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
THE NEED OF PASSION IN REFORMS AND CHURCH.

Rev. William Ingraham Haven, D.D.

[Matriculation-Day Address, Boston University School of Theology, Oct. 8, 1902.]

The study of history, and of church history as well, is often reassuring to those who are oppressed with the infirmities of their own times. So I would come to you with no dismal message. There are, however, certain tendencies and drifts discernible to which one should not shut his eyes; for in the counteracting of many of these tendencies lies our task. It is only through struggle that the world grows better, and it needs your best and mine. It is sure of God.

Recognizing, then, the relative purity and vigor of the church, it seems to me that one must also recognize a great need in the spiritual life of the day— and that great need is passion, a consuming passion. The concentration of the vital energies upon higher things, such a concentration as enkindles the emotions and spurs to high endeavor—an endeavor that absorbs, that forgets all, that suffers all, that results in great accomplishment—this is what the church lacks to-day, and it is the glory of the ministry and the church. Let me be more specific. A need of the day is a passion for humanity. You say surely at the
outset I am mistaken—that never was the air so full of such words as socialism, altruism, brotherhood; that never was there so much discussion of themes of social reorganization and betterment. Let us see. I fear this atmosphere of words is too often a shallow sentimentalism—a relief from sordid selfishness that would cover its nakedness with the garments of an academic brotherliness.

Let us begin with the negro. Where is now the glow of holy enthusiasm that a generation ago caught up the currents of life and swept away the debris of centuries that impeded the path of our brother's progress? The atmosphere of those days we have almost forgotten. The Senator from Mississippi has just been seated by the Senate of the United States. He is a negro. Charles Sumner of Massachusetts rises to comment on the action. He says: "From this time there can be no backward steps. After a prolonged and hard-fought battle, beginning with the republic, convulsing Congress and breaking out in blood, the primal truths declared by our fathers are practically recognized. 'All men are created equal,' says the great Declaration; and now a great act attests this verity. What the Senate does now will be followed by other bodies and associations. In other places there may be a brief struggle, but the end is certain,—doors will open, exclusions will give way, intolerance will cease, and the great truth will be manifest in a thousand examples. Liberty and Equality were the two express promises of our fathers. Both are now assured."

And if you were to listen to all he said you would see that in his rejoicing there was no touch of malignancy or hate for an opposing foe; no intimation of the politician's craft; no note of false sentimentality—only a lofty and noble conception of humanity and the desire for the realization of a true democracy. He represented a passion for humanity. Where is the negro Senator to-day? What shall we say of the temper of a generation that suffers, almost without a qualm, the enforced retirement of the negro from all the political activities of citizenship? We cannot say it has a passion for humanity. The negro is making progress. The initial impulse given him in making him a citizen has not been lost. In spite of steadily increasing indifference, he has been going forward. He is making progress. The question is, are we?

Is the church going to yield to those half-truths that would prepare him to be a tiller of the soil, an artisan, "a man with a hoe," without aspiration or expectancy? No one questions the wisdom of a measure of such training. It would be good for the ministry even to know how to
drive a nail. There is a true spiritual development that comes with an honest knowledge of the methods and achievements of the laborer in any of the great industries of our time. But it cannot but be confessed that to rest here with this as the ideal, or the fragment of the ideal, receiving chiefest emphasis, is to hold before a race something infinitely lower than the true ideal required for the development of a true man. A passion for humanity would never be satisfied with such a halting position.

I know we are told that in the early days of this republic the distinctions in class were much more marked than they are to-day; that the lines were drawn sharply, and that the various social classes were distinguished even by their costume; that we have no such potentates now as the village squires, and justices, and clergy of that period. But this is but a superficial comment. Definite as were these lines of social cleavage, there was then mutual knowledge of each other's concerns; intimate personal acquaintance; interchange of ideas; meetings at the village church, in town meetings, on the highway. Now there is almost absolute isolation. A slave-holder knew more personally about his slaves than many a capitalist knows about the men who work in his factories or mines. The intensely occupied business man of to-day—who can get at him? He is more inaccessible than a mediæval baron. Laborers, workers, artisans, are to him as impersonal as microbes. He may be just; he is, no doubt, a man of heart; but the system classifies and puts him and his fellow capitalists into one order and the wage-earners into another, and separates them often so utterly that their homes are in totally different communities. This breeds distrust and creates rival camps, and gives opportunity for the demagogue and the yellow press. Then comes war, and men talk of "unconditional surrender," and inflamed and infuriated mobs have to be overawed by military power, and the people suffer. Can there be no fusion of these different classes, whose real interests lie in common action? Can there be no assertion of the rights of the whole, rising above either the academic claims of property to its own, or the tyranny of organized labor? I have no panacea, or I should have had it patented some time ago. But I do believe we need, and need intensely, a new passion for humanity that shall give real sympathy to the toilers who are having a hard enough time trying to build up a home under the expensive conditions of modern living; that shall prate less of a law of supply and demand which it is ready to apply to the labor market, but which it is forever doing its best to antagonize by
carefully contrived combinations when it comes to the selling market; that shall place manhood above dividends; that shall seek some methods of intercourse and fellowship which shall restore brotherhood.

But I must emphasize one more illustration of this need for a passion for humanity. Was it in anything else but this that arose that crusade against the saloon that outlawed it in many States and set the seal of its disapproval in the very laws and enactments of these commonwealths? It was a passion for humanity that stirred the conscience and created sentiment and overcame indifference and built up great societies and parties even. But now where are we? I speak not as a pessimist, but as a realist. We are face to face with facts and duties as well. We see all about us irresolution, indecision, inactivity. A generation has succeeded to the estate of its fathers. The fences are broken down, laws are violated. Nerveless politicians raise the question of the expediency of removing this legislation from the statute-books. Parties have become little other than a flag-pole where one can haul up the white flag of his convictions. Resolutions can still be carried; but where is anything doing that mightily curbs the increasing effrontery of the saloon? There is need of passion.

Speaking of these reforms, I cannot but ask where is there to-day a publication like the great sheet of the Independent, of which, as a lad, I used to stand in awe? The modern weekly you carry in your pocket; that sheet needed the living-room table. Was there anything in its very bigness? I do not know. I only remember its virility. Strong minds discussed there strong themes. Its columns gave world-embracing visions of missions and research. Its editorials struck mighty blows for every great reform. It was a smithy like to some of the great forges in that smoky city of steel and iron in the heart of the Alleghanies. How the furnaces glowed and the sparks flew, and what mighty anchors of hope were there beaten out! A purposeless opportunism seems so almost omnipresent now, and the age needs passion!

It needs a passion for the Bible. There is great interest in the Bible. There was probably never a time in which the Bible was more talked about than it is to-day. Modern Biblical criticism has done one good at least,—it has kept the Scriptures in the forum. I have no word to utter of fear of criticism. It has wrought mischief, no doubt, but it has wrought incalculable good; and when its work is done and the chips are cleared away it will be seen to be of God. It has gotten us already into a truer atmosphere. The true crit-
ical spirit has brought us face to face with verities, and these verities have given us a more natural, a more human, a more truly wonderful view of the Holy Scriptures than was possible with some of the mechanical theories of verbal inspiration that used to prevail. They have given us a Bible that fits in with the human processes of handing down imagination and event; a Bible that belongs to the whole history of people divinely called for a high purpose in the great plan of human salvation; a book that fits the race like a garment, the garment of its inner as well as its outer history, showing by its folds the very form of the philosophies, half dreams, half reasonings, which philosophies have always been, through which God has revealed himself to man. My word to-day is not a word of sorrow over this question of the Book. What I lament is the desertion of the Bible.

Here I must explain myself. The Bible was never in such demand as it is to-day. It is increasingly called for in all lands and among all peoples. If you will compare the issues from the Bible presses of fifty years ago with those of to-day, you will be surprised at the contrast. It is difficult to keep pace with the demand. And, too, I wish to recognize the wide-spread study of the Bible. Probably there were never so many Bible classes and institutes and schools and colleges as at present. In some instances there is provision for daily study of the Bible. But in spite of all these facts and allowances, I believe I am right when I say there is a desertion of the Bible—a lack of passion for it. In how many of our Christian homes is it lovingly and reverently read for correction, for reproof, for guidance, for comfort? How many children see their parents poring over its pages under the evening lamps, as we used to see our fathers and our mothers? Getting a Sunday-school lesson and locating Peniel and the Jabbok is one thing; absorbing the truths of the struggle of a soul upward out of its sin into fellowship with God, creating for one's self a Peniel, is quite another thing. This last only follows from a passion for the Bible.

How much of our ministry is fed upon the Scriptures? How many pastors linger lovingly on the pages of the Bible, until as cattle upon the pastures they have nourished their souls upon its truths? How few there are that, like Taylor and Henry and Maclaren and Newman, seem to have compared Scripture with Scripture! I may be wrong, but I believe the church needs as never before a ministration from the pulpit that is fat with the very marrow of the Scriptures.

The Bible has not lost its power. I could overwhelm you with testi-
mony from lands where there is no theory of inspiration whatsoever, showing that the living word is to-day transforming human hearts. Criticism may be good, but passion is better; and the church will move forward again when it cries out with the poet:

"I press God's lamp close to my breast,
Assured its flame will pierce the gloom."

COMMENCEMENT ADDRESS AT GLASGOW UNIVERSITY, APRIL 22, 1902.

R. Herbert Story, D.D., LL.D.,
Principal and Vice-Chancellor.

THE most noteworthy event in the academic year now closed was the celebration of the

NINTH JUBILEE OF THE UNIVERSITY.

Founded in the dawn of the Renaissance, favoured by the Church, protected by the Crown, the University four centuries and a half ago entered on a career which, marked by many vicissitudes, has yet been one of progressive usefulness and growing honour. To the great services which it has, throughout many generations, rendered to Letters, Philosophy, and Science, the illustrious company which assembled from every quarter of the globe to assist in our celebration bore striking testimony.

No less than 228 universities, colleges, and learned societies, within the bounds of the British Empire and in foreign lands, sent us letters and addresses of cordial congratulation on the completion of our 450th year. Although most of these were couched in the language which used to be the common vehicle of communication between scholars, the preference of some of our correspondents for their own tongue was attested by the appearance of the weird orthography of Wales, the unfamiliar characters of Russian, Japanese, and Sanskrit, yet all conveying, under whatever difference of form, kindred expressions of friendship and respect.

More than one address alludes to the happy coincidence that, while Glasgow University at the opening of the "Century of Steam" could boast of its intimate connection with Watt, so now, at the opening of the
"Century of Electricity," it can boast of a still more intimate connection with

LORD KELVIN.

There is a most impressive unanimity in the testimony that comes, from every quarter of the globe, to the fame of the Emeritus-Professor of Natural Philosophy. To the University of Adelaide, for example, he is "Alter Archimedes"; to the Royal Society of Sciences at Upsala he is "Venerabilis ille physicorum princeps, decus atque ornamentum Universitatis vestrae." Nor is physical science the only department in which Glasgow has, in the nineteenth century, been closely associated with an epoch-making advance. The Faculty of Physicians and Surgeons says: "We are proud to remember that the Antiseptic System of Surgical Treatment was introduced to the world under the immediate auspices of the University of Glasgow." And the abundant references made in other addresses to Lord Lister show that the fact is fully realised abroad.

I do not recur to our great commemoration and to those features of it merely to record our own pride and pleasure in its success. I wish rather to ask you to mark in it a world-wide recognition of the services we have rendered, and continue to render, to Education in the widest sense; and a proof of that community of sympathy with and interest in the pursuit of Truth and the advance of Science and Learning which forms one of the strongest elements in the comity of nations — a comity too apt to be disturbed by the unruly tongues of jealous and selfish policy, by the poisonous pens of a hireling Press, or the ignorant passions of the prophanum vulgus.

NEW PROJECTS.

In the class of projects not yet wholly realised I must name, first of all, the foundation of the lectureship on Mining — the funds necessary for which (£10,000) we owe to the generous public spirit of a gentleman well known and highly esteemed among those men of action whose labours and skill have helped to develop the vast mining industries of Lanarkshire, Mr. Dixon, of Fairleigh, Bothwell. The law's delays which accompany the creation of a new lectureship have not yet run their always tedious course, but I expect they will be over in time to let the lectureship be announced in our forthcoming Calendar, and be in full operation next session. Another incomplete addition to our resources is the new home of practical surgery. The old sheds have forever dis-
appeared, and with them a hideous reproach to the University. If anything can be regarded as certain in the architectural world, we may count on the structures which have obliterated them being finished very soon.

Hindrances.

But the want of money is not our only difficulty in the way of erecting a new chair. We are tied and bound by the chains of our ordinances. "The Scottish Universities," wrote a delegate from America who visited us and marked our ways, at our Jubilee, "are badly handicapped by the regulations of your Commission. Here we are perfectly free. If we want a new place we make it; if we don’t want that which we have we put it down. If you could have freedom of establishing and cutting down appointments, much could be accomplished." The natural conservatism of a venerable institution is suspicious of novel, especially of republican, methods; but surely the reforms wrought by the late Commission need not have encumbered the erection of a new chair with such safeguards (I suppose against raw haste) as the provision that, when the ordinance for it has been drafted and accepted by the Court and Senate, it must go to the General Council, which is allowed a month to concoct objections to it, if so disposed; and these, if offered, must be considered by the court, before it is issued in its final form. When so issued, it is sent to the other Universities, which also get a month to think over it. Then it has to lie for twelve weeks on the table of Parliament, while Parliament is sitting. Finally it appears before the King in Council, and thereafter, if past that hazard, it becomes law. Thus, it is not until after at least five months of "hopes and fears that kindle hopes," its promoters can establish their chair, and get — if they can — the best of the many good men who may have been waiting all that unnecessary time to fill it.

Mr. Carnegie.

I have mentioned Mr. Carnegie, and no address on such an occasion as this could omit a most grateful reference to his unparalleled benefaction to the Universities of Scotland. So great and splendid is that benefaction, in which all the four share, that we, here, are apt to forget that Glasgow owes him the farther benefit of £100,000 for its Public Libraries, and £25,000 for its Technical College.

What we may be able to obtain for our projects of enlargement and better equipment will depend on the good sense and good will of the
Executive Committee, to which Mr. Carnegie has confided the management of the largest Trust ever created, in Britain, for the behoof of Education. But if his own principle of helping those who are doing their best to help themselves is to determine the action of the Executive Committee (in which, I may remind you that, in the meantime, this University has no representative), the existence of a fund of some £74,000, subscribed within the last sixteen months, in answer to our public appeal, should have a sensible influence on the scheme of allotment. It is gratifying to learn that the sum to be allotted this year considerably exceeds the committee’s anticipations — the amount spent on payment of fees having left a substantial balance to be transferred to the purposes of Branch A of the Trust Deed. People who are familiar with the conditions of the great majority of Scottish students will know that this is just as it should be; and will, in the plainest terms, condemn the conduct of those who abuse Mr. Carnegie’s noble generosity to the indulgence of their own unprincipled greed. It is well enough known that applications which should never have been made have been received; and, in ignorance of the true state of the case, some of them have been granted — to the disgrace of the dishonest applicants. These persons should reflect at what a shameful price they are making their beggarly profit, and what a sorry comment their conduct passes on Mr. Carnegie’s optimistic assertion of the “honest pride” for which, as he thinks, his countrymen are distinguished, and of the “manly independence” which, he says, in his letter to Lord Elgin, is “so dear to the Scot.” In the days when our educated countrymen were known abroad better than at home, “proud as a Scot” used to be a proverb in France; and the travelling Scot was commonly as poor as he was proud. It is a trait of national character which, like the grand old name of gentleman, we should not allow to be “soiled by all ignoble use.”

The Senate and Court have forwarded to Mr. Carnegie’s trustees a full statement of those wants which the funds he has provided can help them to supply. There might be a risk lest trustees invested with no legal control of the University, but with large funds at their disposal, should be tempted to assume a certain authority over the institution in virtue of their subsidies; but we may rely on these gentlemen taking care that there shall be no interference with the University’s independence — no influence unduly deflecting in any direction the lines of its natural development. It is very satisfactory that in asking the trustees to assist us, we can, at several points, assure them that we do not seek
more than their co-operation in the execution of schemes of extension and equipment which the liberality of many friends has enabled us already to mature.

The immense benefit of Mr. Carnegie’s gift is not the cheapening of education to a larger or lesser number of students, but the augmented educative power with which it invests the Universities. In the realm of education it is most disastrously true that chill poverty checks the noble rage and freezes the genial current of the soul. No doubt there are many illustrious instances where its benumbing influence has been successfully defied. Epictetus, in philosophy; Giotto, in art; Burns, in literature; Stephenson, in science, have shown how brilliantly the inner light can force its way through all the repressions of unhelpful environment. But supreme power of character, of will, of genius, is not every man’s birthright; and the additions to the sum of human knowledge, and the treasures of human learning which the few can make, must be transmitted to the many through the channels of education, and these must be obtained and multiplied by the same means which supply us with all other material advantages—that is, by purchase. There is something in education which you cannot buy; but education itself you can. Whether you find it worth the price depends on yourself. And therefore, I say, the incalculable benefit which we owe to Mr. Carnegie is the increase of our educative power. With his help we can, as without it we could not, purchase and provide a wider and fuller education; found new chairs and new lectureships; sub-divide among additional teachers subjects which a single teacher could not adequately handle; institute fresh laboratories, in which research and experiment will be made possible to the earnest student, without the distracting suspicion haunting him that he is losing time, and loitering on the crowded road to professional work and pay. We shall make it easier for him to realise that to pass an examination and win a degree is not the only object in his university career, but to obtain an education which shall enlarge his mind, strengthen his character, elevate his ideals, and brace his spirit to go out into the arena of the world—whatever his professional life is to be—a man well furnished to do his part intelligently, honorably, and faithfully, like a knight of old, without fear and without reproach.

CULTURE OR KNOWLEDGE?

There are two things which the University can bestow, which are separate, but yet can be received and held together. The one is, in the
comprehensive sense, Culture, for the good of the students' mental and moral development of character, as a whole; the other is Knowledge, as applied to the special life-work he has chosen. He benefits most by his university training who receives and lays firm hold of both; but in a University it should always be a recognised principle that the broad basis of culture should underlie all specialism and mastery of applied science. The University is more and greater than a Technical School.

There is a tendency in some minds to regard a scientific or a commercial education as, in some sort, a rival to the "Humanities"—to an education in Letters, Classics, and Philosophy. But there should be no real antagonism between the two, if it is remembered that a man is more than a specialist, be his specialty what you will—medicine, or law, or commerce, or engineering, or electricity, or any mechanical or material art. You may recollect how Councillor Pleydell, showing Colonel Mannerling his library, full of the best editions of the best authors, said: "These are my tools of trade. A lawyer without history or literature is a mechanic—a mere working mason; if he possesses some knowledge of these, he may venture to call himself an architect." Whatever one may think of Mr. John Morley as a politician, there can be no question of his capacity as a man of letters, and of the soundness of his warning in a speech delivered before the opening of the youngest of our Scottish colleges, a few months ago: "The standard of culture set, in its widest sense, by the Scottish Universities is a thing any lowering of which, any dimming of which, would be a disaster not only to Scotland, but to all those great outlying countries to which Scotsmen have gone, and to which Scotsmen have carried their own high tradition."

A certain amount of rivalry may be recognised between the use of the classical languages, Latin and Greek, and the modern, say French and German, as elements in an education which is to prepare for a commercial career; and looking at the question from its utilitarian side, it may be conceded that Greek, at least, might with advantage give way to German or French. The practical modern mind which judges most things, educational or any other, by their immediate usefulness will not admit an argument in favour of Greek. And for those who feel they do not need it, and for whom some of the ordinary elements of university education would appear to have no immediate relation to their intended career in life, but who yet desire to be members of a University, and to obtain the highest teaching proper to their special wants, there can be
no reasonable objection to the institution of a Commercial Faculty—if you choose to call it such—entitled to bestow a degree, or diploma, attesting instruction and proficiency in such subjects as Commercial History, Commercial Law, Political Economy, Banking and Currency, Geography, Climatology, and Modern Languages.

But while we surrender Greek to the budding merchant, we cannot but look with apprehension at the proposal which has been laid before the Scottish Senates by certain educationists, to drop that language out of the Honours course in Philosophy. To exempt candidates for a degree with Honours in Philosophy from examination in Greek, the native tongue of all the great masters of Philosophy—on whose thoughts Philosophy has pastured its flocks from generation to generation—seems an ingratitude and disloyalty to them all, Cynic and Stoic, Epicurean and Platonist alike—to the whole splendid roll of “the great masters of those who know” (to use Dante’s phrase), from Thales who led the van of the proud procession, to Proclus who marked its sombre close. Surely the students of Philosophy should understand the Philosophers’ language. If they renounce it, how can they stand at the bar of the world-wide Guild of Learning and Letters, and hope to be forgiven?

We shall be told, perhaps, that Latin is no more indispensable to the education of a manufacturer, or merchant, or man-of-business, than Greek. It may not be indispensable, but it is of the highest utility in any scheme of what can be called a “liberal education.” Its acquirement lies at the foundation of the mastery of any European language you may choose to learn, and implies the surmounting of difficulties that are common to them all. The discipline of learning its grammar with its etymology and syntax, to look no further, is a training for the mind of youth for which in its thoroughness no substitute has yet been devised. Nothing is harder to learn than a dead language; and in proportion to the hardness is the wealth of the reward, in the intellectual value of the power of concentrating attention, of the habit of mental industry, of the gradual apprehension of principles, and the practise of looking for them under all phenomena, which the study of the language implies. The student learns accuracy in words—whence follows accuracy in thought, and in the expression of thought, correctness, and lucidity of style. These lessons grow on him in impressiveness as he makes his way into the literature of the language.
A NEW BEACON HILL.

Prof. William Marshall Warren, Ph.D.

It is no wonder that the University takes a peculiar interest in Beacon Hill. The roofs of her buildings make part of the sky-line of the hill as seen from the environs of the city; and the students are quite a fraction of the throngs that day by day frequent the slopes about the State-house. But more than this, the members of the University feel that there is something symbolic in the very name of Beacon Hill, and that in this higher meaning we have our own part and duty.

It is accordingly natural that any other hill that is a true Beacon Hill in spiritual sense, say the Acropolis, the Wartburg, Sinai, or the Mount by the Sea of Galilee, should be a congenial resting-place for our imagination and appreciative thought. As the sailor reared by one sea is at home on all, so we should be at home on any of the world's high places. And we should be particularly quick to recognize new Beacon Hills as the world from time to time may designate them.

Now there is a new Beacon Hill just coming into recognition, in our own State, and east of Boston. Its present name is rather prosaic, and its contour is not impressive; but before many years have passed it will be crowned with a magnificent monument and known all over the round earth. This new beacon place is High Pole Hill, in Provincetown, on the tip of Cape Cod.

The Pilgrims are supposed in popular thought to have made their first landing at Plymouth. Plymouth Rock is commonly regarded as the Pilgrims' first footing on New England soil. The scene of the landing as sketched in the opening lines of Mrs. Hemans's poem is, to be sure, a little hard to verify at Plymouth, but almost every one overlooks the "rockbound coast" as poetic license, and attends rather to the stormy sky and the giant trees that could well have made background there.

In truth, however, it was in the waters of Provincetown Harbor that the Pilgrims first found shelter for the Mayflower. It was not on Plymouth Rock, but on the shore of Cape Cod that they first set foot. It was here that they first met the Indians; here they obtained the corn that later on they carried across the Bay to Plymouth. It was at Provincetown that the first birth in the little colony occurred; and the sound of the December surf that lulled Peregrine White to sleep was
not borne up from the lower beaches at Plymouth, but across the narrow Cape from the great sea whose perils they had just escaped. It was here that the first four deaths occurred, among them the drowning of the wife of William Bradford, afterward Governor. More than all, it was at Provincetown and not at Plymouth that the Pilgrims framed and signed their immortal Compact,—one of the great charter documents of civic liberty by law.

It is fitting, then, that the round hill in the centre of this old town, whose name suggests its history, should mark for all the world’s view a place where a true beacon was kindled. No brighter light ever shone in a dark place than that of the principles of the Pilgrims’ Compact. Plymouth must always be sacred ground, not as “the place where first they trod,” but as the scene of the settled life of the colony, of its sufferings, of its resolute steadfastness to the ideal that had guided them across the sea, and as the centre from which a thousand lines of influence and directer effect have led into the broad life of our later Commonwealth and of the Nation; but if we are to make places memorial of great beginnings and of pregnant deeds, we should do wrong to leave Provincetown unmarked.

Those who have kept clearly in mind the early history of the Pilgrims have long been desirous that a monument should be raised to their memory at Provincetown. Two years ago an association with this specific aim in view was formed on the Cape. Last winter the State Legislature voted to duplicate any sum not exceeding $25,000 that might be raised for the purpose within three years. Provisional plans for an imposing shaft to be erected on High Pole Hill have already been prepared. It is interesting to note that the one consideration that prevents the executive committee of the association from proceeding to the speedy completion of the work is the fear that its present plans are too small to be commensurate with what should be done by such a nation as that which stands most directly in the Pilgrims’ debt. Some of the far-seeing directors of the enterprise feel that Bartholdi’s Statue of Liberty, the gift and the product of another people, should not be allowed to surpass this monument to be reared to the Pilgrims by the Pilgrims’ sons.

It was to Cape Cod that Thoreau turned his steps when, as he said, the ocean seemed to him only a large millpond. And it was on the unbroken beach from Nauset to Race Point that he found again the ocean in elemental power. It is well that the site of the first beacon
the Pilgrims set in the New World is to be marked as a place of pilgrimage for those to whom our national life may appear shallow and sluice-drawn. There they can find again in power and simplicity the essential principles and the living forces of true statehood.

**AT HARVARD WITH ROOSEVELT.**

*By Professor James Geddes, Jr., Ph.D.*

By reason of the division of the class of 1880 into alphabetical sections, it was not until some time along in the Junior year that my attention was directed to my classmate Theodore Roosevelt, but so effectively that this first impression still lingers about the man and to a certain extent typifies him. It was at one of the meetings of the Athletic Association in the gymnasium. Roosevelt took part in several of the sparring-bouts. That obstinacy and energy which has characterized so many of his actions since then was at that time a well-marked characteristic, and made him a most interesting figure. In the last round he was pitted against a most formidable competitor, Robert Bacon, now with the firm of J. Pierpont Morgan & Co., perhaps the finest all-round athlete then in college, and considerably taller, stronger, and heavier than Roosevelt. Nevertheless, despite the odds, the plucky fight that Roosevelt put up, and the heroic as well as good-humored way in which he took his punishment, made then and there upon all who were present a lasting impression of the man. Those well-known traits that the comic papers have since so exaggerated—his smile, revealing more of the teeth than usual, a peculiar way at times of shaking his head, and a somewhat explosive way of enunciating—stamped his individuality in a way not easily forgotten. He became at once an object of interest whose career since then has been watched by most of his classmates with the same feelings of eagerness and intensity as the sparring-bout of over twenty years ago.

Some idea of the range of his interests when in college may be gathered from the fact that of the forty organizations then existing for the purpose of developing aims in the realms of science or culture, Roosevelt was a member of no less than thirteen. Of these, the names suggest in some degree his interest: Rifle Club; Harvard *Advocate*, of
which during his Senior year he was an editor; Alpha Delta Phi; Art Club; Finance Club; Glee Club; Hasty Pudding Club, of which he was secretary; Institute of 1770; Natural History Society, of which he was vice-president; D. K. Society, of which he was treasurer; Porcellian Club; Harvard Athletic Association, of which he was steward; and last but not least, the Phi Beta Kappa. He was particularly interested in natural history, in which he received a mark of honor upon graduating. His aptitude for economics was well known, and his discussions with the professors in the classroom on economical problems were matters of general comment among the students. His interest in history too was very marked, and it was while in college that he formed the idea, which he carried through before he was twenty-four years old, of writing the history of the American navy in the War of 1812—a standard work on the shelves of every library that aims to inform on the subject of naval warfare.

Not only was he well up towards the top of the class in all-round scholarship, but so popular was he socially as to be elected one of the three members of the Classday Committee. Although belonging to one of the fine old New York families and having practically the entree to everything and everybody, yet his instincts were strongly democratic, and were probably rendered even more so by his wide relations and contact with men of all sorts and conditions. During his entire college course Roosevelt lived at No. 16 (now No. 38) Winthrop St., occupying two of the rooms in the southeast corner of the second story of the house, one of which, a large room, he used as a library, the other, a very small one, as a sleeping-room. Compared with the palatial apartments occupied by many of the students of to-day, these rooms appear extremely modest. The adornments of the rooms revealed the tastes of the occupant, for hunting-trophies, rifles, and implements of the chase were what immediately arrested one's glance upon entering, while natural history specimens—particularly insects and turtles—could be discovered upon further observation. The story is told of a very large specimen of the genus testudinata that had been sent from the Southern seas by a friend to Roosevelt, who kept the specimen in a box in the library. One night he managed to make his escape from the box, and caused the occupants of the adjoining rooms much uneasiness by his obstreperous efforts to reach the bathroom. Their excitement was only allayed when the turtle was finally forcibly conveyed back to his old quarters.

Another story told by one of the students shows in those early days
that decision and quickness to act which has always characterized Roosevelt in public life. Quite near the house was a stable, where one night a horse made such a racket as to destroy effectually all thoughts of repose. Roosevelt, who was in bed at the time, did not wait to don his day garments, nor to go down stairs. He simply bounced out of the second-story window and quieted the racket before any one else arrived on the scene.

Just after leaving college Roosevelt remained for a time in New York City, where my chum Taylor, now professor of political economy at the university of Nebraska, came much in contact with him in the New York primaries. Taylor relates an anecdote of Roosevelt that, like so many, shows his energy. My chum was one day approached in the street in New York by an individual representing himself as a friend of well-known classmates and desiring some temporary assistance. Taylor recognized the man as one of those confidence men that are not unfrequently found in large cities, pursuing a more or less lucrative business at the expense of the credulous, and accordingly told him to walk on. The same man shortly after tackled Roosevelt, who listened patiently to his story of want and misery, and then offered to accompany him and see the distressed wife and destitute children. On the way the confidence man showed signs of nervousness, and finally took to his heels. But Roosevelt was as fleet of foot as his would-be sponger, tripped him up, and held him down until “one of the finest” of the New York force appeared and arrested them both. Brought before a magistrate, Roosevelt said to him, “I have arrested this man.” The magistrate, looking at the representative of the force, said, “I beg your pardon, but this policeman has arrested him.” “No,” said Roosevelt, shaking his head vigorously, “I arrested him myself.” An altercation ensued, in which finally the magistrate was satisfied with Roosevelt’s statement, and the confidence man was sent to the Island for thirty days.

Such anecdotes as these—and there is probably no man in public life of Roosevelt’s age about whom so many are told—foreshadow the career of the author of “The Strenuous Life” and of the long list of historical and literary productions. While no one familiar with these works will be disposed to deny their author superior intelligence, several other striking factors have steadily contributed to the rapid upward course of the President,—a capacity for work that few possess, celerity not only in planning but in executing the plan, and integrity so solid that no man possesses to a greater degree the implicit confidence of his fellow citizens of all parties.
SINCE, by the will of Cecil Rhodes, one hundred scholarships will be available for American students at Oxford, there is more interest felt in the great University than has been before. In the past few months hundreds of requests have been made at public libraries in the United States for information concerning Oxford. That little is known in our country about England and her universities is all too evident, but that some of our American students have taken enough interest to cross the water and find out for themselves is seen by the large number of Americans who were enrolled as students there last year.

Oxford has always been noted for classics and history, but it seems especially appropriate for a student of English Literature to take a course at this centre of English culture and intellectual activity. It was not until 1894 that English Language and Literature were added to the seven subjects in which University Honors may be taken. Since this concession, an added impetus has been given to the study, which previously had been devoted to the philological side of English rather than to the literature itself, and now there are several courses of lectures given to both men and women.

Last year there were eleven American women and some twenty men studying at Oxford. Of these, five women and three men were working in the English department, and the others were divided between history, classics, and philosophy. An American student coming to Oxford in October for the Michaelmas term starts with a sense probably of bewilderment and possibly of disappointment. The management of Oxford University is so different from that of our own universities that it requires some time for an American to recover from the first shock.

The men frequently join one of the twenty-three colleges, while the women usually become members of the Home-Student department, rather than regular students at any of the four colleges for women. The student is at once placed under the care of a "tutor," who personally directs the work and suggests helpful lectures and instructors. Arranging hours for classes and "coaching" is very tiresome the first term, but the trouble decreases each term, so that by the end of the year one feels at home with the English methods.

One of Oxford's specialties is essay-writing. No matter what department is selected, essays are required each week by the tutor. When the
paper, corrected and annotated, is returned the tutor points out errors in ideas, gives new thoughts, and opens up different lines of treating the subject. Essay-writing is, however, of great advantage to the student, as he gains a command of the English language which is of incalculable importance to him not only in his work in literature, but also in his social life.

The Bodleian Library is a treasure-house for all students of literature, whether they are copying musty old manuscripts, studying homilies of the fourteenth and fifteenth centuries, or reading modern English. Some trouble is experienced in gaining entrance, for the application for admission as a reader must be signed by two M.A’s of Oxford. To a student coming as a perfect stranger, the delay caused by this instance of red tape is annoying; but the advantages derived later are so great as to fully pay for the trouble.

For the benefit of prospective students at Oxford, or those specially interested in the study of English Literature, the list of lectures in the English department the past year is subjoined:

**MICHAELMAS TERM.**
[Open to men and women.]

- The Ninth Century in the Saxon Chronicle.
- Specimens of Old English Dialects.
- Old English Literature.
- Old English Authors.
- Sir Gawain and the Green Knight.
- Shakespeare.
- Nineteenth Century Prose.

[Open to women only.]

- Old English, or Anglo-Saxon (class work).
- Beowulf.
- Old English Philology.
- Forms of Verse.
- History of Literary Movements.

**HILARY TERM.**
[Open to men and women.]

- The Saxon Chronicle (continued).
- Specimens of Middle English.
- Old English Literature (continued).
- Old English Authors (continued).
Sir Gawayn and the Green Knight.
Elizabethan Poetry (non-dramatic).
Shakespeare (continued).

[Open to women only.]

Old English Translation.
Old English Philology.
Beowulf.
Elizabethan Prose.
Gothic (class work).

EASTER AND TRINITY TERMS.

[Open to men and women.]

The Extant Remains of Anglo-Saxon Art.
Specimens of Middle English.
Old English Authors.
Sir Gawayn and the Green Knight.
Milton.

[Open to women only.]

Old English Translation.
English Philology.
Chaucer.
Spenser and his Predecessors.
Gothic (class work).

This list, although not as exhaustive as that given in the calendars of our great universities, contains a preponderance of philology, which, according to the Oxford idea, is of the greatest value. At the head of the Department of Philology is Dr. John Wright, editor of the great "Dialectic Dictionary," in ten volumes, and successor of the late Max Müller; while well known as the champion of Old English scholarship in the University is Professor Napier.

Dr. Wright and Dr. Wardale conduct classes, open only to women, in Gothic and Old English; in both these classes written papers are required each week. In Modern Literature an Oxford M.A. gives lectures to both men and women, and a London M.A. gives Association lectures exclusively to women. There are a few union lectures and occasionally public lectures, open to those interested in literature.

The fees for instruction for three terms (twenty-four weeks) would not usually exceed $200, which is the cost of tuition at Radcliffe. This fact leads to the practical question, Can an American woman gain more
by coming to Oxford than by taking a course at one of our best universities? Without hesitation my answer is, "She can." For although there are disappointments at first, and the student may not accomplish all she hoped to do, yet she may gain in this old university town unconsciously what cannot be obtained from a modern college.

My acquaintance with English undergraduate college girls has led me to believe that they know far more of English Literature, from its beginning to the present, than do our American college girls of a corresponding age. But I also believe that if our college girls were placed in the subtle literary atmosphere of Oxford or Cambridge, they would not only equal, but surpass in brilliancy the English girl who specializes. The English girl is always working for an examination ("schools," they call it here), while the American who comes to Oxford works for an entirely different purpose.

It is true that women are not given degrees here, but even if they could receive degrees, I feel that American women would work for what they want, and not for what happens to be prescribed by the powers that be. We come to Oxford because we feel a lack in some particular part of our education. While we are supplying the deficiency, which may be in English Literature, History, or Classics, we are learning far more, however, from personal intercourse with the literary people we meet daily.

While listening to lectures we sit side by side with students of the other sex in dim old wainscotted halls, whose walls are covered with portraits of the great men who once attended the college or dined in those very rooms. In our walks we pass historic places which thrill us with memories of the past. Here in Broad St., opposite Balliol College, at whose head was Wycliffe, "the morning star of the Reformation," is the spot where Bishops Cranmer, Ridley, and Latimer were burned at the stake; and near by is the beautiful memorial erected in honor of these same martyrs.

Here is the pulpit from which John Wesley preached, and in Christ Church College are his rooms where was started the great Methodist movement which now embraces adherents all over the known world. Not far away may be seen the spot where Amy Robsart was buried, brought from her home in Cumnor, where she met her tragic death. Recollections of the Earl of Leicester, Kenilworth, and Queen Elizabeth crowd upon us as we see the name on the marble slab.

The magnificent tower of Magdalen, from which it is the custom to
greet with a Latin hymn the awakening dawn on May morning, looks down upon the gliding Cherwell. Near by is Addison's Walk, the favorite resort of the essayist; and we linger here before going to the Vesper Service in Magdalen College Chapel, where the surpliced choir intone the Psalms and once a week sing the anthems without organ accompaniment.

At the Bodleian Library we gaze at the print of the fingers on the cover of the book found in Shelley's hand when he was drowned near Pisa, and then go to see his rooms and memorial at University College, where he was a student. The two rooms which are said to have been those of the poet appear now like those occupied by the Oxford students. Brilliant Shelley! Only thirty when he was drowned off Viareggio, as the appropriate white marble memorial tells the story.

In some of these various colleges, beautiful with ivy and woodbine, lived and worked many of the great men who have gone: Sir Philip Sidney, Ben Jonson, Dr. Johnson, the Wesleys, Locke, Southey, Ruskin, and Gladstone. On Sunday we listen, in University Church or Mansfield College, to great men who have come from far and near to give their best to the Oxford students. And then the delightful walk in the University parks to Mesopotamia satisfies our aesthetic longings during the long spring afternoon.

All these advantages and pleasures Oxford gives to the foreign searcher after knowledge. To the matter-of-fact American whose life has been spent in an altogether different atmosphere this beautiful, storied city, with its towers and spires, its quadrangles and secluded gardens, its flowering shrubs and grand old elms, gives an inspiration which cannot be obtained elsewhere. It is an education merely to live in Oxford, which can never become commonplace, and dull must be the spirit that does not respond to its magic influence.

Shall an American go to Oxford to study literature? Yes, if the purpose of his stay abroad is culture rather than scholarship; if he desires to obtain not so much technical information as the broader knowledge of men and women. If an American student has an opportunity to study a year abroad, I can truly say, "Go to Oxford by all means, and you will be repaid a hundred times."
EDITORIAL MENTION.

IN MEMORIAM—JOHN D. RUNKLE.

Triangulator of the coast
Of human ken and guess,
Instructor of a living host
That rise thy name to bless,
In darkest hour thou shined'st most,
Impassioned gentleness!

From the columns of the Boston Evening Transcript of July 16 we take the above tribute to the memory of Professor Runkle, long president of the Massachusetts Institute of Technology. Apart from his distinction as a teacher of mathematics, he was a man deserving of love and honor. It was under his administration that the now long-standing co-operation between the Institute and Boston University began.

With a larger entering class than last year, the Boston University School of Medicine was opened on the first Thursday of this month. Addresses were made by President Warren, and by Professors F. C. Richardson, E. P. Colby, H. C. Clapp, and F. E. Allard. Impromptu songs of welcome by the students added to the enthusiasm of the hour. In his address President Warren stated that every physician is engaged in a partnership business. This being the case, the medical student cannot too early begin his acquaintance with his future partners; nor can he ever come to know them too intimately. These partners were then shown to be three in number: first, nature; second, the human
personality; and third, the Lord and Giver of life. The advices given to the students under each head were received with manifest apprecia-tion.

LIGHT ON SHAKESPEARE'S HAMLET.

IN the University of Bonn, in the presence of the Faculty of Philos­ophy, on the fourteenth of last March, at twelve o'clock, Mr. Mar­shall B. Evans, a graduate of Boston University, class of '96, was called upon to defend against three pre-appointed "opponenten," one of whom was also a graduate of our University, six theses propounded by himself relative to Shakespeare's "Hamlet" and its relation to an earlier drama written by Thomas Kyd. The proponent acquitted himself with great credit and received from the University the degree of Doctor of Philos­ophy. His printed Inaugural-Dissertation of fifty pages is entitled Der bestrafte Brudermord. The six theses in briefest form are printed on page fifty. The whole work, with an additional chapter headed "Materialien zur Wiederherstellung des Urhamlet" and followed by a critical edition of Belleforest's Amleth, will constitute the nineteenth volume of the Theatergeschichtlichen Forschungen, published by Litzmann. The claim that Shakespeare was acquainted with the work of Kyd, and that he utilized it in producing his own "Hamlet," is very convincingly sus­tained.

Best Recent Books

The mention of a book in this department is a guaranty of its superior merit.

Greek Grammar, by Frank Cole Babbitt, has deservedly met with a favorable reception at the hands of competent judges. The author has endeavored to treat the subject with sufficient fulness to meet the needs of preparatory schools, and at the same time to furnish a book which will an­swer all the ordinary demands of college courses in Greek. The book rep­resents the most advanced classical scholarship (pp. 448. Price, $1.50).

What It Does, by Salter Storrs Clark. This is a really interesting work on a subject usually considered dry, as such topics as "Ten Things Done by Government," and "Eight Things Government Does Not Do" will show. The whole book is inter­estingly and clearly written, and does not confine itself, like most books on government, to the government of the United States (pp. 304. Price, 75 cts.).

The Government: What It Is; Civil Government in the United States, by George H. Mar-
BOSTONIA

In, is a revision of an earlier work. It is a clear, systematic, and thorough treatment of the historical development and present condition of the Constitution of the United States (pp. 335. Price, 90 cts. American Book Company, New York).

The Religion of the Teutons, by P. D. Chautepie de la Saussaye, is a critical summary of about all that is known or conjectured touching the religious ideas and rites of the Teutonic peoples in pre-Christian times, and well deserves its place in Ginn's valuable series of handbooks on the history of religions. No equally comprehensive and up-to-date introduction to the whole field can be found, for the beginner, in any country (pp. 500. Price, $1.35. Ginn and Company, Boston).

Wales, by Owen M. Edwards, is another of Putnam's excellent volumes on the great nations of the world. This book is a calm, dispassionate, full, accurate, and wholly entertaining history of one of those smaller but most interesting peoples of whom the world still has a few (pp. xviii. + 421. Price, $1.35). Its companion volume, Owen Glyndwr, also gives the history of the Welsh people, though in briefer form, while dwelling at length and with admiration upon Glyndwr and the last struggle for Welsh independence. There is a fascination in the facts themselves, which is increased by their sympathetic treatment at the hands of the author (pp. xviii. + 337. Price, $1.35. G. P. Putnam's Sons, New York).

Human Nature and the Social Order, by Charles H. Cooley. The author deals with the primary aspects of personal intercourse. Social groups and institutions are only secondary. The "individual" and "social" are not separable phenomena, but simply distributive and collective aspects of the same thing. Society is regarded as the collective aspect of personal thought. It includes the whole range of experience. Human thought has a growth and organization. It is not independent of minds, but is always connected with the general life and in some sense social. The book is original in conception, careful in definition and analysis, and clear in expression. It is a valuable contribution to the study of society (price, $1.50. Charles Scribner's Sons, New York).

Professors Geddes and Josselyn of the Romance Department have just issued their new edition of Goldeni's Vero Amico, published by D. C. Heath & Co., with introduction, notes, and vocabulary. This play, which was a favorite with the author, is a companion text to La Locandiera, issued by the same editors and publisher last year.
General

JACOB SLEEPER—A FOUNDER OF BOSTON UNIVERSITY.

NOVEMBER 21, 1802—NOVEMBER 21, 1902.

When, on the twenty-sixth day of May, 1869, the charter of Boston University was signed by the Governor of Massachusetts, William Claflin, Mr. Sleeper was in his sixty-seventh year. He was to live twenty years longer to see the institution, to which he gave in all nearly $400,000, grow to be one of the foremost educational forces of America. Admirably had Providence prepared him for the opportunities now opened before him. In his own land he had been called to superintend educational work of every grade, from that of a Sunday school to that of the oldest of the American colleges. He had assisted in planting in Ireland, at Belfast, a noble institution of learning, a college under wise and evangelical leadership. As a state-appointed overseer of Harvard University he had participated in the government of that institution twelve years. Of Wesleyan University he had been a trustee twenty-five years, and at this very time was president of its corporation.

In 1869 both Lee Claflin and Isaac Rich were members of the same board. These three were also closely associated in the financial and general administration of the Boston Theological Seminary. Lee Claflin was the president of its board; Mr. Rich, vice-president; Mr. Sleeper, treasurer. A little younger than either of the others, Mr. Sleeper was spared to guard the work of all; to lend it his ripest thought, his shaping hand, his benedictions of love and charity. In this sacred service every quality of his noble character was of signal value. His business sagacity helped to conserve and increase the endowments which his own generosity helped to create. His never-failing cheerfulness and trust in God were sheet anchors to the institution in the dark months which succeeded the disasters of the great fire and money panic of 1872. His experience in other institutions was a source of wisdom in the planning and management of our own. His trained and ripened power of gauging men, his delicate tact in dealing with them, his hospitality to new ideas, his sunshine of spirit and winningness of personal manners,—all contributed to the harmony and beauty and strength of our results. Amid it all, however, he bore himself with a modesty so genuine that at the least allusion to the importance of his services he was liable to blush with an almost maidenly confusion.

All in all, considering his ever-flowing generosity, his persuasive personal influence in developing other patrons of learning, his perpetual encouragement to individual students and teachers, his services to educational interests both within and beyond the frontiers of the Christian world, it may well be questioned whether any other New Engander of business calling ever rendered to the cause of Christian education a more vital, far-reaching, and enduring service.
Lee Claflin, Isaac Rich, Jacob Sleeper, Alden Speare, founders and associate founder of Boston University, the last but just gone from us! We do well to keep the memory of those names fresh in our hearts, while we would not forget those who in a smaller way have aided in the noble enterprise of founding and sustaining Boston University.

The Departments

GRADUATE DEPARTMENT.

INTERNATIONAL interest may be said to attach to one of our promotions to the doctorate in philosophy occurring last Commencement. The recipient of the degree, John Calvin Ferguson, was already a Mandarin of the third class in China, a Chevalier de la Legion d'Honneur of France, a Member of the Royal Asiatic Society of England, and a Member of the American Oriental Society. His doctoral thesis treated of the literature of the Tsung Dynasty, a period two thousand years ago, and hitherto little studied. The examiner of this thesis on behalf of the University was the present "Optimus of the Chinese Empire,"—the man who, having passed all previous competitive examinations, surpassed all other candidates at the last and highest imperial examination at Pekin for promotion to the highest mandarin honors. His careful and highly complimentary report on the work was written upon the official vermilion paper in handsome Chinese characters, and was accompanied with a translation certified and sworn to as correct at the consular office of the United States in Shanghai.

Dr. Ferguson is an American of most remarkable record. Born in the West, March 1, 1866, he completed in his twentieth year the liberal arts course in Boston University and received the A.B. degree. He remained as a graduate student another year, then went to China, where after a single year he was made president of Nankin University. In this office he served from 1888 to 1897, when he was called by the government to organize the new Nanyang College at Shanghai. In February, 1902, he was promoted to the office he now holds, Secretary of the Ministry of Commerce, remaining as before private adviser to two of the Imperial Viceroms. It is worth much to our national interests, and much to the interest of the world in the "Open-Door" policy and in universal peace to have in posts of influence in the Celestial Empire such a representative as Dr. Ferguson.

COLLEGE OF LIBERAL ARTS.

Miss Edith T. Swift (1902) is instructor in English in Crandon Institute, Rome, Italy.

Miss Lizzie Ruth Clarke (1902) is an instructor in Northfield Seminary, Massachusetts.
Mr. Francis E. Heminway (1901) is teacher in the Philippine Islands. His address is Cataingan, Masbate, Philippine Islands.

The graduates of the College are requested promptly to notify Professor Taylor of any changes which may be made in their address.

Miss Harriet May Fisk (1900) was united in marriage to Rev. Arthur W. Partch on Tuesday, September 23, in Somerville, Massachusetts.

The entering class numbers 121, the largest number in the history of the institution, and an increase of very nearly fifty per cent over that of the previous year.

Mr. Everett W. Lord (1900) is Assistant Commissioner of Education in the island of Porto Rico. His address is Department of Education, San Juan, Porto Rico.

Mr. Lenox H. Lindsay (1899), who graduated from the Boston University School of Law last June, passed successfully in August the examination set by the State Board of Bar Examiners.

Mr. Clifford Thorn (1896) has republished in pamphlet form an article on "The Scope of Jurisprudence." The article originally appeared in The American Law Review for July–August, 1901.

Miss Maud Louise Sanford (1895) was united in marriage, on Friday, August 1, to Mr. William Patterson Pollock. Mr. and Mrs. Pollock will be at home after October 1, in Beaver, Pennsylvania.

Mr. Albert L. Pitcher (1893) has in the Evening Transcript of August 6 an article on "Hunting in Luzon." Mr. Pitcher also wrote for the Transcript of August 20 an article on "American Housekeeping in the Philippines."

Miss Ruth Rishell (1901), daughter of Professor Rishell, was united in marriage, on Wednesday, October 1, to the Reverend Philip Louis Frick, in Newtonville, Mass. Mr. and Mrs. Frick will be at home on Wednesdays, after November 1, at 48 Flint St., Somerville.

Mr. Raymond A. Robbins, Secretary of the Epsilon Chapter of the Boston University Convocation, has issued a circular letter to the members of the chapter, giving an account of the proceedings of the Twentieth Annual Meeting of the chapter, and a list of members of the Board of Directors.

Fourteen members of the class of '99 met, on June 14, in the Trustees' parlor for the purpose of forming a more effective class organization. A collation was served, letters were read from absent classmates, and Professor Perin gave a helpful talk on the History Professorship and questions of interest to the College. A general discussion followed.

Among the lecturers in the Harvard University Summer School of Theology, July 1–18, 1902, was Professor George A. Coe, of Northwestern University. His subject was "Studies in the Psychology of Religion." Professor Coe was granted the degree of S. T. B. in Boston University in 1887, and Ph.D. in 1891. He was also appointed Jacob Sleeper Fellow.
Mr. George William Bell (1897) will teach philosophy and civics at Lasell Seminary during the coming year. Mr. Bell took the degree of A.B. at Boston University in 1897, and the degree of A.M. in 1900. He studied at the University of Edinburgh 1900-01, and spent the following year at the Graduate School of Harvard University, where he took the master's degree at the last Commencement.

Miss Winifred Warren (1891), the daughter of President William F. Warren, was united in marriage, on Wednesday, August 6, to Mr. George Arthur Wilson, Professor of Metaphysics and Logic in Syracuse University. The ceremony was performed by the bride's father, assisted by President Bradford P. Raymond, of Wesleyan University. Mrs. Wilson's address is 313 South Beach St., Syracuse, New York.

Mr. Frederick H. Hodge (1894) has been appointed an instructor in mathematics in the newly organized Clark College, Worcester, Massachusetts. Mr. Hodge's scholastic career has been as follows: A.B., Boston University, 1894; A.M., 1899; special student Massachusetts Normal School, Bridgewater, 1894-95; professor of mathematics, John B. Stetson University, 1895-96; graduate student in mathematics, University of Chicago, 1896-97; scholar in mathematics, Clark University, 1897-98; fellow, 1898-99; professor of mathematics and history, Bethel College, 1899-1901; fellow in mathematics, Clark University, 1901-1902 and 1902-1903.

An indication of the efficiency of the work of the College of Liberal Arts is the fact that very few requests for letters of withdrawal to other colleges are made by the regular students of the College. Numerous applications for admission to advanced standing in the College of Liberal Arts are made by students from other colleges who desire to complete in Boston University the work which they had begun in other institutions. During the present semester applications for advanced standing have been filed by students from the following institutions: Baltimore Woman's College, Colorado College, Dartmouth, Mount Holyoke, Smith, Syracuse, Western University of Pennsylvania, Worcester Polytechnic Institute.

SCHOOL OF LAW.

Professor Melville M. Bigelow was appointed Dean of the Law School, in July, to succeed Prof. Samuel C. Bennett, who resigned during the last academic year.

Dean Bigelow was born at Eaton Rapids, Michigan, in 1846; was graduated at the University of Michigan in 1866; was promoted to the degree of Doctor of Philosophy in Harvard University in 1879. He has been for several years past a regular non-resident lecturer in the Law School of the University of Michigan. Some of his works are used as text-books in the English universities. Besides articles in the Reviews, he has published the following works: "The Law of Estoppel," 1872-90; "Leading Cases in the Law of Torts," 1876; "The Law of Torts," 1878-1901; "Placita Anglo-Normannica," 1879; "History of English Procedure," 1880; "The Law of Fraud on Its Civil Side," 1888-90;

The new announcement of the Boston University Law School contains some interesting statements, among them the following:

"From the beginning, the growth of the student body has been noteworthy. During the three decades now closed the attendance increased more than fivefold. During the same period, 1,555 students completed the regular course of study and were promoted to the degree of bachelor of laws. The average annual attendance in the decade just ended was ninety-five per cent greater than in the one preceding.

"In the year 1903-1904, and thereafter, courses of instruction will be open to students of the first division in jurisprudence, international law and polity, and elementary Roman law (Gaius, the Institutes of Justinian, or selected portions of the Corpus Juris Civilis), having especial regard to the bearing of the last-named subject on the general law of Spain, and the commercial codes of Germany and France. The instruction on these subjects will be designed to fit the students, in connection with the Federal civil service, for usefulness in Cuba, Porto Rico, the Sandwich Islands, the Philippine Islands and Alaska, and, as far as practicable, for the foreign consular service and the like. Any of these courses taken as electives by members of the first division will count towards the degree of bachelor of jurisprudence, while for the juris magister all will be required.

"Three degrees are conferred: bachelor of laws (LL.B.), bachelor of jurisprudence (J.B.), and master of jurisprudence (J.M.). To the first, legum baccalaureus, any student completing a three years' course to the satisfaction of the administrative board is eligible; to the second, juris baccalaureus, those only are eligible who at the date of their candidacy have not only satisfactorily completed a regular three years' course, but also are bachelors of arts, philosophy, science, or letters of some college or university of acceptable standards; to the third, juris magister, those only are promoted who besides fulfilling all requirements for the degree of J.B., have also completed with credit all offered courses in Roman law, jurisprudence, and related subjects.

"The faculty has been strengthened and consolidated, the professors are to give their entire time to the school, and the work of the instructors is raised to the rank and dignity of the work of the professors."

The following editorial in a recent number of the Boston Transcript is an admirable summary of the new work planned:

"The notable success of the Boston University Law School as a training-school for American lawyers is a pretty good basis for plans of further development of the scope of its work. Beginning in a modest way, that school has from first to last aimed at producing, not theorists, but efficient practical lawyers. In this it has succeeded to a remarkable extent, and public approbation of its methods is well attested by its increasingly rapid growth, the attendance at the school having doubled during the last decade and made necessary the new quarters it has occupied for the last few years."
"There is therefore a sufficient guaranty that the future evolution of this institution will go on in the same spirit that has characterized its past growth, and we are not surprised that the courses in jurisprudence, international law and polity, and Roman law, which are to open in 1903, are to be conducted in a highly practical manner. It is announced that the instruction in these subjects will aim to fit students for efficient service in Cuba, the Sandwich Islands, the Philippines and Alaska, and so far as possible for foreign service generally. Justly or unjustly, travelled writers like Mr. Foulkney Bigelow are apt to comment unfavorably upon the quality of American consular service, suggesting that the United States needs a civil 'West Point,' free from political influence, to prepare young men for distant administrative positions. But instead of such a special school it seems to us that suitable preparation can well enough be afforded by our law schools and in connection with the usual training in domestic law. In the case of the Boston University Law School such preparation may now be considered as assured, as the instruction in the above-named subjects is to be given with especial and avowed reference to the Federal civil service. And the dry and naturally 'academic' study of Roman law is here given point and vitality by an especial attention to its bearing upon the commercial codes of Germany and France, and upon the general law of Spain. The influence of the results of the war with Spain is of course apparent in all this, but sooner or later the general idea of giving practical direction to the study of ancient and international law was bound to be realized in a school like the Boston University Law School.

"The high standing of the new department is further secured by requiring from candidates for the degree of bachelor of jurisprudence not only a preceding three years' course in law, but also a college degree, either that of bachelor of arts or its equivalent; while candidates for the degree of master of jurisprudence must in addition have finished with credit all courses given in Roman law, jurisprudence, and kindred subjects. Requirements of such thoroughness, not to say severity, could hardly be exceeded as conditions for admission to any special school under Government control which might be instituted for a purpose similar to that in question. And there is, too, a special fitness in having practical training in the law of nations so closely connected with, as well as supplementary to, the training of practical American lawyers. Those who take the advanced course will, whether they enter public service or not, be the broader lawyers for it; while ordinary legal training, especially if pursued under the same auspices as the advanced, will afford a natural basis for the latter."

SCHOOL OF MEDICINE.

Dr. Sarah S. Windsor has been elected associate Professor of Obstetrics, and Dr. H. O. Spalding assistant in applied Materia Medica.

Dr. A. C. Patterson, '00, interne at the hospital, has been obliged to tender her resignation because of sickness. Her successor has not as yet been appointed.
Dr. S. A. Blodgett has been assigned a new course in Urinary Symptomatology. This is a subject of the greatest importance, and is too frequently overlooked in medical schools.

Encouraging reports have been received from Emeritus-Professor of Obstetrics Dr. Walter Wesselhœft, who went abroad last June for his health, and is at the present time in Germany.

The entering class is somewhat larger than that of last year, and contains a greater percentage of college graduates. This feature is very encouraging to the faculty, demonstrating forcibly the wisdom of raising the entrance requirements.

It has been a source of deep regret to faculty and students that our esteemed Dean, Professor J. P. Sutherland, is unable to resume his college duties, owing to a severe illness. Universal sympathy is extended to him, with hopes of a speedy and complete recovery. His course in Histology is being attended to by Dr. Ransom.

The gynaecological course at the Medical School has been divided into surgical and medical branches, Dr. N. W. Emerson receiving the appointment to the professorship of Surgical Diseases of Women and Dr. G. R. Southwick professor of Medical Diseases of Women. The lectures on both subjects are to be supplemented by clinics in the hospital and dispensary.

SCHOOL OF THEOLOGY.

Dean M. D. Buell is home from a summer of rest in Switzerland—in apparently much-improved health. Professor H. G. Mitchell, after an absence of one year as director of the American School of Oriental Research in Jerusalem, is also at home. Both were heartily welcomed by faculty and students.

Notwithstanding the very large class graduated in June, the incoming class is so large that the numbers are equal to what they were last year at this date.

The opening-day address was delivered by Professor Rishell on "The Knowledge and Enthusiasm of Religion the True Aim of Theological Study," and the matriculation-day address by Dr. Wm. I. Haven, secretary of the American Bible Society, on "The Need of Passion in Reforms and Church." We present considerable extracts from the latter address in this number.

In response to the invitation of the faculty, Professor Borden P. Bowne, LL.D., is delivering a course of lectures to such members of the Senior class as elect to hear him, on "Religious Culture."