



CHANCEL OF TRINITY CHURCH, PRINCETON, N. J.

*The Procter Foundation
at Princeton*

Duplicate

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FOREWORD

TRUE EDUCATION requires training and development not only in the intellectual but in the moral and spiritual sphere. And it is just here that the crucial weakness of our civilization is to be found. We do not lack for material power, or for mental acumen, but rather for moral stamina and spiritual vitality.

Because our universities succeed nobly in teaching men how to think, we must not be blind to their inability to cope with deeper needs of the personality. In the realm of ethics and religion proper courses of instruction can help, but from the very nature of the case what the University can do is inadequate just because of the world of difference between knowledge about and knowledge of Christian faith and life. In other words, there can be no real progress in this matter until the work of the University is accompanied and supplemented by the work of the Church.

At Princeton about eight hundred undergraduates, one-third of the student body, a larger percentage than that of any other group, belong to the Episcopal Church. A number of others also look to it primarily for their spiritual sustenance and encouragement.

This booklet has the special purpose of informing parents, graduates, and friends of Princeton who are members of the Episcopal Church as to the vast respon-

sibility of providing the Church's environment for moral spiritual growth to this mass of young men. It attempts to show, first, how great is the need, and second, to state the facts as to what has been done in the past and is being done now. By the sacrificial work and generosity of a few people great things have been accomplished, but in proportion to the need and opportunity only a beginning has been made. The time would seem to have come when all who have this cause at heart be permitted to know the facts, in order that our negligence be not the cause of disastrous consequences to these young men and to God's work in the world.

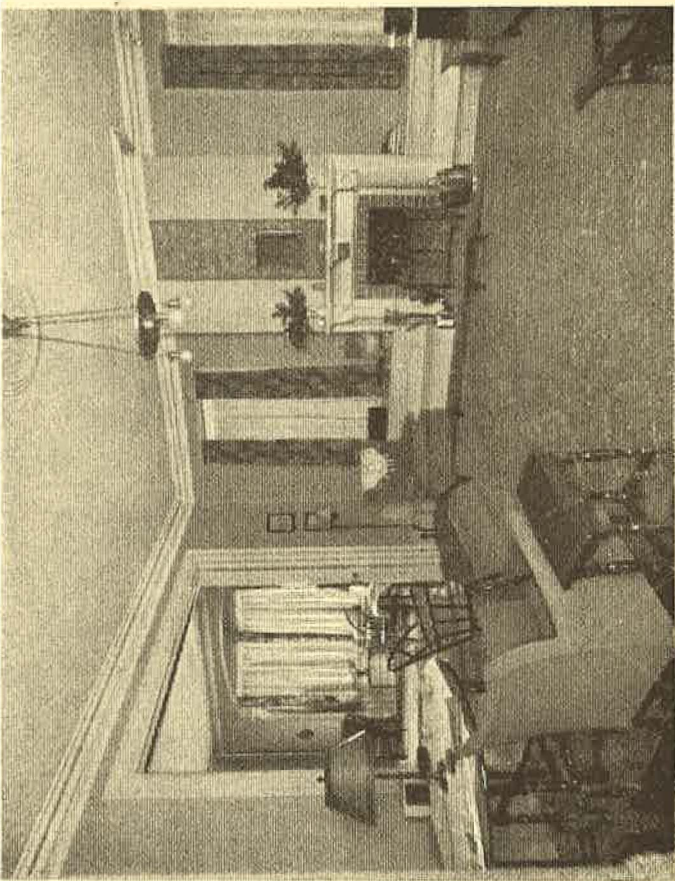
A RECORD OF PRINCETON LEADERSHIP AND TODAY'S PROBLEM

PERHAPS THE best way to consider a problem of this kind is to think of Princeton in long retrospect and ask ourselves whether our sons today are equipped to meet a world as confused in thought and action as any alumnus ever faced after four years of final preparation for human service. What has been the record of Princeton men in other periods of deep import?

Every man of Princeton has found inspiration in her remarkable history; for the rôle she has played has been one of real leadership in the great story of our country. From the days of scattered, struggling colonies strung along the Atlantic seaboard, down to our present development into a great World Power, she has, through her sons, played a conspicuous and vital part.

Almost two centuries have passed since the first charter of the College of New Jersey was signed by the Colonial Governor John Hamilton.

Her first thirty years of life witnessed the gathering storm of revolution and the birth of an independent nation. The challenging call for leaders was bravely met by the little college of those early days. Princeton men labored and fought with Washington for Independence and helped lay the foundations of the Republic. A background of revolutionary doctrines with resultant



INTERIOR VIEW OF MAIN RECEPTION ROOM
PROCTER FOUNDATION HOUSE

tumult and strife gave the student cause for sober thought and laid a heavy responsibility upon the little handful of teachers.

Ninety years later she supplied impartially many leaders for the North and South in the desperate and critical years of the War between the States. Again the student felt the effect of gathering storm outside the quiet setting of Princeton's campus.

Half a century later came the World War and a Princeton man presided over the Nation's destiny. The days of the World War cast a deeper and more ominous shadow over academic life than any other period in the two centuries of Princeton's existence. We are only beginning to realize this today.

But this history of the University and the record of the part her sons have played in our political, professional and economic life has been told and retold. It is a story well worth reading again in the light of the spiritual forces which permeated their leadership. It need not be repeated here.

Today, however, all sober-minded citizens look aghast at a new crisis in our national life. It seems more sinister, more alarming, than all other times of stress. This may be because it is so close to us and affects so intimately the daily lives of all classes and conditions of men.

The American Revolution, the War between the States and the World War stirred our men with patriotic fervor and a courageous spirit in the face of grave

dangers; a willingness was always present to endure great personal sacrifice; an eagerness to cooperate with common purpose; an indomitable will to win.

But who can discern the rising surge of ancient virtues, proud patriotism and an optimistic will to win in the present collapse of our economic, social and political life? In a material way we have doubtless been as close to disaster before. The great difference between these former crises and the one today is found in the temper of the nation. A feeling of despair, a fundamental anxiety and doubt about the future pervades all people. Our morale seems wilted. No wonder we speak of the Great Depression.

The breakdown does not appear to be merely economic. It is political, social and spiritual as well. The economic exhaustion has its counterpart in the after years of every war. The political and social phases can also be explained to a great extent by such economic stress.

What gives us greater anxiety is the revelation of faithless leadership in every sinew of the body politic. Among our leaders in the field of banking, the law, commerce, industry we have found too many men of doubtful character. Dishonesty appears to have found a new technique.

We wonder about the soundness of political institutions, we agitate for countless new and drastic laws to check lawlessness. Then we fail to punish the wrongdoer. We turn out one group of corrupt leaders only to

find we have put in another just as ready to tolerate abuses and abet crime.

It is no wonder a deep and fundamental anxiety pervades all sober-minded men. We have come to realize that our failures spring from the very character of men about us. Our leadership today appears to have broken down because of the lowering of our standards of public and private ethics. Public service is not often looked upon as a public trust.

But we have always assumed that education would mould the character of our youth. We are proud of the elaborate efforts to fit our youth for future responsibilities. No country in the world has so lavishly spent its substance to educate the rising generation. Our magnificent public schools, private preparatory schools, state and corporate colleges and universities bear witness to our unstinted generosity to provide for youth's education.

Is it possible, then, that some great flaw exists in our educational systems? Should our great institutions of learning shoulder some of the blame for our present plight?

It seems not unreasonable to inquire about the atmosphere in which college students live during this most formative period of their lives.

None questions the great advance which has been made in the art of teaching, the amazing improvement in the physical equipment which has been provided for the fine courses of instruction. We admire the achieve-

ment of high mental training which modern methods of education have produced. In the same way, we can look with enthusiasm upon the fine opportunity for physical training which the college of today offers its students. The mental and physical preparation has never been surpassed.

But what can we say of the religious education, the spiritual training which our young men receive during their college years? Do they continue to have as young men (many of them for the first time living away from home) the spiritual guidance and the encouragement to develop their Christian Faith and practise their Church duties? Is the human spirit, which is so sensitive in young men, receiving its share of attention?

THE ST. PAUL'S SOCIETY AND THE PROCTER FOUNDATION. PAST AND PRESENT STEPS TO MEET THE SITUATION

THE FOUNDERS of Princeton University summarized their purpose well in this statement, written in 1757: "It will suffice to say that the two principal objects which the trustees had in view were Science and Religion. Their first concern was to cultivate the Minds of the Pupils . . . and to perfect their Design, their next Care was to rectify the Heart by inculcating the great Precepts of Christianity in order to make them good Men."

To these high aims the University has always sought to be true and not without success, but since the beginning of the last quarter of the nineteenth century Princeton with other universities has found it increasingly difficult to set forward the moral and spiritual development of its students. Thus, the marked falling off of the number entering the Ministry is one illustration of the grave decline in the sphere of religious vitality.

Whereas in the eighteenth century under President Witherspoon 25% of those graduating became Ministers, a century later in 1877 the proportion had dropped to 12% and fifty years later still in 1924 it had dwindled to 2%. The comment of a graduate in the *Alumni*

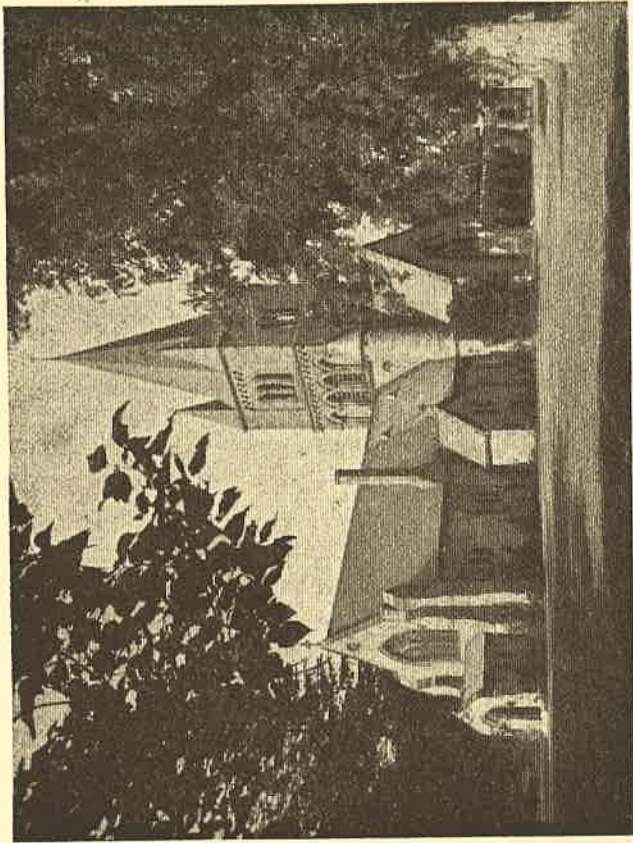
Weekly of December 12, 1930, with regard to the last comparison is worth quoting. "All the professions have suffered heavy losses as compared to fifty years ago, and of these the Ministry has suffered the most; here the loss has been not only relative but absolute—out of two recent classes with an enrollment about three times as great barely half as many men entered the Ministry as out of the two classes fifty years ago."

This is not the place to inquire into the causes which explain the relative weakness of the state of religion in the universities today. It is only necessary to state with all emphasis the incontrovertible fact that Princeton University by itself cannot be expected to take adequate care of the ethical and religious needs of its students. However important the provision of a beautiful Gothic Chapel with able preaching and administration may be, the authorities are the first to admit its insufficiency.

The problem is one which especially concerns the Episcopal Church because the number of students from Church schools and Church homes begins to rise rapidly precisely at the time when the old religious influence of the University begins to wane. Few realize the amazing increase of churchmen in Princeton during the last seventy years. In 1875 there were forty, or 14% of the total; fifty years later in 1925 there were four hundred, or 25% of the total; in 1934 there were seven hundred and sixty, or 35% of the total—a larger proportion than that of any other single group.

For many years it has become increasingly clear that religion can be little more than a side issue in the lives of these hundreds of students unless the Church accepts its responsibility. For the Church to train and nurture its youth up to the time of college and then leave them at that most critical and important period of their development would seem to be a suicidal thing.

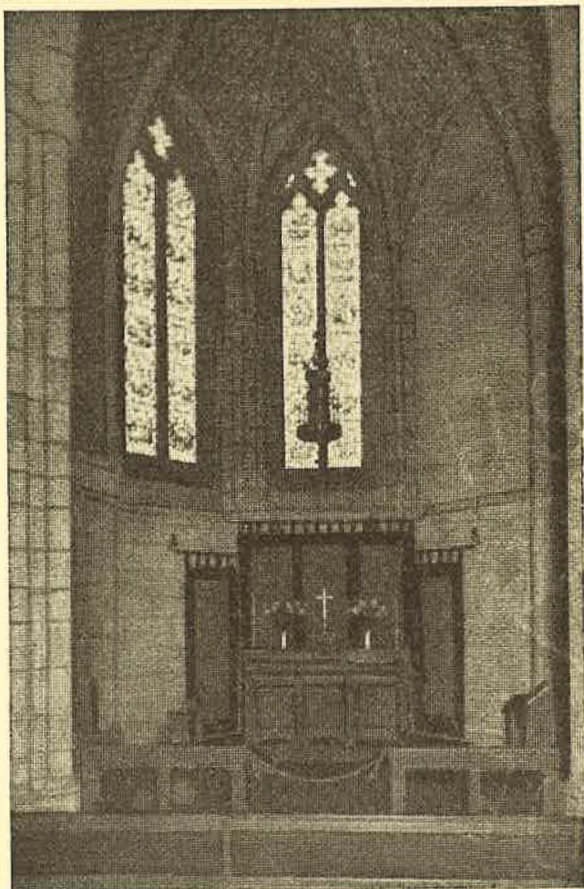
Thanks to the energy and foresight of a few individuals a real beginning has been made. The pioneer work was begun by the Rev. A. B. Baker, Princeton '61, who was the Rector of Trinity Church in the town of Princeton for nearly fifty years. He is remembered by many graduates of the University as the devoted friend and spiritual father of their student days. In 1870 he founded the "Rector's Aid Society" for undergraduates, which in 1876 became known as the St. Paul's Society, and which from that day to this has had an uninterrupted existence of usefulness. Under Dr. Baker's inspiration and guidance missionary work was begun in country chapels near Princeton where undergraduates held the services. The men doing this work were often prominent in undergraduate activities. "It was not unusual," wrote a former student chaplain, "for a lay reader to present himself before a country congregation on Sunday bearing marks received on the football field the afternoon before, which made it evident that here was an active member of the Church Militant."



TRINITY CHURCH, PRINCETON
WHERE DR. BAKER CARRIED ON THE FIRST WORK AMONG CHURCH STUDENTS

And what Dr. Baker began continues today. On Sunday mornings of the college year a Ford of ancient vintage may be seen wending its way with a group of undergraduates to the town of Rocky Hill, ten minutes' drive from Princeton. There in a little gray church the children of local farmers are taught Sunday School, while one student drives out along country lanes in order to enable the more isolated families to get to the morning service. In the afternoon another group repeats much the same process in the town of Monmouth Junction. Thus Dr. Baker's conviction that students learn by doing is being carried out.

Until 1924 the whole burden of the work among the ever-increasing mass of Episcopalians in the college was carried by Trinity parish. For two years a member of its staff was able to give his undivided attention to students. Only a special endowment, however, could insure the support of a whole-time chaplain on a permanent basis, and that was at last made possible by the generosity of the Rt. Rev. and Mrs. Paul Matthews who established the William Alexander Procter Foundation in memory of Mrs. Matthews' father. That gift provided both a house as a residence and a fund for the support of a student pastor. And in 1932 when the University authorities generously offered the use of the North Transept of the new University Chapel, Bishop and Mrs. Matthews donated an altar, communion vessels, and all other necessities to provide the proper background for the celebration of the Holy Communion.



THE ALTAR IN THE UNIVERSITY CHAPEL

As a result there is now in the side chapel with its lovely apse and lancet windows of translucent glass a fully appointed altar. And here in ever-increasing numbers a reverent congregation of students and faculty can be found worshipping at the Lord's service on the Lord's Day. Thus is the full orb'd historic Christianity of the Church provided and working in the very heart of the University.

Of equal importance is the fact that a student chaplain now lives with his family on the very edge of the campus. Here in the atmosphere of a home, students come freely to receive hospitality and to deepen friendships. Here Christian scholars and leaders can meet students informally. Together they can discuss matters of moment without the restraint imposed by the lecture or classroom. Here groups can come for prayer and meditation.

Above all the student chaplain can be available at all times whether as a friend, teacher, or counsellor, in order that young men may be aided and encouraged to advance in the faith and practice of Christianity. The experience at Princeton as well as that elsewhere shows that nothing can take the place of personal friendship as the great medium of stimulating spiritual progress. The chaplain who knows his task will spend all the time he can find after his own prayer and study in seeing students one by one. Here is the royal way in which obstacles of ignorance and inertia are overcome;

without this there are many who could never learn that pleasing God is the main business of life.

It is not our primary purpose here simply to take satisfaction in the little that has already been accomplished. Our interest in what has been done, is only as it shows the much greater possibilities and responsibilities of the immediate future, possibilities which can only be realized by the cooperation of all those who see the urgency of the issue.

We may illustrate how much is at stake by a true story told by Professor Rufus Jones. An undergraduate on his Commencement day was being congratulated by the Dean of his college, who patted him on the back and said, "Well, my boy, when you go out into the world, play the game of life hard, and play it well." The student's answer was to the point. "It's a bit difficult to play the game of life well unless you know where the goal posts are."

The same point was in the mind of a great modern philosopher when he recently said, "The depression is a warning that we live in an age when education must take on new responsibilities and come to grips with reality. The schools and colleges, like the nation, are in need of a central purpose which will create a new enthusiasm and unify intellectual plans." Indeed we are learning at terrible cost that the failure to provide men with the true purpose and goal of life not only saps their enthusiasm and zest but also inevitably ex-

poses them to the danger of succumbing to mediocre standards and to the tyranny of selfishness.

To develop the highest form of personality—which is the goal of true education—it is not enough for a man to train his mind; it is even more important for him to learn to submit his will to a power not his own. And it is precisely this discipline which Christianity requires of men. Thus is borne within them a spiritual strength which comes through worship and a deeper understanding of eternal Christian truth.

Will it be long then before Churchmen are aroused to the urgency of providing the full opportunity for this—the opportunity for growth in loyalty to God through Christ and the Church—in the great universities, those strategic centers of our civilization where the leaders of the coming generation are now being trained?

And in particular we wonder if graduates, parents, and friends of Princeton who share these convictions believe that this work should be safeguarded and extended.

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