There the great scholar, the original investigator, is ordained to be a *seer*, — not a seer of phenomena only, but, behind phenomena, a seer of God in His world. When there is no sense of God brought within the student's soul by the mysterious disclosures of science; when for him no voice issues from the flaming bush to tell him that the scholar is a seer on holy ground; when the facts and formulæ of the laboratory and the observatory bring no Godward reaction of the mind to purge the pride of intellect with the chastening sense of infinity, — then the Higher Education drops to a lower level, and the seer of God diminishes to the collector of statistics.

Once more: the Hallowing of Education is necessary to escape from a *fallacious utilitarianism*. It is needful to resist, frankly and firmly, a tendency showing itself both in educators and in students to set a narrow, arbitrary meaning upon the word utility, and to make little of pursuits whose practical results do not immediately appear. The disparagement of Greek is a sign pointing in the same direction with the scant provision made for religious development. The accent of utility is laid too exclusively on pursuits that obviously hurry the student on toward pecuniary self-support, and in many cases is wholly absent from that religious development of life which conditions the large and permanent influence of men and women. Again may I quote the wise words of Doctor Butler: "Utility

is a term that may be given either a very broad or a very narrow meaning. There are utilities higher and utilities lower; and under no circumstances will the true teacher ever permit the former to be sacrificed to the latter. This would be done if, in its zeal for fitting the [student] for self-support, the [college] were to neglect to lay the foundation for that higher intellectual and spiritual life which constitutes humanity's full stature." "While no knowledge is worthless, — for it all leads us back to the common cause and ground of all, — yet that knowledge is of most worth which stands in closest relation to the highest forms of the activity of that spirit which is created in the image of Him Who holds nature and man alike in the hollow of His hand."

But not alone upon the negative side do I advocate the Hallowing of Education — as an escape from distorted development, from a weakening pride of intellect, or from a fallacious utilitarianism. Yet stronger arguments appear on the positive side for the exaltation of religion as a factor in the Higher Education.

*It is necessary for the nurture of the soul.* At the very foundation of the new psychology lies the principle of self-activity. The axiom of modern education is to stir the powers of the individual, to awaken dormant sensibilities, to develop self-expression. We cannot entertain a theory of education that labors to promote self-activity on intellectual lines, yet neglects the nurture of the soul; that opens the eyes of the mind to the phenomena of nature, yet leaves untouched the inner sanctuary of spiritual volition, where are stored the undeveloped possibilities of Godlike

living. Ah! that neglected inner life of the soul, born of God's Spirit, how often is it left to languish into death, while powers of the intellect are brought to highest self-expression in an educational system too busy with the things that are seen and temporal to take note of the things that are unseen and eternal! Browning, in Paracelsus, has a glorious passage about truth residing in the mind. Well might I apply his words to that secret power of the divine life which God has set within the youth's soul, waiting for love and sympathy and spiritual encouragement to bring it forth: —

“Truth is within ourselves: it takes no rise  
 From outward things, whate'er you may believe.  
 There is an inmost centre in us all,  
 Where truth abides in fullness; and around  
 Wall upon wall the gross flesh hems it in,  
 This perfect, clear perception. . . .  
 . . . And, to know  
 Rather consists in opening out a way  
 Whence the imprisoned splendor may escape  
 Than in effecting entry for a light  
 Supposed to be without.”

Surely this is a function of the Higher Education, to liberate the imprisoned splendor in the souls of the young; to unlock those doors of the inner life behind which waits the pent-up consciousness of spiritual destiny. If education be for social efficiency, how evident is it that the deepest spiritual resources of the individual must be considered, explored, sought out, and brought to that measure of expression where they can affect character and determine conduct. For the

life of greatest moral power in the world is the life that best can give expression to its deepest self. We help others to live richer lives by living intensely ourselves. To do this, not in transient paroxysms of energy, but in the steady outflow of the deepest soul life, the soul itself must be nurtured into self-discovery. How can we find others until we have found ourselves?

“My God, permit me not to be  
A stranger to myself and Thee” —

is a prayer for all who would amount to much as moral factors in society. The great ineffectiveness of lives that have not measured themselves at the soul's deepest soundings gives a new and most pathetic interpretation to those words: “What shall it profit one if he gain the whole world and lose his own soul?” The soul is lost to society wherever its interests have been neglected, its secrets misinterpreted, its nurture postponed; and all the gains of the whole academic world cannot weigh against this irretrievable loss of power.

But more than this: the Hallowing of Education is necessary *for the coördination of life interests by those who are planning to live*. In a certain sense one of the most touching sights in the world is a great concourse of college undergraduates, all moving onward into life with such enthusiasm, such courage, such certainty of great things; and all so extravagantly underestimating the strain of living any manner of life that shall rise above the commonplace and be, in any sense, as a light shining in the world. As I look on such assemblies, sometimes the unbidden tear will rise.



They are so ardent, yet so inexperienced ; they see so much, yet so little ; they reckon so confidently on victory where braver and better than they have laid down their lives defeated, or thrown away their broken swords, discouraged. They are so eager to be used, yet many times so unfit for service. Ah ! life from the undergraduates' point of view and life when the sun is on the meridian are two very different landscapes ! Could we have known then what we know now, how many choices might have been different, how many interests expressed in other ways and through other combinations of forces ! What influence, save that which is divine, can purge the sight of youth that it may see things as they are ? What light, save that which ever streams from the Pillar of Fire, can guide the feet of inexperience into the way of peace ? What grace but the grace of God can keep the judgment sane and the heart holy and the hands clean when all is new and passionate and unfulfilled ? What but this can fortify the spirit of young manhood, set it on guard against itself, hold it back from throwing itself away ! What but this can give balance to the nature of girlhood, save it from the doom of scattering energies, lift it above unreality of motive, vain satisfactions, enfeebling depressions, endow it with the essential qualities of brave, sympathetic, magnanimous womanhood !

To accomplish these things for the very flower of our youth is the function of religion in the Higher Education. Then with what largeness of mind, with what freedom from local prejudices, with what singleness of

eye, with what warm and tender sympathy must they who shape the destiny of colleges conceive of the type of religion to be developed and maintained in the academic community! Religion in college life should stand for all that is wide, high, noble, sympathetic and voluntary in the realm of spiritual action, not for that which is narrow, controversial, disciplinary, and enforced. The modes and appliances of religion must be intrinsically worthy, must keep pace with the intellectual ideals and equipments of the college. Scholastic technicality, harsh sectarianism, suspicious disapproval of scholarship, must not prevail. Largeness and loftiness of mind must create and nurture the religious sentiment of the college, and must generously invite the coöperation of students and win them through love and the charm of spiritual things rather than compel a bodily conformity at the cost of alienated affections and disintegrating ideals.

III. I come, then, in closing this address, to speak in a few words of that which is so manifestly in keeping with this building and this service, — *Worship as a Factor in Religion*. Worship is not all of religion as a force in academic life, — not all, even, of its outward expression. The outward expression of religion is first of all in *conduct*. “Worship,” said Charles Kingsley, “is a life, not a ceremony.” It is plain that religion is doing its work in the college when Christian lives abound in the Faculty and in the student-body; when the ordinary standards of conduct are strong and beautiful, and the softening light of an unworldly earnestness relieves the austerity of routine. The outward expres-

sion of religion appears also in the study of religious truth. Upon this I have no time to dwell, save to express the hope that the fundamental data of Christianity may more and more be honored in the arrangement of the curriculum, and that the study of the Bible, not as literature, but as the vehicle of revelation and the charter of character, may at length enter on its merits into the undergraduate training of those who are the wards of the Higher Education.

But, unquestionably, Worship is, and must be, the central factor in the religious life of the academic community; and around worship and the place of worship must be grouped all auxiliary spiritual influences; for, with Professor Bain, of Aberdeen, I believe that "the essence of religion must always be something emotional;" and, with one who spake with the authority of inspiration, I also believe that "without faith it is impossible to please God; for he that cometh to God must believe that He is and that He is the rewarder of them that diligently seek Him." To the maintenance of this emotional life within the college, which is the very essence of its religious development, three things are necessary, — *the spirit of worship must be kept real, the plane of worship must be kept high, the place of worship must be kept sacred.* I say the *spirit of worship must be kept real.* Nothing is more easily destroyed than the reality of worship. As the dew vanishes from the grass when the hot beams pour down upon the unprotected sod, so the reality of worship evaporates in the crude glare of commonplace conditions. The foes of reality in college-worship are chiefly

these, — haste, compulsion, lack of sympathy. These three, intensified by the weight of lifeless custom, can prevail to crush reality out of academic worship and to make it, for the soul of youth, a savor of death unto death.

*The plane of worship must be kept high.* How high in these latter days is the plane of all academic work! What thoroughness, what variousness, what alertness to new impressions, what superb equipment! To this standard the taste of the student is conformed; by it he judges all things. He must find it likewise in the place where prayer is wont to be made. Worship should be the most beautiful, the most complete, the most perfectly equipped function of college life. The best should be kept for God and for the approaches of the soul to God. The office of prayer, the reading of Holy Scripture, the consecration of gifts and offerings, the setting forth of eternal truths in the office of preaching, the administration of the Christian sacrament, the coronation of worship in the sublimities of religious music religiously produced, — *all* of this must be maintained upon the highest plane if the affections of students are to be captivated, their wills brought into voluntary coöperation, their lives sanctified by the power of the Holy Spirit.

Finally, *the place of worship must be kept sacred.* The Hallowing of Education must include a place set apart within the precincts of the college, in close touch with all its buoyant energies, yet somewhat withdrawn from them by the veil of reverence, a sanctuary of God open for all young hearts that feel, or long to feel,

the power of an endless life ; and, by its sweet peace and sacred dignity, saying ever to youth's impetuosity, "The place whereon thou standest is holy ground."

Inestimable is the service rendered to the Higher Education and to the Higher Life of the nation by those who, as at this time, set apart unto God and unto the souls of students a collegiate chapel. Theirs is an act of filial piety, of philosophical intelligence, of spiritual sagacity, of human tenderness. Because of their deed, so nobly conceived, so completely executed, it becomes possible for a great college to be absolutely true to its own highest ideals ; true to the religious aspiration of its founder ; true to the best hopes and prayers of those who have wrought here in the past, and whose influence shall long outlive their departing presence ; true to the far-reaching purpose of those who, from time to time, may lead onward through the years that are to be.

As we withdraw to-day from this exalted service of dedication, where the splendor of music and the outpourings of loving thought have been set forth before God as an evening sacrifice, there must come to many within these substantial walls the remembrance of lines written in another college chapel, — in that older Cambridge across the sea : —

"Tax not the royal saint with vain expense,  
 With ill-matched aims the architect who planned,  
 Albeit laboring for a scanty band  
 Of white-robed scholars only — this immense  
 And glorious work of fine intelligence

. . . . .

Where light and shade repose, where music dwells  
Lingering — and wandering on as loath to die ;  
Like thoughts whose very sweetness yieldeth proof  
That they were born for immortality !

. . . list ! O list !

The music bursteth into second life ;  
The notes luxuriate ; every stone is kissed  
By sound, or ghost of sound, in mazy strife, —  
Heart-thrilling strains that cast before the eye  
Of the devout a veil of ecstasy.

. . . . .  
They dreamt not of a perishable home  
Who thus could build. Be mine, in hours of fear  
Or grovelling thought, to seek a refuge here ! ”



















