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MORAL AND RELIGIOUS TRAINING IN COLLEGE ASSOCIATIONS.

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The subject upon which I have been honored with an invitation to speak—Moral and Religious Training in College Associations—should be viewed in the light of the whole college life. The Christian association has a part in college life through the instruction it provides and the activity it produces.

In estimating the worth of the instruction offered, it should be understood that volunteer classes cannot be conducted as are courses of the curriculum. It is not necessary that they should be. Students and others who lead should be trained to use right methods. Above all, in their Bible study they should have the historical viewpoint. But the highest worth of these classes is to be found in the clarified opinions and stirred enthusiasm which result as a group of young men gather about a fit leader, to know each other and to study and discuss an inspiring subject. Keeping in mind this distinction, we find that men like King, Kent, Jenks, Fowler, Bosworth, Cooper and others have woven into the instruction of Christian associations the strong fibre of thorough and unbiased scholarship, and that other threads are used as well as those of intellectual study to save the color of the texture from the monotony of a single weave.

Important, however, as instruction may be in the life of the college, the word training has a larger content. It suggests not only the enlightenment and direction of the mind, but also the stimulation and application of the will. Instruction may make of a student a filing-cabinet. Training, if it be of the right kind, makes of him a dynamo. We must train men, therefore, not only with the power to think right but also with the power to do right.

And if we ask ourselves what is the right which education should train men both to think and to do, the answer is not a matter of uncertainty. Education is to train men for an enlightened and unreserved devotion to the ideal of service to society. The "harmonious development of all of one's powers" is not an end, but a means to something higher. Individual success, even though honestly won by diligent labor, is still not the final aim. The highest aim, I repeat, is to create a devotion of all of one's

powers and all of one's possessions to the ideal of service to the public good. This ideal which is taught everywhere, testifies to the real Christian character of education today, in spite of what is sometimes charged against it.

But with the clear perception of the aim of education, there has come also the sharp realization of short-comings in achievement. The college today is "under fire." President Woodrow Wilson* in a recent article gives an excellent sketch of the situation. The college student is now quite free from the old-time supervision and discipline, and, by virtue of the elective system, left pretty much to the exercise of his own judgment and the stimulation of his own ambition. In this free atmosphere it has been only natural that volunteer "student activities" have sprung up like trees in the tropics. Naturally, also, these "activities" have been separated in the thought of the students from the work of the class-room, and have easily proved their greater attractiveness. As President Wilson puts it, "the side-shows have swallowed up the circus." College life needs them to be unified. The separation between class-room and campus, necessary work and volunteer activities, faculty and students, must be overcome. All things must join together for training. We cannot go back to the old restrictions and methods, but somehow every performance of merit should be brought under the one big tent.

To achieve this result two things must be done. We must show, on the one hand, that the highest ideal of education, the life of service, is to be put into practice in the college community; and we must show, on the other, that all activities, in so far as they develop the spirit of service, are in themselves a rightful part of the training. To use the words of Professor Dewey, we must "conceive and construct the school as a social institution, having social life and value in itself."§ To think of the school or college as qualified to give the right training for life, except "as it reproduces within itself the typical conditions of social life" is, he declares, like imagining you can learn to swim without going near the water.

It is said that one day recently a committee from a certain college investigated the Jacob Riis Settlement on the East Side of

*Scribner's Magazine, November, 1909.

§"Ethical Principles Underlying Education." Third Year Book. National Herbart Society, p. 14.

New York and made the criticism that civics were not taught. "I'll show you how I teach them," said Riis. "I noticed that the Jews and Irish did not get on together, so I had a straight talk with the leaders and told them they must do something. In a short time this notice appeared on the bulletin board: 'Come to the Meeting of the Young American Social and Political Club, Dennis O'Sullivan, President; Abraham Browsey, Vice-President.' That," answered Riis, "is my way of teaching civics." And it is a way we should not neglect to follow.

The Christian Association in colleges can contribute most to moral and religious training, and to education in the widest sense, in this practical way. It can be a means of constructing the college life according to the ideal of service. It is doing a great deal. I need not enumerate in detail, for you are all familiar with the work. But one thing of especial note is the practical provision many of the Associations are making to train men to see the "human side" of their profession. For example, our engineering students at Columbia receive in class-rooms their technical training. Through the Christian Association, working with the Dean of the School and others, these young engineers have also opportunity to learn, practically and theoretically, how their professional work touches human life; how the engineer, as an engineer, can devote himself and all that his training has given him to the needs of his men. This movement carried on also at Yale and other colleges marks no less than an epoch in showing the real ministry of all professions.

That religion may be a stronger influence in constructing the college community as a place of practical training in service, I believe it is necessary to have a member of the faculty whose distinct office is that of religion, not only teach service as the religious ideal, but also be constantly on hand to take active part in the practical work. The limitation of the plan to provide for religion in colleges by visiting preachers seems to me to be here. Students should have frequent opportunity to hear preachers from the outside, but necessarily they cannot get very thoroughly into the practical work religion should do. When the man is there as a recognized member of the faculty to serve as well as to preach, religious work is raised above the rank of a "side-show," religion is taught both in practice and theory, and the gap between faculty and students is bridged.

President Butler says in his latest report that "the man who augments his work in the class-room or laboratory by valuable human or business training, through participation in recognized student activities, should find that fact entered to his credit upon the college records." Let students find a way of winning credit in human training—and business also—through membership in the Christian Association. Let the Association aid in bringing together faculty and student for the common work of constructing the college community; let it be a means of animating both work and play with the spirit of service; and as it succeeds in doing this, its place in training will be amply justified.

THE Y. M. C. A. AT THE UNIVERSITY OF CHICAGO.

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In the autumn quarter of 1908, a study of Association work in the University of Chicago showed that it was chaotic, inefficient, and lacked the respect of the students. The group Bible-study classes, mission-study classes, devotional meetings, and other conventional activities had all failed. Since these methods have been reported as successful in many colleges and universities, it was determined to discover why they had not been successful at the University of Chicago.

At least three features of the situation seemed to be particularly difficult: (1) Location in a large city, which in addition to many distracting interests, means the presence of numerous students residing in the city and whose sole interest in the university ended with the classroom; (2) the quarter system, which meant the shifting of groups every three months and rendered impossible the development of any group feeling; (3) the domination of the graduate atmosphere, which meant a strong influence on the thought and sentiment of the undergraduates.

It was felt that a new method of attack must be adopted. If the students could not be attracted to the outskirts of Christianity by the conventional devices, it was concluded to try the effect of beginning at the other end, and to let the person of Jesus be the attracting power. Through the New Testament department of the university, a very competent and inspiring instructor in the