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Boston University
Where shall the scholar live?  
In solitude or in society?  
In the green stillness of the country, where he can hear the heart of Nature beat, or in the dark gray city, where he can feel and hear the throbbing heart of man?  I make answer for him, and say, In the dark gray city.  

LONGFELLOW
MR. CARNEGIE AND THE UNIVERSITIES OF SCOTLAND.

Prof. E. Charlton Black, LL.D.

FROM the fourteenth century until well into the nineteenth, rugged independence, a consciousness that worth alone makes the man, and a certain pride and noble self-esteem even in the midst of grinding poverty were generally recognized as the outstanding characteristics of the Scot at home and abroad. That "a man's a man for a' that" was no discovery by a Scottish poet of the eighteenth century. Burns only put into unforgettable words what his countrymen had felt for long generations — the result of remarkable geographical, historical, and economic conditions — and what the wise in other countries even as far back as pre-Reformation times had discerned in the Scots as a national peculiarity or eccentricity. It is an interesting fact that the expression "Proud as a Scot" has come down to us from a medieval university, and sixteenth chapbooks have perpetuated the companion proverb, "Poor as a Scot," in connection with the venerable academic name of George Buchanan. Such proverbial expressions, well known on the continent of Europe hundreds of years ago, show how the national characteristics already referred to had become associated with the scholar's life in
Scotland. Nowhere did these characteristics crop out more unmistakably than in everything concerned with the Scottish colleges and the struggle of the people for higher education. History and tradition are alive with anecdotes and witticisms that have as their essence the association of vigorous pursuit of learning with leanness of purse and sturdy independence. From the time when apocryphal stories began to cluster around such far-shining names as those of Duns Scotus and that doughty alumnus of St. Andrew's, the admirable Crichton, down to these modern days when a wit declared that in Scotland Vergil's line *silvestrem tenui Musam meditaris avena* was supposed to have reference to cultivating the higher learning on a little oatmeal, there has been no lack either of serious or of humorous allusion to the Scotsman's struggle with dark and dire environment to gain a university education. The early chapters of most biographies of eminent Scotsmen are remarkable records of how boys and youths fought victoriously against terrific odds to attain knowledge and become wise. The college experiences of James Mill, Alexander Duff, Thomas Carlyle, David Livingstone, and Norman Macleod are typical. The struggles and triumphs of Scottish students — the keeping soul and body together until the end in view is gained — deserve all the attention that they have attracted. Enthusiastic biographers have written about the effect that such training has in fostering and developing that earnestness, downright earnestness, which is the stuff the true Scotsman is made of, but it may be well to remember that without the downright earnestness to begin with, the struggle could not have been maintained and carried through to victory and glorious achievement.

Considerations such as these will explain why not a fewcries of dismay mingled with the shouts of delighted surprise which greeted the announcement that Mr. Carnegie had arranged to give a magnificent money gift to the universities of Scotland for the specific purpose of making the education there as free to all students of Scottish birth as is the literature of any public library to its patrons and frequenters. For it was in this crude and, to many, irritating shape that the terms of Mr. Carnegie's gift to the universities of his native land first came before the public. Even the earliest seemingly official statement on the subject, that made in a speech by Mr. John Morley, gave such prominence to the provision for free university education as to make it seem the only feature of the gift worth public attention. To this are due in no small measure the popular misconceptions regarding Mr. Carnegie's benefac-
tion which prevail on both sides of the Atlantic. The name of Carnegie had become so identified with free libraries as a means of popular education that free university education for the people of his native land was everywhere regarded as a most natural form for one of his princely gifts. It was looked upon as a following up, and a backing up, of his earlier benefactions to Britain and America.

There is little doubt that when Mr. Morley disclosed Mr. Carnegie’s plans he put the emphasis upon what Mr. Carnegie himself intended as the chief feature of the benefaction. It is significant that Mr. Carnegie’s gift followed the publication of a remarkable paper by Mr. Thomas Shaw, M. P., on the condition of the Scottish universities, in which were given interesting statistics as to the sums raised by fees, followed by a discussion of the effects that would be produced by the abolition of fees. The tuition fees in the Scottish universities are very small; they do not represent, as Mr. Shaw indicated, more than an income of $100,000 divided between the four seats of learning. The very smallness of the fees is significant. It points to the noble Scottish tradition that made all men equal in the pursuit of learning and regarded knowledge as no elegant privilege, but an imperious necessity. Time was when in the university classrooms of Scotland the lad from the crofter’s cottage was on equal terms with the son of the peer. But the stress of competition and changed conditions of life in modern days are tending to destroy this democracy of learning. Not only are the expenses of modern living much higher than they were, but more exact scholarship is required, and even should a poor boy have an opportunity to work his way through college, such are the increasing demands for more rigorous study that he cannot make use of it.

It is not unlikely that Mr. Carnegie, firm believer as he is in a philosophy of life that has equality based on worth as its central doctrine, felt that the abolition of fees would conserve to the Scottish universities what they were in danger of losing,—the old democratic ideal. Would not free education be the most efficient of means for purging the university from all risk of becoming “a quiet clique of the exclusive, a rotten borough of the arts,” and developing it into a healthy corporation of earnest co-workers, where distinctions of class and privilege could not exist in the atmosphere of equality that would everywhere prevail?

As soon as it was rumored that Mr. Carnegie’s gift to the Scottish universities was to take the form of free education there was, as already
hinted, a buzz of adverse criticism, and sturdy protests against the pauperization of the people were heard. It is an ancient and inalienable privilege of the Scot to examine every gift-horse in the mouth, and in not a few quarters there were cries that the offer of Mr. Carnegie should be refused. Much was made of the old saying that that which costs little is but little valued. The sanest criticism came from experienced educationists, who pointed to the injustice that would be done to secondary education should it remain fettered with fees while primary and university education was free as air. Among university men criticism took the form of vigorously expressed fears that the existing university machinery would be quite unequal to the strain of such a greatly increased attendance as would undoubtedly result from the abolition of class-fees. Mr. Carnegie is too sensible and practical a man to ignore expert opinion. Criticism from influential quarters was undoubtedly welcomed by him and led to most important and far-reaching modifications of his original scheme; and when, on June 7, 1901, he signed the Trust Deed conveying for the benefit of Scottish university education the use of the interest of two millions sterling, the public became aware that the completed scheme met all the more important objections that were urged before it had taken definite and final shape, and that free education, under certain conditions, is only one, and perhaps the least important, part of it.

This Trust Deed is a notable document. It states the aims and scope of the scheme in language admirably clear and free from legal technicalities. The preamble contains a statement by Mr. Carnegie to the effect that having retired from active business he deems it to be his duty, and one of his highest privileges, to administer the wealth which has come to him, as a trustee on behalf of others. Then follows this significant paragraph:

Entertaining the confident belief that one of the best means of his discharging that trust is by providing funds for improving and extending the opportunities for scientific study and research in the universities of Scotland, his native land, and by rendering attendance at these universities and the enjoyment of their advantages more available to the deserving and qualified youth of that country, to whom the payment of fees might act as a barrier to the enjoyment of these advantages, he therefore transfers to the Trustees bonds of the United States Steel Corporation of the aggregate value of ten million dollars, bearing interest at five per cent per annum, and having a currency of fifty years.

The Trustees are the most representative men in Britain. Among
them are Lord Elgin, who is to act as chairman, Lord Rosebery, Lord Kelvin, Mr. A. J. Balfour, M. P., Mr. Bryce, M. P., Mr. Morley, M. P., and Mr. Shaw, M. P. The university authorities are not directly allowed any large influence. The four universities are represented each by one Trustee, chosen by the University Courts. The application of the revenue is given into the hands of an Executive Committee of nine members chosen from the full body of Trustees. The first committee is constituted of Lord Elgin, Lord Balfour of Burleigh, Lord Kinnear, Sir Henry E. Roscoe, Mr. Shaw, the Lord Provost of Edinburgh, the Lord Provost of Glasgow, and the two remaining members are two of the four Trustees nominated by the University Courts, the members for Edinburgh and Aberdeen acting during the first two years, and the members for Glasgow and St. Andrews during the second two years.

The committee have the fullest power and discretion in dealing with the income of the Trust, and expending it in such a manner as they think best fitted to promote the following objects, viz:—

A — One-half of the net annual income is to be applied towards the improvement and expansion of the Universities of Scotland in the Faculties of Science and Medicine; also for improving and extending the opportunities for scientific study and research, and for increasing the facilities for acquiring a knowledge of History, Economics, English Literature, and Modern Languages, and such other subjects cognate to a technical or commercial education as can be brought within the scope of the University curriculum by the erection of buildings, laboratories, classrooms, museums, or libraries, the providing of efficient apparatus, books, and equipment, the institution and endowment of Professorships and Lectureships, including postgraduate lectureships and scholarships, more especially scholarships for the purpose of encouraging research in any one or more of the subjects before named, or in such other manner as the Committee may from time to time decide, the Committee being always entitled, if they deem it proper, to make any grant allotted to any of the aforesaid purposes conditional on the provision by any other person, trust or corporation of such additional sums as they may consider reasonable, or as may be required to attain the desired object.

Further, in the event of the Committee deciding to provide any such buildings, endowments, or apparatus at a cost in excess of the income available for the time, the future income of the Trust may be mortgaged, subject to the consent of the majority of the Trustees being obtained thereto, to such an extent as may be considered necessary.

B — The other half of the income, or such part thereof as in each year may be found requisite, is to be devoted to the payment of the whole or part of the ordinary class fees exigible by the Universities from students of Scottish birth or extraction, and of sixteen years of age upwards, or scholars...
who have given two years attendance after the age of fourteen years at State-aided schools in Scotland, or at such other schools and institutions in Scotland as are under the inspection of the Scottish Education Department.

The students must have passed in the subject-matter of the class for which payment of fees is desired an examination qualifying for admission to the study of the subject at the Universities with a view to graduation in any of the faculties.

The students are to make application for the payment of their fees in such form as may be prescribed by the Committee, the decision of the Committee in all questions of qualification to be final; and the fees of all applicants declared to be eligible are in each case to be paid by the Committee as they become due to the factors or authorized officers of the Universities.

If the Committee, after due inquiry, are satisfied that any student has shown exceptional merit at the University, and may advantageously be afforded assistance beyond the payment of ordinary class fees, they are to have power to extend such assistance, either in money or other privileges, upon such conditions and under such regulations as they may prescribe.

They are to have power to withhold payment of fees from any student who is guilty of misconduct, or who fails within a reasonable time to pass the ordinary examinations of the Universities, or any of them.

Any surplus remaining in any year from the income applicable to this head of expenditure is to be applied to A—the first head of expenditure.

Extra-mural colleges, schools, or classes in Scotland, attendance at which is recognized as qualifying or assisting to qualify for graduation, are, on application, to be entitled to participate under Clause A to such an extent as the Committee may from time to time determine, and the students thereof are to be admitted to the privileges of Clause B.

In the case of schools or institutions in Scotland established to provide technical or commercial education, the Committee may recognize classes which, though outside the present range of the University curriculum, can be accepted as doing work of a University level, and may allow them and the students thereof to participate under both A and B, to such an extent as the Committee may from time to time determine.

C—Any surplus income which may remain after satisfying the requirements under A and B is to be at the disposal of the Committee, who may expend it:

(i) In establishing or assisting to establish courses of lectures in convenient centres by professors or lecturers of the Universities or extra-mural colleges or schools in science and the subjects before mentioned; or

(ii) For the benefit of evening classes of students engaged in industrial or professional occupations during the day; or

(iii) In any other way the Committee may think proper towards furthering the usefulness of the Universities in connection with the purposes expressed in the Trust Deed and Constitution.
If in any year the full income of the Trust cannot be usefully expended or devoted to the purposes herein enumerated, the Committee may pay such sums as they think fit into a Reserve Fund, to be ultimately applied to those purposes.

The benefit of the Trust is to be available to the students of both sexes.

The Trustees are to have full power, by a majority of two-thirds of their number, to modify the conditions under which the funds may be applied in the manner best adapted to meet the purposes of the donor, as is expressed in the Constitution, according to the changed conditions of the time.

Such are the terms of the now famous Carnegie Trust for the universities of Scotland as recorded in the Books of Council and Session. Within a month after Mr. Carnegie signed the Trust Deed the Executive Committee were hard at work on preparations for carrying out its provisions. Our next paper will deal with the working of the scheme, its effects and results generally, during the winter and summer sessions of the academic year 1901–1902.

**PROBABILITY A SUFFICIENT GUIDE OF LIFE.**

*By Judge Simeon E. Baldwin, LL.D.,
Of the Supreme Court of Errors of Connecticut.*

[This discussion of the best method of meeting agnosticism and indifferentism was given at the Commencement of Boston University, June 4.—EDITOR.]

**THERE** is a great army which, whether in peace or war, grows greater every year. Our universities are its recruiting-stations, and from each, in this first month of summer, is going forth a new regiment to swell the force. It is the army of educated Americans. Each man and woman in its ranks is a commissioned officer; for what is a university diploma but a commission to go forth and take a place of command in the community?

There was something of meaning in the old academic formula by which the college graduates were addressed when they left the Commencement stage. To you is given, they were told, the right and privilege *publice praelegendi et ubiqueque et quotiesque evocati fueritis*. They had been taught: they were now free themselves to teach; and to teach wherever they might be called.

We are proud to belong to this great republic of the United States,
— a republic of republics, "Alp built on Alp; Ossa on Pelion." Already are rising, at St. Louis, the stately buildings in which we are soon to celebrate the close of the long century with which began our new American era,—the era opening when, by the Louisiana purchase, we received from the hand of Napoleon the keys of empire, and America first became the property of Americans. Since then the United States have come to be the oldest of human governments,—the oldest in continuous life without essential change of political ideas or political machinery.

But there is a republic still greater, still freer. Still older, shall we say? No, but eternal in the heavens; for knowledge and the power that knowledge gives can never die. It is the republic of letters—wide as the world, and wider than the world we know. Here every educated man is of right a citizen; of necessity a soldier, for it belongs to him to support its dignity and defend its name.

As Boston University, to-day, under the sanction of the State, admits as freemen of this republic a new company of the scholars she has trained, she has a right to ask them, as they go forth to new duties and opportunities, what principles of action they have adopted to guide their way; on what foundations rests their life; what, in a word, education has done for them.

Of the short sayings in which were cast the thought of the French reformers or revolutionists of the eighteenth century, one found lasting lodgment in the social life of our American colleges. It was that philosophy is the guide of life. It was no longer authority; no longer the Church; no longer religion.

And indeed religion is rather the principle or the philosophy of life than its guide. It sets life in order; it binds it to what is best outside of it; it tells how to act, but not always what to do, still less what to believe. So far as it is our guide it is a distant one. It stands at the starting-point. It is an inspiration for the course; but its directions are general and not always plain. It tells us that the human must forever struggle onward to the divine. But what and where is the divine in the universe,—the divine in being? It is and ever must be something that we can only dimly see. So is it with everything beyond the present moment of our existence. Modern thought feels this as that of former ages never could feel it; feels that absolute truth is, at our best, but imperfectly apprehended and still more imperfectly expressed; feels that certainty is not for man.

And what then? Shall we refuse to believe whatever we cannot hold
to be established beyond a doubt? That which we find ourselves unable even to describe with perfect accuracy shall we therefore treat as beyond the bounds of knowledge? Is it not, on the contrary, wiser to accept and act on probabilities and shape our course through life by them in all, in the highest things, as we do accept and act upon them in ordinary things?

Some who are here today feel in especial need of such a guide. They are taking a new place in society. They are assuming new responsibilities. The chief justice of a neighboring State, in a recent address to a body of young men, told them to remember that their main end and endeavor must be not to make a living, but to make a life. St. Paul, in writing to the church at Ephesus, reminded them of the time when they were of those "having no hope and without God in the world." And is there any true and inspiring hope to him who does not orient his life towards God?

Two centuries ago belief in God was so universal and so deep-seated that upon it was built the whole fabric of our society. No man who did not profess it could be allowed to testify in court. Bishop Butler assumed it as the basis of all his reasoning in his "Analogy of Religion to the Course of Nature." Then came the intellectual movement which culminated in the French Revolution. Atheism rose up, and had its day. But atheism is unscientific. A greater peril to human hope remained. It came sharply into view when one of the great Englishmen of the last century, and one, too, of the most intellectually honest, brought into the language a new word,—agnosticism.

After contrasting agnosticism with atheism, and arguing that each was philosophically indefensible, the speaker called attention to the manner in which justice was administered in courts. It was meted out according to the preponderance of evidence. Facts found to exist by courts or juries all had to accept as facts. It was no longer a question whether they were true. Courts existed to put an end to controversies. "Government believes that to be right and true which its courts affirm, and compels the people to believe it, or at least to respect it, and accept its consequences." . . .

Is it not true that in a similar way a man may reasonably form—or rather let us say must in reason form—for himself his beliefs on abstract subjects,—on all matters of philosophical inquiry, and of religious doctrine? We are to believe, as to such things, according to what seems to us the preponderance of the evidence; or, if we feel
incompetent ourselves to determine that, by the weight of competent authority. A man has no philosophical right to assert his disbelief in a position or doctrine which is thus supported. He has a philosophical right to assert his belief in it. This may not be a belief amounting to or resting on an absolute degree of probability. It may rest only on a slight balance of probability.

The Church once stood for certainty. Long centuries ago it was divided, and the Protestant half, rejecting the theory of certainty in the voice of the Church, adopted that of certainty in the Bible. The Protestant Church is now itself divided. There are those among its members who adhere to the ancient doctrine that in all the many books which form the Bible there is no single statement that is not true. There are also those among its members whom modern scholarship and modern science have led to other views. Education cannot be disregardful of this conflict of opinion. She must meet it in a spirit of candor, in a spirit of tolerance. She must meet it as she has met every other great change of public opinion on lesser points. Her first lesson is that change may be improvement, and that without change there can be no improvement. Her first rule is to shape her teaching by her present lights.

Put belief in God on the basis of probability, and it stands fast. Demand for it the basis of certainty, and you take the place which the agnostic occupies,—a place to accept which is to deny the fundamental laws of human conduct. . . . If the young men and young women whom our universities send forth this month to take up the burden of the world are in duty bound to set themselves against agnosticism, no less are they against a more insidious, because less repulsive, foe. It is indif­ferentism. Here again it is a fallacy to say that you will let the unsolved problems of the world pass by untouched because you cannot be certain how they should be met. Ask on which side probably lies the truth, and choose it for yours. Your decision may be wrong. If so, correct it as you gain more light, and the very owning to yourself that you were wrong will be your best teacher that others too may err honestly, and that in few things can a man be sure that he is right.

The principle that I have sought to recall to your attention is one easily understood, readily practised in, universally applicable. And it is this feature of it, its universality of application, on which I would most insist. That the great English philosophers of the seventeenth century denied; and our fathers came across the sea with this denial ringing in
their ears. The Puritan demanded for the highest things a certainty of conviction which to most men was unattainable. A truer philosophy, I believe, puts all things on a plane, as to the foundations of belief. If we believe, and if we do what after fair consideration seems to us probably the right, we shall set for ourselves no standard which we cannot follow. We shall not, as did our forefathers, demand of all what few can reach — few, that is, among educated men. Let ignorance assert first and reason afterwards. It is the office of the University, within its field, to reverse this process and make proof precede belief.

THE FUNCTION OF THE UNIVERSITY IN THE PRESENT INTELLECTUAL CONFLICT.

By Rev. Frank J. McConnell, Ph.D.

[An address delivered before the Convocation of Boston University, June 4, 1902.]

That an intellectual warfare is being waged around us is obvious to us all. We are very often told that it makes but little difference what any sincere man believes. We are sometimes intolerantly reminded that we should be always tolerant. But when we look away from the pleaders for tolerance to real life, we find a grim warfare on, and we must sooner or later take sides in dead earnest. At almost any moment there may be an appeal to force, and the appeal is taken in the name of an idea. Whether there be such final appeal or not, it requires little more than good hearing to detect the tumult of the battle of ideas into which we are born, and in the midst of which we must live and die.

Some may object that this putting of the matter suggests for abstract thinking a greater importance than is just — that real conflict is between different kinds of life, and that an idea is only a symbol or at most a part of a kind of life. Be that as it may, the warfare upon the life attacks primarily the idea which the life produces. "By their fruits ye shall know them." If a life brings forth self-contradictory ideas, the life must be self-contradictory, and the warfare upon the life begins with an attack upon the idea. No matter what we think of the natural history of ideas, — whether we think of them as creations of pure thought or as the outgrowing products of lives, — the warfare is in any case a warfare of ideas.
There are so many confusions in current thought as to the true purposes of the highest intellectual education that it may perhaps be well to set over against these misunderstandings the more worthy conception which we all share. In contemplating the thought-warfare we are struck by the fact that battles between contending debaters, like battles between contending armies, are, save in exceptional instances, settled before the fighting begins. That is to say, so much depends upon the breadth of the world-view which the idea-fighter brings with him, and so much depends upon the ability to get hold of essentials, that we need not always wait until the actual battle is finished to proclaim the victor. The military historian draws a distinction between tactics and strategy. Tactics has to do with the conduct of battle; strategy, with the conduct of campaigns. Tactics deals with the evolutions of troops; strategy, with lines of communication, and mountain passes, and great world highways. Strategy deals with continents and seas, and in the large sense, in the realm of grand strategy, passes up to something akin to statesmanship. Its greatness is determined by its breadth and sweep, and by its ability to seize upon the essential points that dominate currents of world-travel — the Gibraltars and Maltas that control the approaches to India. History allows tactical considerations to drop out of sight to emphasize the strategic. To understand the battle on the Heights of Abraham we must think of a warfare reaching from America across Europe to India, and must realize that with the fall of Quebec, the gateway, the control of the continental reaches west of the Alleghanies passed from one world-power to another. To understand Austerlitz and Moscow we must think of lines of strategy almost circling the great round globe. In all great conflicts the warfare is between large views and varying abilities to seize great essentials. Now just for the sake of the suggestiveness of the phrase let us think of the university as a sort of school in the grand strategy of the intellectual warfare. With minute tactical consideration the university can have but little to do, but with world-views and with the great strategic essentials it should have much to do. The aim of the true university should be to help thinkers win battles before they get to them. A university should start youth to the intellectual battle-field possessed with the worthiest intellectual world-views and the best thought of intellectual essentials; for the intellectual battles concern world-problems, and there are Gibraltars and Maltas that control the approaches to intellectual Indias.

Let us look for a moment at the part which back-lying world-views
and underlying thoughts of essentials actually play on the intellectual battle-field. Take the most matter-of-fact scientific investigation. The investigator tells us that all he has to do is to see. But the results attained are not seldom conditioned by a world-view and a conception of essentials lying outside of the strictly scientific. Suppose the same scientific phenomenon to be observed by two different investigators. To one of them matter and mathematical processes are all. Let another come from a school whose outlook is wider. Both observe the same fact, but forthwith a desperate conflict arises between them; and the conflict is settled in the field of grand strategy. It is not so much a battle between scientists as between holders of differing world-views. The formation of economic theory depends peculiarly upon the thought-world which the economist brings to his work. If that world be merely a world of economic interests, or if in that world men exist to make money, we are likely to be told of an "economic man" whose counterpart we never find in the world of reality. If, on the contrary, the economist thinks of money as intended to make men, the conclusion may be entirely different. And in the realm of theology underlying or back-lying conceptions are all-essential. Most theological problems are fought out before we get to theology. The battle against materialism is essentially won or lost before we even reach the atom. Grant that a material atom can exist in hard-and-fast self-sufficiency, and the war is over. In the question of Biblical criticism the debate is not essentially between critics. The campaign is between differing conceptions of God's relation to His world.

This thought may become more forceful by contrast with some faulty current views. First, there is the thought of the university as a sort of department-store of knowledge where each may procure what he pleases. If the objection be raised that much knowledge is useless, the ready answer is that we may elect what we please. The ideal of such a university is the educational aggregation or agglomeration. The only unity is the unity of name and of management. But the true university is an organism. It stands for a fundamental attitude toward world-problems, and while it may have many departments it somehow seeks to realize its fundamental idea in all departments. Rather should a school have but three departments in which a consistent world-view rules, than thirty departments loosely tied together without an underlying fundamental conception.

Again, there is abroad to-day the thought that a university exists
merely for the sake of the intellectual discipline of the students. The truth underlying this claim is sometimes put in such a way as to imply that anything which keeps the mind busy will serve as discipline. In a school which yields to this misunderstanding the curriculum runs to all sorts of frivolities, and becomes open to the objection that almost anything in the outside world of real life is as adequate for discipline as some of the things taught in the university. Before the thought of a school as a training in grand strategy it would be impossible to fall into the mistake of thinking of any kind of discipline as commensurable with every other kind. To help men see that culture, like architecture, has to do with the building from the very foundation, let us think of the school as training men for leadership. Of course the cultured man is the final object of all worthy effort, but culture is best obtained by looking away from the particular results desired for one's self to the great demands of a vast campaign.

We come now to some more pernicious heresies. Let us look at the folly which estimates a school's progressiveness by the number of new things found in its courses. Fashion is a mighty mistress almost everywhere. In the material world, however, fashion is ordinarily held somewhat in check by the nature of things. But if the passion for the merely new seizes the educational world the havoc is indeed great. “Educational currents are running strongly,” said a noted educator recently. “The school that will not take the current must speedily take the beach.” That there is truth here cannot be questioned, but the figure is hardly the happiest; for ordinarily the speediest way to land on the beach is to take the current.

Many of the newnesses of educational faddism must soon pass away of their own absurdity, but while they are here they do harm, especially when there is no sort of perspective in either the giving or the receiving mind. Think of the perspective that will drop from a curriculum a stiff course in Kant for a series of experiments in the psychology of minnows and kittens! And yet the president of an influential college but recently justified substantially this action on the ground that he must heed the educational demand. Sometimes this sort of thing is supported by the plea that it tends to promote originality among students. But the highest and best originality consists merely in making the highest and best things one's own. Here again the distinction between strategy and tactics comes in to help us. Tactics changes. Inventions in explosives and firearms and in intricate machineries follow one another in rapid
BOSTONIA

succession. Minor movements are performed now in one way and now in another, but the great lines of strategy are relatively stable from age to age. These have to do with vast world outlines that change not, and with considerations fixed in the nature of things. The sum of itemized knowledge becomes ever greater. Forms of expression change, but there are very few really different ways of looking at the grand campaign which we call life, and the real battle is between these differing attitudes toward the great whole.

THE TREASURES OF THE BOSTON ATHENÆUM.

By Etta Lebreton Rabardy.

There is a tradition that the Athenæum began with two bushel-basketfuls of books, which probably means that it originated in the collection of periodicals which six members of the Anthology Society contributed from their own libraries, because they found it impossible to find material for the publication of the society, The Monthly Anthology, "owing to the literary poverty and apathy of the period." One of these men was William Smith Shaw, who saw that many, not members of the society, might be tempted into wisdom's way by a new and attractive scheme, so he persuaded the society to form the Anthology Reading-room, to which one hundred and sixty persons subscribed at ten dollars a year. Out of this reading-room grew the Boston Athenæum, which was incorporated in 1807, with Theophilus Parsons, John Davis, and John Lowell among its trustees.

At first rooms were hired in Scollay's Building, between Tremont and Court Streets, but in 1809 a house was bought and fitted up on Tremont Street. At this time John Quincy Adams, setting out on his mission to Russia, loaned his library of over five thousand books to the proprietors of the Athenæum, and they remained in their care for thirteen years. This year also the first catalogue was made.

During the War of 1812 Boston shared the unrest and anxiety which prevailed in all the seaboard towns, and naturally the Athenæum did not flourish; but with the return of peace it shared in the renewed prosperity of the city and started out with a new lease of life in a new building on Pearl Street, the mansion-house of James Perkins, which he had presented to the library. On Pearl Street the library began its most
useful days. Arrangements were made for exhibitions of paintings, and the art gallery was begun which later became the Museum of Fine Arts. There one day Nathaniel Hawthorne saw the ghost which no respectable institution should lack.

As time went on and Pearl Street became given over to business, there was much talk of a new building in a different locality, and with the consent of Mr. Perkins’s widow, the building was sold and land bought on Beacon Street. Many plans were made for the new building, and finally the one designed by Edward C. Cabot was selected, and in 1847 the Athenæum was erected where it now stands. In 1889 the interior was much changed to give room for the increased number of books, and a sacrifice had to be made of its architectural glory, the Sumner staircase, so called because Mr. Sumner, who was one of the committee to look over the plans, was especially anxious that the vestibule should be hospitable, and delighted in the stairs, which he said were particularly airy.

Perhaps the best thing about the Athenæum is the people that founded and have sustained it. The Rev. William Emerson, father of Ralph Waldo Emerson, was one of the founders, as was also William Tudor, who started The North American Review and suggested Bunker Hill Monument and made the library its first gift of a set of seventy volumes of The Gentleman’s Magazine, thereby putting upon it the seal of the sort of institution it was to be,—a haunt of the cultured. Another founder to whom the Athenæum owes much was William Smith Shaw, who showed such zeal for the young library and devoted himself so completely to its interests that he was popularly known as Athenæum Shaw. As a young man he had been private secretary to President John Adams, and he early realized the value of the tracts which he collected, and which are now among the most highly prized of the Athenæum possessions. Many of Boston’s famous citizens have frequented the library,—Daniel Webster, Jared Sparks, George Ticknor, Charles Sumner, William H. Prescott, James T. Fields, Francis Parkman, Oliver Wendell Holmes, Josiah Quincy, who wrote a history of the Athenæum, Charles Francis Adams, Edward Everett.

The character of the library has changed but little since the first. It is private, and has much the nature of a club. At present there are over a thousand proprietors, of whom Boston University is one, and the share owners, with their families and two readers to whom they may give tickets, are allowed admission. Being so long established in the city, some quaint sayings have grown up about it, such as the bon mot
attributed to Mr. Quincy, "If you don't see a man at the Athenæum, he is dead," and "A share in the Athenæum and a lot at Mount Auburn constitute a patent of Boston nobility." By way of showing the change in the manner of life in a few generations, it might be noticed that in 1826 the Athenæum opened at 6 A.M. during the summer months!

Of course all libraries have their treasures, and it is always a question what makes a book valuable, but the Athenæum possesses a collection which is very precious, for it once belonged to George Washington, and consists of a large part of his working library; many of the books bear his autograph and book-plate, and treat of agricultural subjects, though some are literary, or presentation copies from admiring scribes, and a few belonged to Mary or Augustine Washington. This collection was bought of Henry Stevens, of Vermont, who was about to sell it to the British Museum, when some patriotic gentlemen heard of it and aroused enthusiasm enough in Boston and the neighboring cities to buy it and provide a suitable case for its preservation and present it to the Athenæum.

Up in the third story is a long green case with glass sides, which reminds one of the ark of the covenant, probably because it contains theological treatises, huge folios and quaint calf-bound and tooled duodecimos, the works of the Fathers in the original and of some of the English divines. These books were given to King's Chapel by King William III., and were loaned to the library in 1826.

Since the founders were men who knew and used state papers, they naturally appreciated the value of government publications, so that the Athenæum possesses a collection of early public documents which is second only to that of the government. The state papers, both domestic and foreign, with the international law-books, fill a large room and are constantly being added to.

The library is particularly rich in Americana. There are John Eliot's Indian Bible, the works of the Mathers, the tracts already mentioned, and a goodly number of old United States newspapers; besides these there is a growing collection of Confederate public documents and books published in the South during the war, queer old school-books, and novels with uninteresting enamel-cloth backs and wall-paper fly-leaves, and of course many valuable first editions of American novelists and poets.

Most of the Athenæum paintings and statuary was deposited at the Art Museum when it was formed. Best known of its treasures are
the Stuart portraits of George and Martha Washington, and a curious story is told of their unfinished condition. It appears that Washington promised Stuart the sitting if he would give him the picture, which Stuart promised to do, when it was finished; but he never finished it, and at his death his heirs sold it to the Athenæum.

In the North Room hang the portraits of William Smith Shaw and James Perkins, both by Stuart, and near them that of Miss Hannah Adams, a quaint old lady in a mob cap and with a kerchief primly folded across her breast. She was the first woman to be granted the privileges of the Athenæum, in 1829, and to her it must have been like the swinging open of the gates of the Celestial City, for she is credited with saying, "My first idea of Heaven was that of a place where my thirst for knowledge should be satisfied." Miss Adams was probably the first American woman to gain her living by her pen, and one of her books, "The Dictionary of Religion," went through four editions at home and one in England.

The only other women who grace the Athenæum in portrait are Mrs. Siddons and Miss Kemble, who hang above the stairs, and poor Dorothy Dix, who lives up in the third story among the books on antiquities. Round about the building in convenient spots are marble busts of the great men who have belonged in the region,—Webster, John Quincy Adams, Davis, Marshall, Prescott, Phillips,—and in the reading-room is a portrait of John Brown which is said to be good.

Near the portraits of Chief Justice Marshall and Daniel Webster in the vestibule hangs one of Patrick Lyon, by John Neagel, which has to be explained. Lyon was a locksmith who was charged with robbing a bank in Philadelphia and arrested, but was proved innocent, whereupon he sued the bank authorities and won his case, and the money thus gained became the nucleus of his fortune. In the picture Lyon stands at a forge, and through the window one sees the roof of the prison.

During its long life the Athenæum has gathered, in all, a collection of about two hundred thousand books and thousands of pamphlets, and is rapidly filling. The tall buildings which tower threateningly on either side rob it of its light, so it is but a matter of time before the old site must be abandoned and the Lares and Penates set up in a more roomy and better lighted building. Boston must lose another of its landmarks,—the low brown-stone building on Beacon Street which for nearly a half-century has been a centre of culture.
A GRADUATE'S TRIBUTE TO HER ALMA MATER.

By Mrs. May Hinckley Dearing.

They are not attended with much glory, the magicians who carry me back to student days in Boston, and yet they succeed in their task with the ease of the Oriental slaves of the ring. The magic signs are very simple; they consist only of a tender-eyed Italian beggar and his weather-beaten hand-organ. Yet the thought of the rude strains carries me back to Boston, and I live over again those happy mornings in the classrooms, with "Molly Darling" or "The Mocking-Bird" mingling their distant sweetness with lectures on "The Theory of Knowledge" and "Metaphysics." Or, again, I experience afresh those winter afternoons spent in a little room devoted to classical studies, Latin literature, philology, and the Sanskrit Vedas, always in memory associated with the warm afterglow of the wintry afternoon — the murky twilight, the smoking chimneys, and far below the soul of the Italian organ mingling heart-beats with the rumble and murmur of the streets.

Boston University is situated in the most aristocratic quarter of old, aristocratic Boston. All who know anything about the city have heard of the far-famed golden dome of the State-house, that magnificent old building standing on Beacon Hill, and it is under the shadow of the golden dome that the wise founders of the University located the college so dear to all who know her. At the risk of being called a sentimentalist, I lay claim to a certain atmosphere in that part of Boston found nowhere else in the known world, which indelibly leaves its marks of culture on all who live within its radius. It was my happy privilege to plod up and down that historic hill sacred to all Boston's literati for four years, meeting continually faces and forms well known to the public, great names in literature, politics, and the musical world.

There were other outside influences worth speaking of, for it is not alone what takes place inside the four walls of a college that makes or mars the lives of the students. One of the most esteemed privileges was that of admission to the Athenæum, the oldest and most conservative library in Boston. One could only be admitted within its sacred precincts if one had a kind friend among the shareholders, so the privilege of study there was a rare and richly appreciated one. There is a feeling of awe engendered by the Athenæum which I have never felt anywhere else. A word spoken above a whisper seems a profanation to the divinities of the place. It is a building pervaded by silence, a silence that differs from that of an ordinary library. With the exception of the real
live University students, the habitués of the Athenæum are men and women who apparently live only in the world of books. Books fill every nook and cranny and balcony of the long, beautiful library, books so old and hoary that the very odor of the place is full of an old-worldness, such as I fancy enwraps the libraries of the old European monasteries.

One other of the outside influences of Boston student life is the Common. Every one who knows Boston loves her beautiful Common, stretching as it does its rich green length through the midst of the busy city, and furnishing a charming walk to all sorts and conditions of men, and to none more than to the University men and women. There it was we strolled after lecture-hours were over, before separating for our suburban homes. There it was we settled our quarrels. There it was we grew sentimental over the future and made vows of undying friendship. (We were optimists in those days, and, thank God, many of us are now.)

And I must touch just here on that part of our college life in Boston, — those rare friendships that were born, and nurtured, and brought to full fruition not only between woman and woman, man and man, but also between man and woman; for ours is a co-educational institution in Boston, and the relation that exists between the young men and women is one founded on a broad and liberal basis. Strange to say, very few of these warm friendships ripened into love, although each class could boast one or two exceptions. There were no rules at Boston. We were supposed to be ladies and gentlemen, and capable of governing ourselves, and no such thing as discipline was ever so much as hinted at among us. We were allowed the greatest liberties, and the classrooms, the library, the chapel, and cozy nooks in the broad halls and stairways were always open to all, and at our disposal for quiet chats and tête-à-têtes, as well as for study.

In the women's study alone no men were allowed. This beautiful room, which bore the graceful name of "Parthenon," was too alluring for any diligent study. The semicircular, high-backed cushioned seats that filled the alcoves at either end of the long room were so conducive to confidential conversations or the reading of the latest magazine that to study thereon seemed a desecration. I love to think of that study as one sacred to friendships. There perhaps we first met the girl whose life was to be close to ours. There we bore each other's burdens, and rejoiced in each other's successes. There we celebrated together red-letter days, and the eves of holidays. There, in that lovely study, we learned the value of unselfishness, and tried to put into practice what we heard preached daily about influence. Never was there a place so full of quiet
memories, of peaceful talks, and of rare opportunities for sweet friendships as that warm-colored Parthenon, with its big, open fire, and Socrates and Minerva looking down upon it.

There were no women professors at Boston University — we scorned the idea of having even one introduced into our Faculty. At times some one of the Trustees would urge that a woman be added to the staff of instructors; it would reach our ears, and we would rise in open rebellion, and wax indignant at the mere suggestion. We had a dear old Greek professor, a man who had grown old in the service of the College, and who loved us girls in a deeply sympathetic way that made him our confidante; and I am sure there was not one of us but what would have gone more willingly and gladly to him with our trials and perplexities than to any woman. And when we were in need of a chaperone there was always one of our professors' wives who was at our service. In this connection I must speak of what was, and is, to me the choicest part of my University life,—the leaves in memory I love best to turn over,—my daily, hourly contact with the grand men whom I had the privilege of calling my professors, and friends; for many of us were allowed to cross the threshold of merely formal meeting in the classroom, and were admitted into their hearts and homes. As I look back now over those four years of happy life, I feel that the influence of those noble men on my life and character was worth more than all the learning I absorbed from books and lectures.

As in all colleges, the Greek Letter Fraternities made up a large part of real college life, and it was there that the closest ties of ideal friendships were formed. There we learned to look for the good and beautiful and true in life and individuals. Every one who has been through the same experience can realize the excitement that prevailed in the fall term when "rushing" began,—the innocence of the Freshies, the eagerness of the Sophs, the protecting care of the Juniors, and the less ardent interest of the reverend Seniors. Ah, how it all comes back to mind! And I can feel again the thrill of excitement now when the white envelopes with the irrevocable answers were in our hands. This excitement was only paralleled by the intense strain of waiting for the results of the Faculty meeting which decided the Commencement speakers. I can well remember the afternoon when I was a Senior and the fate of our class was being decided. We sat on the stairs holding each other's hands, and talking with bated breath, cold chills of alternate hope and fear running up and down our backs, teeth chattering with excitement. And oh, when the final decision was dropped into our
mail-box late in the afternoon — and we knew! Will there ever be a day like it again?

We were especially favored at Boston University with opportunities for social life. Receptions galore all through the year, class receptions, inter-class receptions, professors' receptions, followed one another in quick succession, and there we were schooled in all the arts and graces of social intercourse.

At each class and college reception great efforts were made to surpass every other preceding "social" in striking originality, and many and various were the devices resorted to for entertainment. But the grandest social event of each year was the Klatsch Collegium given by the Gamma Delta girls every February. This is a non-secret society open to all the girls in the College, and so we were all entitled to invite a limited number of guests to this best of all social functions. As our College is in the near vicinity of Harvard and Radcliffe, the Institute of Technology, Tufts and Wellesley, to say nothing of our own Law School and School of Theology, there were always swarms of students from the neighboring colleges. Oh, the rapture of those grand and gay festivities, when for one whole evening each year the men so largely predominated that there was no danger of a crop of wallflowers! But that was not all. All Boston was there, from the habitués of the old Athenæum to the quiet little typewriter and the modest seamstress, all a part of that brilliant company, with its rich setting of fair faces and lovely gowns amid the music and the flowers. Then there were the evenings when we would be invited to meet some literary celebrity, or some learned scholar from beyond the seas. On all such occasions there were always good things to eat and drink, which seemed to us in our gay moods and our youthful optimism like nectar made for the gods. Then there was a very charming house on Beacon Hill presided over by a woman who was much more than a mere social leader, where we were always welcomed and where we revelled in all the delights of rare china and art collections, soft candlelight, and never-to-be-forgotten intercourse. And everywhere we met on the simple basis of hearty respect and good fellowship — faculty and students, men and women, rich and poor, brilliant and dull.

Some such thing as this Boston University does. She places her students in the midst of common life, knowing well that life will be sweetened by the joys of scholarship, and that scholarly attainments are the truer, the more real and valuable, in that they are woven with the ordinary round of existence. God bless and prosper her!
EDITORIAL MENTION.

Those who are unwilling to cease the pursuit of their studies until the opening of the next school year will find ample opportunity for the profitable use of their time in connection with the numerous summer schools soon to be in session.

Mrs. Elizabeth B. Bailey, who resided at the Hotel Brunswick, left $35,000 in public bequests as a memorial to her daughter, Sibylla Bailey Crane. Five thousand of this amount is given to Boston University. Many such hearty supporters make it possible to help educate annually about 1,400 students.

The World's Work and Country Life in America, published by Doubleday, Page and Co., New York, are unique monthlies in that the former publishes no fiction and that the latter is devoted exclusively to country life in all its varied aspects. Both are excellently edited and charmingly illustrated. It is not surprising that they have proved so popular.

We call attention to the article by Professor Black on Mr. Carnegie's Scotch University fund. It is to be followed in our next issue by a second and concluding article on the same subject. Professor Black was installed in May, by the University of Edinburg, in the degree of Doctor of Laws conferred upon him by that University a year ago. Professor Black is a brother of the famous Scotch minister, Hugh Black, and a member of the same graduating class with J. M. Barrie.

Beginning with the next academic year, the semester system will replace, in the College of Liberal Arts, the old division of the college year
into three terms. Among the promised advantages of the new method are the following: under the old system one entire day was devoted to registration at the beginning of each of the three terms; owing to various unavoidable causes, there was frequently a delay in starting the systematic work of the term in some of the courses. The new system will result in a great economy of time in registration and in beginning the regular classroom work. A still greater advantage will doubtless be realized in the department of Language. Under the old system the terms were so short that in many cases it was possible to read but a very limited portion of a given author; the lengthening of the term will not only make it possible to read a considerable portion of an author, but will furnish a substantial basis for a more thorough literary study than was possible where but a very limited portion of the author was read by the class. In a few courses, where the work of the year logically fell into three distinct groups, some difficulty was experienced in adapting the work to the semester system; in these cases adjustments have been made which will probably prove satisfactory.

The College Equal Suffrage League announces two prizes for essays in favor of Equal Suffrage, the competition to be subject to the following conditions:

The prize for the best essay is $75.00; for the second best, $25.00. The competition is open to all undergraduates, and graduates of the classes of '99, '00, '01, of the women's colleges of Massachusetts, including the women undergraduates and graduates of the classes of '99, '00, '01, of Tufts College, Boston University, and the Massachusetts Institute of Technology. The choice of the following subjects is allowed for the essay: (a) Equal Suffrage as a Help to Democracy; (b) Equal Suffrage as an Influence on the Home; (c) Equal Suffrage as an Influence on the Individual and the Race; (d) Equal Suffrage from the Economic Standpoint. The essay must contain not less than 4,000 and not more than 6,000 words, and must be written on one side of the paper only, typewritten manuscript preferred. In no case must the manuscript be signed. A sealed envelope containing the name and address of the writer, the college with which she is connected, and the class to which she belongs must be pinned to each manuscript. No competitor can submit more than one manuscript. No manuscripts will be returned unless accompanied by stamps to cover postage. All manuscripts must be received on or before September 20, 1902, as no manuscripts will be accepted after that date. Awards will be announced as soon as possible after this date. The judges are Thomas Wentworth Higginson, Edwin D. Mead, and Mrs. Charles G. Ames.

Address all manuscripts and apply for further information to Mrs. R. H. Gillmore, Secretary, Colonial Court, 35 Lee Street, Cambridge.
The Mastery of Books, by H. L. Koopman, contains hints on reading and the use of libraries of real value to those who read for permanent benefit. Especially excellent are the chapters on "Why and How Much to Read," and "Memory and Note-Taking." (pp. 214. Price, 90 cts.). *Outline History of English and American Literature*, by C. F. Johnson, is so excellently planned and skilfully executed that it cannot fail to make its study a delight to any student with the slightest taste for literature. Its citations from the authors mentioned are at once so copious and judicious as almost to constitute an anthology of English authors (pp. 552. Price, $1.25). *History of English Literature*, by R. P. Halleck, confines itself, as its title indicates, to the literature of England. The book offers in the history of literature what the best works on national or general history offer; that is, a philosophy of the development. The literary map and the numerous illustrations are also valuable (pp. 449. Price, $1.25). *Outlines of Roman History*, by W. C. Morey, gives the main facts from the beginning down to the crowning of Charlemagne. It is clear, concise, and readable. While it is designed as a book for youth, it will serve as the basis for review for those in older years. Its numerous maps and illustrations serve to make one feel that he is making a prolonged and delightful visit to the scenes and places described (pp. 366. Price, $1.00). *The Art of Teaching*, by E. E. White, completes the author's great system of pedagogy. The first book in the series, "Elements of Pedagogy," deservedly had a remarkably wide reading. This was followed in 1893 by his "School Management." To these is now added the book before us. Dr. White is rightly regarded as a high authority on the problems discussed in these excellent volumes. He is not like some other writers, a mere theorist, but writes as a result of long and varied experience. This work, as its predecessors, is indispensable to one who would be thoroughly qualified for teaching or for estimating the work of the teacher (pp. 321. Price, $1.00. American Book Company, New York). *The Nearer East*, by D. G. Hogarth, the second in the "Regions of the World" series, edited by Mr. H. J. Mackinder, is, like its predecessor, "Britain and the British Seas," a detailed and profound study of the portions of the world of which it treats. The nearer east includes "all southeastern Europe below the long oblique water-parting of the Balkans; all the islands eastward of Corfu and Crete, which themselves are included; all of the northeastern corner of Africa that is fit for settled human habitation; and all of Asia that lies on the hither side of a truly distinctive natural boundary," —the great salt hollows of Central Persia and the shifting sands of Persian Beluchistan. The book has sixty truly illuminating maps, diagrams, and illustrations (pp. xv. + 296. Price, $2.00 net). *A History of Ancient Greek Literature*, by Harold N. Fowler, will prove a delightful book to the student of literature.
The college professor also will welcome this scholarly work, for it will save a large portion of the time usually devoted to dictating in class notes on the history of Greek literature. The volume is one of the Twentieth Century Text-books (pp. x + 501. Price, $1.40 net). The History of the Louisiana Purchase, by J. K. Hosmer, is a timely publication, preceding as it does the centennial of the great event. The book tells us just what we want to know, in compact form, and is a clear setting-forth of the steps in the process and the difficulties that had to be surmounted (pp. xv. + 230. Price, $1.20 net. D. Appleton & Company, New York).

Thomas Henry Huxley, by E. Clodd. If the great English writers are not known by the masses it will not be the fault of the publishers of the series of which this is one. The book contains a good chronology of Huxley’s career and an able and vivid portraiture of the man in his various capacities and relations. But we doubt the wisdom of classing him as a modern English writer along with Tennyson, Browning, and Dickens (pp. xiii. + 252. Price, $1.00 net. St. Francis of Assisi, by J. H. McIlvaine. The book consists of six lenten addresses. But while the religious aspect of the work of St. Francis is thus made prominent, there is enough of biographical matter to exhibit this truly wonderful man in his wide relations to mankind. We commend the book to all, but in particular to preachers, as a model to imitate in the preparation of biographical discourses (pp. 158. Price, 85c. Dodd, Mead & Company, New York).

Spirited Heroes, by David Saville Muzzey. The author treats with rare skill and remarkable aptitude the lives of some great men who have directed the currents of spiritual thought and greatly contributed to our contemporaneous moral and religious life (pp. 305. Price, $1.25 net. Doubleday, Page & Company, New York). Music and Its Masters, by O. B. Boise, discusses intelligently and inspiringly such topics as “The Nature and Origin of Music,” “Wagner and the Music Drama,” “What Are the Influencing Factors in Deciding Musical Destinies?” “What Constitutes Musical Intelligence?” Besides being a good history of music in different countries and ages, it has fine portraits of Wagner, Palestrina, Bach, Beethoven, Schubert, and Schumann (pp. 206. Price, $1.50 net). Washington the Capital City and Its Part in the History of the Nation, by R. R. Wilson, is a graphic account of the selection of the site of the national capital, of the rise and progress of the city to its present condition as one of the most beautiful cities in the world, and especially of its influence as a center of political influence. There is a considerable amount of detail, but none too much. Many spicy incidents of public life in Washington are here given which could scarcely find place in ordinary works of history, but which, nevertheless, open the eyes of the reader to an understanding of the secret springs of political activity and purpose. Hence it is largely a history of men as well as of the city which was the scene of their brilliant achievements. The work is in two beautifully illustrated and well-indexed volumes (pp. 408, 423. Price, $3.50 net. J. B. Lippincott Company, Philadelphia). Spanish Life in Town and Country, by L. Higgin, is one of the series on “Our European Neighbors.” The author writes with enthusiasm, though with discrimination. People
who long for the pleasure and enlightenment that come from foreign travel but who cannot cross the ocean to secure these benefits have here as good a substitute as it is possible to offer. The reader will be thankful for Mr. E. E. Street's interesting chapters on Portugal in the same volume (pp. x. + 325. Price, $1.20 net. G. P. Putnam's Sons, New York).

Musings by Campfire and Wayside, by W. C. Gray, late editor of The Interior, consists of delightful short studies of nature, life, history, and destiny, filled with information, sentiment, and fancy; characterized by deep insight and moral earnestness; never grotesque, though often unique in conception and expression; never dull, though often dwelling on details; fresh, sweet, helpful, and strong (pp. 337. Price, $1.50 net). Constantinople and Its Problems, by H. O. Dwight, deals with the peoples, customs, religions, morals, and progress, or lack of progress, of the wonderful city. It is the most illuminating book of its kind conceivable, telling the reader just what he wants to know. It is a really profound and thorough treatment of the theme, yet so entertaining that one reluctantly closes the book either for duty, food, or sleep (pp. 298. Price, $1.25 net. Fleming H. Revell Company, New York).

Plato, by D. G. Ritchie, is one of the series of "The World's Epoch-Makers." It is difficult to decide on the value of the book, not because it is not ably written, but because it is too brief for the thorough student, yet too brief also to give the general reader more than a glimpse at the works of Plato. It is as good a work as could well be written in so brief a compass, and it will serve to introduce many to the study of Plato, and to induce some to pursue the subject further (pp. 228. Price, $1.25 net). American Citizenship, by David J. Brewer, Associate Justice of the Supreme Court of the United States, is a book to be unqualifiedly commended to all Americans, and would, if read and heeded by all, revolutionize the conditions under which we live (pp. 131. Price, 75c. net). Fragments in Philosophy and Science, by J. M. Baldwin, professor in Princeton University, consists of essays and addresses on subjects of interest to students of psychology and philosophy, exhibiting all the qualities known to the readers of this author. The papers are of unequal value, some of them being worthy of high commendation (pp. ix. + 389. Price, $2.50 net). A History of English Literature, by W. N. Moody and R. M. Lovett. This is a really intelligent book, dealing thoroughly yet simply with the causes and conditions which have led to the production of the varying literary results of the various ages of English literature. The relatively large amount of space given by the authors to the eighteenth and nineteenth centuries will be pleasing to all who have a living rather than a mere antiquarian interest in the subject (pp. viii. + 433. Price, $1.25 net). The Theology and Ethics of the Hebrews, by Archibald Duff, belongs to the Semitic series, and from the standpoint of the more radical criticism the work is well done. But if the inanity of the Israelitish history up to the time of David is truly reflected in the author's representations, then it is a marvel that Israel ever came to have so much religious treasure to offer to mankind. Estimates of the book must divide along the line of the critical standpoint (pp. xvii. + 304. Price, $1.25 net. Charles Scribner's Sons, New York).
BOSTONIA

UNIVERSITY NOTES

General

THE LATE HONORABLE ALDEN SPEARE.

BEFORE his connection with the University Mr. Speare was an active and influential member of the Board of Trustees of the New England Female Medical College, the earliest institution for the medical education of women in the world. On the transfer of that institution to the University he was elected a member of the University corporation, June 16, 1874. Almost from the beginning he was a highly valued member of the Finance Committee.

On the thirteenth of December, 1883, by a gift of forty thousand dollars in memory of a beloved daughter, he endowed the Emma Huntington Speare Professorship in the College of Liberal Arts. In recognition of this and other gifts amounting to more than one hundred thousand dollars, he was, on the thirteenth of March, 1899, by a unanimous vote of the Trustees, constituted an "Associate Founder of Boston University," the first to bear this honored title.

Mr. Speare was a man of wide and varied interests. In his love and appreciation of home and family he was a model. As a citizen he was public-spirited and conscientious. To his native town he presented a public library. In the city of his longest residence he was spontaneously honored with the highest office in the gift of its people. Though a citizen of Massachusetts, he never forgot his duty as a loyal son of a sister Commonwealth. He eagerly studied problems of national duty and national welfare; and his influence was more than once felt in Congress. He was one of the strong, far-sighted men who developed a whole zone of the great West by means of the Atchison and Topeka Railway system.

In all his busy life, however, as merchant, manufacturer, railway magnate, banker, he was more than a man of business. With characteristic clearness he saw that man cannot live by bread alone; that cities and states and nations are each called to realize a changeless divine purpose, and that without a loyal recognition of this purpose they perish. He saw each new generation coming into the world empty-handed, blind, and full of unregulated passions, yet responsible for the taking up and carrying forward of the great tasks of Christian civilization. Seeing this, he saw that only by the winning of at least the leaders of each new generation to the purpose of righteousness, and by their careful training in intelligence and honor and unselfish devotion to high ends, could society advance or even save itself from the ruinous effects of demoralizing and disintegrating forces. He therefore recognized the fundamental necessity of education. He appreciated the work done for the community and for the world by our system of public schools, and for the same reason he was an ardent friend of all institutions of higher education in proportion as they
showed aptitude and success in molding men of righteous aims and unselfish personal power. To him it was clear that the work of the true educator and the work of the true church were identical. Hence his zeal for the work of education was a part of his zeal for religion. In each field he was an idealist, striving to bring in an approach to human perfection. Here was the insight that unified all his more notable forms of beneficence, here the motive that made him at all times and in so many ways an ardent worker for the inbringing of that kingdom of God in which alone the kingdom of man takes on true royalty.

The funeral of Mr. Speare occurred at the Newton Centre Methodist Episcopal Church, and was attended by a great concourse of people, delegations being present from Boston University, the Wesleyan Association, the Board of Managers of the Missionary Society of the Methodist Episcopal Church, Boston Chamber of Commerce, Boston Home Market Club, Boston Associated Board of Trade, Boston Merchants' Association, the city government of Newton, and many other organizations and corporations.

In his death Boston University has lost a wise and devoted and self-sacrificing friend.

THE LATE PROFESSOR HYATT.

The College of Liberal Arts has peculiar reason to regret the recent death of Professor Hyatt. This was his twenty-fifth year of consecutive service as head of the department of biology. Since the fall of 1877 he had borne the responsibilities of the position and had taken an active part in the work of instruction. The organization of the courses in the department and the choice of his able assistant, Mr. Balfour H. Van Vleck, were his own.

Professor Hyatt was too much a student himself ever to forget the student's point of view. His understanding of the student's needs, and of what place biology deserves in a liberal education, was exceptionally just. His courses both in plan and in execution kept particular facts and general principles in such balance that the facts seemed there to illustrate the principles and the principles there to explain the facts. In his instruction he made abundant use of the rich materials of the Society of Natural History, and the microscopes of his classes were often turned upon living specimens as well; but no matter how minute the study of the day, his students never forgot that the individual forms were representative of related types. The same understanding of a college student's requirements was shown in his planning of the department as a whole. The several courses were so chosen and set in sequence as to give a distinct conspectus of the entire field of biology.

Details of Professor Hyatt's life may be found in a brief memoir by Professor Dall in the Popular Science Monthly for March; and four papers upon as many aspects of his work in science and education will appear shortly in the transactions of the Boston Society of Natural History.
The departments

COLLEGE OF LIBERAL ARTS.

The department of Greek will offer the following new courses during the year 1902-03: (1) Greek History. A survey of Greek History from the earliest times to the Roman Conquest. (2) Greek History. Advanced course. Selected topics to be studied in connection with the original sources. (3) History of Greek Art. (4) The Private Life of the Greeks. Each of these courses will consist of two exercises a week during one semester. The total number of courses now offered in the Greek Department is 37.

For some years past, provision has been made for introducing Seniors in the College of Liberal Arts to the theory and practice of education. This work has now been brought under the Department of Philosophy. Next year Professor Warren will give two courses of two hours each per week. The first, given in the first semester, will discuss the general principles of education, with attention to their practical implications. The second, in the second semester, will survey the history of education. In addition Professor Warren will conduct a Pedagogical Seminary one hour per week, through the year, for discussion, research, and praxis.

The Dante Society of America, whose rolls have the honor of bearing the names of Longfellow, Lowell, Scartazzini, Carducci, and many other world-renowned scholars, and of which Professor Charles Eliot Norton is president, has just issued for all interested in Dantesque studies a very attractive and interesting eight-page circular describing the work accomplished in the past and the future aims of the society. Professor Geddes's name appears as a member of the Council. With a view to increasing the membership of the society, he would be glad to furnish circulars and give information to all interested in the study of Dante.

*The Woman's Missionary Friend* for May, 1902, contains an article by Miss Grace Turkington, of the class of 1900. This article, which is the fifth which has appeared in this periodical under the heading "College Girls in Missions," is devoted to the record of the graduates of the College of Liberal Arts of Boston University in the mission field. The graduates whose work is described in this article are Mrs. Mary Hinckley Dearing, '90, Mrs. Dency Root Herrick, '87, Miss Mary P. Stearns, '96, Miss Gertrude Gilman, '92, Miss Florence E. Nichols, '89, Mrs. Almy Chase Grant, '96, Miss Miranda Croucher, '93. Photographs of all these, with the exception of Miss Croucher, are given. Miss Bertha Kneeland, who left college in May, 1900, for work in South America, is also mentioned most appreciatively.

The class of '77, the first graduated from the College, held its twenty-fifth anniversary June 3. But few were able to be present, as the class is widely dispersed and seven have died. The guests were President Warren, Dr. J. W. Lindsey, first Dean, Dean Huntington, and Professor Bowne, who delivered
addresses. Letters were read from the veteran Professor Buck and from classmates Goodell, Vail, Williams, and Nickerson. Reminiscences were given by Dr. S. L. Beiler, N. C. Alger, and Miss Channing. The class elected its old officers,— J. D. Pickles, president; Miss Sara Emerson, secretary; and Mrs. J. C. Nickerson, treasurer,— and voted to attempt the raising of $1,000 toward the proposed alumni professorship of history.

SCHOOL OF LAW.

In the January examination for admission to the Massachusetts Bar, the success of the graduates of the Boston University Law School was most commendable.

Mr. Charles A. Decourcey, who was recently appointed a Justice of the Superior Court of the Commonwealth, is a graduate of the Law School of Boston University, class of '80.

In the May number of the Harvard Law Review Prof. Albert E. Pillsbury contributes an article, "A Brief Inquiry into a Federal Remedy for Lynching," that has elicited much favorable comment in legal circles.

Prof. Melville M. Bigelow was very pleasantly remembered by his two classes at the close of his lectures in April. He was presented with a silver pitcher by his class in Bills and Notes, and with a loving-cup by the class in Torts.

The prize scholarships for college graduates were awarded in December, 1901, to the following men: First Prize, George E. O'Toole, Holy Cross College; Second Prize, Clarence E. Wentworth, Harvard University; Third Prize, A. X. Dooley, Villa Nova College. The prizes awarded to non-college men were won by Daniel S. Murphy, F. W. Estey, J. F. Worcester. These scholarship prizes will not be awarded in the future.

The Trustees of Boston University have established one hundred limited and special scholarships for college graduates pursuing the Law School course. Each of these scholarships is of the value of $50 annually, and will be awarded to college graduates in their first or any subsequent year of attendance at the Law School. Awards will be based in the first instance upon the scholarship and standing of the applicant in his own college.

SCHOOL OF MEDICINE.

An exhibit of work done in the laboratories of the school has just been made at the American Academy of Medicine held at Saratoga Springs, and later at the American Institute of Homoeopathy held at Cleveland. The exhibit had to do chiefly with the preparation, preservation, and demonstration of normal and abnormal tissues and organs by a new method, by means of which normal colors are preserved.
The annual meeting of the Alumni Association of the Medical School of Boston University was held at the Brunswick Hotel, Tuesday evening, June 2, 1902. It was one of unusual interest and importance, as the incorporation of the Association and adoption of the necessary by-laws for its government were to be considered. President J. Emmons Briggs, M.D., presided, and the business meeting was so well conducted that by 7:30 o'clock everything on the program had been completed, and the members proceeded to the annual banquet, to which the graduating class had been invited. Dr. Ralph C. Wiggin officiated as toastmaster, and introduced the following speakers: "Our Alma Mater," Dean John P. Sutherland, M.D., '79; "The Future of the Alumni Association," Frank E. Allard, M.D., '92; "The Clergy," Rev. L. B. MacDonald; "Our Girls," Sarah S. Windsor, M.D., '85; "Commercialism in Medicine," Edward F. Colby, M.D.; "The Graduating Class," Mr. Elwin W. Capen, '02. These officers were elected for the ensuing year: President, Winfield S. Smith, M.D., '83, Boston; First Vice-President, Nelson W. Wood, M.D., '93, Charlestown; Second Vice-President, Eliza B. Cahill, M.D., '86, Boston; Secretary, David W. Wells, M.D., '97, Boston; Assistant Secretary, Chas. T. Howard, M.D., '98, Watertown; Treasurer, Herbert D. Boyd, M.D., '92, Boston; Auditor, F. P. Batchelder, M.D., '91, Boston; Directors, E. B. Hooker, M.D., '77, Hartford, Conn.; Sayer Hasbrouck, M.D., '82, Providence, R. I.; Chas. R. Hunt, M.D., '87, New Bedford; George E. Percy, M.D., '79, Salem; Sarah S. Windsor, M.D., '85, Boston; Visiting Committee to the school for three years (standing committee), Adeline B. Church, '79, Boston; Jane S. Devereaux, '80, Marblehead.

SCHOOL OF THEOLOGY.

Addresses were delivered during the year by a number of distinguished visitors, among them the Rev. Dr. W. T. McMullen, the Rev. Dr. George S. Butters, Professor Borden P. Bowne, and Bishop W. F. Mallalieu.

In response to inquiry on the part of the Missionary Secretaries in New York, it has been developed that a considerable number of the students now in the school are ready to serve as foreign missionaries if called for.

The whole number of graduates of the school is 929. Of these eighty-one are in other than Methodist Episcopal pulpits. The majority of these were members of the churches to which they now belong when they graduated. The number of Congregationalists is thirty-nine. The school graduates one or two Congregationalists each year.

The annual banquet of the Alpha Chapter was held on Tuesday, June 3, and was well attended. The Rev. Franklin Hamilton was toastmaster, and toasts were responded to by the Rev. Dr. E. M. Taylor; Professor C. W. Rishell, Acting Dean; the Rev. Dr. D. C. Babcock; the Rev. A. M. Osgood; the Rev. H. P. Rankin; the Rev. E. E. Antrim; and the Rev. C. C. P. Hiller. By a unanimous vote the chapter sanctioned the movement on the part of the undergraduates to establish a magazine devoted especially to the interests of the school.