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
COLLEGES AND GIFTS.

Prof. F. Spencer Baldwin, Ph.D.

THE attitude of colleges, churches, and charities toward wealth that has been won by reprehensible or questionable methods has been widely discussed of late. The discussion was started by Prof. John Bascom of Williams College and Prof. John A. Hobson of England. In public addresses, delivered a few months ago, these two economists strongly condemned the acceptance by institutions of money acquired in ways which the moral sense of the community disapproves. This question is not a new one; but it possesses peculiar interest and importance at the present time. On the one hand, wealth is being accumulated in vast masses at a rate never before paralleled in the world's history, and sometimes by means that are ethically indefensible. On the other hand, enormous sums are being given for educational, philanthropic, and religious purposes, often upon conditions that link the name of the giver with that of the beneficiary institution. Unless one be prepared to take the extreme position that the source of a benefaction is a matter of no moment and that every offer of money should be accepted without scrutiny, there arises the perplexing question as to the circumstances under which it may be incumbent on an institution to refuse a gift.
It is somewhat startling to find the editor of the *Outlook*, in his contribution to this discussion, taking precisely the extreme position that has just been mentioned. He contends that trustees of institutions are under no obligation to inquire into the origins of proffered wealth. On the contrary, he maintains it their clear duty to accept and utilize for the public benefit all the money that may be placed at their disposal. Such is the *Outlook*'s easy solution of the problem under consideration.

In sharp contrast with the advice given by the *Outlook* is the rule laid down by Professor Bascom, who says: "No money that is obtained at the expense of the people can ever be used for the good of the people. I doubt the power of any university or college or theological seminary to turn money that has been made at the expense of the community into the welfare of the community. The taint of a bad temper will cling to it, will lurk in it like a flavor in an unclean infusion." This "rings true" — and sounds impressive; but as an argument it is not forceful. The representation that any infectious taint can attach to money *per se* is purely figurative. If this were all that could be urged against the acceptance of money dishonestly acquired by the donor, then institutions would be justified in adopting the policy recommended by the *Outlook*, and taking every gift that might be offered, without asking questions for conscience' sake.

But it is not all. In a letter to the *Outlook* Pres. Henry S. Pritchett of the Massachusetts Institute of Technology makes the point that an institution is bound, at the least, to take into consideration the conditions attached to a gift. "Suppose," he writes, "that William M. Tweed, in the heyday of his career, had come to the authorities of Columbia and said, 'Here is a million dollars to found a school of political science which is to bear my name.' Columbia could not have accepted that gift and maintained its moral leadership. In other words, there is a line of demarcation, not always hard to distinguish, which separates the gift which may be accepted from that which may not; but this line cannot be drawn by inquiry into the origin of these gifts, but is rather revealed by the conditions which are attached to them. When the acceptance of a gift carries with it a tacit excuse for past misdeeds, when it involves the placing of a name which stands for violated law and disregard of the rights of men side by side with the names of the great and of the unselfish, when it implies the recognition of a false measure of success,—a thing most common in our American life,—then the college which accepts such a gift suffers in its moral leadership; its action goes far to
confuse in the minds of men the distinction between right and wrong, and between unselfish and selfish public policy; or as George Eliot so aptly expressed it, such action tends to 'debase the moral currency.' The contention of President Pritchett is a perfectly sound one; it completely demolishes the proposition advanced by the editor of the Outlook. Trustees of institutions cannot afford to overlook the fact that the munificence of millionaires is sometimes merely a belated bid for respectability. The man who has played the pirate in his business dealings attempts to gild his tarnished reputation by sharing his plunder with some college, charity, or church upon condition that his name be associated in some way with the beneficiary institution. No self-respecting institution can afford to become a party to a transaction of this nature. Gifts offered upon such terms should be declined outright.

Moreover, even when a gift is offered unconditionally there may be circumstances which make it morally imperative for an institution to refuse the money. President Pritchett appears to imply that all gifts without conditions attached should be accepted unhesitatingly. But this conclusion is too sweeping. The further qualification needed here is supplied by Professor Hobson in the following statement, which is taken from his recent address: "The danger associated with the millionaires' charity is, I think, that it operates to deter scrutiny into the origins of great wealth. The good, easy, popular assumption is that a man has made his money. Most millionaires are men who have more than the usual business capacity. They may even have rendered the public some service in acquiring their millions, but the measure of public service they render is not always equal to the injury they do to society. It is not always easy to trace the origins of great wealth. It is sometimes accomplished by the increment of land values; by combinations to secure control of the market or to limit the output; by rebates and discriminations, tariff manipulations, lobbying to that end; by speculative coups, et cetera. Those engaged in private charities know the danger of promiscuous giving. What about the public? Has it no character to lose? ... Without proper discrimination the charity of millionaires is proving dangerous. What is most needed for social enlightenment is a flood of free daylight upon the arts of human knowledge related to the most vital issues of reform. Is the millionaire likely to supply them in his gifts toward higher education? Will he employ his millions in cutting down the branch on which he sits? It is not the dead hand, but living interests, that should wield the education for the masses."
This strikes to the very root of the matter. The danger in accepting money from men who have amassed fortunes by dishonorable methods is that it tends to silence criticism of their practices. The beneficiary cannot criticise his benefactor with good grace. As Mr. Edwin D. Mead has put it, no one ought to "castigate the man whose money is in his pocket and whose bread is in his mouth." In the long run, doubtless, the forces of public opinion and academic freedom in this country will prove too mighty to be controlled by any man or any group of men. But the fact cannot be blinked that the tendency of the indiscriminate taking of gifts by educational institutions is to obstruct the play of these forces for the time being. The colleges should be kept free from all trace of restraint upon this legitimate freedom.

The most serious evils that threaten American civilization at the present time spring from immoral acquisition and corrupt employment of wealth. A low standard of commercial and political morality is undermining the Puritan ideals of character and citizenship. Business integrity and civic righteousness are not prized as they once were. Against the forces that are making for corruption in the American life of to-day the college and the church must stand firm as bulwarks of defence. Their high duty is thus eloquently set forth by Mr. Mead: "At a time when in so many provinces of our American life the old simplicity is yielding to luxury, ostentation, and indulgence, and the love of money and the power of money are roots of evil as never before, it is doubly incumbent upon the church and the school to construe their offices heroically, to see to it that they do not become contaminated with base bribes nor let the taint of materialism or a false commercialism blight them and make them centres of apology, of confusion and compliance, instead of nurseries of idealism, of purity, severity, and truth."

The foregoing considerations certainly justify a policy of cautious deliberation on the part of officers of institutions in reference to proffered gifts. In every case the source of the wealth should be scrutinized carefully; the gift horse should be looked squarely in the mouth. And where reasonable doubt exists regarding the honorable character of the business methods of the would-be benefactor the gift should be declined. This does not mean that credence should be given to every accusation that may have been brought against the donor in question, for it seems to be the common lot of millionaires to be subjected to undeserved abuse and unfounded censure. But the facts should be thoroughly investigated. And for doubtful cases the rule should be, "Don't." It is
better for an institution to refuse millions than to compromise its standing. The tendency in the college world during recent years has been to lay too much stress on material equipment. We need to remind ourselves that something more than a big plant is needed for the making of a great university, and the occasional refusal of money coming from a dubious source would be a most salutary discipline. It would recall us to the truth that the most precious possessions of a college and a people are not the material things that can be bought with money, but the unpurchasable things of the spirit.

SOME TREASURES OF THE BOSTON PUBLIC LIBRARY.

Belle S. Hall, Ph.B.

THE position taken by Mr. Russell Sturgis on the study of art in a university course, that the university may and should include a course of study in the theory and criticism of fine art, and the ambition of President Butler to have the fine arts better represented at Columbia University, lead me to call attention to the opportunity offered by the art collection of the Boston Public Library, which is one of the finest working fine-art libraries in the country.

The Boston Public Library not only exposes its patrons to the influence of art from the moment they enter the building, walk up the splendid stairway, and see the glories of the mural decorations, but it does much more in its art department.

The entire south gallery of the Special Libraries' floor is used for an art reference collection. Of the 36,000 volumes at present placed there, 20,000 relate to the fine arts, including architecture, painting, and sculpture; 16,000 relate to the industrial arts; about 10,000 volumes are large folio; 2,000 volumes are placed on open shelves free of access. No book, however costly or delicate, is refused the proper applicant.

The long west gallery is used for art classes and lectures, while the outer fine-arts room opening into Sargent Hall has been fitted for an exhibition-room.

In 1895 the Graupner collection of photographs was given to the Library, and founded the nucleus of the present collection. There are now about 15,000 photographs, forming a comprehensive and systematic
collection of subjects in architecture, painting, sculpture, and decoration, general and mural. In addition to the photographs, the Library has a collection of about 6,000 process pictures, mostly of the same subjects as the photographs in a cheaper form. These pictures are freely loaned to teachers of Boston schools, and to art classes and clubs in Boston.

Some idea of the completeness of the collection may be gained from the following list of exhibitions held in 1900–1901: —

Christian and mediæval sculpture.
Renaissance architecture.
Assyrian antiquities in the British Museum (in connection with a lecture by Prof. D. G. Lyon).
Renaissance sculpture.
Medals collected by the late Arthur M. Knapp, of the Library staff.
Original blocks engraved by R. L. Stevenson.
Italian painting 14th–16th century.
The life of the Virgin, in connection with a lecture by the Rev. H. G. Spaulding.
Flemish painting.
Dutch, German, and French school of painting.
American painting, chiefly mural decoration.
Spanish school of painting.
Photographs of China and Japan.
Colored plates of oriental ceramic art, collection of W. T. Walters, gift of Louis Prang.
Athens and Rome.
The original French edition of the Tissot Bible.
The Sella collection of Alpine views loaned by the Appalachian Mountain Club.
Greek sculpture.
The life of Christ in art.
Plates from Rossi's Musaici cristiani delle chiese di Roma.
Portraits of Queen Victoria, etc.

It will be seen that with the books and photographs together and the liberal conditions under which they may be consulted any day in the week and at any hour of the day, the Library affords opportunities which no art museum or art school can place within the reach of the people.
The collection of music given by Mr. Allen A. Brown is the best in this country. His purpose has been to gather as many books and scores as possible of the sort that would be of value to the student of music.

It is of great value on account of its wide range, including music of all lands, and on account of its fulness, especially in orchestral works and operas, from the "Euridice" of 1600 to the "Prince of Pilsen" of 1902.

The vast amount of Mr. Brown's personal work adds greatly to the value. Clippings, magazine articles, and programmes, criticisms, and letters are inserted in almost every volume.

Although the acquisition of rarities has not been Mr. Brown's chief aim, it has followed as an inevitable result of his desire for completeness: Liszt's own copy of his "Missa solemnis," with his signature and autograph corrections; orchestral scores of Bizet's "Carmen"; all the principal operas of early French and German composers; and of the later men, Bellini, Donizetti, Rossini, and Meyerbeer. Many of these scores are manuscript copies of unpublished originals.

When you enter the Barton-Ticknor room you will find the books caged behind iron screening, because in this room are the most valuable of all the Library treasures. The Barton Shakespeare collection contains more than 1,300 different editions of Shakespeare's works, a complete set of the four folios, or the first collected edition of Shakespeare's works, and is especially rich in the early quarto editions of the single plays.

"There are only three public libraries in England which in their Shakespearian department are superior to that in Boston,—British Museum, Bodleian, and Trinity College, Cambridge."

Among the departments composing a Shakespearian library, first in importance stand the Quartos. These quartos are separate plays, many of them published during Shakespeare's lifetime, and are thus termed to distinguish them from the collected edition of all his plays, issued in folio after his death.

A complete set of these quartos is contained in no library. Boston Public Library has twenty-two copies.
Seven years after Shakespeare's death his personal friends and fellow actors Heminge and Condell issued in 1623 the first collected edition of his plays, the coveted possession of all libraries. The Boston Library possesses an admirable copy of the first folio and of its subsequent impressions in 1632, 1664, and 1685.

In the department alone of Shakespeariana, an opportunity is afforded for study such as is held out by no other public institution in America.

THE MORAL AND RELIGIOUS SIGNIFICANCE OF MODERN EDUCATIONAL MOVEMENTS.

Prof. Adolf Harnack, Ph.D. (Berlin).

The desire for education is one of the most striking of the social phenomena of our age, especially as it affects the laboring classes and women. The question is as to the moral and social importance of this desire. What is education? One can answer this question variously. If we consider man with respect to his capacities, education has for its aim the complete unfolding of the individuality of each man or woman. If man is considered in his relation to nature, education is designed to lead men to the completest possible control of and reconciliation with nature — to power and freedom. If man is regarded as a member of humanity and history, education must be thought of as the capability of opening the soul to all truly human influences. If, finally, education is thought of in the narrowest sense, that is, with reference to some particular calling or vocation, it is the sum of all utilizable knowledge and skill in the pursuit of one's vocation.

In modern educational movements three tendencies are to be distinguished. First, the endeavor to attain a true science and knowledge of reality. The scientific man can but rejoice in seeing how science is pursued for its own sake among the masses. This is evident in the fact that men are no longer content with single lectures, but demand extended courses. Hasty and superficial views no longer satisfy; thorough instruction is eagerly sought. Especially is this true with reference to the two great ideas of modern science, the conservation of energy and evolution. We must rejoice that we are permitted to live in a time when the search for reality is so general and strong; for this search leads to
honor and sincerity, and herein lies the moral significance of this tendency.

The second tendency shows itself especially in the woman movement, which is prompted by the desire to become independent by means of education. This tendency is in every respect praiseworthy, and must be regarded as belonging distinctly to the ethical aspect of modern educational movements. Without a calling, either man or woman is a useless being. Since the probabilities of marriage are closed to a considerable number of women, and since the significance of housekeeping is greatly reduced to-day, women and girls must seek other vocations. We may expect therefrom an elevation of the morals of women and of the relations of the sexes to each other.

The third tendency has to do with the increase of those feelings which belong to life. It is not alone a desire for pleasure, though this may be justifiable, and certainly should not be condemned by those who are in a situation to secure the greatest possible enjoyments. Rather is it a desire to escape the deadening monotony of life, so that life shall not consist in a mere succession of day and night, but shall admit, along with devotion to one's particular calling, participation in the general interests of humanity. From the moral and Christian standpoint nothing can be said against this desire.

The moral and social worth of these educational aims needs no special emphasis. It exhibits itself upon their mere mention. But a whole series of special moral effects must result from these efforts. Increased education compels better dwellings. As the education of the masses becomes higher the classes will come to greater harmony and class distinctions will finally disappear. And besides all this, education will tend to make men generally more sane, and teach them to avoid extremes, since it will reveal to them the limits of possibility. Thereby education will tend to secure the peace of society. But most important of all will be the general effect, — the improvement of personal worth.

It would, however, be a thoughtless procedure to omit the mention of certain dangers connected with modern education. The first of these is lack of thoroughness. But this is to be overcome only by greater insistence upon thoroughness, not by vain attempts to discourage the whole movement. It is true that there are heights of knowledge to which no man can attain, that the great thinkers must always be in a class by themselves, and that there are scientific attainments which are not for all. But the pure air is not all on the heights, and science may
be genuine and yet exist in varying degrees. The best authors and scholars should popularize learning by writing works apprehensible by the masses.

A still greater danger is that modern education tends to model all after one pattern, to obliterate distinctions of sex, individuality, and vocation, and to compel all to pass through the same educational process. The result is the crumbling of the national life, considered as a unit, and the repression of the individual's own peculiar powers. Ancient learning fell a victim to this danger, and what vast numbers of educated corpses we see all about us! The woman movement also is not free from censure at this point. It can only be regarded as an error that the same callings, the same educational process, should be demanded for all, and that it is asserted that the question cuius generis has no longer any significance. It is an error to attempt to regulate the education of women according to the plans adapted for men. Equal worth and identity of qualities are not the same thing. It will be the task of the future to provide callings adapted to the capacities of women.

A third danger lies in the expenditure of effort to secure knowledge without a corresponding effort to bring about moral transformation. All true education results in such transformation. Thence it is that the personality of the teacher should be distinguished by moral force. We dare not permit science to become the possession of the masses unless we strengthen the inner life at the same time and in the same degree. All true education arises out of a view of the world and has real worth only in so far as it perfects such a view. Since the days of rationalism the German people have had no generally accepted view of the world. The condition of unfaith and doctrinal confusion is the profoundest disease of our time. But learning can never construct a view of the world; faith only can do that. For this reason all thinking and all writing that does not have for its great end a moral and religious renewal has but temporary value. At the bottom of all great social and scientific problems one comes upon a moral factor and thereby upon a religious factor. Only the Christian idea, that God is the Lord, and that he is love, can furnish a satisfactory view of the world, and therewith the highest education. Without faith in this there is no true education. On this our knowledge must be founded. All discoveries and all progress in knowledge, however intoxicating, will soon become trivial and old; but if they are employed for the deepening and transformation of the personal character they will give us eternal life.—Chronik der Christlichen Welt.
SUDDENLY, without warning, Alpheus Hyatt was called from the scenes of an active life to pass on into the unknown. Still in the full strength of manhood, having felt no appreciable loss of physical or mental ability, he had not thought of his work as done. As the soldier dies at the post of duty, so he fell. In obedience to a constant habit he was on his way to a regular meeting of the Boston Society of Natural History on the evening of Wednesday, Jan. 15, 1902. While waiting for a car at Harvard Square, Cambridge, his death occurred, quickly and without pain. In his death science suffers a distinct loss, but far above the scientist towers the man and the friend. To those who were numbered among his friends no greater loss has ever come.

Alpheus Hyatt, a descendant of an old Maryland family, was born at Washington, D. C., April 5, 1838; prepared for college at the Maryland Military Academy, spent one year at Yale, and one in travel abroad, and then entered the Lawrence Scientific School at Harvard in 1858. Here among the students under Louis Agassiz he was closely associated with Alexander Agassiz, Packard, Morse, Putnam, Scudder, Shaler, and Verrill, all of whom have since been his close personal friends. As an undergraduate he was characterized by an extreme concentration in his studies and by little attention to the ordinary frivolities of student life. Graduating with the degree of Bachelor of Science in 1862, he at once entered the Union Army, served during the latter part of the Civil War, and finally retired with the rank of captain. Returning to Cambridge at the close of the war, he continued his studies under the guidance of Professor Agassiz, working principally upon the fossil cephalopods. In 1867 he became associated with Professors Putnam, Packard, and Morse at the Essex Institute and the Peabody Academy of Science, and also in the editorial management of the American Naturalist. In 1870 he was elected Custodian and in 1881 Curator of the Boston Society of Natural History, which position he retained till his death.

For many years he was Professor of Zoology and Palaeontology at the Massachusetts Institute of Technology, and also officially connected with the Museum of Comparative Zoology at Cambridge and with the United States Geological Survey. He founded the seaside laboratory
at Annisquam, organized the Teachers' School of Science, and was the leading founder of the American Society of Naturalists. He was a member of the National Academy of Sciences, the American Philosophical Society, the American Academy of Arts and Sciences, and of many other societies in America and Europe. In 1898 Brown University conferred upon him the honorary degree of LL.D.

Professor Hyatt was not merely a scientist; he was more, he was "an all-round man, a thinker, a generalizer, a philosopher." The law of evolution in its broadest scope was constantly in his thought, and his researches on special topics were but to demonstrate parts which had a strong bearing on the grander whole. He confined his researches largely to those highly specialized mollusks, the cephalopods, and principally among their fossil forms. In this branch of zoology he became the acknowledged authority in both Europe and America. Occasionally he passed into other fields, as in the investigation of the polyzoa and of the sponges. During the later years he was engaged upon extremely interesting problems in evolution presented by the land-shells of Hawaii, and at his death had all preparations made for a visit to that country and a study of the shells in their natural habitat. His methods were patient and painstaking to the highest degree, striving to bring the minutest details of his subject within a comprehensive grasp.

The innate strength of the man is shown in that even from his student days he pursued his own course and drew his own conclusions undeterred if they were not always in accord with the prevailing thought. Though an almost universal belief in Darwin's law of natural selection prevailed, the results of his investigations led him to accept the view, first enunciated by Lamarck, that environment produces the stronger influence upon structure through the use and disuse of parts. With Cope he shared the leadership of the Neo-Lamarckian movement in America, where now it has grown to strong proportions.

Professor Hyatt was not a voluminous author. He presented about thirty-five papers before the Boston Society of Natural History, and his researches have been published by the various scientific societies of America. While these publications made his name familiar in the scientific world, he was perhaps still better known and appreciated among his pupils as a teacher. Especially with this phase of his life has the present writer been intimate, as a student, an assistant, and a colleague. But Alpheus Hayatt was not a teacher of the ordinary type. Here, as otherwheres, independent in his methods, he brought the full force of
his own original researches and strong, comprehensive grasp of his subject in to his discussions. His personality was such, however, that the student did not at once perceive the greatness of the man who was his teacher. This appreciation came with increasing force as one sat under his instruction throughout a term — calm, quiet, self-contained in his bearing, very little obtrusion of self, so kindly and genial withal that the greatness did not at once appear.

A very great element in his value as a teacher was his innate perception of the capacity and of the possibilities of the individual and his adaptation in dealing with each student in such manner as to bring out and develop the best that in him lay. The timid student found a friend who neither quietly passed him by nor confused him by too direct questioning. Instead, he found himself drawn out in an easy conversational manner, and lost consciousness of self in his interest in the subject. Still, with all the kindliness and geniality of the man, there was an atmosphere of depth and power, a high moral as well as mental attitude, which demanded from the student his highest effort. He unconsciously demanded the best and inspired it, and usually he obtained it. This quality is the specially marked characteristic of the great teacher.

Professor Hyatt once said to a student, "There are two objects to attain in a scientific career,— the betterment of humanity and the increase of our stock of absolute knowledge." In this statement he gave his own ideal. In living up to this ideal he became the power and the friend we knew.

Since the autumn of 1877 he had been in charge of the Department of Biology in Boston University. Its full development was left in his care. Not only did he arrange the full course of instruction, but he personally lectured a portion of each year. By this means a large number of the students of the University came under his instruction, to be broadened and strengthened by his influence. That this influence was a strong and permanent one is made evident by the opinions expressed by many of these students since his death.

More distinctive still was his work in the founding, organizing, and carrying-on of the Teachers' School of Science. This was almost entirely the product of his conception, and under his management it exerted a strong influence in the educational sphere which centers in Boston. During its thirty-two years of existence over three thousand teachers from Boston and Eastern Massachusetts have taken advantage of the opportunities it has offered. All of these have indirectly felt his
influence, and many have studied under his personal instruction. Through them that influence has been passed on directly to many thousands of children. Says one of those teachers who partook of the opportunities so provided, but speaking for all, "We are thankful to Professor Hyatt for his spirit—modest, earnest, simple, sincere man that he was: with no proclamation of achievement, with no elaborate organization of knowledge, he taught us to seek for the simple truth for its own sake. . . . . . A feeling of personal loss comes over each of his pupils in the School of Science. In the coming years he will remain in our memories as an ideal gentleman, a true teacher, and a sincere friend."

THE UNIVERSITY OF PARIS.

Prof. Freeman M. Josselyn, Ph.D.

The recent exchange of scholarships between Columbia University and the University of Paris has again attracted attention to the latter, and the American student who is going to Europe to study may well consider carefully his choice before allowing himself to be decided by the momentum of past facts. By far the largest foreign factor in American scholarship is German. Most of our professors are German trained and have German degrees, and it is most natural that they in their turn should direct their students toward Germany. And the time has not yet come, if it ever shall, to question the correctness of this in many branches. Still, to a student who is to work in Romance languages the benefit of a German training is not too clear. Shall such a one make his major study German and his minor Romance philology, or shall he make his major French—the most important of all the languages in which he specializes? And as regards his minor, will he not be in good hands in Paris, under Gaston Paris, Paul Meyer, A. Thomas, and Morel-Fatio? It may be seriously doubted if any German university can offer better training than this.

The importance, too, of a good speaking knowledge of the language one is to teach is becoming more evident every day. Ability to speak, as well as to teach, or as showing a proper preparation for teaching, is more and more required. The amount of work demanded of the average instructor in this country makes it practically impossible that this
side of his work be properly developed — although he himself may feel that it should be. Now when the student has to face this condition of affairs at home, is he to continue it when he has the opportunity to go abroad? It seems, then, likely that the student of Romance languages will elect to spend a good part of his time in Paris; for here he will have, besides the daily life, the privileges of four capital institutions,— the University of Paris, the École des Hautes Études, the École des Chartes, and the Collège de France.

The University of Paris is at once the oldest and youngest of these institutions — oldest in its original foundation, youngest in its present form. As the Sorbonne it was one of the earliest institutions of learning in Europe, founded in 1252 by Robert de Sorbon, the chaplain and confessor of Louis IX. (1226–1270), as a refuge for poor students of theology and their teachers. This became so famous that the name was soon extended to the whole Faculty, and even to the University of Paris, to which it is still applied, although now only as indicating the building in which the faculties of letters and sciences are located. In 1635–59 Cardinal Richelieu rebuilt it, and the church is the only portion of this rebuilding now standing; for since 1885 the rest of the edifice has been entirely reconstructed on a magnificent scale, it covering a rectangle 270 yards long by 110 yards broad.

The university has suffered many changes of form and vicissitudes, but is now firmly established as the University of Paris — one of the fifteen universities of France which are now national institutions, and are under the control of the Minister of Public Education. The theological faculty, however, no longer forms a part of the university, and only the name Sorbonne remains to recall its former tremendous religious influence.

To this institution the American student who possesses a bachelor’s degree may go and register (for a nominal fee) as a student. At the end of two years, upon presentation of an adequate thesis and its successful public defence, he may obtain the degree of “Doctor of the University.” This degree was instituted in 1896 for foreigners, who, as such, were debarred from the degree “Doctor of Letters.”

At the same time he has the free privilege of attending the courses at the three other above-mentioned institutions.

The College of France was founded in 1529 by Francis I., to supplement a lack in the curriculum of the regular university. At first it consisted of two chairs: one Greek and the other Hebrew. Gradually
it has extended its scope, until now it embraces all sciences, expounded by the most distinguished specialists of France.

The École des Hautes Études was founded in 1868 as a school for forming scientists. The idea is not so much to present certain courses, for the instructor has perfect freedom of choice, but to train students in personal research along individual lines. There are no examinations, since the student is continually in the closest relations with the instructor. The value of such training is inestimable.

The fourth institution is the École des Chartes. It was founded in 1821 for the study of historical documents. There are several interesting courses given here, to which the student is admitted upon registering his name.

Such are the principal educational institutions which the American student will frequent, although there are numerous schools, both public and private, which are open to him, either free or for a small fee. But there is one piece of advice which cannot be too thoroughly impressed upon one thinking of going to Europe to study. Learn all there is in America first. This applies especially to general courses, of which there are few or none given, and the student who goes over before taking all the excellent general courses in our American universities will be seriously handicapped in his specializing, and unable to get the full benefit from his work.

ALICE FREEMAN PALMER.

A MEMORIAL SKETCH.

ALICE FREEMAN PALMER, the eldest of the four children of James W. and Elizabeth Higley Freeman, was born in Colesville, a small town near Windsor, N. Y., Feb. 21, 1855. She died in Paris, Dec. 6, 1902.

The mother's ancestors came to the State of New York from the hill country of Western Massachusetts near Stockbridge, and her father was a descendant of the original Scotch owners of large land grants in the beautiful Susquehanna Valley. Her father was first a farmer, as were his fathers before him, but after his marriage he was enabled, with the help of his young wife of seventeen, to realize his youthful ambition, and ten years after the birth of their first child he obtained the degree of M.D.
Alice E. Freeman came into an excellent inheritance of body and brain. The example of her parents in mental application during her younger years early inspired a passion for study. Of this time she was accustomed to say at a later period, “I grew up with my mother.” She was ten years of age when her parents left the farm and took up their residence in Windsor. There she spent seven years in study at the Academy, and it was there also that she joined the Presbyterian church. It was said of her that “she was an eager, ambitious student, determined by the very forces of her nature towards the getting of knowledge and the building up of a symmetrical character.”

At Windsor Academy she was prepared for college. In those days the requirements for women’s colleges were not so rigorous as for men’s, and that desire which was to be hers in all her educational work for girls later was hers then. She wished to fit herself to meet the world, compelling equality of respect as regards woman’s part in it. Thus the comparisons, on the part of her classmates at Windsor, of the varying standards of requirements, spurred her to choose the institution where she could be assured that these were the highest. Her choice was Michigan University, which only a few years before had offered to women equal privileges with men.

Entering the University in 1872, with so many conditions that it was a grave question whether she should be admitted, she had by the beginning of her Sophomore year removed them all, and established her leadership in her class. She was graduated among the very first in a class of seventy-six, twelve of whom were women. The subject of her Commencement oration was “The Conflict between Science and Poetry.” She was not only scholarly, she was a leader in social activities, and in those pioneer days of co-education inspired respect for woman’s capacity, whether as a member in the college debating club, where, even then, she showed rare powers of persuasion, or as an active officer of the Students’ Christian Association.

In December, 1874, there were floods on the Susquehanna River. A letter came from her father telling of his reverses and saying that she must return home. Her reply came not from the University, but from Ottawa, Ill., where, with the prompt help of professors, she had found an opportunity to teach in the high school. There she taught Latin and Greek from January to June, still keeping her college study uninterupted as a member of the Junior class. From that time she was self-supporting. After graduation she taught in Geneva, Wis., for a time,
in a private school for girls. From 1877 to 1879 she was principal of the high school at East Saginaw, Mich.

At this time she received a call to a professorship of mathematics at Wellesley College; but her youngest sister—the idol of the family—was making a brave fight for life against consumption, and she would not consider it. In the death of this sister at eighteen, her deep and abounding devotion to girls had its veritable consecration. Then in 1879 she was called to a professorship of history at Wellesley, and accepted the position. Two years later she became Acting President, and in 1882, when she was twenty-six years of age, she accepted the presidency.

Widely trained,—trained by the knowledge and enthusiasm of college professors, trained by work as a teacher in public and private schools, trained by the devotions and sorrows of a peculiarly intimate home life and religious life,—she brought to the presidency of Wellesley College a wealth of experience that made her tact infinite, her executive ability masterly, and her intelligence keen and clear. To all this was added a wonderful capacity not only to remember names, but to individualize students, parents, and friends, a power that must be counted a special gift. It was not strange that she was known to those who loved her most as "The Princess," and that her work in the college for six years during the time of its most rapid and creative development should forever seem incomparably well done. It was accomplished with a courage that is an inspiration, for it was in those years that, because of weak lungs, she was told she had but six months to live, and was advised to spend them in the south of France.

Her marriage, in 1887, to George Herbert Palmer, Professor of Philosophy at Harvard University, took her from the presidency of a particular institution and made her a trustee of many institutions, and a leader in the solution of many educational problems. It was the beginning for her of a still larger service.

In 1892 she accepted with much hesitation the position of dean of the graduate schools and colleges in the University of Chicago, to be in residence during one-third of the academic year. The office had just been created, as had the university, and it was her task as much to establish the social conditions and relations of the students within the university as to plan their courses of study. The initial impulse in the life of a university is always the enduring impulse, and so it was as a creator of traditions that she worked for Chicago University. In 1895 she resigned, convinced that the many problems incident to the found-
ing of this great university needed her personal help less than other work that called her.

During these years her generous service and eager desire for larger helpfulness in all matters of education were widely recognized. Honorary degrees were conferred upon her by several colleges,—Ph.D. by Michigan in 1882, L.H.D. by Columbia in 1887, and in 1895 and 1896, LL.D. by Wisconsin and Union. Her work was varied, but her purpose was clear. She labored earnestly in many paths to increase opportunities of service for college women, and in every field to choose for advancement those with capacity for leadership and scholarship, who should themselves become creators of new and larger opportunities for others. In her public addresses she showed always an eager sincerity, a knowledge of her subject, and a kindliness in expressing conviction that disarmed hostility and won others to share her enthusiasms. President of the Woman’s Education Association of Boston from 1891 to 1901; twice president, and finally general secretary, of the Association of Collegiate Alumnae; one of the chief executive officers of the Association for Promoting Scientific Research by Women; president of the International Institute for Girls in Spain; member of the Massachusetts State Board of Education from 1889 until, in 1902, she became by a third appointment the senior member; also identified in many different capacities with organizations of influence, she everywhere sought to win support in all wise endeavors for better education. Among college women she was a pioneer and leader; with and for all women she was a confident optimist and worker. Her life-story, when written, must epitomize the victorious struggle of her sex for larger intellectual freedom in the last quarter of a century. Always with forward look, she labored,—whether as one of those most responsible for the children of Massachusetts, or for the organized interests of the women of her country, or for their higher education here or abroad,—and her work found her just at the beginning of a new term with greater influence as well as greater problems.

Lavish of self in every relation for good, yet forgetful of self, she stood in all her inner life and its crises isolated, and for this greatness of personal reserve she received most respect from those nearest.

No one can describe her personality. Exceptionally sensitive to beauties of form and color, intimately at home with living creatures, she was yet more intimately and simply at home in the heart of a child. With a child she was boundlessly in love. For the children of larger growth, her work was among men as well as among women, and in it
all she was always and everywhere capable of a great sincerity. Hers was convincing sympathy and earnest foresight, which made her judgment so true that to her many owe not merely their success, but the right choosing of a life-work. Hers was the capacity to give to others, at innumerable moments, courage and gladness. Hers was a self-effacement that raised fellow workers and friends to the level of achievement, and then to them gave the credit of victory. — Publications of the Association of Collegiate Alumnae, March, 1903.

A GREAT FREE LECTURE SYSTEM.

George Iles.

[In The World's Work.]

One dreary night last January, in one of the New York free public lectures, Mr. A. J. Talley presented views of Florence in a public school in East Twenty-seventh Street. To the fourth-story hall had climbed a weather-beaten old Italian whose features kindled as scene after scene swept the canvas. When the Baptistery was shown, chief among the glories of the great city, the old man whispered, “I batized dere,” and added with a sigh, “Ah, I no see Firenze again!” Well-to-do New Yorkers who have seen Niagara in summer, in winter, and in the lovely garb of late October live among millions of people who owe to the camera their sole acquaintance with the great cataract. Pictures of Niagara are much the most admired in the round of those which illustrate Mr. L. H. Tasker’s lecture on the “Great Lakes.” One night at Cooper Union, as Mr. Tasker threw on the screen a picture of Sault Ste. Marie, he told us that a steamer passes through its canal every seven minutes, night and day, during the season of navigation. On my row sat a burly chap grimy with coal-dust. His comment, loud as a stage “aside,” was, “Hully gee!” It is usual, when a lecture suggests inquiry, to invite questions at the close of the hour. I have known Mr. T. B. Collins to be kept almost another sixty minutes busily answering the queries of the keen-witted Jewish lads who had seen his experiments at the University Settlement Hall, at Eldridge and Rivington Streets. Apart from his Jewish auditors, the lecturer that night had not more than three or four hearers of other races. These incidents show the spirit of the lecture audiences.
In this public lecture system arranged by the Board of Education of New York, the lecturers are men and women of mark, secured on moderate terms because they reside in the city and can repeat their discourses in different quarters. The audiences come to be informed rather than to gratify their curiosity by seeing an explorer, a novelist, or a humorist of world-wide fame. And while the programmes give the place of honor to teachers and scholars, there is a welcome for any one else with capacity to instruct, stimulate, and refresh. Nobody begrudges the people a good novel taken from a free library; and it gives them just as much delight to be escorted through the palace of the Alhambra, or to hear a capital tenor sing "La Marseillaise" and "Die Wacht am Rhein." Lives divided between the tenement-house and the shop or the factory need all the cheer they can get.

Twenty years ago some of the city libraries charged fees of perhaps a dollar a year. Mark what followed a change of policy. In Springfield, Mass., the charge was abolished in 1885; the next year, with open doors, the users of the library increased seven-fold. So in St. Louis and elsewhere. A dollar is a good deal of money to the average American family. To-day the public library is supplementing the public school more and more effectively; the work of both is possible because offered free. Side by side with free libraries are subscription libraries which flourish apace; but their constituency of the well-to-do is a bagatelle in comparison with the throngs at the free counters. In the lecture field, Major Pond, let us say, engages on liberal terms Henry M. Stanley, Ian Maclaren, or Mark Twain. He announces a lecture at great cost in the newspapers, sends out circulars by the thousand, and placards the streets with advertising. The tickets, at from one to two dollars, are sold to just such well-to-do persons as take books from subscription libraries. At an opposite pole is the lecture system considered here.

Most of the courses are given in public-school buildings; the great hall of the Cooper Union is occupied without charge, and so are several excellent halls connected with churches; where rents are paid, the terms are moderate. There are to-day in greater New York one hundred and seventeen lecture centres, each as well known in the neighborhood as the local sub-station of the post-office; this publicity reduces the expense of advertising. Pocket bulletins setting forth the courses are distributed at the doors of the lecture halls; placards in big type are posted outside, and by friendly hands in shops and factories near by. Newspapers announce gratis the subjects every evening. Thus it comes about that
while the cost of a lecture to a lyceum manager may be as much as a dollar a seat, the cost to New York of a public-school lecture this season is about ten cents.

These lectures began in 1889, simply as an experiment, their themes miscellaneous, and only a few illustrated. In 1890, when Dr. Henry M. Leipziger was given charge, the experiment became an assured success. The lectures have steadily broadened in range and constantly improved in quality. The progress of the movement is due to the large-minded men who, as members of the Board of Education, have espoused the cause of adult instruction, such as the Honorable Miles M. O’Brien, late President of the Board, who was the first champion of the lectures; Honorable Henry A. Rogers, Ex-President C. C. Burlingham, and Gen. George W. Wingate. During the present season the auditors at the lectures will probably number a million and a quarter, with a lecture staff of five hundred. The stereopticon is always employed when helpful, and experiments are also introduced. Dr. Leipziger plans to give each centre a variety of courses every season, each course consecutive and thorough. In Cooper Union last January and February nine lectures were given on North American geography, five of them on the Colorado River and its Indians, by George Wharton James, the explorer; with these were alternated eight lectures on “Electricity,” by Dr. E. R. von Nardroff, accompanied by experiments worthy of a college laboratory. At St. Bartholomew Hall eight evenings were devoted to an exposition of “Heat and Its Work,” by Professor John S. McKay, and eight to renditions of the best songs of Europe and America, with apt introduction and comment. Particular pains are taken that all the advanced lectures shall lead to study. For example, when Professor William Hallock, of Columbia University, delivers his course on “Light,” a neat pamphlet is distributed presenting a summary of his exposition, ending with a brief list of books for study and reference. This aid is invariably extended for lectures of this stamp, whether scientific, literary, or on themes of art. So great is the demand at the public libraries for recommended books that the supply there fails, and the Board of Education provides copies at each centre from what Dr. Leipziger calls a “platform library.” At a single centre last winter two hundred copies of a standard text-book on electricity were thus lent or sold at cost. One of the Doctor’s dreams is that there shall be erected in New York two or three temples of science where, in addition to a fine auditorium, shall be found amply equipped laboratories and workshops for practical application of lecture lessons.
EDITORIAL MENTION.

Once more death has invaded the ranks of our Trustees, and we miss the kindly face of the Hon. C. C. Corbin. The July number of Bostonia will give a portrait and an appreciation of him.

In Part Second of Volume xxiii. of the "Journal of the American Oriental Society" just issued there appears a large folded diagram entitled "Key to the Kosmos of the Babylonians." It is given in illustration of the article "Babylonian and Pre-Babylonian Cosmology," which appeared in Volume xxii. of the same "Journal." It presents President Warren's new interpretation of Babylonian cosmology, an interpretation which is a complete surprise to scholars brought up on the traditional view as presented by Jensen and Maspero. It has, however, been fully endorsed by two of the most eminent Assyriologists of Europe and America, and is of interest to all Hellenists, as it explains for the first time the origin of the Pythagorean system of the heavens and the earth.

At a recent conference of educators invited to Cambridge to meet Dr. Parkin, agent of the Trustees of the Cecil Rhodes Scholarship Fund, and to give advice respecting the best methods of selecting American candidates for the scholarships, Boston University was represented by President Warren. The conference was the second of a series planned for the important educational centres in the United States, and had special reference to the States of Massachusetts, Rhode Island, and Connecticut. Though no formal votes were passed, many suggestions
were presented that have been indorsed in later conferences in other parts of the country. The following are perhaps the most important: that the age limit be between the minimum of nineteen and maximum of twenty-three; that candidates be eligible from the end of the Sophomore year up to two years after graduation; that in States in which there are several colleges nominations be made in rotation according to seniority by those institutions which in the judgment of the Trustees of the Rhodes bequest give courses of study that qualify students to matriculate at the University of Oxford; finally, that the Rhodes Trustees conduct in America examinations qualifying for admission to the scholarships, and that only candidates qualified to read for an Oxford honor degree be accepted.

On the fourth of February, under the presidency of Miss Louise Hamilton Murdock, of Boston University, Class of '87, the alumnae of the Boston Latin School for Girls celebrated the Quarter Centennial of the School. It being at the same time a well-deserved commemoration of the protracted service of Mr. Tetlow, first and thus far only head master of the School, the interest was the greater. The speakers were President Warren of Boston University, President Seelye of Smith College, Miss Irwin, Dean of Radcliffe, and Mrs. M. J. McLean, representative of the alumnae. Professor Scudder, the representative of Wellesley, was detained by illness. "In the Beginning" was the theme assigned to the first speaker, and as on the basis of contemporary printed matter he illustrated the backwardness of public sentiment in Boston as recently as 1877, touching the higher education of women, and the oppositions encountered by those who united with the University in laboring to secure for girls the same opportunities for securing a classical education provided for boys in the older Latin School, it was a surprising revelation to the younger portion of the crowded audience. All the addresses were messages of congratulation and good will. At the close of a happy and hopeful address by Mr. Tetlow a purse containing twenty-five gold eagles was presented him on behalf of the alumnae, and a beautiful loving-cup of crystal and silver on behalf of the Senior class of the School. But for illness, Mrs. Ida Shaw Martin, also a graduate both of the School and of Boston University, would have presided in place of Miss Murdock.
Theism, by Borden P. Bowne, professor of philosophy in Boston University, is a revision and extension of the same author's "Philosophy of Theism." Without changing the general plan pursued in the earlier work, additions have been made, especially the arguments from epistemology and metaphysics, which materially enhance the value of the discussion. In some other respects also this work is an improvement upon its predecessor, particularly from the standpoint of the student who comes to the study without previous philosophical and theological training. It is difficult to write a satisfactory book on theism in 322 pages; but Professor Bowne, by his long-continued and profound studies, has succeeded in performing this hard task. For conciseness and vigor of statement, as well as for the clearness of the conception in details and in the whole argument, and the careful limitation of the purpose and the exclusion of all that is irrelevant, this book is a model. It deserves almost unqualified commendation, and it will meet all the expectations and requirements of the increasingly large number of those who are interested in the subject of which it treats. (Price, $1.75 net. The American Book Company, New York.)

Biblical and Literary Essays, by the late A. B. Davidson, professor of Hebrew, New College, Edinburgh, edited by his successor, J. A. Paterson. This book is made up of thirteen essays, mostly on Old Testament themes, but including several others, as "Arabic Poetry," "The Rationale of a Preacher," and "The Uses of the Old Testament for Edification." To clergymen in particular this book will prove very valuable; and from its pages laymen will be able to catch the spirit and results of a reverent form of the modern methods of Biblical study. (Price, $2.50 net. A. C. Armstrong & Son, New York.)

The Life of James Madison, by Gaillard Hunt. This stately volume of 402 pages is the work of a loving hand, for its author is the editor of "The Writings of James Madison." It is sufficient to say that the book is practically not only a biography of its subject, but a political history of the times during which Madison lived his influential life. It is a thoughtful and able work, for which all students of American history will be grateful. (Price, $2.50 net. Doubleday, Page & Co., New York.)

Mont Pelee and the Tragedy of Martinique, by Angelo Heilprin. This is just what it professes to be; that is, a study of the great catastrophes of 1902, with personal observations and experiences of the author on the ground. It is a vivid narrative of the horrible events, with a study of the conditions leading up to and following the fearful disaster. The numerous elegant reproductions of photographs aid the mind in catching some impression of the horror and the grandeur of the tragedy. (Price, $3.00 net. J. B. Lippincott Company, Philadelphia.)

St. Augustine and His Age, by Joseph McCabe. We have here a really great study of a great man.
The author attempts to trace in the writings and activities of Augustine the mental and moral development of the great Church Father; and reaches conclusions not altogether commendatory of the effects of theological disputes upon the human heart. It is a fascinating book to all students of ecclesiastical history. (Price, $2.00 net.)

**Mediaeval India under Mohammedan Rule**, by Stanley Lane-Poole, professor of Arabic at Trinity College, Dublin. We confess to having read this book with great interest. The subject is one but little known except to specialists, and it is pleasing to learn that there is a non-European history of the Middle Ages which rivals in interest that with which we are so familiar. The story is told with real zest, and is full of intrinsic power and charm. (Price, cloth, $1.35 net.)

**Augustus Caesar and the Organization of the Empire of Rome**, by John B. Firth. Although treating of familiar matters, this book is to be commended. It is justified not alone by the demands of the series of the "Heroes of the Nations," of which it is a part, but by its essential merit. In style simple and clear, the author portrays with genuine enthusiasm, though by no means always with approval, the career of the masterful Augustus. We doubt whether the story has, on the whole, ever been better told. Numerous beautiful illustrations heighten the value and interest of the work. (Price, $1.35 net. G. P. Putnam's Sons, New York.)

**The Heart of John Wesley's Journal**, edited by Percy Livingstone-Parker. The acrimony of theological controversy as it raged about the life and teachings of John Wesley is too recent to permit the majority to estimate the great reformer justly. But this book will contribute to that end; and it is a timely production in view of the approaching bi-centennial of the birth of Wesley. Any attempt to give the heart of a great man's Journal will be in some measure disappointing; for of necessity it must omit much that would be demanded for completeness of portraiture. But this selection is well made, and for the vast majority of readers sufficient; while he must have a dull imagination who can read the book without an enthusiasm which will grow with every succeeding page. (Price, $1.50 net.)

**The Life of Joseph Parker, Pastor of City Temple, London**, by William Adamson. The appearance of this book so soon after the death of the great London divine might lead one to suspect that it is hastily done; but the work was nearly complete before the death of its subject, though written for the most part without his knowing its contents. We commend this book to all preachers as the portrait of one who, though he may have had faults, is an example of what all the clergy should be in point of earnestness and devotion to his convictions. (Price, $1.75 net. Fleming H. Revell Company, New York.)

**Agnosticism**, by Robert Flint. He who wishes to know agnosticism in all its forms and manifestations, Hebrew, Chinese, Hindu, Greek, Roman, and modern, will need this book. It is not too much to say that it is complete. It is a history, an analysis, and an estimate. It is discriminating and fair, and it is equally judicious. But no one will read the book for a pastime. It is solid and learned. Its subject and subject-matter forbid that it should be light; but it is not heavy or dull. When you want to know anything about agnosticism turn to this book. (Price, $2.00 net. Charles Scribner's Sons, New York.)
Melville M. Bigelow, the newly elected Dean of the School of Law of Boston University, unites in his ancestry the best traditions of the two States which played the leading part in the colonial history of America. His father was a native of Massachusetts; his mother was a Virginian, a member of the family which gave to the country its fourth president. Mr. Bigelow's own broad training and varied professional career have blended in a striking degree the characteristics of the widely variant types of culture represented in the two sections of the country from which his ancestors came. Mr. Bigelow is a native of Michigan. He was graduated from the University of Michigan in 1866. Two years later he was admitted to the bar in Memphis, Tenn. In 1870 he removed to Cambridge, Mass., and in 1879 he was granted the degree of Ph.D. by Harvard University. In 1896 he received the degree of LL.D. from Northwestern University.

From the beginning of the Law School of Boston University Mr. Bigelow has been one of the most influential members of the Faculty of that department of the University. The very organization of the school is due, in large measure, to his efforts as a member of the committee which was appointed to consider the advisability of establishing such a school.

During his long term of service as professor in the School of Law Mr. Bigelow has lectured on the Law of Torts and Commercial Paper. For many years he has also devoted a portion of each year to the duties of a non-resident professor in the University of Michigan. He has lectured regularly at other important law schools.

As a teacher Mr. Bigelow has achieved great success, not only by the clearness of his presentation of his subjects, but by his ability to arouse in his students a love of the highest ideals in the legal profession. He has also invariably won his students by the genial personality which so admirably supplements his broad general culture and his legal acquirements.

Mr. Bigelow's works are acknowledged authorities not only in the State of Massachusetts, and in every State of the Union, but they enjoy a unique standing in England. Among these are works on the law of Estoppel, of Torts, of Bills, Notes and Cheques, and Wills. His "History of Procedure at the Common Law" is one of his best-known works. His "Law of Estoppel" has reached a sixth edition. His "Law of Torts" has reached a seventh American edition, and a second English edition is now passing through the University Press of Cambridge, England.

The exceptionally brilliant history of the School of Law of Boston University is the highest tribute to the wisdom of the founders of this department of
the University and a striking indication of the success which attended their avowed policy of bringing together a faculty of the most commanding intellects of the legal profession. The records of this school include the names of a group of professors and lecturers who are famous in the annals of the bar. Among these names none ranks higher than that of Melville M. Bigelow, who has recently received this new and crowning honor of the appointment to the leadership of the school which he was so influential in founding and with which he has been connected from the first day of its history. Already the indications are unmistakable that the brilliant record of the last thirty years is to be maintained, and that under the wise administration of the new executive officer the School of Law of Boston University will maintain its honorable place among the great law schools of America.

OUR NEW TRUSTEES.

JOHN E. TOULMIN.

John E. Toulmin is president of the National Bank of Redemption. Several years ago he began work at the Shoe and Leather Bank. By virtue of his faithfulness, energy, and good judgment he was promoted step by step until he became the president. When the bank was merged into the National Bank of Redemption, having joint resources aggregating nearly twenty-five million dollars, Mr. Toulmin's ability and sterling worth had awakened such confidence that the Board of Directors chose him president of this great banking institution. This additional recognition ranks him as one of the great financiers of Boston. He is the son of Rev. William B. Toulmin, of the New England Conference. By inheritance and fitness he brings to the Board of Trustees of Boston University those superb qualities that will give increased strength and confidence in the wise management of its affairs.

DILLON BRONSON, D.D.

Dillon Bronson was born thirty-nine years ago, at Wyoming, Ia., a town founded by his father. His grandfather, Thomas Bronson, and three great-uncles were pioneer Methodist ministers. His mother was Jennie Van Benschoten, cousin of the late Professor Van Benschoten of Wesleyan. Her mother was a Vail, which family has long been identified with the growth of the church. Mr. Bronson graduated at Cornell College, Iowa, in 1884; he received the degree of A.M. in 1887, and of D.D. in 1900. The day of his graduation he accepted a call to preach in De Witt, Ia., and after Conference supplied the Davenport circuit. In the summer of 1885 there fell into his hands a copy of President Warren's "Earnest Letter to Young Men Intending to Enter the Ministry," which brought him to Boston for a theological course. He was elected a Commencement speaker by the Faculty, and soon after graduation accepted a call to supply the pulpit of Bromfield St. Church for one year. A door was
then providentially opened for Mr. Bronson to study and travel abroad. After a year in the Orient he reached Berlin, Germany, where he studied in the University and preached several times in German to Methodist congregations. He spent the year 1891 in London, supplying the pulpits of prominent Congregational churches, and on returning to America became pastor of the church in Newton, where he served five years. Then came three years in Salem, and now he is serving his third year as pastor of St. Mark's Church, Brookline. On Nov. 21, 1894, he married Susan Hall Peirce, B. U. Class of '88, which he assures his friends is the only bright thing he has ever done.

EDWIN RAY SPEARE.

Mr. Edward Ray Speare, who was recently elected a member of the Board of Trustees of Boston University, was born in West Newton, Sept. 21, 1872. He is a son of the late Alden Speare, who was one of its Associate Founders and Trustees.

Mr. Speare is a graduate of the College of Liberal Arts, Boston University. When in College he was active in journalistic work, and served on the staff of the Boston University Beacon, first as associate editor and finally as editor-in-chief. He was also closely identified with the athletic interests of the University, and held the tennis championship for three years, and acted as captain and manager of the Varsity Football Team for two seasons.

After graduating he became connected with the business founded by his father in 1851. He is now vice-president and general manager of the Alden Speare's Sons Company of Boston, New York, and Chicago; secretary and treasurer of the Water Paint Company of America; treasurer of the Blair and De Larm Veneer Company; secretary of the Ashland Emery and Corundum Company, which represents the combined interests of over ninety-six per cent of the emery mills and mines of the United States. He is also a director in various other industrial concerns. This energetic Christian layman, though young, promises to be a valuable addition to the Board of Trustees because of his intimate association with the interests and life of Boston University and of the business world.

The Departments

COLLEGE OF LIBERAL ARTS.

On the evening of March 12 a good audience assembled in Lorimer Hall to listen to a reading by F. Hopkinson Smith, for the benefit of the Alumni Professorship of History Fund. Mr. Smith's irresistible humor and power of delineation delighted the audience, uninterrupted. The mountain guide, the laboring toiler, the Southern mammy, and the Yankee abroad were in turn presented in living real pictures, each fascinatingly portrayed. It is to be hoped that other fraternities will follow the example of the Tri-Delta, which showed its loyalty to the College by arranging for this fund.

An important change in the award of degrees will take effect at the next Commencement, June 3. Hereafter Greek will not be required for the degree of Bachelor of Arts. Those students who meet all the requirements of the course which has hitherto led to the degree of Ph.B. will hereafter, on completing this course, receive the degree of A.B. The status of the course leading to the degree of Litt.B. is unchanged; students completing this course will not receive the degree of A.B. A new requirement in this course is that all candidates for the degree of Litt.B. must take an amount of preparatory-school Latin equal to the entrance requirements for the A.B. degree, and they must also complete one full year of Latin in the College of Liberal Arts.

Mr. Leo Wiener, who has been assisting in the German Department for the past few years, felt obliged at the beginning of this semester to withdraw from his connection with the University on account of the pressure of literary work. He is engaged in the preparation of an almost encyclopaedic compilation of the literature of the various Slavonic dialects; and this, together with his teaching at Harvard in the Russian Department, had grown to demand his whole time and attention. Herr Georg von Wieren, who has taken his place as instructor in German, comes to the work excellently recommended as a teacher. At present he has also charge of the German instruction at the New England Conservatory of Music. A native of the province of Hanover, and educated at the University of Göttingen, Herr von Wieren, after a residence of several years in this country, unites the American spirit with the German pedagogy; and he is sure to command the good will of the classes.

The representation of the German play *Guenstige Vorzeichen*, which was recently given by members of the German classes, was in every way most satisfactory. Those among the audience who are judges commended the pronunciation in the highest terms. This method of learning the word and sentence intonation of foreign speech would seem to be most effective, and really the nearest approach that can be had to conversational practice. It would hardly be believed that those taking part recently had scarcely ever heard German spoken outside the classroom. The work has been going on regularly and faithfully for several years in classes as large as convenience will allow; but it has been some time since the results have been shown in public. This open criticism would seem, however, to add a strong incentive to the pupils and surely be helpful to the body of students of German who listen to the performance. It is a great source of delight to all visitors, who are glad of every occasion to hear the spoken language. It is to be hoped that this educational opportunity may occur more frequently in the future.
The Men's Graduate Club, an association of the men who have graduated from the College of Liberal Arts of Boston University, will give a banquet in honor of His Excellency John L. Bates, '82, Governor of Massachusetts, and the Honorable George R. Jones, '83, President of the Massachusetts Senate, at The Westminster, Copley Square, Boston, on Friday evening, April 3. The programme is as follows: 5.30-6.30, Reception; 6.30, Dinner; 7.30, Greeting, and addresses. Music by the University Quartette of Boston. The Committee of Arrangements, John D. Pickles, '77, President, Lee C. Hascall, '80, George A. Dunn, '89, S. Edgar Whitaker, '90, Raymond A. Robbins, '96, are making every effort to secure a large attendance. The responses already received are sufficiently numerous and cordial to leave no doubt of the success of this attempt to express the honor in which these distinguished graduates of the University are held by the great body of graduates. This issue of BOSTONIA goes to press too early to permit an account of the gathering, but the July issue will contain a full account of the reception.

SCHOOL OF LAW.

At the banquet of the alumni of the Law School, given in January at Young’s Hotel, Mr. Bigelow, Dean of the School, Judge Fox of the Superior Court, and Hon. Alfred Hemenway, one of the leaders of the Boston bar, made addresses. After complimenting his predecessor, Mr. Bigelow explained in some detail the recent changes in the school, saying that these had been made in the natural order of development from what had preceded. He said that the professors were now appointed upon a permanent tenure and were to give their whole time to the work of the school, and that the instructors were hereafter to have entire charge of their several subjects, with corresponding responsibility. This was raising their work to the rank and dignity of work of the professors. Judge Fox expressed strong approval of these changes in remarks that were received with applause, and Mr. Hemenway called up history and reminiscence in a vein of wit and humor peculiarly his own.

SCHOOL OF MEDICINE.

On June 22-27 the American Institute of Homœopathy will hold its annual meeting in Boston, and arrangements are well in hand for a successful session. Many visitors are expected at the Medical School and Hospital, where demonstrations, exhibits, and operations will be an important, interesting, and instructive feature.

The Pathological Museum is undergoing transformation. Many of the specimens, being in such an advanced condition of disintegration as to be worthless, have been destroyed, and replaced by new ones. It is earnestly hoped that the alumni will add to the collection whenever they have anything of interest, with the assurance that proper attention and credit will be accorded it.
The trustees of the Homeopathic Medical Dispensary of Boston appeal to the public-spirited men and women, wherever dispersed, to consider whether the past history of the Dispensary is not a sufficient plea for financial aid. During 1902 the Dispensary treated 19,017 patients, with a total of 50,773 prescriptions; and since its establishment in 1857 it has treated 420,135 patients, with a total of 1,173,513 prescriptions. As the Dispensary is practically a part of the Medical School of Boston University, it emphasizes emphatically the advantages to be derived from the study of medicine where such an immense amount of clinical experience is offered.

It is, comparatively speaking, within very recent years that the importance and even the necessity of a knowledge of biology has been recognized as a prerequisite to the adequate understanding and appreciation of human anatomy, physiology, and embryology. Since it has been so recognized, however, courses providing for the need have been incorporated in the curricula of the leading medical schools. As may be noted: —

In the Hahnemann College in Chicago, a course in biology, and embryology of the chick, in which lecture and laboratory work are given twice a week during the first year. In Rush Medical School, now a part of Chicago University, there is required laboratory work in embryology two hours daily, with two lectures a week for the first term of the first year. In the College of Physicians and Surgeons of the University of the State of New York, vertebrate morphology is required of all candidates for the degree M.D., and a course provided which occupies three hours a week for the entire year. The Chicago Homeopathic Medical College has a course in histology and biology four hours a week for the entire first year. Johns Hopkins Medical School gives, in its fourth year, ten lectures on medical zoology, with demonstrations and laboratory work.

In Boston University School of Medicine a course in animal morphology and embryology occupies the Freshman class four hours a week during the school year.

SCHOOL OF THEOLOGY.

Professor Hinckley G. Mitchell, of the School of Theology of Boston University, gave, on Friday, February 27, a lecture on Jerusalem. Professor Mitchell spent last year at Jerusalem as director of the newly organized School of Archeology in that city. The lecture, which was given in Jacob Sleeper Hall, was illustrated by stereopticon views.

The students at the School of Theology had a rare treat on Tuesday, Wednesday, and Thursday, March 3, 4, 5, in listening to the lectures on “Ecclesiastical Architecture” by Rev. R. D. Hollington, of Kenton, O. Mr. Hollington is a graduate of the school, '95. In the three lectures, which were finely illustrated with numerous stereopticon views, he traced the history of architecture, discussed its principles, and gave many practical suggestions relative to the construction of our places of worship. The lectures were clear, entertaining, magnetic, and inspiring. They will result in arousing interest in better and more appropriate buildings for the meeting and worship of the people.