

Utah State University

DigitalCommons@USU

Reports of the Secretary to the President
Student Affairs President's Correspondence,
1900-1907

William J. Kerr

8-29-1902

Harvard University: Opportunities Provided for Religious Worship, Instruction, and Fellowship 1902-03

Harvard University

Follow this and additional works at: https://digitalcommons.usu.edu/kerr_reports

Recommended Citation

William Kerr papers, University Archive, 03p01s04d02Bx002Fd13 (Harvard, 1902-1904, 1905-1906)

This Harvard, 1902-1904, 1905-1906 is brought to you for free and open access by the William J. Kerr at DigitalCommons@USU. It has been accepted for inclusion in Reports of the Secretary to the President Student Affairs President's Correspondence, 1900-1907 by an authorized administrator of DigitalCommons@USU. For more information, please contact digitalcommons@usu.edu.



Harvard University

OPPORTUNITIES

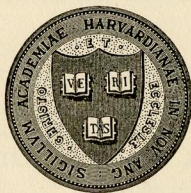
PROVIDED FOR

RELIGIOUS WORSHIP, INSTRUCTION

AND

FELLOWSHIP

1902—03



CAMBRIDGE, MASS.

Published by Harvard University

AUGUST 29, 1902

THE UNIVERSITY PUBLICATIONS

[Entered at the Post-office, Boston, Mass., as Second Class mail matter, April 8, 1901.
Act of July 16, 1894.]

Issued twice a month from September to April inclusive, and
six times a month from May to August inclusive.

These publications include :—

The Annual Reports of the President and of the Treasurer.

The Annual University Catalogue.

The Annual Catalogues of the College and the several Professional Schools of the University; the Announcements of the several Departments; etc., etc.

OPPORTUNITIES PROVIDED

FOR

Religious Worship, Instruction, and Fellowship

I. THE UNIVERSITY CHAPEL.

FRANCIS GREENWOOD PEABODY, D.D., *Plummer Professor
of Christian Morals.*

LYMAN ABBOTT, D.D., LL.D. FRANCIS BROWN, D.D., Litt.D. GEORGE FOOT MOORE, A.M., D.D. ENDICOTT PEABODY, LL.M., S.T.B. PAUL REVERE FROTHINGHAM, A.M., S.T.B.	}	<i>Preachers to the University for the year 1901-02.</i>
---	---	--

There have also served on this Board of Preachers since its foundation in 1886:—

EDWARD EVERETT HALE, D.D.	SAMUEL McC. CROTHERS, D.D.
ALEXANDER MCKENZIE, D.D.	SIMON J. MCPHERSON, D.D.
THEODORE C. WILLIAMS, B.D.	JOHN HEYL VINCENT, D.D.
GEORGE A. GORDON, D.D.	SAMUEL D. McCONNELL, D.D.
PHILLIPS BROOKS, D.D.	PHILIP S. MOXOM, D.D.
WILLIAM LAWRENCE, D.D.	WILLIAM WALLACE FENN, S.T.B.
BROOKE HERFORD, D.D.	GEORGE HARRIS, D.D.
HENRY VAN DYKE, D.D.	GEORGE HODGES, D.D.
CHARLES C. EVERETT, D.D.	WILLIAM DEWITT HYDE, D.D.
WASHINGTON GLADDEN, D.D.	WILLIAM H. P. FAUNCE, D.D.
LEIGHTON PARKS, D.D.	WILLIAM J. TUCKER, D.D.
J. ESTLIN CARPENTER, A.M.	CHARLES CUTHBERT HALL, D.D.
E. WINCHESTER DONALD, D.D.	ROBERT MACDONALD, A.M., S.T.B.

On May 10, 1886, a vote was passed by the President and Fellows "that five preachers to the University be annually appointed by the President and Fellows, with the concurrence of the board of Overseers, who, in conjunction with the Plummer Professor of Christian Morals, shall arrange and conduct the religious services of the University." The Board of Overseers concurred in this vote on May 12, 1886, and in 1892 it was incorporated in the Statutes of the University. On June 14, 1886, on the unanimous recommendation of the Preachers and the Plummer Professor, the President and Fellows voted: "That the statute numbered 15, concerning religious exercises, be amended by striking out the clause 'at which the attendance of the students is required'"; and on June 16 the Board of Overseers concurred in this vote. Attendance at the religious services of the University was thus, by the advice of those who conduct these services, made wholly voluntary.

Under this voluntary system religion is now regarded in the University, not as a part of College discipline and compulsion, but as a privilege and opportunity. The Preachers to the University represent various Christian communions and various parts of the country. Each member of the staff conducts daily morning prayer for a term of three weeks in the first half-year, and a second term of three weeks in the second half-year, and each preaches on four Sunday evenings. The Preacher conducting morning prayers is in attendance for some hours every morning, during his term of duty, at the Preacher's Room, for the express purpose of meeting such students as desire to consult him. Thus, for six weeks of the year each Preacher is a College Pastor, and sets at the disposal of students more of his time than most ministers find possible to give to such service in their own parishes. These personal intimacies of the Preacher's Room are regarded by the Preachers as among the most important part of their service. On Thursday afternoons, from November till May, Vesper Services are held in the University Chapel, with a brief address from one of the Preachers, and with music by the College Choir, a full male chorus of 25 sopranos and altos, and 16 tenors and basses. The University service on Sunday is held in the evening, with the intention of encouraging students to associate themselves in the morning with the life of a Parish church. Seats are provided for students at the expense of the College in the neighboring churches of Cambridge as follows: —

First Church (Unitarian).
 First Church (Congregational).
 Christ Church (Protestant Episcopal).
 St. John's Memorial Chapel (Protestant Episcopal).
 Old Cambridge Baptist Church.
 Epworth Methodist Episcopal Church.
 St. Paul's Church (Catholic).
 Church of the New Jerusalem.
 St. James's Church (Protestant Episcopal).
 Third Universalist Society.
 North Avenue Congregational Church.

On one third of the Sunday evenings of the year the University service is conducted by other preachers of various communions through invitation of the Board of Preachers. The following preachers thus conducted services during the year 1901-02: —

Rev. President JAMES M. TAYLOR, D.D., of Vassar College.
 Rev. JAMES M. BUCKLEY, D.D., of New York, N.Y.
 Rev. PRESCOTT EVARTS, S.T.B., of Cambridge.
 Rt. Rev. WILLIAM LAWRENCE, D.D., Bishop of Massachusetts.
 Rev. EDWARD C. MOORE, D.D., of Providence, R.I.
 Rev. WILLIAM R. HUNTINGTON, D.D., of New York, N.Y.
 Rev. Professor WILLIAM W. FENN, S.T.B., of Cambridge.
 Rev. EDWARD CUMMINGS, A.M., of Boston.
 Rev. MINOT J. SAVAGE, D.D., of New York, N.Y.
 Rev. President WILLIAM J. TUCKER, D.D., of Dartmouth College.
 Rev. ANSON PHELPS STOKES, Jr., A.M., of New Haven, Conn.
 Rev. EDWARD EVERETT HALE, D.D., of Boston.
 Rev. GEORGE ELLIOT, D.D., of Detroit, Mich.
 Rev. AMORY H. BRADFORD, D.D., of Orange, N.J.
 Rev. W. GARRETT HORDER, of London, England.
 Rev. JAMES EELLS, of Boston.

The report of the President of the University for the year 1895-96 sums up the result of ten years of voluntary Chapel as follows: —

“It is now ten years since the introduction of the present method of promoting the religious interests of the University and conducting

its chapel services. The system adopted in 1886 had two principal features: first, the employment every year of five ministers, who in conjunction with the Plummer Professor conduct morning prayers from Monday to Saturday inclusive, an evening service on every Sunday in term time, and an afternoon service on Thursdays from November till April; and secondly, the offer of the services of one of these six ministers every day in the week to all students of the University for consultation on any ethical or religious topic which is interesting them. Both these branches of the ministers' work have succeeded in a high degree. The Services on Sunday evenings and Thursdays afternoons are largely attended; and morning prayers at quarter before nine o'clock are attended in a satisfactory way, although by varying numbers and never by a large proportion of the total body of students in Cambridge. An attendance of two hundred at morning prayers is considered good; and in very bad weather, especially on Monday mornings, the attendance occasionally descends to sixty or seventy persons. All the services now held in Appleton Chapel are strictly devotional in method and in spirit. No one attends any of them except from the conviction that it is good for him to be there. It is perfectly understood among both Faculty and students that no record is kept of attendance at the Chapel, and that no gain of any sort can result from attendance except the satisfaction of a religious need. The congregation is a shifting one from morning to morning, and from week to week, — although, of course some students and some officers go to Chapel habitually. In ten years there has been no sign of diminishing interest in the Chapel exercises, but, on the contrary, there has been manifested a growing interest.

“In seeking the reasons for the success of this purely optional method in a community of young men at a time of life which, on the whole, is not in common estimation religiously inclined, the first cause which comes to mind is the quality of the preachers themselves who in successive years have had charge of the work. These ministers have been, and need to be, more than usually capable as preachers. They need to be simple, direct, and manly, but also full of religious enthusiasm and of intellectual resource. The variety of preachers is one of the advantages of the method. The preachers have come from various denominations and localities;

and they have been men of varied professional training and experience. A rule observed at all Chapel exercises, and thought to be one cause of their success, is the complete exclusion from the Chapel of all matters irrelevant to the occasion, like University notices, or the introduction of distinguished visitors. Again, a time limit is strictly observed at all services. Morning prayers occupy fourteen minutes in all, and the vesper service from thirty-five to forty minutes; and the congregation can count on the observance of these limits. The consultation hours of the preachers successively on duty serve to interest them in many young men and many young men in the preachers; and on the part of the students this interest is manifested by going to Chapel exercises and carrying their friends thither."

Parents and advisers of young men coming to the University are urged to counsel them to take part in its religious life. Under the voluntary system now accepted in Harvard University, the further development of such interests must proceed chiefly from the influence of the students' homes; and all who are in sympathy with such an undertaking are requested to coöperate with the Preachers to the University.

The Board of Preachers will be glad to have their attention called to any cases of special need where they may be useful, or to any better methods of serving the moral and religious interests of the University. General correspondence should be addressed to the Plummer Professor, though any Preacher will gladly consider such questions as may be more appropriately addressed to him.

Pastors of churches and teachers of schools are especially requested to make known to the Board of Preachers their young friends or pupils who may need help, or who are likely to be of help in the work with which the Preachers are charged.

2. PHILLIPS BROOKS HOUSE.

The House erected as a Memorial of Phillips Brooks was dedicated on January 23, 1900, and provides an important reinforcement of the religious life of the University. Phillips Brooks House was originally designed to extend and unite many scattered undertakings of religion and philanthropy in the University. It was to represent, as the first appeal for such a building stated, "one

more step in the comprehensive plan of religious work of which the establishment of the Board of Preachers was the first step." No memorial, however, of the generous-minded Phillips Brooks could be designed to separate religion from daily life. Phillips Brooks House is a centre for the social and charitable activities of the University as well as for religious meetings, a kind of Parish House connected with the administration of the College Chapel. The tablet which stands in its vestibule accurately describes its purpose: " —

THIS HOUSE IS DEDICATED TO
PIETY, CHARITY, PHILANTHROPY,
IN GRATEFUL MEMORY OF
PHILLIPS BROOKS.

The second and a part of the third floor of the House are expressly arranged for the work of the various Religious Societies. On the third floor is a large meeting room, named in memory of the beloved Professor Andrew P. Peabody, Peabody Hall; a part of the first floor is assigned to the charities directed by students; a study is provided for students who desire a quieter resort than the crowded reading-rooms of the Library; and the "Brooks Parlor" is arranged as a dignified place for receptions and meetings. Phillips Brooks House recognizes the inevitable differences of religious affiliation, and makes room for all such associations under one roof, and in close relation with the practical generosity and social fellowship of the University. From time to time these religious forces are united in general meetings, representing the whole religious life of the University, and conducted by a representative Student Committee. Two University Religious Meetings were held during the year 1901-02, one addressed by the Rev. Lyman Abbott, D.D.; the other by the Rev. W. I. Rainsford, D.D.

3. THE RELIGIOUS SOCIETIES.

Four Religious Societies are in active operation in the University and invite to their fellowship young men of widely different convictions. In one or another of the organizations any student of the

University with religious interests should find sympathy and companionship. The special methods and activities of these societies are as follows:—

THE YOUNG MENS' CHRISTIAN ASSOCIATION.

(SOCIETY OF CHRISTIAN BRETHERN. FOUNDED 1802.)

The purpose of this Association is to unite such students of the University as are connected with evangelical Churches in Christian fellowship and in active Christian work. It attempts to cultivate both character and service,—a Christian standard of personal life and a practical service of the modern world. The Association occupies convenient rooms in Phillips Brooks House, excellently equipped by the kindness of friends with books and periodicals. The Reading Room of the Association is known as the Shepard Room, in memory of Ralph Hamilton Shepard of the Class of 1893, who at his death in 1894 bequeathed \$5000, for “Christian work at Harvard.” A tablet in the vestibule of Phillips Brooks House bears the name of this young graduate and describes him as “studious, modest, devout.” The family of Ralph Shepard propose to supply the rooms of the Association with worthy furnishings as a further memorial, and have added to the general fund which bears his name the sum of \$10,000.

The various departments of the work of the Association are as follows:—

Devotional meetings are held every Thursday evening at 6.45, for three-quarters of an hour. All of these meetings are open to all members of the University, who are cordially invited to attend. In the Bible Study Department six courses have been offered during the year 1901-02, as follows:—

- Course 1.*—“The Life of Christ.” Leader: G. E. HUGGINS, '01.
- Course 2.*—“The Life of St. Paul.” Leader: H. C. ROBBINS, Yale, '98.
- Course 3.*—“Old Testament Characters.” Leader: W. W. BAKER, '98.
- Course 4.*—“The Teachings of Jesus and His Apostles.” Leader: E. C. CARTER, '00.
- Course 5.*—“The Conversations and Teachings of Jesus.” Leader: O. G. FRANTZ, '02.
- Course 6.*—“The Teachings of Jesus Christ.” Leader: Rev. PAUL REVERE FROTHINGTON, '86.

A short devotional meeting for members of the Freshman Class was held on Tuesday evenings.

The City Mission Department sends a dozen or more men every Sunday afternoon to teach in the Beacon Hill Chinese Sunday School. Members of the Association conduct religious meetings each Tuesday evening throughout the year at the Boston Industrial Home. About twenty men are engaged in connection with the T-wharf Reading Room which the Association conducts for the fishermen of Boston. Members of the Association serve in the Boston Settlements, in the Boston and Cambridge churches, and in boys' clubs and missions. In the year 1900-01 the Association established the "Harvard Free Library" in East Cambridge, and this work has expanded into a series of clubs for boys and girls, approaching the ideal of a "Harvard Social Settlement," and conducted by students of the University, assisted by members of the Faculty and their wives. The Association contributes also to the support of a Harvard graduate, a missionary in India.

At the beginning of the College year the Association endeavors to be of service to incoming students. For this purpose handbooks containing detailed information about the religious societies, and the athletic, literary and social interests of the student body, are sent during the summer to members of the incoming Freshman class.

During the year 1901-02 special addresses were delivered before the Association by Mr. D. B. Eddy (Yale, '98), Professor J. W. Platner of Andover, and Professor Francis Brown, D.D., of New York.

The rooms of the Association in Phillips Brooks House are the headquarters of an information bureau and reception committee, which assists many new students in finding lodgings and employment and aids them in the selection of their courses. On the first Friday of the year a reception is offered to new students.

The Association employs a General Secretary who has supervision of its work.

THE ST. PAUL'S SOCIETY.

(FOUNDED 1861.)

The St. Paul's Society was founded in 1861 by undergraduates connected with the Protestant Episcopal Church, with the object of

interesting all who in any way have any affinity with that church and who feel the need of association under that influence.

The objects of the Society are thus stated in the Constitution: "To bring the Episcopal students of the University into acquaintance with each other; to afford them opportunities of uniting in worship agreeably to the spirit and forms of their church, of giving each other counsel and support in the performance of Christian duties, and of undertaking missionary work, and maintaining a Library to give them convenient access to religious literature. Any member of the University who has been baptized and who attends the Protestant Episcopal Church shall be eligible for membership."

The Society now occupies attractive rooms in Phillips Brooks House which through the aid of graduates have been fitted up in a way consistent with the purpose for which the Society was founded. The Society holds weekly devotional meetings on Wednesday at 7 P.M. With the exception of the monthly business meetings a clergyman or prominent layman is present and speaks. Among such speakers, during the year 1901-02, have been: Rev. Fr. Powell, S.S.J.E.; Rev. W. R. Frisby; Rev. Robert Walker; Rev. Professor E. T. Drown; Rev. Endicott Peabody; and Rev. J. S. Lindsay, D.D. Evening prayer has been read daily in Advent and Lent by one of the members of the Society. Besides the religious work the members of the Society have charge of the Boys' Club at the Church of the Ascension. On one evening in the week they entertain over one hundred boys. Many of the men teach in Sunday Schools in the neighborhood, and others have undertaken charity work in connection with the Student Volunteer Committee. There is also a Harvard Chapter of the Brotherhood of St. Andrew composed of St. Paul's Society members.

The Society endeavors to make all Churchmen of the University feel that they are welcome. During the first week of the year 1901-02, a reception was given to incoming students, addressed by Rev. Sherrard Billings, Rev. C. H. Brent, and Rev. Prescott Evarts. The Society is anxious to receive the names of Churchmen entering the University. Such names should be sent to the Secretary, Phillips Brooks House, and will receive cordial attention.

HARVARD RELIGIOUS UNION.

The purpose of this Society is "to unite men of various views and faiths in a mutual interchange of religious thought and a common search for truth; to develop and impress the idea of the value of the religious element in character and action, and thus to increase in its members that ethical enthusiasm and purpose which is the result alike of intellectual breadth and moral earnestness."

The Union meets every other Monday evening at 7.30, in its rooms in Phillips Brooks House. These rooms, through the kindness of friends, have been attractively arranged, and offer opportunities for reading and writing as well as for general meetings. All members of the University are welcomed. The organization embraces men of many differing communions, and encourages plain and straightforward discussion.

The speakers who have given addresses during the year 1901-02 are the following: Rev. S. M. Crothers; Rev. Edward Hale; Rev. Charles G. Ames; Rev. Professor Francis Brown, D.D.; Rabbi Charles Fleischer; Rev. Francis G. Peabody.

THE CATHOLIC CLUB.

In the winter of 1892-93 a Committee of Catholic Students from the various departments of the University met and unanimously agreed that some sort of union among the Catholics of Harvard was desirable. Accordingly in May, 1893, the Harvard Catholic Club was organized. The membership is open to all Catholics in Harvard University. The purpose of the Catholic Club is twofold: First, to promote the religious interests of the Catholic students of Harvard, to assist in every way possible Catholic young men who propose coming to Harvard, and to receive them upon their admission. Secondly, to quicken the spirit of Christianity among the students.

The Club occupies a large and well-equipped room in Phillips Brooks House, maintains there a small library of Catholic books and periodicals. During the year 1901-02. monthly conferences were held by the Club, conducted by the Rev. Richard Nagle. Public meetings in the interest of the whole University are from time to time addressed by distinguished clergymen and laymen.

4. AUXILIARY ORGANIZATIONS.

COMMITTEE ON THE RECEPTION OF STUDENTS.

This Committee, appointed by the Faculty of Arts and Sciences, aids new students in the selection of rooms and the choice of places where they may obtain table board, as well as in all other matters connected with the first steps of their life in Cambridge. The members of this Committee will be glad to meet new comers on the days of entrance examinations both in June and in September, at their office in Sever Hall, or at room No. 1, Wadsworth House. The Committee also arranges a general meeting of welcome on the first Monday of the term, at which new students are greeted by the President of the University and by other persons representing both College and civil life. During the winter months, under the direction of this Committee, a series of "Faculty Teas" is given by ladies connected with the Faculty in Phillips Brooks House, at which officers and students are informally received and made known to each other.

A large auxiliary committee of students assists in many of these undertakings and endeavors to give cordiality and naturalness to College life.

THE SOCIAL SERVICE COMMITTEE.

During the year 1894-95 the charitable work undertaken by students of the University was thoroughly organized. This undertaking was begun by a movement of the united Religious Societies. On October 19, 1894, a meeting was held in Sanders Theatre, at which President Eliot presided, and the Presidents of the Catholic Club, the St. Paul's Society, the Christian Association, the Oxford Club, and the Religious Union, all pledged the support of their societies to the new enterprise. Catholics and Protestants, Unitarians and Evangelicals stood on a common platform in a common humane enterprise. It was a practical religious union among College men, which, as President Eliot said in his opening words, "is probably without parallel in the history of education." The undertaking is in the hands of a student committee, together with an Advisory Board of professors, graduates, and other persons prominent in charity work. Mr. Charles W. Birtwell, Secretary of the

Boston Children's Aid Society, was at the beginning chosen Director, and has ever since served in that capacity.

By vote of the Trustees of the bequest of Miss Belinda L. Randall of Boston, in 1898, \$15,000 was given to the President and Fellows of Harvard College "for the encouragement and maintenance among the students of the University of practical education and training in philanthropic service; \$10,000 of this sum to be applied to the construction of the Phillips Brooks House, to ensure in that Building suitable accommodations for the charitable work of the organization known as the Student Volunteer Committee, so long as said organization shall retain the approval of the President and Fellows, or in case this work should be given up, for kindred work at the discretion of said President and Fellows, and \$5,000 to be held and invested by said President and Fellows of Harvard College as a permanent fund to be known as the John W. and Belinda L. Randall Fund, its income only to be applied to the maintenance or in the interest of said philanthropic activity on the part of the students of the University, or in case this should be given up, to be applied by said President and Fellows to kindred purposes." The Social Service Committee is thus assured of a suitable equipment for its activities, and of a permanent character for its work.

The Director or his assistant holds office hours in Phillips Brooks House each week. Here he consults with men — both as individuals and as groups — taking into account the student's tastes, his intended business or profession, and the time at his disposal, and he advises from time to time those who are actually at work. Thus the office is a kind of clearing-house of philanthropy, receiving applications from young men who wish to serve, and receiving on the other hand applications from charitable institutions, and then adjusting the work to the man and the man to the work. Students have served as volunteer visitors in poor families in connection with the Associated Charities of Boston and the Associated Charities of Cambridge. For the Children's Aid Society men have superintended "Home Libraries." Boys' Clubs in Boston and Cambridge have been carried on by students in connection with Emmanuel House, the Epworth League House, St. Stephen's House, and the North End Union. Men have been supplied as teachers in various clubs and societies, and served in groups concerned with

Christian missions. Volunteers have visited hospitals. During the year 1901-02, one public meeting was held under the direction of the Committee, addressed by Mr. Jacob L. Riis; and one conference was held of men actively engaged in charity work, addressed by Rev. Edward Everett Hale, D.D. In the Fall and Spring the Committee has regularly made collections of discarded clothing from the students of the University. Excursions are conducted to institutions where students have had an opportunity to observe methods of charity administration. At the beginning of the year a census, as comprehensive as possible, is taken in the College of those students who desire to undertake some kind of volunteer charity work. The number of men actually working under the direction of the Committee cannot be precisely reckoned. It was estimated, however, in the College year 1897-98 that besides the large number of undergraduates who contribute to the support of the Committee, at least one student in every eight of those resident in Cambridge was actively engaged in some form of religious, educational, or philanthropic service.

THE CLUB FOR THE STUDY OF THE LIQUOR PROBLEM.

During the year 1901-02 this association has held a series of informal meetings, addressed as follows:—

- Wisdom and Unwisdom in Liquor Legislation. Mr. JOHN KOREN.
- Last and Best News about the Liquor Question Mr. J. G. BROOKS.
- The Physiological Effects of Alcohol. Dr. E. H. DARLING.
- The Alcohol Question in the School-room. Dr. H. P. BOWDITCH.
- The Gothenburg System. Mr. J. G. THORP.

THE PROSPECT UNION.

The Prospect Union, a workingman's college in Cambridgeport, about one mile from the University, was organized in 1891. Its aim is to bring into friendly and mutually helpful contact the workingmen of Cambridgeport and vicinity, and the students and professors of Harvard University. The work of the Union consists chiefly in evening lectures and classes; the classes being taught by students from the University. The courses of study cover a wide range of subjects, from the most elementary English branches

to French and German, History, Political Economy, the natural sciences and Mathematics. The members of these classes are workmen of many nationalities and occupations, of all shades of religious belief — Jew and Christian, Catholic and Protestant — and of every variety of political and economic opinion. The lectures are given at the weekly meetings of the Union, often by members of the University faculty. After a lecture there is always an opportunity, which is freely improved by the workmen, for question and general discussion. Instructors and students of the University serve as teachers of classes, as lecturers, as officers and committee men.

The Union has a two-fold usefulness. On the one hand any workman living in or near Cambridge may, by improving the opportunities the Union offers, acquire such knowledge and mental discipline as the circumstances of his lot have before made impossible to him. He may become a happier and more useful member of society. With natural, friendly, self-respecting contact with young men from the University, workmen lose the prejudices which ignorance and isolation make inevitable to them. On the other hand, the student-teachers find that by teaching they themselves are taught. They get almost more than they give. They come to realize the debt of obligation the educated man owes to those less favored than himself. The Prospect Union is an educational, not a charitable institution. Each workman member pays three dollars a year or twenty-five cents a month. Bulletins describing its work are issued by the Union from time to time. It occupies the old City Hall in Cambridgeport, and in June, 1895, acquired this excellent and ample building as its own property.

THE SOCIAL UNION.

The Social Union aims to do for Old Cambridge what the Prospect Union does for Cambridgeport. Its advantages moreover are offered to working-women as well as men. The Association building, at 42 Brattle Street, is a centre of growing activity. The Union owns an excellent library and reading room, and has organized boys' clubs, women's clubs, dancing and dressmaking classes, an educational department, and provides social entertainments in Brattle Hall. Of the 500 members of the Union some 200 are registered in

the Educational Department, the fifty classes of which are conducted by Harvard students. The courses and the conditions of the work are in general similar to those at the Prospect Union.

PUBLIC LECTURES AND ADDRESSES ON SUBJECTS TOUCHING RELIGION.

During the year 1901-02 there have been given many public lectures and addresses on subjects touching religion. Among these may be named the following:—

The Dudleian Lecture on The Present Position of Natural Religion, by Professor Royce.

Two readings from the Bible, by Mr. Copeland.

Two University meetings, addressed by Rev. W. S. Rainsford, D.D., and Rev. Lyman Abbott, D.D.

An address by Professor George F. Moore on the Study of Religions in the Nineteenth Century.

A lecture on the Zionist Movement by Professor Richard Gottheil of Columbia University.

An address on University Settlements, by Mr. Robert Hunter of New York.

An address on Modern Hymns, by Rev. W. Garrett Horder of London, England.

A Memorial Service in commemoration of Professor Joseph Henry Thayer, conducted by Rev. Alexander McKenzie, D.D., and Professor J. H. Ropes.

A Memorial Service to commemorate the Sons of Harvard who fell in the Civil War.

A conference of the Divinity School each Wednesday; and a service with preaching in the Divinity Chapel each Friday evening throughout the year.

SUMMER SCHOOL OF THEOLOGY.

In July, 1901, the third session of the Summer School of Theology was held under the direction of the Faculty of the Divinity School, assisted by fourteen other professors and preachers, and was wholly devoted to the single subject of The Christian Minister's Relation to Social Questions. Eighty-nine students attended this session.

The school for 1902 will have for its subject, "Current Problems in Theology." Circulars of the Summer School of Theology may be obtained from the Secretary of the Divinity Faculty, Cambridge.

COURSES OF STUDY CONNECTED WITH RELIGION.

Among the many regular courses of instruction in the University which deal with subjects closely connected with religion may be mentioned the following, as announced for the year 1902-03. Courses of a specialized or professional character are not mentioned. The various Announcements issued by the University give all details of days and hours and indicate later changes in these courses.

OLD TESTAMENT.

[Consult the Programme of the Semitic Department.]

Babylonian-Assyrian History. — Contact of the Babylonians and Assyrians with the peoples of the Mediterranean coasts and islands. — Diffusion of the Babylonian-Assyrian culture through the medium of the Phoenicians. Professor LYON.

History of Israel, political and social, till the capture of Jerusalem by the Romans. Professor LYON.

History of pre-Christian Hebrew Literature. Professor G. F. MOORE.

History of the Hebrew Religion, with comparison of other Semitic religions. Professor G. F. MOORE.

[History of the Bagdad Califate. — Mohammedanism in Egypt and India. — Mohammedan Law. — The Crusades. — Lectures on the Literature. — The Korān. Professor TOY.]

Omitted in 1902-03.

NEW TESTAMENT.

[Consult the Programme of the Divinity School.]

Introduction to the Study of the New Testament. Asst. Professor ROPES.

[The Synoptic Gospels. Asst. Professor ROPES.]

Omitted in 1902-03.

The Gospel and Epistles of John. Asst. Professor ROPES.

The Apostolic Age. — Study of the Acts of the Apostles. Asst. Professor ROPES.

The Epistles of Paul. — Selected portion. Asst. Professor ROPES.

The Origin and Growth of the New Testament Canon in its relation to the rise of the Catholic Church and the beginnings of the history of Dogma. Professor E. C. MOORE.

[The Apocalyptic Literature, with special study of the Revelation of John. Asst. Professor ROPES.]

Omitted in 1902-03.

CHURCH HISTORY.

General Church History to the End of the Seventeenth Century. Professor EMERTON.

[The Roman Papacy in the Middle Ages. Professor EMERTON.]

Omitted in 1901-02.

[The Era of the Reformation in Europe from the rise of Italian Humanism to the close of the Council of Trent, 1350-1563. Professor EMERTON.]

Omitted in 1902-03.

History of Christian Thought, considered in its relation to the prevailing philosophy of each period from the earliest time to the eighteenth century. Professor EMERTON.

[The Formation of the Catholic Church. Professor EMERTON.]

Omitted in 1902-03.

[The Church since the Reformation. Professor E. C. MOORE.]

Omitted in 1902-03.

Selected Topics from the Canon Law. Professor EMERTON.

Advanced Study and Research. Professor EMERTON.

THEOLOGY.

Outlines of Christian Theology. Professor FENN.

New England Theology. Professor FENN,

Typical Systems of Christian Theology. Professor FENN.

[The History and Philosophy of Christian Mysticism. Professor FENN.]

Omitted in 1902-03.

History of Christian Thought since Kant. Professor E. C. MOORE.

HISTORY OF RELIGIONS.

[Introduction to the Study of Religion. Professor G. F. MOORE.]

Omitted in 1902-03; to be given in 1903-04.

History of Religions in Outline. — *First half-year*: The Religions of China and Japan, Egypt, Babylonia and Assyria, and the Western Semites (including Judaism and Mohammedanism). *Second half-year*: The Religions of India, Persia, the Greeks, Romans, Germans, and Celts; Christianity. Professor G. F. MOORE.

For the history of particular religions the following courses are provided by the departments concerned: —

[Religions of India. Professor LANMAN.]

Omitted in 1902-03; to be given in 1903-04.

The Religion and Worship of the Greeks. Asst. Professor CLIFFORD H. MOORE.

Greek Mythology. Asst. Professor GULICK.

[Germanic Mythology. Professor KITTREDGE.]

Omitted in 1902-03.

The Hebrew Religion. Professor G. F. MOORE.

History of Christian Thought, to the Eighteenth Century. Professor EMERTON.

History of Christian Thought since Kant. Professor E. C. MOORE.

Primitive Religions. Dr. DIXON.

PHILOSOPHY.

General Introduction to Philosophy. — *First half-year*: Logic, Professor ROYCE. *Second half-year*: Psychology, Professor MÜNSTERBERG.

Outlines of the History of Philosophy. — *First half-year*: Ancient Philosophy. Professor SANTAYANA. *Second half-year*: Modern Philosophy. Dr. PERRY.

[Ethics. — The Theory of Morals, considered constructively. Lectures, theses, and prescribed reading. Professor PALMER.]

Omitted in 1902-03.

The Ethics of the Social Questions. — The problems of Poor-relief, the Family, Temperance, and various phases of the Labor Question, in the light of ethical theory. Professor PEABODY, assisted by —.

Philosophy of History. — Ideals of Society, Science, and Religion. Asst. Professor SANTAYANA.

Aesthetics. The Philosophy of Art, with a survey of Aesthetic Theories. Asst. Professor SANTAYANA.

Metaphysics. — The fundamental problems of Theoretical Philosophy. — Realism and Idealism. — Freedom, Teleology, and Theism. — Royce's *The World and the Individual*. Professor ROYCE.

[Theory of Knowledge. — The Processes of Conception, Judgment, and Reasoning. — The Relations of Thought and Reality. — The Elements of Symbolic Logic. Professor ROYCE.]

Omitted in 1902-03.

The Philosophy of Nature, with especial reference to Man's place in Nature. — The Fundamental Conceptions of Science; the relation of Mind and Body; Evolution. Professor JAMES and Dr. MILLER.

Greek Philosophy, with especial reference to Plato. Asst. Professor SANTAYANA.

Descartes, Spinoza, and Leibnitz. Dr. PERRY.

The History of English Philosophy from Locke to Hume. Dr. PERRY.

History of English Ethics. — Lectures, thesis, and prescribed reading. Professor PALMER.

[The Kantian Philosophy. Asst. Professor SANTAYANA.]

Omitted in 1902-03.

Ethical Ideals of the Nineteenth Century. Dr. MILLER.

SEMINARY COURSES.

Metaphysical Seminary. — Subject for the year: The Problems of Logic. Studies of various fundamental conceptions of Philosophy and of Science. Professor ROYCE and Dr. R. C. CABOT.

Ethical Seminary. — Subject for the half-year: Systematization of Ethics. — Ladd's Philosophy of Conduct. Professor PALMER.

Sociological Seminary. — Subject for the year: The Ethics of Jesus Christ. Professor PEABODY.

Seminary in the History of Ancient Philosophy. — Subject for the year: Studies in Aristotle's Metaphysics. Asst. Professor SANTAYANA.

Seminary in the History of Modern Philosophy — Subject for the year: Modern Pantheism, with especial reference to Spinoza and his Influence. Dr. MILLER.

The British Museum, London, England

British Museum, London, England

British Museum, London, England

British Museum, London, England

British Museum, London, England

British Museum, London, England