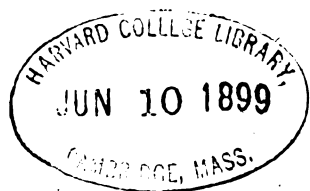


Vol. X

MAY, 1899

No. 6



# THE PRINCETON UNIVERSITY BULLETIN



**DEAN MURRAY  
MEMORIAL NUMBER**

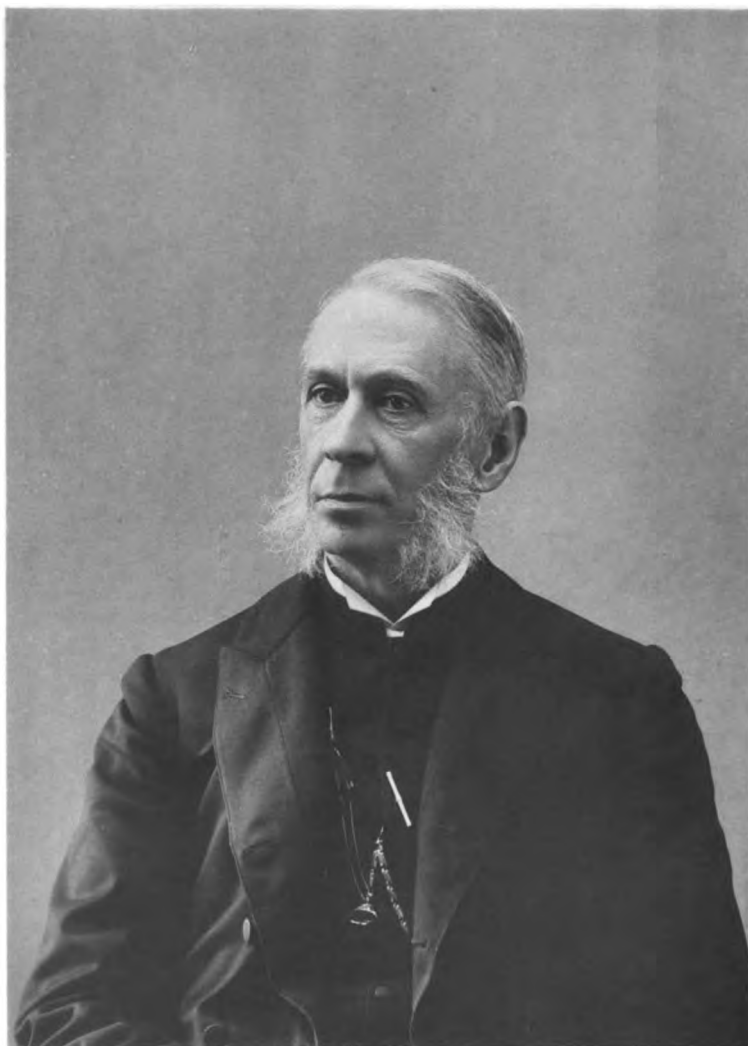
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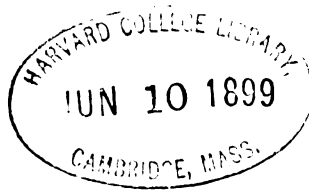
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**JAMES ORMSBEE MURRAY, D.D., LL.D.**



# PRINCETON UNIVERSITY BULLETIN.

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By the death of Dean Murray the University suffered a loss of no ordinary kind. He was so active in performing all the manifold duties of his office, and of his professorship, was so ready to interest himself in anything which concerned the welfare of the University, and was besides so sympathetic with all that was done here to develop an honorable and Christian type of manhood among us, that we all were influenced by his noble and winning character and mourn his loss as a personal one.

In this number of the BULLETIN are collected some of the tributes paid to his memory in public addresses. They contain such an account of his life and work as to render a biographical sketch superfluous.

Dr. Murray died on Monday, March 27th, at a quarter past nine o'clock in the morning. He was in the seventy-second year of his age. For months he had sustained the burden of a tedious and fatal illness, with the sweetness and noble courage characteristic of him.

The funeral services were held on Wednesday at three o'clock, in the Marquand Chapel. The procession passed from the Dean's house to the chapel under escort of the students. The services at the chapel were opened by the reading of Scripture by Dr. Purves. Addresses were delivered by President Patton and Dr. Henry vanDyke. After the exercises in the chapel the procession moved to the

cemetery, where the committal service was read by Rev. James Haughton, Rector of Bryn Mawr, Pennsylvania. The pallbearers were Professors S. R. Winans, W. F. Magie, H. B. Fine, Bliss Perry, G. M. Harper, A. F. West, J. G. Hibben and Mr. E. C. Osborn.

A number of representatives of other institutions of learning were present.

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## ADDRESS BY PRESIDENT PATTON.

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"I am thankful for the privilege of being allowed to say what is in my heart on this occasion in regard to him whose loss we all mourn to-day. And yet I feel how inadequately I am able to do that which I should like to do. I should like to say for my colleagues in the Board of Trustees, and in the Faculty, as well as for his pupils among the Alumni, and the undergraduates, what it was in Dr. Murray that gave him such a peculiar hold upon our affections and why it is that we all feel that a sad burden is resting upon our hearts. But it is easier to share this sentiment than to interpret it. We are all conscious that no one can fill Dr. Murray's place or do the work he did. No one can touch the University at so many points as he did, and to no one do we so spontaneously defer as we did to him. But when this is said we have only given a partial explanation of the unique position which he occupied. For varied as his activities were, the man was far

greater than his work. What he was impressed us more than what he did.

"We feel a sense of personal bereavement which is not explained by the fact that a colleague has fallen. There has gone out of our lives forever the presence of a strong personality that commanded alike our affection and our respect. The secret of Dr. Murray's power was a subtle atmosphere of friendship that encompassed him always, and that made itself felt in all that he did. We loved him even though we may not have come into the intimate relation of comradeship. His was a friendship that did not announce itself, and one could sometimes best judge of Dr. Murray's friendly feeling toward himself by the friendly way in which he would speak of others. There was always a certain honesty and transparency in his manner that gave you the feeling that though less demonstrative than you could wish sometimes, there was an unmistakable sincerity in his friendship.

"Of course our sense of loss is the more acute because the Dean was taken away from us at a time when he gave promise of an indefinite period of continued activity. He had passed, it is true, the limit of three score years and ten, but he showed no signs of impaired vigor of either body or mind when the present academic year opened. His step was as quick and elastic as ever, and he was never more active in the discharge of the duties of his office than during the opening months of the session. Those of us who are closely connected with the University know, of course, the story of his illness. Soon after the Christmas vacation we missed him from the campus and the chapel, and learned that he was confined to his home with an obstinate attack of dyspepsia. Those of us who visited him noticed the pallor of his face and felt anxious but still

supposed that his ailment would yield to treatment. But in a short time it became evident that though he might linger indefinitely he would never be a well man again.

"His heroic bearing during that illness was the triumph of Christian faith. He was patient, uncomplaining, resigned, and submissive to the Divine will. He knew that his days were numbered and that his end was near, but he was ready to go, and as he looked forward to his lonely journey he felt no fear. He never lost his interest in others, and never became self-centered and subjective as the sick so often do. To those who visited him he spoke cheerfully. He inquired about University matters, referred to the kindness of friends, the quiet of the campus, and was touched by the considerate thoughtfulness of the students; but said little of himself. Slowly, but visibly, day by day, his strength failed until about the hour of morning prayers on Monday last he gently passed away.

"The daily press has already put us in possession of the leading facts in Dr. Murray's uneventful life. I need not dwell upon them. Born in South Carolina, a little more than seventy-one years ago, he spent part of his boyhood in the West; was educated at Brown University and graduated with distinction in the Class of 1850. It was there that he formed the life-long friendship with that remarkable literary trio—Professor Diman, Professor Fisher and President Angell. Graduating from Andover Theological Seminary in 1854 he entered upon the work of the ministry, first at Danvers, Mass., then at Cambridgeport, of the same State, remaining there until he was called to the Brick Church, New York City, in 1865, to be co-pastor with Dr. Gardiner Spring. Surviving Dr. Spring, he remained sole pastor of the church until 1874, when he was elected to the Holmes Professorship of English Lit-

erature in this university. In 1883 he was appointed Dean of the University, a position which he held until his death.

"Dr. Murray was first of all a professor of English literature. This was the work that he loved, and he never allowed his duties as a disciplinary officer to wean him from his affection for his professorship. That they interfered, however, with his career as an author, there can be no doubt; and hence it is that his influence as a literary man must mainly be through his lectures to students rather than through the printed page. It is, of course, to be regretted that we have no volume from his pen that adequately represents the quality of his literary work. Still, so far as literary immortality is concerned, I do not know but that to have been the literary guide of more than twenty successive classes in this university, to have placed before them high ideals of literary taste, and to have been himself a constant model of a pure and elevated style, is immortality enough. It is, however, impossible to attend to the distracting duties of an executive officer of a university like this and at the same time enjoy the undisturbed leisure necessary for the serious occupation of a literary life. I leave it, therefore, to those who heard him to form an estimate of him as a teacher. I do not speak confidently, but I think I know pretty well what his lectures would be like. I imagine that he did not feel that he had a mission to rescue literary nobodies from oblivion. He did not hold a brief for literary reputations that had suffered the damage of long neglect. Literature with him was not a study in the development of grammar. He did not use literature as a basis for a philosophy of history, nor had he fine theories as to the relation of literature to economic conditions, and the bearing of a diet of wheat and sugar respectively upon the produc-

tion of poetry. He did not, as the fashion is in all spheres nowadays, attempt to see in the course of literary history from Piers Ploughman's Vision to the May Queen a new confirmation of the doctrine of evolution. His lectures were not displays of pedantry; his English authors were not made the trellises on which he twined the flowers which he had culled from Italian gardens. Nor did he make his lecture room a place for sowing the seeds of doubt under pretence of a sympathetic attitude toward men of literary renown who had lost the anchorage of Christian faith. I imagine that his office was simply that of an expounder and an interpreter. And in his appreciations of the masters, which he gave in his simple, lucid, elevated style, he served the double purpose of opening the eyes of his pupils to the wealth and charm of English literature and giving them a lesson in the apt and elegant use of the English tongue.

"Now it is work of this sort that enlists the interest of the undergraduate. He may have his special taste for mathematics, or philosophy, or natural science, but he feels that whatever be the study to which he is to devote his life he must make room on his schedule for a course in English literature. It will always be so. We shall have interest for things humane. The man who sings of

'Wheat and woodland,  
Tillth and vineyard, hive and horse and herd'

will always have a place in our hearts. The man who can set to the subtle music of bewitching rhythm the felt but unexpressed emotion of a people will always be that people's hero. We saw an instance of that but yesterday when the Anglo-Saxon world waited for daily tidings from the sick bed of a young man whose claim to notice was the fact that he had written "The Recessional" and "The White Man's Burden." And so the courses of

lectures that open to men the resources of their own language and that stir them with the joy of elevated thought will always be popular. Fortunately for Dr. Murray, he had a theme that enlisted the interest of the students. Equally fortunate for the students, they had in Dr. Murray a guide who did not allow that theme to lose any of its fascinating power in his hands.

"Dr. Murray, as I have said, never lost interest in his professorship. The English Department was specially dear to him. He was very jealous of its interests and was always planning for its development. Last summer he confided to me his determination to resign his office as Dean at the March meeting of the Board of Trustees in order that he might give his remaining days of service to the work of his department. I was slow to contemplate the change, but yielded to his desire and was planning how he might pass the remaining years of active life in a position of dignity and comfort commensurate with his long and faithful services, when he was stricken with the illness which has closed his career. During that last illness he was cheered by the fact that the Fellowship in English Literature had been endowed by Mr. Scribner, and even when he knew that his illness was fatal he still hoped, as he said to me only a few weeks ago, that he might rally enough to give at least a few lectures on Shakespeare to the Senior class.

"Dr. Murray was not allowed to devote himself exclusively, as he would have been glad to do, to a literary life. He had to pay the penalty of being able to do more than one thing well by having more than one thing to do. And accordingly when, owing to Dr. McCosh's waning strength and the development of the university, it became necessary to separate the discipline of the college from the other duties of the Presidency, the choice fell

upon Dr. Murray. Never was an important action more abundantly justified by subsequent events. It was a new office and he had no precedents to guide him. What that office was in his hands was largely due to the fact that he was the man he was. He filled various positions not simply because he was Dean, but because being Dean, there was such a combination of attributes in him that he was naturally thought of as the proper man to fill these various positions. He was, by reason of his office, brought into very intimate relations with the students. If they wanted to hold a mass meeting, to ring the college bell, or to make a bon-fire, they went to him. If they had any scheme looking toward the development of self-government they unfolded it first to him and were sure to find in him a sympathetic friend and counselor. Upon him devolved the painful task of admonition or rebuke. It was he who communicated to parents the action of the Faculty that involved the imposition of the severer penalties of college law. It was he who listened to the student's plea for leniency, who heard his vows of penitence, his promise of amendment, and who had to settle in each particular case, whether the circumstances called for a rigid enforcement of the law or a mitigation of its penalties. The students knew that they could trust Dr. Murray. They were conscious that he would be just; they were sure that he would be kind; they felt that under all circumstances he would be fair. He would not promise anything to their face and then stiffen to an unyielding attitude before the committee. Good men, without meaning to be dishonest, are sometimes found in this inconsistent position. But I have never heard a word that challenged the straightforwardness of the Dean in matters of discipline. But Dr. Murray

came into other and more tender relations still with the students. He was the chairman of the Sanitary Committee and every day report was made to him of the students who were ill or absent. And when serious illness came, how attentive he was, how careful to see that the best medical or surgical skill was obtained. It was he who notified the parents of the illness of their son, it was he who greeted them on their arrival and broke to them gently, as one only can whose heart is tender and whose experience is large, the gravity of the case. His house was near the campus gate. His bell might ring at any minute of the day and if he was at home the student had ready access to him. It is not strange that the students loved him and that to-day there is a feeling among the under-graduates and particularly among the upper classmen that the best friend they had in Princeton's faculty has gone from them forever.

"And as Dr. Murray, by virtue of his office, was brought into close relations with the students so he was the most active member of the Faculty, and came in various ways into relation with the professors. He was chairman until recently of the Committee on Absences, of the Discipline Committee and of the Sanitary Committee. Each of these committees was charged with important work and a great deal of the business of the Faculty passed through its hands. Besides this, it was he who carried into execution the action of the Faculty suggested by the reports of the Committee on Examinations and Standing.

"In by far the majority of cases connected with the exercise of discipline, it was enough for the Faculty to know that a proposed line of action had his recommendation, so ready were they to sustain him and support his policy. His position as Dean naturally made him the proper person to

take the initiative in all matters that affected the morals of the university. And it would be easy to point to one reform after another that has been effected as the result of his endeavors. I think that some of the best qualities of the Dean found expression in connection with the discussion of propositions that originated with him. For if the Faculty showed their loyalty to him in supporting him almost uniformly in matters of discipline, he on the other hand revealed the best traits of his manhood in the patient way in which he took the defeat of a measure which though originated by himself pertained to the general policy of the university. He was with all his gentleness a man of sensitive nature. He had a feeling with regard to prerogative and the deference due to age that was the more to be pardoned in view of his own courtesy and kindness of manner. But in the warmth of discussion when feeling is enlisted, the best of us sometimes err (thoughtlessly rather than by intention). And it has been interesting to watch the struggle between impulse and will at times when he has felt resentment, and see the unfailing victory of self-control.

"I have said that in discipline he generally had the support of the Faculty; for even when debate became necessary it generally ended by the adoption of the report of his committee. Of course there are two types of men, I suppose, in every faculty. There are those who see the side of justice and you can count on them to support any measure however rigid that honors the law. There are those who just as constantly see the side of mercy and you may count on them to be eager for any opportunity to condone an offence. It would be easy to discharge the duties of discipline if one could be satisfied to let either view prevail. One would need only in the one case



the sturdy but unlovely grace of inflexibility; or in the other case the weak and sentimental virtue of good-nature. But the difficulty is to see that there is a place for kindness and that there is also a time to be firm. I think that Dr. Murray combined in a very rare degree the qualities of justice and gentleness. Perhaps the latter quality has shown itself more in recent years. That would not be strange. Time softens us all. We learn as we grow older that earth can give us nothing better than human love. During one of my last interviews with Dr. Murray, he said to me: 'I have been thinking a great deal over the years that I have been Dean, and in respect to one thing I am absolutely impenitent. I have no regret for any kindness I have ever shown a student.' But his work was not done when the decision had been reached by the Faculty. After that in almost every case came the frantic appeals of parents; the pleas of the student with allegations of extenuating circumstances and promises of amendment; letters from pastors, letters from alumni, letters from trustees, visits from parents and friends; and arguments of all kinds urging him to reopen the case and modify the action. To go through this ordeal year by year, and then to face the suggestion that the discipline had been too rigid or that it had been too lax, made by those who in the nature of the case could not know all the circumstances—this was not easy. Yet with marvellous patience, and without complaint, Dr. Murray went through this experience year by year. I do not wonder that he wished to resign the office. I only marvel that he kept it so long.

"It is evident of course that the spheres of action assigned respectively to the Dean and the President involved a series of very delicate relations between these two executive officers. It was not always easy to

separate the territory which belonged to the one from that which belonged to the other. I came into office in 1888, and for a year or two I thought considerably respecting the extent of this doubtful territory. I dare say the Dean did too. But we never mentioned it to each other. And as years went by I thought less and less about it, for we worked in perfect harmony. We trusted each other implicitly. I had no plans that I did not tell him; he as freely consulted me. On the great questions of university policy we were in absolute accord, and where we differed in minor matters it was with mutual respect for each other's opinions. And so we went on without feeling that there was any need of a commission to settle boundary lines or secure a fresh delimitation of territory. Ah yes, these have been ten years of very delightful relationship; and I am sad when I think of the loneliness of my life without the counsel and support of him who has so long, with such rare unselfishness, divided with me the responsibility of administering the affairs of Princeton University.

"Dr. Murray, as has been already said, was chairman of the Sanitary Committee of the Faculty. In the discharge of the duties of this office he not only had the special care of the students who might happen to be ill, but he had the general sanitary condition of the university upon his mind and, in coöperation with the Curator of Grounds and Buildings and other members of the committee, gave this matter a great deal of attention. It was at his suggestion and mainly through his instrumentality that the funds were raised for building the Isabella McCosh Infirmary which has proved of such inestimable value to the University. In his last report to the Trustees he urged the importance of building a ward for contagious diseases in connection with the In-

firmly, the urgent need of which has been so recently demonstrated.

"His activity in the matter referred to is, however, only one illustration of his public spirit. He was ready to discharge any duty that properly belonged to him, though far from being aggressive. He had little taste for ecclesiastical procedure, disliked controversy and seldom appeared in church courts. But he was interested in the work of the Theological Seminary and rendered very active and efficient service both as a Director and a Trustee. He was a prominent citizen, an enthusiastic lover of his country, and without being forward was prompt in the discharge of his civic duties. I need not say that Dr. Murray was devoted to the service of Princeton University. It is true that he did not know the devotion of sonship, as many do who as the years pass love to live among the memories of their young days under the Princeton Elms. But none could excel him in the devotion of service. Indeed his service and the buoyancy of his energy struck me as very remarkable. For a young man to labor with enthusiasm when he has his spurs to win, when his future is before him, and his fortune is bound up with the University does not seem strange. But for one to continue year by year in the same unselfish discharge of duty, when life is well past the meridian, when there is no personal end to gain, when there is no unfulfilled promise before him, no far off harvest of literary renown to urge him to renewed activity—nothing but the satisfaction and joy of doing his duty—this is a different matter. And in the unflagging zeal with which Dr. Murray went about his work up to the very last he has taught us a lesson and set us a most wholesome example.

"But I have still to speak a single word

in regard to another work which Dr. Murray did in Princeton. Even the most meagre account of the services he rendered the University should take notice of his position as University Preacher. Coming from a large pastoral charge where he had been recognized as a man of superior ability in the pulpit it was natural that the desire should be felt for him to be heard frequently in the college pulpit. And for a number of years, by special request of the Trustees, it was his custom to preach to the students every other Sunday. He naturally sought relief from such frequent service in recent years, but he never ceased to take a deep interest in the religious services of the University, and he never ceased to be a welcome occupant of this pulpit. He had certain qualities that fitted him preëminently for being a university preacher. He had no taste for dogmatic theology, and no fondness for philosophy. Hence his sermons were not filled with theology or metaphysics. But the underlying faith of evangelical Christendom informed and gave definiteness to all his preaching. He was loyal to his crucified Lord, and his convictions respecting the way of salvation through atoning blood determined his preaching. Still it was the practical side of Christianity that appealed to him. He preferred to see men live their Christianity rather than profess it. If he disliked sentimentality on the one hand, he scorned levity on the other. What he said was always characterized by the dignity which befitted the high themes with which he dealt, and was invested with a peculiar charm of diction which was so characteristic of the Dean. Nowhere, however, was Dr. Murray more satisfying than in his prayers. Morning by morning have I listened to him in this place and never without feeling that I had been spiritually refreshed. The sense of longing, of soul-hunger, the grateful recog-

nition of blessing, the tender supplication for the sick and the sorrowing, the sympathy with those who struggle and make unequal fight against appetite, and the yearning for Divine help—these we all remember who have heard him pray.

“Ah yes; and how we sought him, how we craved his presence in the hour of bereavement! How often during these twenty years he has gone softly across the threshold of darkened homes! Into your homes, dear friends, and into mine, death has come in these years. And he was with us. And we were comforted as we heard his soft, tender, plaintive voice commending us to the love and pity of the Father in Heaven.

“How we shall miss him! How we loved him! How ineffaceably he stands in the sacred places of our memory! Dear faithful, tender friend, farewell. Dear patient, modest, humble servant of Christ, we would follow thee as thou didst follow the Master. We, too, would take up the day’s unfinished work and labor on till sunset.”

#### ADDRESS BY REV. DR. VAN DYKE.

“It seems but yesterday that the college bell called the sons of Princeton from far and near into this house of prayer to join in sorrow and gratitude because the life of President McCosh had found its earthly close and consummation. To-day the same bell, whose steady notes mark the passage of hours and years and generations through this home of learning, summons the heart of Princeton again to mourn, and again to rejoice because another of her noblest servants has fought a good fight, finished his course and kept the faith. Beside the distinguished President we lay the honored Dean. Comrades in labor; companions in rest. The men are gone. Our hearts tell us sadly that we shall see their faces no

more on earth. But their lives are not gone. They are forever enshrined in our grateful memory. They are built into the spiritual walls of Princeton to stand forever and forever. While her name continues, her sons will be glad and proud that the office of Dean of this University is adorned and dignified by association with the work and character of James Ormsbee Murray.

“Of his labors in this office due and appropriate mention has been made to-day by the one who is best fitted to speak, having a full experience of his loyalty, his unselfishness, and his steady wisdom as a coadjutor in the vital affairs of the University. The task that falls to me is simpler and more personal. It is only to tell in a few words why the Alumni of Princeton admired and loved and trusted Dean Murray.

“For myself, and for others who shared his intimate friendship, there are many reasons for gratitude of which we do not trust ourselves to speak even here. Perhaps we may tell him, please God, when we meet again. But one thing must be said: when a friend has proved as true as steel in every emergency, when he has never failed to rejoice with us in our joy, or to sympathize with us in our grief, when he has been delicate in comprehension, constant in counsel, faithful in reproof and in encouragement, we owe it to ourselves and to the world to bear witness to the meaning of such a friendship. It means a new revelation of the beauty of life. It means a new confidence in the immortality of love. It means a clearer reflection of the image of Christ, the Divine Friend. Such light, such strength, such comfort, we derived from our friend who is gone, but whose influence will never depart.

“It was not my privilege to be his pupil in literature, but I gratefully con-

fess myself his pupil in life. The value of his half-century of life work does not consist only in what he did, though that was much. It consists far more in what he was; a man, honest, straightforward and warm-hearted; a gentleman without fear and without reproach; a Christian without pretence and without reservation.

"The power of such a personality in a pastoral office is incalculable. It leaves its mark upon the inner life of the church. Amid the strife of doctrine it stands for the unity of the spirit. Amid the confusions of doubt it stands for the serenity of faith. Amid the entanglements and perplexities of the world it stands for the simplicity that is in Christ. The three churches that Dr. Murray served during his twenty-five years of work in the pastorate will not forget his sermons; but far deeper, far more precious is the memory of the man himself, in the gentleness of his strength, the unselfishness of his devotion, and the transparency of his loyal faith. He may not have believed everything that some believe; but what he did believe, he lived, in nobleness and courage and fidelity, clean through to the end.

"Was such a personality any less valuable, any less powerful, in university life than it had been in the pastoral office? Let the thousands of brave young lives that have felt his quiet, elevating influence here make answer. Here he had a hundred parishes and in all of them a "cure of souls." He appealed steadily to that which is best in young manhood, the sense of honor, the hatred of shams, the power of self-control, the desire of usefulness, the *noblesse oblige* of true culture. His scholarship, so unassuming, so thorough, so sane and wholesome, was an incentive to good work in literature. His conduct, so frank, so considerate of the feelings of others, so inflexibly consistent with the few broad and simple principles

that guided him, was an inspiration to the best kind of living. No man came into close contact with Dean Murray without getting a deeper sense that there is nothing else in the world so well worth doing as to lead a clean life, and to do some straight, honest work for the sake of mankind in the name of Christ.

"Well, he is gone. He has entered, after a few patient, fearless steps through the valley of the shadow, into his reward with the Master. But that reward is not altogether yonder. A part of it is here. There are many lives on earth that have been purified and strengthened by his kindly touch. There is many a man who sees the goal of his journey more clearly, and presses towards it more steadily, because he has walked for a while side by side with Dean Murray. He was indeed one of those helpers and friends of mankind, leaders of life's pilgrimage, of whom Matthew Arnold wrote in his lines on his father's death,

' In the hour of need  
Of your fainting, dispirited race,  
Ye, like angels, appear  
Radiant with ardor divine!  
Beacons of hope, ye appear!  
Languor is not in your heart,  
Weakness not on your brow.  
Ye alight in our van! at your voice  
Panic, despair, flee away.  
Ye move through our ranks, recall  
The stragglers, refresh the outworn,  
Praise, re-inspire the brave!  
Order, courage, return.  
Eyes rekindling and prayers  
Follow your steps as you go.  
Ye fill up the gaps in our files,  
Strengthen the wavering line,  
Stablish, continue our march,  
On to the bound of the waste,  
On, on to the city of God.' "

#### SERMON BY REV. DR. DEWITT.

*Resolved*, That a service commemorative of the life and character of the Rev. James Ormsbee Murray, D.D., LL.D., long a Trustee and Director of the Seminary, be held in Miller Chapel, Sunday, April 23, 1899, and that Dr. DeWitt be

requested to preach a memorial sermon, and Dr. Green to preside and Dr. Paxton to offer prayer.

*From the minutes of the Faculty of Princeton Theological Seminary.*

JOHN D. DAVIS, *Secretary.*

### SERMON.

Philippians, IV. 8. Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things.

The propriety, indeed, the exceptional felicity of the cordial tributes to Dean Murray, paid at his burial by President Patton and Doctor Van Dyke, is recognized by none more heartily than by the Faculty of the Theological Seminary. To those who do not know the relations of Dr. Murray to this institution, the service which has assembled us to-day may seem somewhat like an intrusion. But the Seminary owes so much to him for his long, faithful and valuable labors, that had we allowed the days to pass without our own commemoration of his character and life, we should have been open to the charge of ungrateful neglect. For his official relation to the Theological Seminary, though never so close as his relation to the University, antedates the latter by several years. Thirty-two years have passed since he became a member of our Board of Trust. For twenty-five years he was a member of our Board of Direction. He took part in the election of every member of the present Faculty except its President. He has been the trusted counsellor not only of those now occupying the chairs of instruction but of a majority of their predecessors, with whom, in the consummate society of the good, he has, as we believe, been reunited. For the last ten years, he has been Vice-President of the Board of Trustees, and during the greater portion of that period did no little of the work usually

devolved on the President. There was no element of the Seminary's complex life with which he was not familiar; and there was no one of its interests which he did not—always in charity toward those with whom he disagreed—labor faithfully and cheerfully to promote. Dr. Vose, of Providence, says that when he was a student at Andover Seminary, "he was affectionate in his friendships and truthful and sincere in all his dealings, so that those who knew him well, called him 'the faithful Murray.'" A like fidelity, distinguished by like affection and truthfulness, marked his administration of his trust as Director and Trustee here. Were there no other reasons for it, this of itself is enough to justify, indeed to oblige our memorial service.

But there are other reasons. For Dr. Murray, who gave to this institution his love and labor, was not one of Princeton's sons. He was one of what I am glad to speak of as that large class of Princeton teachers who have brought to their work in this place faculties disciplined elsewhere, to enrich our intellectual and spiritual life. I think we may count among the admirable traits of Princeton University the hospitality it has always shown to scholars educated in other institutions. That largeness, which at the beginning made it an intercolonial institution, which soon made its outlook national, and which has attracted students from an area as wide as the country itself, has been strikingly shown in the many calls it has given to those not graduated here to fill important chairs. When John Witherspoon was called to the presidency the College was old and rich enough to find a President within its own circle. For when Witherspoon at first declined the call, Samuel Blair, of the Class of 1760, was asked to take the place; but hearing that the distinguished Scottish divine

might be induced to reconsider the call, asked that his own name might be withdrawn. Since Witherspoon's acceptance, there have been seven Presidents, of whom three were educated in other universities. The proportion of Professors, not sons of the University, is not so great; but it is larger here than it is in any other of the larger and older universities of the country in which the undergraduate department is relatively as important. Of course, in this hospitality, Princeton has had her reward. To speak only of those who have gone, how ill could the University afford to delete the history of the administrations of Witherspoon and McCosh? And how all its sons honor the memories of Maclean the Chemist, and Henry the Physicist, and Guyot the Geographer, and Vethake and Torrey, and Stephen Alexander, and Hope and Atwater, and many more. I think we may say, that these men have done their full share to give distinction to the University and to the university town, and have enriched their life in a measure that would not have been possible had all of Princeton's teachers been sons of Princeton. To this large class Dr. Murray belonged. That he brought to his life and work among us gifts and graces and attainments which made his career one of high honor and of great value, we are all agreed. It is only right, therefore, that here, where we enjoyed the benefit of his latest and ripest years, we should recall our great indebtedness to the institutions, the men, the environment and the labors that so largely, in what we must call his formative years, prepared him for the work he did so well for us.

Beside all this, I know I am speaking the mind of all Princeton—the town, the university and the seminary, his fellow-citizens, his fellow teachers and

his students—when I say that his was a most wholesome personality; one which, whether described from the first impressions it made or from the deeper feelings awakened by long association with him, we have a right to call exceptionally attractive—attractive in a high degree to all classes, and because of high qualities. There is always a remainder in an attractive personality which no analysis is able to disclose. The secret is like the secret of individual genius. We can account for it no more than we can account for

the gleam;  
The light that never was on sea or land,  
The consecration and the poet's dream.

And yet there are moral and historical conditions of its existence which can be ascertained and stated. And when a man whose charm is strong and wholesome is taken from us, it is good for us to recall the salient features of his career and his character. For, after all, our strongest earthly impulse toward the pure and the noble has its origin in what we know of purity and nobility incarnate and in action.

And well may we employ for this purpose this sacred hour and this consecrated place. For we are met to recall the life of one of whom it may not only be said that he was a product of Christianity, in the sense that he was born in a Christian land of a Christian ancestry, and enswathed in the atmosphere which Christianity creates; but of whom it was the highest distinction that his life was hid with Christ in God, and dedicated to his Lord Christ's person and eternal kingdom. St. Paul exhorted the members of the Philippian Church to meditate on whatsoever things are true, and honorable, and just, and pure, and lovely and of good report. Few of us can do so, to any high religious purpose, if we hold them before us only as qualities abstracted from the men and women in whom

alone on earth they have real being. But the fire burns within us whenever we muse on these gifts of the Spirit as they adorn our fellows. It is as we see their good works that we glorify our Father in Heaven. For the most eloquent preaching is the preaching of a life; and than the portraiture of high and holy lives there is no means of grace more highly honored or more often employed by Holy Scripture, itself the greatest means of grace given by God to man.

James Ormsbee Murray sprang from an honorable British ancestry, in which are represented the three united Kingdoms. His grand-father John Murray, whose parents came from Scotland, was a merchant in Philadelphia. John Murray married Elizabeth Syng. Her father, Dr. Murray's great-grand-father, was Philip Syng, one of the most public spirited citizens of Philadelphia in the years immediately preceding and during the Revolution. Those who know the history of medicine and surgery in America, probably know this name best as the baptismal name of Philip Syng's distinguished grandson Philip Syng Physick; who, besides being one of the most eminent physicians in the country during the closing quarter of the last and the first quarter of the present century, has been honored by those who have the right to speak on the subject with the title "the father of American Surgery." But Philip Syng deserves to be remembered for his own sake. He was not only one of the original members of that fishing club, the Colony in Schuylkill, which still flourishes after a century and a half of vigorous life; but was one of the grantees of the charter of the Library Company of Philadelphia in 1731, and an original member of the American Philosophical Society, founded almost a half century later, in 1780. He was a trustee of the Academy and College of Philadel-

phia, from which sprang the University of Pennsylvania. He was a friend of Franklin, like Franklin, a student of the phenomena of electricity, and is said to have been to the great philosopher a valuable coadjutor. He was deeply interested in Christ Episcopal Church, of which he was a devout member and a vestryman. He was buried in its yard in 1789, after an active and useful life of eighty-five years.

John Murray, who married Philip Syng's daughter, and who, as I have said, was a merchant in Philadelphia, left that city some time during the Revolution and made a new home in Elkton, on the Eastern Shore of Maryland. There as a merchant he passed the remainder of his life, and there he and his wife were buried. His son, James Syng Murray, Dr. Murray's father, returned to Philadelphia, and after a time moved to Camden, South Carolina, where, like his father, he was a merchant. He was a devout Christian man, friendly and hospitable; an elder in the Presbyterian Church; having convictions of his own, which he was ready not only to assert, but at a sacrifice to himself to give effect to in action. For he criticised the presence in the Confession of Faith of the phrase "elect infants," as seeming to him to limit the application of the saving grace of God in the cases of those dying in infancy; and he left South Carolina because of his moral dissatisfaction with the institution of domestic slavery. To two of his household servants, at this time, he gave their freedom, taking them with him to his new home in Springfield, Ohio. The remainder he parted with, at a low valuation, to a relative, stipulating that at a given date they also were to be emancipated. He died at Ottawa, Illinois, in 1855, a few months after his son's ordination to the ministry.

Thus, on his father's side, Dr. Murray's

ancestors were Presbyterians and Episcopalians. The Murrays were from Scotland and the Syngs from the English settlers in Ireland. On his mother's side his blood was wholly English and Puritan. Among the residents of Camden, when Mr. James Syng Murray went to South Carolina to live, was the physician, Dr. William Blanding, a native of Reboboth, in Bristol County, Massachusetts, the son of William Blanding—a soldier of the Revolutionary War—and of Lydia Ormsbee. Dr. Blanding was graduated at Brown University, not more than twelve miles distant from his father's home. To Dr. Blanding's house in Camden there came from Reboboth, as a visitor, his sister's child, Aurelia Pearce. During the visit James Syng Murray became engaged to her.

To this father and mother James Ormsbee Murray was born on the 27th of November, 1827. For nearly nine years his home was in South Carolina. From South Carolina the family moved to Springfield, Ohio. At Springfield young Murray was prepared for college. He entered Brown University, the college of his mother's family, in 1844, before he was seventeen years old. He would have been graduated in 1848, but during his sophomore year his health failed. His father withdrew him from college and gave him two years of rest and out-of-door life, and then sent him back to go through his junior and senior years. He was graduated in 1850, and was the valedictorian of his class.

He came to the University with his character in its essential elements already formed, and strengthened and deepened by the motives and affections of personal religion. For at Springfield he confirmed his church membership by the confession of his faith. Mature for his age, actuated by principle, studious in his habits, with

a calm temperament, easily acquiring and easily expressing himself with grace and dignity, and enjoying the advantage of two years rest and reflection and mental growth between the two halves of his college course, it is not surprising that he was graduated with high honor. But he got far more from his *Alma Mater*, than the degree of Bachelor with "highest praise." In their letter of response to the invitation to take part in the Sesqui-Centennial of Princeton, the Faculty of Brown say, "we regard Brown University as the child of your venerable College." No descendant of Princeton has done its ancestor greater honor. Its charter got from the charter of Princeton the terms of its most liberal provision. The model adopted by the Trustees for the first College building was Nassau Hall. James Manning, a Princeton graduate of 1762, and through his mother a member of that Fitz Randolph family one of whom gave the land on which Nassau Hall stands, was its first President, and his one associate in the Faculty during his Presidency was David Howell, a Princeton graduate of 1766. Founded in 1764, the College suffered during the war of Independence as severely as its mother the College of New Jersey. But it soon revived after the war, and began anew its career of usefulness and distinction. After Harvard and Yale it is the eldest of the New England Colleges. When young Murray entered as a Freshman in 1844, it was eighty years old; rich in inspiring traditions, and manned by a teaching corps of exceptional ability. Like Princeton, it had been most fortunate in its Presidents. The names of James Manning, the classical scholar, of Jonathan Maxcy the eloquent preacher, of Asa Messer the wise administrator, and greatest of all, of Francis Wayland, are as justly revered at Brown, as with us are the names of the Presidents of Princeton University.



When Murray entered the University Francis Wayland was the President. His powers had just reached maturity; and there was no abatement of his physical vigor. He was one of the great presidents of the type characteristic of the middle decades of the century, when though the College courses had been somewhat specialized, the relations between President and student were intimate, and the personality of the President strongly and immediately impressed the student body. Whenever the greatest College Presidents of that period are named, Francis Wayland is named; as are Theodore Woolsey, and Mark Hopkins, and James Walker, and James McCosh.

No one during his College days influenced Murray more strongly than did President Wayland. Dr. Murray always thought himself exceptionally fortunate in having been for four years, during the period in which permanent impressions are most easily made, under the care and tuition of so great and good a man, of so large and noble a personality. What manner of man he was, Dr. Murray has himself told us in his life of Dr. Wayland. Toward the close of the volume he points out the fact that the firm basis of Dr. Wayland's greatness was his profoundly religious character. "His moral nature not only quickened and controlled his intellectual development," but, renewed by the grace of God, in a most thorough and impressive way determined the whole of his active life. "Of few," says Dr. Murray, "could the apostolic saying, 'to me to live is Christ' hold more exactly true than of Dr. Wayland. It was frequently remarked of him that his christian life was 'simplicity and godly sincerity.' This gave to his Christian influence a peculiarly attractive force. Men of the world as well as the student body recognized the power of this godly sincerity. The whole was genuine. Nothing was perfunctory, nothing was

professional, nothing was done for effect."

Dr. Wayland's intellectual interests were many and various. He was not only an active president, but an exceptionally able writer on political economy and ethics, a noble preacher and a stimulating teacher. He was a man of large mould physically and intellectually; weighty and impressive in thought and speech; eminently courageous; simple in character and in life; always pursuing lofty ideals, yet never a fanatic; above all deeply interested in the highest life of the men immediately before him, and as able by his sincerity to invite their confidence as by his ability to awaken their admiration.

Of all the influences exerted by the University on Murray, we must, I think, give the chief place to that exerted by Dr. Wayland. He never forgot the great debt he owed to his daily intercourse with this large minded, high principled, sincere and loving man of God. He was always ready to talk of him, and always talked of him with enthusiasm and gratitude; and there is no product of Dr. Murray's pen, which was written more genially, than his life of Dr. Wayland, in the series of American Religious Leaders.

The impact made by the President was distinctively on Mr. Murray's character and on his views of life. The teacher, who excited his special intellectual interest, and turned his attention to the studies which he afterwards most enjoyed, and did the most to form and chasten and elevate his tastes, was Dr. William Gammell, the Professor of Rhetoric and English Literature. I have read, in the brief biography of Professor Gammell prepared by Dr. Murray in order to introduce the collection of Dr. Gammell's papers and addresses, the accounts of their teacher's methods, contributed by Dr. Murray, Dr.

Fisher of Yale, and Dr. Angell of the University of Michigan; and their tributes to his ability and fidelity, and to his deep interest in his departments and his students. "It is his high praise," says Dr. Murray, "that he moulded the writing of the college after high ideals. He impressed himself on his students to a degree reached by few professors." "Everybody," says Dr. Fisher, "felt that he meant to discharge his function resolutely. His criticisms were fair and just. No sort of affectation, or bombast, or cant in the choice of phraseology flourished in his presence. It was evident to all that his standards were high." "He inspired his classes," Dr. Angell writes, "with high aspirations for excellence in writing, and with zeal for the study of the classic English authors. Most of his students learned under him to become familiar with the great masters of English thought." Like President Wayland, Dr. Gammell was thoroughly Christian in belief and life, and active in exerting a Christian influence on his students. Happy the college blessed with such a teacher! Happy the student brought day after day into intimate contact with so true, and faithful and lofty a character, in the department of study to which his native gifts have most strongly determined him! This was young Murray's good fortune. The beautiful tribute paid to Dr. Murray himself by his colleagues in Princeton University most happily describes his qualities; as "master of good English," as "imbued with the true literary spirit without any of the cant of the mere litterateur or narrowness of the mere divine," as "keenly alive to the moral blemishes of a piece of fine writing as to its artistic defects," "as leading his pupils to the best works of the best authors, and as having lifted literature to its due place among University studies." This happy tribute to Dr. Mur-

ray would have been just as appropriate had it been paid to Dr. Murray's teacher, Dr. Gammell.

We cannot explain the specific determination of a college student toward this or that department. When a man at college shows a strong bent toward the classics, or mathematics, or science, or literature, the bent must be viewed as an ultimate fact. This is all that we can say of Murray's love of English Literature. It revealed itself to him and to his friends quite early in his college course, and it was always dominant. Prof. Gammell nourished and trained it, and no doubt made young Murray conscious of it. But it was implicit in him always.

It was just after he had thus been brought to know his own chief intellectual taste, that he was brought into contact with another mind, whose close companionship for a year was, to a man of Mr. Murray's already conscious and somewhat developed tastes, most grateful and quickening. Dr. Gammell passed from the chair of Rhetoric to the chair of History and Political Economy. In 1851, there came from his pulpit in Camden, New Jersey, to Brown University, in order to take the vacant chair of Rhetoric, the Rev. Robinson Potter Dunn; and, at the same time, Mr. Murray, who had stood high in classical studies, was appointed Instructor in Greek. Mr. Murray soon became intimate with the new teacher of his favorite studies. It is especially grateful, in this place, to name Professor Dunn as one of the men who aided in the development of Dr. Murray. For his name is associated with Princeton, both as a graduate of the Theological Seminary, and as having been invited, in 1860 by the Trustees of Princeton College, to fill the chair which Dr. Murray afterwards held. Mr. Murray, in view of his later life, could not have had a more engaging

or more valuable older friend and associate than Professor Dunn. The testimony of all who knew Professor Dunn whether in childhood, in college, in the seminary, in the pulpit, or in the professor's chair, is that he was one of the choicest of men in his moral traits, in his Christian activities, in intellectual endowments and sympathies and attainments, in social gifts, in the entire texture of his personality. His pastor and teacher, Dr. Thatcher Thayer, of Newport, who knew men well and who watched with fidelity and affection Dunn's early development, says that while "he had a great deal of religious sensibility, it was wholly subordinate to his moral nature, so that the most vivid impression he retained of Dunn's youthful piety was of its conscientiousness." Dr. Lewis Diman, his colleague in the Brown Faculty, speaks of "the tradition of his almost faultless scholarship" in college. Dr. Paxton, his classmate at Princeton, says: "There was such a perfection in everything that he did, that he has a place in my memory as a finished man, capable of doing anything and of adorning any position." Though his strongest intellectual bent was toward linguistic study, he loved high literature and noble literary form. With this choice spirit, who at the time was organizing his course in rhetoric and literature, Mr. Murray spent a year as colleague, friend and companion.

Now, of course, it is impossible to assign to each of these beneficent influences, exerted on Mr. Murray while at Brown, its exact proportion, considered in relation to the rest. In the sphere of human life, forces cannot be mathematically calculated. No one has ever made a success of the quantitative analysis of historical causes. The force of human personality is not to be told in foot-pounds. Nor is there any instrument by which

we can measure the action and reaction of free spirits in society. We can only note the facts, that the influences exerted by the University upon Mr. Murray were exceptionally powerful and beneficent, and what is just as important, that his fine and sensitive nature quickly and healthfully responded to them.

I should omit to state in his case what, in most cases, is as powerful a force as any in the development of a college student—I mean, of course, the character of his closest friends—if I failed to say that he was quite as fortunate in his friends as he was in his teachers. Of the two eminent teachers and scholars still living who enjoyed and valued his intimacy for fifty years—Dr. Angell of Ann Arbor, and Dr. Fisher of New Haven—and whose friendship he counted among his most precious possessions, I do not need to speak. But I may speak of a third, "dead ere his prime," whom, at one period of my life, I had the pleasure of occasionally meeting and hearing; and whose wide culture, and intellectual strength, and grace of speech, and manly physical beauty, made a strong and delightful impression on all who saw and heard him. I mean Professor J. Lewis Diman. Murray and Diman became friends at the University, and their friendship grew stronger as the years went by. It was made specially strong later by delightful companionship when they were pastors of neighboring parishes. When Professor Diman was called to his reward, Dr. Murray delivered the memorial discourse. "Strength and beauty," said Dr. Murray, "were blended in him; blended in his native endowment, blended in his culture, blended in his work. \* \* \* Of what he was in the sacred intercourse of friendship, I dare hardly trust myself to speak. What depth and trueness, what

gentleness and responsiveness of affection dwelt in that soul, affianced also with that gifted and fascinating mental nature."

It was through Mr. Diman, or possibly through Professor Dunn, that Mr. Murray first came to know a man, older than each of them, who was neither teacher nor fellow student to Murray, but who could not have helped exerting a powerful influence on him from the first, and who became and continued until his own death one of Dr. Murray's closest and most valued friends. This was Dr. Thatcher Thayer, the pastor of the Congregational Church in Newport. I count it among the signal blessings of my own life that from the early years of my ministry I knew Dr. Thayer, and had the great benefit of his stimulating conversation, his wise and high counsel, and his warm and sincere friendship. How good he was, how true to truth, as he saw it, how wide and accurate his culture, how strong in his Christian convictions, how large in all dimensions his intellectual life, how quickening his talk, how fond of and sympathetic with young life, how fine the play of his humor, how sincere and deep and humble his devotional life, how brilliant and scholarly and Christian and humane he was, all knew who often sat and heard him talk before the fireplace in his study. They will agree that Mr. Diman only did him justice when, long after he had enjoyed the friendship of Bunsen and Bunsen's quickening conversation, he said to Mr. Murray of Dr. Thayer: "The talk of the Dominic is the most stimulating talk I ever heard."

To a young man at once "susceptible to intellectual impulses originating in others," and finely endowed with powers of acquisition and appreciation as Mr. Murray was, we can easily understand how valuable each of the influences I have named was, and was felt by him to

be. It would be hard to conceive of a set of conditions more favorable to the healthful development of his mental and moral natures.

Meanwhile, he had seriously thought of his work in life. Believing that it was his duty to become a minister of the Gospel, he entered Andover Seminary, and was graduated in 1854. His classmate, Dr. Vose, says that "during his seminary life his tastes were predominantly literary." And certainly with Drs. Park and Phelps and Shedd in the Faculty, it would have been strange if his bent toward literature had not been strengthened. He enjoyed Andover as thoroughly as he enjoyed Brown University. His notes taken in the lecture-rooms, some of which are still preserved, attest the earnestness and intelligence with which he pursued the course. His maturity of intellect and character and his gift for social life, established at once relations of personal friendship between his teachers and himself. He was highly respected and warmly regarded by his fellow students. "His classmates," says Dr. Vose, "would generally have named him first in all the qualities that go to form a well-rounded Christian minister; and we were not surprised when, before the time of graduation, he was called to an important pulpit that had been filled by men eminent in scholarship and attainments." Dr. Charles Tiffany, Archdeacon of the Diocese of New York, another friend and Andover classmate of Dr. Murray, has written out for me the impression Mr. Murray made on him. I am sure you will enjoy hearing the whole of his delightful letter. "Dean Murray at Andover," writes Dr. Tiffany, "showed as a student just the same qualities which made him efficient and beloved in his later career. He was faithful in his work and commanded respect as a scholar; and

his literary felicity, even at that early period of his life, made a marked impression on all who heard him in his addresses in the chapel and on other semi-public occasions. Every one prophesied for him a future of eminence and distinguished usefulness. Those who were privileged, as I was, to be of the number of his intimate friends felt the spell of his charming and genial personality, and loved him as much as they respected and admired him. His religious character was too deep to be ostentatious, but it was manifest in his profound earnestness and in a high tone of thought and simplicity of expression which marked his intercourse with others. He was so genuinely human and so unconsciously true and spiritual that one knew he would reach men and elevate them by merely being what he was. 'The youth was father to the man.' His humor added a glow to his more solid qualities, and his refinement of nature gave him the distinction and influence so commanding in a genuine gentleman. He belonged to the very elect both by nature and by grace. The fine flower of his manhood lay enfolded in the bud of his youth." What Dr. Tiffany says, was felt by the great body of his contemporaries in the Seminary. I went to Boston to live, while the memories of him as a theological student were still fresh among the ministry of that region, and I know how exceptional were the respect and affection felt for him. Dr. Vose well expresses the depth and the character of the feeling which his daily life awakened, in the remark, "Words of praise and of tender recollection are all too weak to bear witness of his worth."

Thus educated for the work of the Christian ministry, to which, as he believed, he was set apart by the inward call of God, he began his pastoral labors as the parish minister of South Danvers, since called

Peabody, Essex County, Massachusetts, in 1854, and continued in this position until 1861. He was only three or four miles from historic Salem, the first Capital, so to say, of the Colony of Massachusetts Bay, to which his mother's ancestors belonged. Andover Hill was not twenty miles distant; and he often found refreshment in visiting his friends there, and in welcoming to his pulpit one or another of his teachers. There, the life of the family of which he was the loved and revered head began, and there he learned by his own fidelity to its duties, and by the gracious way in which he did them, the inestimable value to men and women, afflicted by the adverse events and bowed by the burdens of life, of the office of Christian pastor.

From South Danvers, in 1861, he was called to the Prospect Street Church of Cambridgeport. There he remained for four years. To us, who are naturally interested in all his associations with Princeton, it is pleasant to know that, among his frequent hearers at Prospect Street, was the late Mr. Charles E. Green, then a student in the law school of Harvard University. In the judgment of Dr. Murray's successor in Prospect Street, Dr. Kinsley Twining, Dr. Murray's pastorate at Cambridgeport was all too short. Dr. Twining writes me, that he had developed distinct qualities as a preacher and as a man which would have made a longer life there especially valuable to the students of the college who were coming in increasing numbers to the services of his church; and that his culture and social gifts would have soon made him eminent as the pastor of a church under the shadow of the University.

In 1864, he was called to the pulpit of the Brick Church, New York, as the associate of the venerable Dr. Gardiner Spring, and as the successor of his teacher, Dr. Shedd. He accepted the call and began

his work of ten years in this great city church. From this time until his death he was a minister of the Presbyterian Church; the Church of which his father was an elder, in which he was born, and in which he confessed his faith in Christ. Here he remained for ten years. His people, like those at Cambridgeport and Danvers, were strongly attached to him as he was to them. But the large executive business and the distracting details of his office, and, above all, the glaring publicity in which of necessity he did his work, for a man of his temperament, were hard, and they wore upon him. When, therefore, in 1875, Dr. Paxton and Mr. John A. Stewart, of the Board of Trustees, called upon him to propose for his consideration his acceptance of the Chair of English Literature in Princeton College, and pointed out to him the opportunity the place offered, not only for teaching, but for exerting a large moral and spiritual influence, we can easily understand that, with his love of English letters and his love of the pastoral office, the proposal was a most grateful one; and that when the official invitation came he accepted it with pleasure. So began the work of almost a quarter of a century, which many of us know so well; the work for which, as his classmate, Dr. Vose, well says, "he was best fitted by his tastes and the gracious qualities of his mind and heart," and in which he wrought with signal fidelity and ability and success, until, a few weeks since, God called him to his rest and reward.

I have dwelt almost exclusively, in what I have said of Dr. Murray's life, on his formative period and the influences then exerted on him, not only because that is the period least known to the most of us, but also, and especially, because in history and biography, sources or origins are always most deeply interesting and instructive. Here in Princeton all of us

have been charmed and influenced,—made better, I am sure,—by the strong, gentle, wise, cultivated, faithful, humane and Christian life he lived among us, and which abides now for us only as a valued and gracious memory. Of such a life, so exceptional in its grace, so high in the ideals it sought to realize, so wide in its reach, so uniformly and actively beneficent in its influence, we always ask the historical explanation. And this explanation, in large part, at least, so far as life can be explained at all, I have sought in brief to lay before you, in the honorable ancestry, the Christian parentage, the religious home, the youthful traits and gifts and dominating intellectual tastes, the fine University and Seminary life, the faithful and quickening teachers, and the loving and high-minded young friends of Dr. Murray. In all these he was fortunate beyond most men, and even more blessed in that divine grace which gave him the personality and will to welcome these high influences and vitally to assimilate them.

The fruit, the consummation of them all, was the man we all knew, and admired, and revered. I shall not attempt to portray him. Each of us who knew him will no doubt carry with him for the rest of his life an image somewhat different from all the others; its peculiarities arising from the conditions of one's contact with him, and the side of him one saw. But the images will be alike; and every image will be cherished as an inspiration and as a delight.

There are, however, certain salient features of the man and his career, of which the occasion demands, at least, the briefest mention. "Any just estimate of his life and work must be founded on the recognition of the fact that his moral nature both quickened and controlled his intellectual development." These are Dr. Murray's words concerning Dr. Wayland, and they

are true of Dr. Murray himself. And when I say his moral nature controlled his development, I say it emphatically; because, as all of us know, quick as was his religious sensibility, and powerful and natural as was the expression it found in sermon and prayer, it had its source in his will's affections, and its end in his will's evangelical and benevolent action. That mere passive delight in religious sentiment, which Coleridge justly denounces in the *Aids to Reflection*, Dr. Murray preached against in others and fought against in himself. His renewed will, enriched by Christian ideas and affections and motives was both the spring and the mould of his career. His career was noble and influential, because it was moral and voluntary. His strongest tastes—as his love of literature—were his to command and employ. Instead of possessing him, he possessed them. They were instrumental to the high and voluntary aims which in freedom and with self-command he pursued. We all know the other type of man, in whom native taste is transmuted into impulse which overbears the central will. I think we must say of Dr. Murray, first of all, that beneath his mildness and courtesy and sympathy, supporting them and giving them their highest value, was character; a strong and a renewed moral nature that owned and directed what natively he was and what he knew. This explains his firmness and consistency. This made his life an organic unity from his college days to its closing hours.

The career he chose for himself, as called to it by God, was that of a Christian pastor. I know I shall have you with me in the statement that he was a Christian pastor till he died. The spirit of the care for men's highest life revealed itself in his work as professor and his work as Dean. Every paper and address of his on

literature I have read bears testimony to this fact, and his conduct of the discipline of the University illustrated it. Of course, his wisdom and good taste prevented him from exciting revulsions in young minds by untimely obtrusions. But the atmosphere which surrounded him always was that of the Christian minister, and the positive and persistent influence he exerted was characteristic of his high and holy office.

In all this work he was guided most of all by two traits; the first, his strong tendency to emphasize the ethical side of Christianity; and the second, his love of high literature. The first gave to his preaching its substantial quality, the other its individual form. He was at his best in the pulpit when presenting Christianity, not as a system of doctrine, but as the one efficient ethical force in human life and character. Of course Christianity, as both history and objective truth, underlay and supported the whole body of his teaching. Nor did he undervalue it in these aspects. For eleven years he was the minister of a communion, that was fighting a noble fight for historic and doctrinal Christianity under harder conditions than any we know here. But it was Christianity as life, which he oftenest and most genially unfolded. And who of us, that have heard him on such subjects as the sin of impenitence, or superficial Christianity, or the unknown saints, or Jesus as a man of prayer, will not say, that here he was a master?

In unfolding this aspect of religion, he was of course in closest touch with that English literature he loved deeply and knew well, and of which Taine says that its underlying trait and motive are its morality. In this way, his sermons got their distinctively literary character. Whether we approved of it or not, it was as letters rather than as oratory that they

influenced their hearers. With what simplicity and restraint and refinement he treated every subject. I scarcely need to mention the fine propriety of all his Christian discourse, or that it is impossible to associate with it anything like meretricious ornament or false sensation. I leave to others who were closer to him to speak of his labors as professor of English Literature. His colleagues have already paid to them a high tribute. Here, too, his ethical aim most strikingly appeared; as was made clear to myself this last week, when re-reading his essay on the Religious belief of Shakespeare, and his discourse on the Debt of Civilization to Literature.

It is a great thing to say of any man, whose public work is distinctively dominated by high Christian aim, that his personal life was thoroughly congruous to his public and official career. Alas, brethren, how true of the most of us it is that men note a discrete line between the two! It was true of Dr. Murray, in a degree which is not true even of many good men, that the spirit which controlled and pervaded and distinguished his work controlled and pervaded and distinguished his personal life.

How was this congruity produced? What mediated between the public work and the private life, and broke down, or, rather, in his case prevented the too common opposition between them? I think that the mediator was his life of prayer. What a gift of prayer his was! Who has not spoken of it in the days that have passed since his death? Prayer is the only human act and habit that can bring together into one, the public pursuits and the private life of a minister of Christ. This, prayer did for Dr. Murray. It did it, because it was no mere public function and no late attainment. "Long ago, when we were boys," writes one of the most eminent educators and statesmen of the

country, "I knew Murray's remarkable gift in prayer. We roomed together, and it impressed me when, as we were accustomed to do, we united in our devotions before retiring." The throne of God, before which his spirit bowed in adoring and penitential and grateful and petitioning communion, bound in organic unity the offices of his public and the outgoings of his private and personal life.

To you, who are soon to go out from the Seminary to the activities of the ministry, the memory of Dr. Murray will be an inestimable blessing, if only, under God, you shall be led by it to submit your wills, as he did his will, to the Master, and with your wills thus one with Christ's, shall bring all your tastes and powers as instruments to Him for his Kingdom; and if you, like Dr. Murray, shall also live the inward life of habitual prayer to God. And to all of us, out of the story I have told so meagrely, come the words of St. Paul; once more, thank God, illustrated in a Christian life and character: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

#### BIBLIOGRAPHY.

The following list of Dr. Murray's published writings has been made as complete as possible, but, with characteristic self-forgetfulness, he left no record or list of them to refer to. It is specially to be regretted that he never published his two lecture courses of broadest scope, on Skepticism in Literature, given in 1893; and on Religious Belief in Literature, given in 1895. He was invited to give



them, and afterwards publish them, by the Trustees and Faculty of the Seminary, on the Stone Foundation. They were listened to with sustained interest and full attendance throughout their delivery in the First Presbyterian Church. No lecturer in Princeton has had more gratifying evidence of the interest in the theme he chose and his treatment of it, or in himself personally, than was there shown, to Dr. Murray.

#### DR. MURRAY'S PUBLISHED WRITINGS.

##### *Books.*

Dr. Murray, with others, compiled and edited *The Sacrifice of Praise. With Notes on the Origin of Hymns.* New York, 1869.

He edited J. Lewis Diman's *Orations and Essays: with selected Parish Sermons.* Boston, 1882. Introduced by a Commemorative Discourse, delivered at request of Brown University Faculty, May 17, 1881.

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*Address at the funeral of Daniel Lord* March 7, 1868. (*Memorial of Daniel Lord.* New York, 1869.

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#### RESOLUTIONS OF THE FACULTY.

The Faculty of the University can only record the death of Dean Murray with a keen sense of bereavement. He was so closely associated with his colleagues that now they are like a stricken family, feeling their loss too deeply to express it in any more conventional form of sorrow.

During the last twenty-five years his services to the University have had their honourable record in the minutes of this body. Both as a member and as an officer he has always been in his place, giving his best thoughts and counsels to the routine work of the College. When grave matters of the University policy were to be settled he bore a leading part; and to him also were largely due the moral reforms which have been wrought among the students, such as the honour system in examinations, the repudiation of hazing, and other acts of student self-government.

In the new office of Dean, which was made for him, Dr. Murray stood between the Faculty and the undergraduate body, meeting difficult and delicate duties with

rare fidelity, wisdom and success. Cases of discipline after having been thoroughly investigated, were presented by him so clearly, fully and fairly, that often his judgment would be conclusive without the need of discussion. In such matters he was not only the trusted counsellor of the Faculty, but the accepted adviser of the students, winning their respect and confidence even while administering reproof and discipline. He became their friend in time of trouble and their consoler in time of illness; and when communicating with their parents, under trying circumstances, he showed the skill and tenderness of a Christian Pastor. He may be said to have created an ideal of the Deanship which it will be difficult, if not impossible, hereafter to fulfil.

In the department of English Letters Dean Murray found his own chosen field of study and instruction. Himself a master of good English, he had the true literary spirit without any of the cant of the mere divine. He could no more be blind to the moral blemishes of a piece of fine writing than to its artistic defects. It was his aim to lead his pupils to the best works of the best authors. This fair critical gift was signally shown in his two courses of lectures on "Skepticism in Literature" and "Religion in Literature." At the same time he was too just and catholic in his taste to neglect the great masterpieces of fiction and dramatic art because of their mere lack of religious motive. By kindling an enthusiasm for all good literature, as well as by illustrating it with his own facile pen, he has lifted it to its due place among the University studies.

The same literary qualities appeared in his Chapel service when he made the evening worship a service of praise, consisting of choice hymns with comments

upon their authorship and history which his thorough knowledge of Hymnology afforded.

It should be added that at all times the spirituality and fervor of his public ministrations were as remarkable as the richness and variety of his Christian thought and experience.

Dean Murray was an ideal college preacher. He had the "sweetness and light" of true Christian culture. His sermons were academic and literary, yet full of Scriptural truth set forth in a clear, graceful, and forcible style, and addressed through the intellect to the manhood and conscience to a body of young men in a course of education. He preached as if with a divine call and message, especially when speaking as a censor of college vices and popular fallacies. In themes of such practical interest he reached the best exertion of his powers. He has sent forth from the University Pulpit an influence which, if hidden from public view, has been none the less wide and deep, and cannot but prove lasting and beneficial to generations to come.

Dean Murray will live in the memory of his colleagues as a true scholar, a blameless Christian, a faithful friend. The nobleness and charm of his character have been revealed to them as to no others. This hard, busy age knows too little of his type of culture, and can not give him all the praise that he deserves. He has been borne to the grave by his beloved pupils whilst lamented by the whole University, and honored wherever he was known throughout the world of letters.

The Faculty tender a heartfelt sympathy to his bereaved family, praying that their grief may be soothed with divine consolation.

CHARLES W. SHIELDS,  
WILLIAM A. PACKARD,  
CHARLES A. YOUNG,  
CYRUS F. BRACKETT,  
Committee.

The following is a touching tribute to Dr. Murray's ministerial devotedness during many of his summer vacations from his pastoral and professional labors.

At a meeting of the First Congregational Church of Washington, held March 30, 1899, the following resolutions were adopted:

Resolved; That we, the members of the First Congregational Church of Washington, Connecticut, having learned of the death of the Rev. James O. Murray, D. D., desire to express our high appreciation of his Christian and manly character, and our sense of loss in the affliction which has in his death come to the wide circle of those who knew him.

We remember with deep thankfulness many occasions, spread over an interval of almost half a century, upon which this church was allowed to hear the gospel from the lips of our Friend and Brother. With the greatest willingness he used his time of rest amongst us as a time of ministry to us, by sermon, by prayer, and by the ministry of the Communion sacrament we have received from him inspiration. We rejoice in the memory of these opportunities and in the life which, in the midst of a large ministry, found time to include this service by which we have profited.

We would express our deep sympathy with the family of the deceased, and with the University, which suffers in his death the loss of a valued and honored officer; and as a sign of our feeling, we direct that this action be spread upon our minutes, and that a copy of it be sent to Dr. Murray's family, and to the Secretary of the Faculty of Princeton University.

(Signed). ROBERT E. CARTER, Pastor.

J. N. WOODRUFF, Clerk.

Washington, Conn., March 31, 1899.