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
WILLIAM FAIRFIELD WARREN, S.T.D., LL.D.,
President of Boston University from its organization until his resignation, which
goes into effect with the close of the University Year.
THE thoughtful student of American history is impressed with the commanding position which, from the time of the planting of the original colonies, certain families have held in the development of our national life. As one meets in Boston to-day a Robert Treat Paine, a Gamaliel Bradford, and learns that these men are influential factors in the social and political life of the twentieth century, he gains a new insight into the continuity of history, and he discovers one of the reasons why New England, although limited to narrow geographical confines, has so long dominated the national life of America.

No names in American history represent greater or more sustained achievement than those of Mather and Warren. The visitor at the ancient Copp’s Hill burial-ground looks with reverence upon the tomb of Increase and Cotton Mather; the traveler at Bunker Hill monument thinks inevitably of General Joseph Warren.

William F. Warren is a living representative of these two historic families. He was born in Williamsburgh, Mass., March 13, 1833. He is a son of Mather and Anne Warren. Through his father, Mather Warren, he traces his descent from the famous theologians of early colonial
and ecclesiastical history. President Warren is a graduate of Wesleyan University. He continued his studies in the universities of Halle and Berlin in Germany. His career as an educator began as head master in schools at Watertown, Conn., Hopkinton, Mass., and Mobile, Ala. His ministerial career comprised pastorates in Andover, Wilbraham, and Boston, Mass. His training as a pastor and as a teacher fitted him to fill an important position which demanded proved ability in both these lines of intellectual ability; from 1861 until 1866 he served as professor in the Mission Institute at Bremen, Germany. This institute was, later, removed to Frankfort-on-the-Main, and is still in existence, under the name of the Martin Mission Institute. This work in Germany not only ripened his general scholarship and culture, but it was of special value in that it gave him an admirable opportunity for a thorough study of the educational system of Germany, a study which was later to produce important results in the planning and establishment of Boston University. In 1866 he was called to the acting presidency of Boston Theological Seminary. When, at the founding of Boston University in 1873, this theological school was merged in Boston University, as the first of the projected group of professional schools, President Warren was elected to the presidency of the new institution, and from that time to the present he has shaped and moulded the University, which has to-day become an important member of our American educational system.

The biographical dictionaries dismiss the last thirty years of President Warren's life with the brief sentence: "President of Boston University since 1873." The story of the last thirty years of President Warren's life is the history of Boston University. A full biography of these thirty years would include the history of the development of an institution from its beginning to a period in which it comprises a College of Liberal Arts and a group of thoroughly equipped professional schools, an attendance of 1,361 students, an alumni roll of 3,000, a strong and increasing hold on the confidence and esteem of the city and the state. This record of Boston University has been so well and so fully written in the various official documents of the University that the future historian has ample material at his command. It is rather fitting that at this time, when President Warren is about to hand over to another the administration which he has so long and faithfully held, we should record for the future biographer such features of his personality as might escape the notice of an investigator who confines his researches to official documents.
President Warren is recognized as one of the foremost scholars of America. One of the most notable features of Boston University during the thirty years of its existence has been the acknowledged fact that its president is known in America and in Europe as a broad and a profound scholar. In these days of minute specialization few scholars have succeeded so completely in combining breadth and depth in their scholarship. President Warren's technical writings show the thoroughness of his scholarship within his chosen field,—the history and philosophy of religions. His name is familiar to scholars in Europe, and in China, Japan, and Arabia. Amid all his work as a specialist, however, he has kept his intellectual nature open to impressions from every source; his public addresses on various subjects of a popular or general educational nature have shown a spirit exquisitely sensitive to the beauties of nature and of elegant literature. A recent address before the students of the College of Liberal Arts on "The Correlation of Studies" was so felicitous in its opulent allusions to the various branches of ancient and modern literature that the address was a rare delight and an inspiration to those who were privileged to hear it.

President Warren is a master of English diction. His written style is unique. So skilful is his employment of the delicate shades of meaning of a word that English becomes in his hands an instrument as responsive as was ancient Greek in the hands of the classical writers. This mastery of English appears in his prose; it appears quite as strikingly in his occasional poems. The Hymnal of the Methodist Episcopal Church contains his lyric beginning "I worship thee, O Holy Ghost." As a specimen of his poetic style we reproduce a poem of four lines from the Easter number of the New York Independent of 1901:

"Said Death to Life,
'The world is mine,'
Said Life to Death,
'And thou art thine.'"

President Warren has a rare faculty of winning the confidence of men. Students come to him with their theological difficulties and perplexities; scholars come to him for his opinion on technical subjects; parents consult him regarding the welfare of their children. This occasions a vast correspondence and a ceaseless succession of callers at his office, yet each correspondent and each caller feels that his needs and his difficulties have the sympathetic attention of one who regards it as a privilege to serve his fellow men.
As an educator President Warren has shown himself always progressive, never radical. Boston University has kept abreast of the best thought of the day, but it has never shown a tendency to make rash experiments. Those who have observed the growth of the University from its beginning to the present day know that it has always insisted upon the highest standards in all departments, yet with this insistence it has never manifested a rigidity which failed to respond to the actual conditions of the educational world. This University to-day shows itself thoroughly alive to the great movements which are in progress in the educational world; its curriculum to-day incorporates all the changes which the recent development of educational thought demands, but it retains all the traditional features which the experience of humanity has approved. How greatly indebted Boston University is to President Warren for this combined progressiveness and conservatism in its policy is clear to those who have observed the radical innovations which certain institutions are now making at the instigation of new and untried presidents.

This sketch would not be complete without a reference to the winning personality and the profound spiritual nature of President Warren. Amid the cares and burdens of administrative duties there has been no cessation of the genial courtesy which he has shown toward his colleagues and associates. Only those who have been in close touch with him know the burdens he has carried during these thirty years of the early life of an institution the very success of which has placed an almost crushing burden on the shoulders of its administrative officer; only those who have known how constant, how relentless, have been the demands upon all the resources of his physical, his mental, his spiritual nature can fully appreciate the depth of a nature which during all these demands has never for a moment faltered in the manifestation of a high-bred courtesy and Christian gentleness.

As the members of the recent graduating class received from the hands of President Warren their diplomas, the joy of completing the toil of their academic career was chastened by the thought that the President from whom they received their diplomas had also completed his long career as the administrative head of Boston University. The solemn words of the parting benediction pronounced by the newly elected Acting President, Dean W. E. Huntington, were a fitting close of a service which was profoundly impressive and moving to the vast audience.

Few men have been granted the privilege of calling into being a
university which in thirty years secures the confidence and esteem of competent educational critics; few men have had the privilege of so thoroughly impressing upon the plastic material of a new institution the stamp of their own personality that the future growth of the University must inevitably follow the direction of earlier years. Few men have been granted the privilege of an administration of thirty years, during which the reputation of the administrator for genuine scholarship and high-bred Christian courtesy has never for a moment been questioned.

President Warren now transfers to other hands the burden which he has so long and so patiently carried. This transfer of administrative responsibility does not imply a cessation of the intellectual activity which has so long characterized him; on the contrary, the church and the educational world may well anticipate many years of effective service from one who even amid the engrossing cares of administrative work has found time to take so prominent a part in general educational and philanthropic councils.

THE RENAISSANCE OF UNIVERSITY EDUCATION.

Professor Richard Green Moulton, Ph.D.

[Abstract of Commencement Address, Boston University, June 3, 1903.]

A UNIVERSITY Commencement has for part of its function to interpret the educational situation. The interpretation I would put upon the position of education at the moment is expressed in the title of this address: we are experiencing “The Renaissance of University Education.” But to make this good I must be permitted to make my own definition of “university education” and my own definition of “the Renaissance.”

We naturally distinguish school education and university education; what exactly is the difference between them? I would lay down that school education is a means to an end; it is a preparation for something to come. On the other hand, university education is an end in itself; it is culture for its own sake. If you wish the proper training for the practice of law you go to a law school; if you intend medical practice you go to a medical school. If you seek from Boston University such elaboration of studies as will make you a worthy preacher of the Gospel, that part of Boston University which deals with you calls itself the School of
Theology. A violinist gets his training from a music school; a painter, a public reader, from an art school, a school of elocution; a skilled workman is trained in a manual training-school; one who desires to enter the teaching profession, or who seeks a title to be recognized as an investigator, connects himself with a graduate school. If you desire none of these things, but simply such preparation as will fit you for ordinary common life, you pass through a common school, and its continuation in a high school. Universal usage associates the word "school" with education that is a preparation for something, common or specific. It remains that university education stands for the education that has no ulterior purpose, that is sought as an end in itself.

Of course, this distinction does not tally with the distinction between schools and universities. The two types of education overlap, and have much in common; they involve the same studies, they use the services of the same expert teachers. Every university does school work in preparing graduates for various walks of life. Every school is sure in some way — if it be only in an occasional star lecture — to arrange for something which is not specific preparation, but is sought because it is interesting in itself. Just as an English judge finds himself, in the same court and perhaps in the same judicial act, administering law and equity, though these were originally opposing systems, and are still theoretically distinct, so every university must, through the same instructors and to the same students, dispense both what is school education and what is culture for its own sake.

Here the problem of university administration arises. There is one difference — a sharp contrast — between the two types of education demanded from our universities. School education — in the nature of things — must be concentrated into a few years; it is preparation, and the preparatory training must be all finished before the lawyer can be permitted to practise or the literary graduate to teach. But university education as I have defined it, culture as an end in itself, will not adapt itself to limitations of time. It is one of the permanent interests of life, like religion, or politics, or pleasure. Once admitted, it pervades the whole life, and refuses to be tied down by time-tables. This seems to me the crux of the whole educational situation: because of their obligations to school education our universities concentrate their whole course into a term of years, whereas diffusion, and not concentration, is the law of their other function of university education. More than this: as life gets more complex, and therefore the preparation for the various
branches of life becomes more exacting, the school education given in universities expands its demands; it presses more and more upon the other type of culture, which has no time limit to protect it. Is there not an element of menace in this state of things—a suggestion of drifting towards a climax when the school function of the university will absorb the whole time-table, and university education as culture for its own sake will have dwindled into a pious opinion?

I believe that time will never come; and my reason for the belief is found in the other item of my text. We are experiencing a renaissance,—the renaissance of university education. Every schoolboy can date the Renaissance, and describe it as an historic revolution in which is found the transition from mediaeval to modern life. The description is true; but the revolution is still in agitation. The historical "Renaissance" was only a wave; the real Renaissance is a tide; and the tide is still flowing.

What was mediaevalism, the state from which the Renaissance was an awakening? Antiquity had reached its climax when Greek intellect united with Roman power and dominated the then civilized world. But outside this civilization there was a barbarism, justly so called, and yet full of latent powers. Roman civilization entered upon a struggle for existence with Western barbarism; dark ages ensued of sheer conflict, when all the energies of men were more and more absorbed in war, while the intellectual side of life threatened to be lost in the chaos. But Christianity had arisen, and in due time the order of the clergy, excluded by their sacred calling from war; instead of art, philosophy, literature, perishing, they were absorbed by this one class of the clergy. The mediaevalism thus produced is described by the word concentration. As to the life without, society was concentrated in a military organization, the feudal system, authority working from above downwards. All the intellectual life, down to what we should consider its very elements, was concentrated in the single order of the clergy.

The Renaissance was the revolt of mankind against this concentration; the advance towards the diffusion of all that makes the highest life through the people as a whole. First, religion was affected; we call that side of the movement the Reformation. Catholic and Protestant, Presbyterian and Independent, all of us alike have been quickened by this side of the Renaissance; individual interest and individual choice in matters religious have been diffused throughout the whole community; the meanest and humblest has a share of his own in the religion of the
community. Next, men began to rebel against the concentration of government in the hands of the few; by bloody war, and still more bloody revolution, it has been brought about that the whole people has been lifted into the governing class; instead of concentration, there has been diffusion of political interest and responsibility through all ranks of the community.

Now a third wave of the tide is upon us, and this time it is a renaissance of culture, of that pursuit of education for its own sake which I am describing by the term “university education.” The signs of this swelling tide are all about us. One sign — not perhaps the most powerful, but the most significant of all — is the movement that calls itself “University Extension”; here university bodies are themselves awakening to claims of those who are outside their ranks. A much more widely diffused token of the rise of public interest is seen in the literary and philosophical clubs, of which every remotest town or village has its examples. As an educational product, this club work may be feeble; as a symptom of educational demands it is unanswerable. And of yet wider significance is the fact that the newspaper—which circulates by hundreds of thousands, and therefore reflects the feelings of hundreds and thousands—is finding it necessary to prepare study schemes, and get experts to cut up textbooks into periodical form. In the past, culture, like government, has been concentrated in a single class, cut off from others by academic residence, academic garb, academic temper; the man in the street would as soon have thought of becoming belted earl or mitred abbot as of becoming Oxford don. But the tide of the renaissance is breaking the barriers down, and concentration must give place to diffusion.

Of course, there are many who will cry out that this popular demand for culture is crude, shallow, jejune. My word is “renaissance”; it is a process of birth, and therefore necessarily embryonic. But the embryo is already taking form. I would lay special stress on what appear to me to be the three forms taken by this movement for the diffusion of culture,—points full of significance for universities laboring under the strain of overconcentration.

The first point has been anticipated in what has gone before: the diffusion of popular culture is found to extend to all classes of society. Every extension lecturer can tell his surprises of finding high thinking in combination with lowly living. Universities are accessible to the favored few who have means and leisure, yet capacity for university education is found in all ranks.
A second feature of the renaissance is still more important. It implies a diffusion of culture, not only to all ranks of society, but also through the whole of an individual life. Universities, through the demands upon them of school training, have been driven to concentrate their ideal of education in a course of a few years. I fear there is sometimes a temptation to think of such concentration as if it were synonymous with thoroughness. But how does the question of concentration as against diffusion look when applied to the other permanent interests of life with which culture has to be compared? What should we think of treating our religious exercises on the basis of concentration—calling for the whole time of persons, during three or four years, to be spent in church exercises morning, noon, and night, ending with a license to the student to consider his churchgoing done for his lifetime? Or, how would it do to treat pleasure on principles of concentration: a four years' residence in Paris, with balls every morning, picnics in the afternoon, concerts every night, with a final degree of Master of Ceremonies, that would relieve the weary pleasure-seeker of any further relaxation? We feel that it is more wholesome to take our church exercises and our sports a little at a time, carrying them on side by side with domestic or business duties, right through the whole of life. It is only the school element in the university life that has made for the concentration of education in a course of years; the renaissance of university education is bringing out the ideal of a university of the busy, a tendency of adult life amid all its multiform duties to find a place for the continuous and steady pursuit of culture for its own sake.

I would note a third point. Universities stand, and rightly stand, for high aims and thoroughness of method. But they have concentrated their methodical treatment upon a very few subjects, and those so highly specialized that "academic" has come to connote those things which are most remote from the active interests of life. The rising demand for culture claims the same thoroughness in application to subjects of immediate and vital interest. In the university course I took years ago at Cambridge the whole of our national literature was represented only by Paley's "Evidences of Christianity." In the new culture Shakespeare is studied as methodically as Sophocles. There are many curricula stamped with the approval of a university degree which have found no place even for the elements of economics or sociology. Yet we are beginning to realize that amateur ideas of bimetallism or social stratification may shake a commonwealth to its foundation. There is something
of irony in the fact that the particular title crowning a university course is *Master of Arts*; though what we generally understand by art—such things as music and painting—may have never been mentioned to the student in his whole career. But the popular demand for culture insists, not on *schools* of art, which train artists, but upon education that develops appreciation of art in hearer and spectator. Boston justly ranks among the foremost cities of the world for its culture. But I doubt if any research of select clubs in transcendental philosophy has been as valuable to the world as that which has been accomplished by the Boston Symphony Concerts, lifting a city population to a higher degree of musical capacity by years of well-planned programmes perfectly rendered. And in Chicago we have come to recognize that the organization of which Theodore Thomas is the leader has been doing university work as truly as the institution which is called the University of Chicago. There is one point in which universities have been unfaithful to foundation principles of educational theory. Our English civilization is descended from two ancestral literatures: our intellect is Hellenic, our spiritual ideas have come from Hebraic sources. University curricula fully recognize the Greek and Roman classics, but find no place for the art, literature, and culture embodied in the sacred Scriptures of the Bible. It is a feature of the growing popular culture that it seeks to enthrone the literary study of the Bible side by side with classical studies.

Thus in the field of culture, as before in the fields of religion and government, the renaissance is the movement for diffusion as against concentration: the diffusion of university education to all ranks of men, to the whole of the individual life; the diffusion of methodical treatment to all subjects that are of vital interest to mankind. This renaissance of culture is working in our midst; what attitude to it will our universities take up? Will their position be: The people that knoweth not the law are accursed? or will they take the other position: The kingdom of heaven suffereth violence, and the violent take it by force? Are our universities to be the leaders of our university education? Or will they ignore the whole matter, and be content to drift into aggregations of schools?

The moment is timely for asking questions like these. We are celebrating the centenary of Emerson, the bi-centenary of John Wesley. No two men could be more unlike; yet both were men of the renaissance. To Emerson it was given to make culture vital. John Wesley stands for the renaissance of personal religion. The Reformation had before his day passed through its phase of ecclesiastical renovation, and its orig-
inal impetus had died down. Wesley made religion infectious: from the highways and hedges men came pouring in to the churches, and those within the churches awoke to new life; church organizations had to stretch and break under the force of the growing tide. And men of all faiths reverence in Wesley one of the mightiest of all forces that have made for diffusion of religion.

The Wesleys and Emersons must be few. But in the renaissance of university education all have a part. The three hundred graduates of to-day's function stand in a peculiar relation to the distinction drawn between the two types of education. Their school education ends with this ceremony: Boston University declares them graduates. Their university education is but passing from the bud into the flower; Boston University stands for them in the position of godfather, vowing and promising in their behalf. It lies with these graduates in their future to make the seeds of culture fruitful, and so to make their alma mater a mother of increase. They must be teachers as well as scholars; every college graduate should be a missionary of culture. By striving in aid of the flowing tide of university education, by working toward the universal diffusion of religion, liberty, culture, so they will make themselves men and women of the renaissance.

THE INDIVIDUAL IN A SOCIAL AGE.

Rev. Frank W. Merrick, Ph.D.

[Abstract of Convocation Address, Boston University, June 3, 1903.]

LIKE other large themes, my subject has a practical as well as a speculative bearing. It is the former rather than the latter phase that gives it its present meaning to the thoughtful, among whom university men and women are supposed to be included.

That our age is social is assumed, though if one were interested in maintaining the contrary opinion, data to support it would not be meagre. The increase and enlargement of social interests and activities have gone on until "the parliament of man" is something more than a poet's happy phrase. . . .

It is not strange, therefore, that the passion for magnitudes is strong. Big systems, big combinations industrial and commercial, big expositions, big conventions, are the order of the day. Synthesis is in the ascend-
One result of this wide-spread, perhaps desirable tendency has been to leave the impression that the individual is a safely negligible quantity; that the mass has a certain intelligence and power of initiative and self-direction, beside which that of the individual is unimportant. . . . Much is said about "social consciousness" and "the social conscience," and some of it is well said — but not all! Because the old individualistic order did many things that it ought not to have done, and left undone many things it ought to have done, we forthwith assume that the new collectivist order will do everything whether it ought or not. . . . If you would excite the modern devotee of "the many" just mention individualism to him. It is a synonym of all that is benighted in theory, depraved in sentiment, selfish and cruel in practice. . . . Individualism has been identified with self-realization, in which the first element is self-preservation, or the whole-skin idea. Self-realization, we are told, is the implicit aim of law and gospel. . . . In other words, two types of individualism are offered us: one, the rough, brutal, outward type; . . . the other, the refined, egoistic, inward type that forever prates about self-realization as though it must be the conscious aim of every one who would fulfil his place in the human world. . . . I am not to plead for individualism, save in so far as the cause of the individual is identical with the best in individualism; but I wish to recall the truth which all believe, and nearly all tend to forget, that whether we profess individualism or collectivism as our social law, the individual must be our first and greatest interest. . . . Encroachments upon the individual are speculative and practical. Illustrations of the former are the uses of the terms "man," "the social aggregate," and like phrases, as continually made by Mr. Spencer and Mr. Buckle, and other speculative sociologists. They confound the discrete with the homogeneous, and practically efface personality. . . . The practical methods of getting rid of the individual are well known. In politics it is the machine; in industry it is the trust and the labor union; in education it is the school; in religion it is the church. I am not inveighing against these institutions, or the terms that describe them, but let us know what we mean by our language, and let us not charge terms with a burden of functions they cannot carry.

The practical reasons for conserving the individual are many:

I. HIS INHERENT AND ABIDING DIGNITY AND WORTH.

This needs new reaffirmation. Once it was much easier than now to keep faith in the enduring significance of the individual. Slavery and
serfdom dramatically set forth both the worth of the one and the worthlessness of the many. . . . The expansion of the modern world has likewise obscured the individual. Only the human whole, and not even that, is thought of when systems, trade balances, and revolutionary discoveries and inventions are the subjects of public comment. . . . On the ecclesiastical side of life, especially in New England, a wave of ritualism is going over us. Let us hope that it will soon be gone. Something more than an enriched "order of service" is asked. We must all use the words and the postures, the times and the seasons. If this means anything, it means that God spoke, but that He no longer speaks save in the ancient phrase, and that when men wish to pray they must find a mold for their thought in the forms of the past. No wonder some are saying, Once the church prayed; now it says its prayers. . . . When we recall these conditions, it is refreshing to believe that the Quaker's "Inner Light" is not darkness, and to read again the old truth of the worth of human personality in the suggestive words of Mr. Emerson: "Whoso would be a man must be a non-conformist. Nothing is at last sacred but the integrity of your own mind. Absolve you to yourself, and you shall have the suffrage of the world. An institution is the lengthened shadow of one man." . . .

2. THE SOCIAL SIGNIFICANCE OF THE INDIVIDUAL REQUIRES HIS PRESERVATION.

He is necessary to keep the prevalent order. A poor order is better than anarchy. Our common law recognizes this fact, for it is largely engaged in maintaining the present status. Its first attempt is to prevent one from diminishing another. . . . In a time of popular unrest, in any direction, the individual, especially the great individual, is socially most significant. This is especially true in those modern governments where representation has been carried farthest. No intelligent man today need be told that Legislatures have relatively declined in power, and judiciaries and executives similarly increased. . . . The charters of some great cities in America to-day are being constantly amended in the direction of increase of executive power. Why? Because a City Council or Board of Aldermen that does nothing, or does evil, cannot be dealt with as can a Mayor, into whose hands power has been put. . . . Theoretically there may be grave danger in all this; but when the people are assured of the character, intelligence, and courage of their Executive, they will not readily believe that their liberties are in danger. . . .
3. THE INDIVIDUAL IS THE AGENT OF PROGRESS.

Especially is this true in industry and in morals. Mr. Spencer and some other speculative sociologists try to explain human progress by the aggregate of conditions and tendencies, both "internal" and "external." In their wild haste to overthrow "the great-man theory of history," they eliminate the individual, and get on with "the mass," "society," and "man," aided, of course, by the aforesaid conditions and tendencies. In industry, James Watt, Bessemer, or any other of a score of men who have made some original discovery, has promoted industrial progress rather than the abstractions blindly grouped as conditions and tendencies; and it is the slight variation in ability, application, opportunity, between one man and another that has made social progress possible and actual. . . . Popular Socialism gets much of its present power from the academic, and the discontented. Under any economic arrangement the irresolute and the inefficient must be carried along by the great body of average and exceptional persons who have always done the world's work, and who will continue to do it; but it will be a sorry day for the progress of our kind when no unusual and widely coveted reward shall be accorded leaders whose skill in any direction is rare. . . . We may rest assured that if the radical socialist régime were instituted to-day, with all that means of the effacement of the individual, many advocates of this theory would abandon it for something personally more satisfactory. No one likes to be a duplicate of any one else, especially in the same neighborhood. . . . Some of our social savants do not seem to know how sacred to each one is his own personality.

On the moral side of life, progress equally depends upon the individual. The history of every race and nation shows that moral advance depends primarily upon the moral leader. Some one more perfectly than others sees the condition, the need, and the method of improvement. . . . Moral advance is possible, therefore, because one, or at most a few, vary enough from the type and express their variation positively and frequently enough to get the idea of decency and duty into the minds of the larger social group. Then personal conduct begins to be influenced, and the end is the conformity of social custom and legal enactment to the higher standards of the individual moral leader. The abolition of slavery, and the crusade against intemperance, the chief result of which has been to make drunkenness socially disgraceful, are examples of moral progress in the social world, under the leadership of the few. The suppression of child labor, the iniquities attending the distribution of the
products of industry, and the artificial closure of the door of opportunity to many are some of the changes that must be begun at least by the few in the interest of all. . . . If we would keep society moral, more attention must be paid to the individual. The evils that are yours and mine must not be shuffled off upon “the people” or “all of us,” and you and I go free. Lose individuality and responsibility is lost, and responsibility is personal. The sense of it is the basis of character. Wherever the individual is effaced true efficiency and character are likewise effaced. . . . We have been reminded that an occasional Indian student at such institutions as Hampton and Carlisle tends, on returning to his old haunts, to revert to savagery. If so, is this as reprehensible as it is for some adult representatives of civilized society so far to forget themselves as to allow the crowd to destroy their individuality, and even their moral character? The tribe on the plains, and in the metropolis, is not an unqualified good. Communism, even with a Brook Farm constituency, cannot long hold together, because the personal spirit naturally protests against its effacement; while communism of the unselected type fails because it makes the honest and efficient the prey of the dishonest and useless.

Let the individual be held to account for himself to all the rest of us, but let him also fulfil his personal function; for only so can society hold what is good and make social advance.

SHOULD THERE BE A METHODIST COLLEGE AT OXFORD?

Charlotte E. Joslin, A.M.

A FRESH interest in Oxford and her university has been aroused in the American literary world the past academic year by the presence in our country of Sidney Lee, who has delivered lectures before various educational institutions during his stay. Although Dr. Lee is well known, first as the assistant of Leslie Stephens, and, finally, as the editor of the “National Dictionary of Biography,” comprising sixty-six volumes, many do not know that his “Life of Shakespeare” is regarded at Oxford as the best work of the kind. Indeed, Don de Selincourt, head lecturer of the Modern English Department, refers to it frequently in his lectures as the most reliable life written of the great playwright.
The open sesame for American men, made by the will of Cecil Rhodes, caused a ripple on the placidity of Oxford life. At the Debating Union of the University the matter was warmly discussed. Very comical were the fears of American influence expressed by the opposition, while those in favor thought Oxford needed just such men, as the University was made for the masses rather than the classes, and it was time the exclusiveness which has prevailed so long should be broken.

There has been a gradual increase in the number of Americans taking postgraduate work at the University, and last year twelve women and twice as many men from the United States were enrolled as students. By the terms of the will of Mr. Rhodes it is probable that the number of American students will increase rapidly, and among these there will be some Methodists, without doubt. It is, perhaps, well known in the United States that there are two Non-conformist colleges in Oxford, a town noted for its high-church tendencies. Ever since the Oxford Movement, which began in the early part of the nineteenth century with Newman, Keble, and Pusey, there has been a struggle between the high and low church, and the greatest influence at the present time is with the high-church faction.

In spite of this fact, in 1889 the beautiful set of buildings known as Mansfield College were erected by the Congregationalists as a theological school, which was intended to serve as a center for the more Orthodox Non-conformists in Oxford. The Unitarians soon followed the example of the Congregationalists, and transferred their divinity school from London to Manchester College, Oxford, in 1893. Manchester College, though lacking the spacious grounds of Mansfield College, has some attractive features, one of which is the chapel with the stained glass windows by Burne-Jones.

Now the Non-conformists in England and the various denominations in the United States, especially the Congregationalists, are looking toward the Methodist Church and saying, "Will not the Methodists also build a college at Oxford, or at Cambridge, where the Presbyterians have recently built a theological school?" For the benefit of those in the United States interested in the subject we give the facts concerning the matter as they exist at the present time.

We Methodist students at Oxford the past year felt deeply the absence of Methodist influence in this university town where Methodism had its birth. We find that in response to an appeal to the highest authority the idea of building a theological college at Oxford has been
agitated in the past. At the Wesleyan Conference in 1899, the president, Rev. F. W. McDonald, in his inaugural address suggested that the theological students should fit for the university at Oxford, where the founders of Methodism, John and Charles Wesley, received their education.

There exist at the present time in England four Methodist theological schools, located at London, Manchester, Birmingham, and Leeds. A special committee, in their report, advocated a policy of reconstruction and concentration. They recommended that two of the schools should be sold and two larger ones be built, one in the North and one in the South, Oxford being the place suggested for the Southern one.

The report was not received with the favor which it was hoped would be accorded, the reason assigned being that the majority of young men aspiring to be Wesleyan preachers were not prepared to compete with men who attended Oxford University. The system of a university in England is totally different from that in our country. Though gathered under one roof for chapel exercises and dinner, the men attend lectures at whatever college they desire, and not necessarily the college to which they belong.

To an American there would not seem to be any objection to a Methodist student fitting at Oxford. But the standard of examination in England for admission to the Methodist ministry is low. Having personally looked over the records of the examinations given to young ministers in the last few years in England, we found from the figures tabulated that stress is laid on the ability to preach rather than on technical knowledge. The number of university men with degrees who enter the Wesleyan ministry is very small.

An effort has been made to separate the more advanced from the less prepared in the theological schools, thus looking towards a divinity college at Oxford, but the effort is not regarded with favor. This is due to a certain feeling prevailing among the ministers that if a separation is made one man will consider himself superior to his neighbor. The general consensus of opinion is opposed to a divinity college at Oxford, where those unprepared would fail to pass, although the more advanced would have unlimited opportunities. From an American standpoint this seems to be a weak argument, and one that reflects discredit upon the body of Wesleyan preachers at large.

A marked contrast to such expressed opinion is found in the speech of one of our bishops to young ministers at the late session of the New
England Conference. He deplored any tendency to lessen preparation for the ministry, urged more years spent in study and the completion of the course before marriage, so that the young minister would be free to devote himself to more advanced study. In this connection it would be well to state that the Wesleyan Methodists believe in social equality rather than in highly developed intellectualism. They have somewhat the same idea in regard to equality that was expressed by Aristotle, in the old Greek city.

In regard to remuneration, the Wesleyan theory is that a minister is supported, not paid, and therein perfect equality exists. All the money is paid to a central treasury, whence the salaries are paid to all ministers, and not by the individual churches. By this means a strong preacher in a weak church receives as much as a weaker preacher in a large church. A certain amount is granted a minister for the year's service, and if he is married a larger amount, which is increased according to the number of children he has. With this system it is easy to see how the idea of social equality is kept up, but it has appeared to some that the system is defective if, as it apparently does, it interferes with educational progress.

A committee has been appointed to make improvements in the present condition of their theological schools and raise the standard, hoping that a postgraduate hall at Oxford would be the ultimate result. There are reasons for having the divinity school at Cambridge rather than at Oxford. The most important is that a boys' college preparatory school already exists there, and the transition from preparatory school to college and divinity school would be easy. Another reason given is that all well-to-do Methodists send their sons to Cambridge to avoid the high-church influence, while only Methodists who have scholarships go to Oxford.

Opposed to these arguments for Cambridge is the fact that John and Charles Wesley were learned graduates of Christ Church College, Oxford, which ranks at the head of the twenty-three there, and John Wesley also was a Fellow of Lincoln College, Oxford. These leaders, who were classical students, gathered around them scholarly men, largely from Christ Church, and from this group of Oxford students went forth an influence that has been felt around the globe.

Some Non-conformists feel that an effort should be made to save Oxford from complete absorption by the high church, and that Methodism should be affiliated with the University as Congregationalism and
Unitarianism are in the case of Mansfield and Manchester Colleges. Dr. Fairbairn, president of Mansfield College, is recognized as a great thinker and leader, and he has been given an honorary degree by Oxford University. To a Methodist from the United States it seems strange to find in England that, with a few exceptions, Methodist ministers do not rank as high as in our own country; and we are forced to believe that this is largely due to lack of that ideal which actuated the founders of Methodism, and which a school at Oxford would tend to produce.

Contrasting the present status of Methodism in our own country with that in the mother country we feel that "a child may lead them." While we work for the future of our own universities at home, we can, at the same time, agitate the question of a college at Oxford. Further particulars can be obtained from Rev. Wm. Bradfield, B.A., Oxford, to whom we are indebted for information.

TEACHING SCHOOL IN THE PROVINCES OF THE PHILIPPINES.

Francis E. Hemenway.

When Cicero said in his famous oration for the poet Archias that all the arts and sciences are bound together by a common bond, it is evident that he had never taught school in the Philippine Islands. Furthermore, it is safe to assert that he never taught there subsequent to his oration, for if he had done so he would have made a public acknowledgment of his great mistake and this would have been found in the archives of Rome.

It is left for the modern college graduate to prove, by inductive reasoning, the fallacy of this long-established theory. He finds that in a country where the amount of civilization is best expressed by an imaginary quantity certain conditions have a decisively realistic value, positive or negative, and that to succeed he must adapt himself to his new situation. This situation at first proves a decided novelty, but this in time wears away and the monotony is revealed to view.

While all the teachers find in their situations many things in common, yet some are purely individualistic. It may be well, then, to discuss what seem to be the general characteristics, interspersed occasionally with references to certain conditions that are entirely local.
A vital problem to solve when the teacher reaches his destination is the possession of a house. In some cases, more especially in the larger towns, this is easily obtained. Sometimes he enters that formerly occupied by military officers, or can find one that its owner offers to vacate. In other cases he finds nothing empty except the promises of the "presidente," which, by the way, are about as suitable to inhabit as most of the buildings.

It may be that a house has been started for his occupancy and then left, it would seem, to grow. Nature is very indulgent with these people, but she has not yet consented to grow houses ready-made, so the future occupant of the house in question must wait until the officials discover the fact, and, in the meantime, live as best he can.

Most of the houses, or "nipa shacks," are built of nipa leaves, palm leaves, or grass for roofs, nipa leaves for sides, and narrow strips of wood, about an inch apart, for floors. Posts stuck in the ground serve as a foundation and vertical part of the framework, while poles connecting these complete the skeleton of the structure. Most of the houses are from three to six feet from the ground, in order to prevent moisture and assure a free circulation of air. They are constructed without the use of iron, as cane is used instead of nails, bolts, and, in fact, all iron-work. The windows are not windows; they are simply holes in the sides, with blinds of nipa suspended from the tops. The furniture consists of the floor, reinforced by anything of substance that happens to be around. However, the Americans, with some effort, can procure a few articles to serve their cultivated demands.

The teacher must not only look out for his own dwelling, but also for the schoolhouse. If it is not completed — and generally it is not — he must persuade the presidente that such a thing is essential to school work. The presidente is the chief magistrate of the town, and upon him often depends, to a certain extent, the success of the school. He has a good deal of influence with the people, and so if he is friendly and at all ambitious, affairs generally proceed pretty well. In a few instances the presidente has told the newly arrived teacher that his services were not wanted. When this happens the teacher is sent to another town. Of course the superintendent aids the teacher in his work, but oftentimes it is difficult to reach the various towns, so the teacher may be left alone for several months at a time.

The schoolhouse is like the other houses, only larger. As desks are not very abundant, almost anything is used as a substitute.
Upon the completion of the schoolhouse the pupils are next in order. There is no universal compulsory-education law, so the teacher must see that such an one is made, or work without. In many places the people live a great deal in the country, and as there are but one or two schools in the entire town, the pupils must be hunted up. To do this the teacher goes to the presidente, who in turn sends out the police to "buscar." Each "pueblo" has a certain number of police, whose duties seem to be to run errands for the officials and to run away from the "ladrones."

The pupils come to school dressed in all sorts of ways, both as regards quality and quantity. They are apt to dress according to comfort rather than looks, although the richer ones appear quite well. However, there is only one general style for each sex. This never changes, and applies to both young and old. The boys dress the same as their grandfathers, and the girls wear the same dresses as their older relatives. All this, of course, saves many dressmakers' and tailors' bills. The Filipino believes in the proverb that "a penny saved is a penny earned," and he had rather earn money in that way than in any other.

The native teachers are, as a class, very ignorant. This is, at present, necessary, for no others can be obtained. However, it produces a wrong impression among them, for they get the idea that a few months' schooling is all that is necessary to use the rod, which some seem to think is the chief implement of the "maestro." Their methods are new to the Americans and unpopular with the pupils. They think that military rule is best applied to schools, and that education consists in the repetition of words. Their salaries vary from five dollars to twenty-five dollars per month, and they are paid by the municipalities. It is fortunate that the American teachers are paid by the Insular Government.

While the school is going on the teacher has his own domestic troubles. The native servants are by no means perfect, and it requires a good deal of training to bring them even to a state of imperfection. The popular way with the richer natives is to hire about half a dozen "muchachos" to do the work of one, and they pay them accordingly. It is difficult, therefore, for the American to impress upon each servant that he does not want to hire the whole town. "Honesty is the best policy" is one of the maxims the servant follows only in theory. He may assert that he uses it in practice, but actions speak louder than words.

In cleanliness, too, the servant is sadly lacking, as that requires too much work. Unless strongly advised to the contrary, he will not clean the dishes until just before the next meal, and then after the food is
cooked he will pass a dirty cloth gently over the articles, or allow some greasy water to come in contact with them. This of course gives the food ample time to cool. The native’s knowledge of cooking is generally confined to rice, chicken, sweet potatoes, and a few other articles. In order to enlarge the menu the teacher resorts to canned goods, when he has them. The cook-stove consists of a box of sand in which are placed a few stones. The fire is built between the stones, while the smoke is allowed the freedom of the kitchen. With this kind of stove no baking can be done.

The chief excitement is the arrival of the mail, which may come semi-monthly, monthly, or with no regularity whatever. In many provinces there is but one post-office and that, of course, is at the capital. From there the mail is sent out in various ways. In this province of Masbate it is sent by the native police from one town to another. At each town the presidente keeps it for a few days, in order no doubt to give it a rest. It is a very common occurrence for the mail to take longer to reach its destination from Manila than it does to reach Manila from the States. The writer has just waited seven weeks for letters, and those he finally received were mostly written three months ago. It may not be too much to say that the waiting got monotonous. The amount of mail lost, either in going or coming, cannot be estimated.

When the teacher happens to be the only American in the place, which is quite often the case, his social life is very limited. However, he is invited to all the “fiestas” and treated with great respect. He also calls on the chief families of the town, whose number, however, is quite small. These people can speak Spanish, so the conversation is carried on in that tongue, but it might be difficult in such cases for a Spaniard to understand his own language. It is interesting to note the Spanish words used in the native dialects, for these indicate the former condition of the people. One is not surprised to learn that the word for “work” in the Vesaijan dialect, at least, is taken from the Spanish. Even now the average man does not care to use it a great deal.

The Filipinos are at the bottom of the educational ladder, and the hardest work is to have them reach the first round. Their future depends a great deal upon the success of the schools. What they need is to learn to think. That is a function they now leave to the officials, who are not well versed in it themselves, but who take a great deal of advantage of their little superiority. The desired improvement is going on, but it cannot be fully attained until after many years of persistent effort.
EDITORIAL MENTION.

By an inexplicable error the name of Mr. Edward Ray Speare was wrongly given in connection with his portrait and the sketch of his life. We take pleasure in rectifying the mistake by reproducing the portrait with the correct name.

It will doubtless seem appropriate to all concerned that President Warren should be designated as Dean of the School of Theology, of which he is henceforth to be a professor. Until the duties of the presidency rendered it impossible to carry its burdens he occupied the Deanship. Now that he is to be relieved of those duties it is but natural that he should resume his old place. During these eighteen years Professor Buell has ably fulfilled the function of Dean. He has had the pleasure of seeing the School nearly, if not quite, double in attendance, and during the same period the School has been housed in its new and elegant quarters. The toil has been onerous, but the rewards of success have been great. Professor Buell is to act as Dean during the ensuing year, while Dean Warren is absent for a dearly earned rest.

The closing words of Andrew Carnegie’s rectorial address at St. Andrews University, Edinburgh, Scotland, Oct. 22, 1902, and published in *World’s Work* for November, 1902, show how much more highly one of the world’s most successful financiers regards real education than he does any training that may fit men for merely meeting the demands of the material world. They are in part as follows:
Students of St. Andrews, — My subject has been “The Industrial Ascendancy of the World,” once yours, and now passed to your lineal descendant, who bears the industrial crown. But, gentlemen, in this audience, assembled in Scotland’s oldest university, the thought that fills your heart and appeals to mine is, Of what value is material compared with moral and intellectual ascendancy; supremacy not in the things of the body, but in those of the spirit? What the barbarous triumphs of the sword compared with those of the pen? Peace hath her victories much more renowned than those of war: the heroes of the past have been those who most successfully injured or slew; the heroes of the future are to be those who most wisely benefit or save their fellow men. What the action of the thews and sinews against that of the Godlike reason; the murdering, savage armies of brutal force against the peaceful armies of Literature, Poetry, Art, Science, Law, Government, Medicine, and all the agencies which refine and civilize man and help him onward and upward?

SUGGESTIVENESS.

THERE is no more precious literary quality than suggestiveness, and none harder to describe: a page full of latent meaning, as it were, implied analogies and correspondences, sentences that float deeper than they show, words that awaken association with the concrete and the real, a page or a picture that has been steeped in the life of the producer, that has a quality like the tone of a voice or a glance of the eye. Thus Hawthorne is the most suggestive of our romancers; he has the most atmosphere and the widest and most alluring horizon. Emerson is the most suggestive of our essayists, because he has the deepest ethical and prophetic background. His atmosphere is full of moral electricity, so to speak, which begets a state of electric excitement in his reader’s mind. Whitman is the most suggestive of our poets; he elaborates the least and gives us in profusion the buds and germs of poetry. A musical composer said that Whitman stimulated him more than Tennyson, because he left more for him to do; he abounded in hints and suggestions that the musician’s mind eagerly seized.

In the world of experience and observation the suggestiveness of things is enhanced by veils, concealments, half-lights, flowing lines, etc.
The twilight is more suggestive than the glare of noonday, an avenue of trees more suggestive than a thicket, a winding road than a straight one. In literature, perspective, indirection, understatement, side glimpses, have equal value; a vocabulary that is warm from the experience of the writer, sentences that start a multitude of images, that abound in the concrete and the specific, that shun vague generalities — with these goes the power of suggestiveness. Thus Emerson's mysticism adds to his suggestiveness.

This quality is not related to ambiguity of phrase, or to cryptic language, or to vagueness and obscurity. It goes, or may go, with perfect lucidity, as in Matthew Arnold at his best, while it is rarely present in the pages of Herbert Spencer. Spencer has great clearness and compass, but there is nothing resonant in his style — nothing that stimulates the imagination. He is a great workman, but the metal he works in is not of the kind called precious.

The quality I refer to does not, as a rule, belong to the polished and elaborated styles. It is rare in DeQuincey, in Gibbon, in Johnson. It is less a gift of the prose masters of the eighteenth century than of the nineteenth. It is more a gift of the Teutonic races than of the Latin. It often goes with a certain incompleteness and indirection. The sculptor's rude outline of his figure in the marble is often more suggestive than the finished statue. It leaves something for the beholder to do, as veils and laces enhance the attractiveness of women. It is the business of art to know what and how much to conceal, when to be direct and when indirect. The enigmatical is not one with the suggestive. The late roundabout and enigmatical style of Henry James is far less fruitful in his readers' minds than his earlier and more direct one, or the limpid style of his compeer, Mr. Howell. The curve suggests the circle; elliptical sentences may be so used as to stimulate the mind, but there is a kind of inconclusiveness and beating around the bush that is barren and wearisome. And there is a blind use of language, as often in George Meredith, that is merely bewildering.

The invisible rays in the spectrum are said to be very potent, but the invisible rays in the spectrum of human speech do not by themselves make things appear very real to us. Henry James seems to be constantly groping for these invisible rays. Upon the pages of the great masters there falls the whole spectrum, the red, the yellow, and the orange not being eliminated. — John Burroughs in The Leader.
Best Recent Books

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

Botany All the Year Round, by Eliza F. Andrews, is not only a practical text-book for schools, but a clear and concise guide for home study. We could wish that all who have neglected the study of the vegetable world might acquire the easy habit of observing nature by following the suggestions of this excellent little manual. (Price, $1.00 net. American Book Company, New York.)

Trust Finance, by Edward Sherwood Meade, is a study of the genesis, organization, and management of industrial combinations. It contains a vast store of interesting information on the subject of which it treats. To many, discussions of business problems are dry and incomprehensible. The author of this book has made his pages luminous. He takes a somewhat gloomy view of the prospects of the trusts, though he confessedly bases his conclusions upon data as yet too meagre for safe deduction. (Price, $1.25 net. D. Appleton and Company, New York.)

A General History of Commerce, by William Clarence Webster, is an astonishingly entertaining book, especially considering the subject. The vicissitudes of commerce, ancient, mediæval, and modern, are traced to their several causes, and the results to civilization and human progress are pointed out. Numerous illustrations enable the reader to secure a good idea of the growth of skill in shipbuilding. (Price, $1.40 net.) An Introduction to the History of Western Europe, by James Harvey Robinson. The recent growth of interest in historical studies will certainly be advanced by this excellent book. While not full enough to satisfy the student of details, it is sufficiently copious to give a living impression. The maps, illustrations, and typography all combine to illuminate the subject-matter. (Price, $1.60 net. Ginn and Company, Boston.)

Psychology and Common Life, by Frank Sargent Hoffman. This book is one that the reader will wish to finish at one sitting. Too elementary for the advanced student, it meets the demands of the busy men and women of to-day who lack the time requisite to follow all the proceedings of the Society for Psychical Research, and other workers. The book contains the minimum of theory, though it gives intelligent interpretations of great groups of facts. We question whether the chapter on hallucinations will meet with general approval. It seems to give this form of mental activity undue relative prominence. (Price, $1.30 net. G. P. Putnam’s Sons, New York.)
UNIVERSITY NOTES

General

NUMBER OF DEGREES CONFERRED.

The number of degrees conferred in all departments of the University for the present year is 261, as follows: A.B., 79; Litt.B., 4; Sc.B., 11; S.T.B., 27; LL.B., 71; J.B., 21; Ch.B., 3; M.B., 1; M.D., 36; A.M., 4; Ph.D., 4.

In addition, four diplomas were granted to students who had completed in the School of Theology courses not leading to a degree.

PROFESSOR MOULTON.

Professor Richard Green Moulton, who delivered the Commencement address on Wednesday, June 3, has been, since 1892, Professor of Literature in English at the University of Chicago, and is one of the most successful university extension lecturers in America. He is a graduate of the London University and of the University of Cambridge in England. Since his graduation, in 1874, he has lectured extensively in England and America. He has published works on Shakespeare, the ancient classical drama, and other departments of literature, but he is best known to the general public by his lectures on the literary study of the Bible. He is the editor of "The Modern Reader's Bible," a series of twenty-one small volumes, in which the various books of the Bible are presented in the literary form in which other masterpieces of literature appear in printed editions.

THE UNIVERSITY CONVOCATION.

The annual business meeting of the Convocation of Boston University was held in Jacob Sleeper Hall on Wednesday, June 3, at the close of the Commencement exercises. An address was given by the Rev. Frank Wilbur Merrick, S.T.B. '91 and Ph.D. '01. His subject was "The Individual in a Social Age." At the business session of the Convocation, Acting President W. E. Huntington presided. Miss Emily Loring Clark, A.B. '87, A.M. '88, Ph.D. '89, was reelected secretary. The secretaries of the various chapters reported the following elections:

Alpha chapter, School of Theology: vice-president, Mrs. Catharine L. Stevenson; visitor, Thomas C. Watkins, S.T.B. '78.

Beta chapter, School of Law: vice-president, Charles F. Jenney, LL.B. '83; visitor, John H. Burke, LL.B. '77.

Gamma chapter, School of Medicine: No report, owing to the absence of the secretary.
Epsilon chapter, College of Liberal Arts: vice-president, Charles W. Blackett, A.B. '88; visitor, Mrs. Caroline S. Atherton, A.B. '84, A.M. '86.

Acting President Huntington announced that the retiring president of the University, Dr. W. F. Warren, had been appointed Dean of the School of Theology of Boston University. Rev. Edward M. Taylor, S.T.B. '77, a Trustee of the University, then made an earnest address, in which he gave full expression to the love and veneration in which the retiring president is held by the great body of alumni. At the close of his address he presented Dr. Warren with a check for one thousand dollars, as a token of the affection of the alumni. Dr. Warren, who was taken completely by surprise, made a brief and earnest reply. The meeting, which was one long to be remembered by those who witnessed the impressive scene, was brought to a close by the benediction pronounced by Dr. Warren.

The Departments

COLLEGE OF LIBERAL ARTS.

On Friday, May 8, Professor H. G. Mitchell, of the School of Theology, delivered in Jacob Sleeper Hall a lecture on Jerusalem. The lecture was illustrated by stereopticon views.

The Spanish text-book, "Gil Bias," edited by Professors Geddes and Joselyn, has been introduced as the text for beginners in the Boston Public Schools. A second edition is announced shortly.

On Wednesday evening, April 29, Miss Mary Putnam Stearns, of the class of '96, was united in marriage to Rev. Brenton Thoburn Badley at the Methodist Episcopal church in Ghasiyari Mandi, Lucknow, India. The wedding was followed by a reception at Isabella Thoburn College. Mr. and Mrs. Badley are to reside at Residency Hill, Lucknow, India.

Mr. John Burroughs, in his article on "Real and Sham Natural History," in the March Atlantic, pays a very high and sincere compliment to Professor Dallas Lore Sharp's book, "Wild Life Near Home." He says of this book: "Of all the nature-books of recent years, I look upon Mr. Sharp's as the best." He says it is "a book full of charm and of real observation; the fruit of a deep and abiding love of nature, and of power to paint her as she is."

Volume 8 of the Epsilon has appeared since the last issue of BOSTONIA. The editors of BOSTONIA regret the necessary delay in the publication of the Epsilon, as its list of addresses is invaluable for the correction of the mailing list of BOSTONIA. This new issue of Epsilon is of unusual interest, owing to the large number of editorial and contributed articles. It contains fine portraits of Gov. John L. Bates, '82, and Hon. Geo. R. Jones, '83, President of the Massachusetts Senate.
The first number of the January issue of the "Bollettino de Filologia Moderna," dated the fifteenth, and published in Venice, in the interest of higher education in Italy, reprinted in full that part of President Warren's last "Annual Report" relating to the study of Italian in Boston University from the establishment of the Italian courses, in 1872, down to the present time.

A new instructor has been appointed in the Department of Mathematics to succeed Mr. F. J. Allen, who at the close of the present academic year retires from the College Faculty, after several years of conscientious and faithful work as instructor in Mathematics and History. The new instructor, Mr. Robert E. Bruce, is a graduate of the College of Liberal Arts of Boston University, Class of 1901. During the present year he is instructor in Mathematics in Pomona College, Claremont, Cal.

The January number of the "Modern Language Notes" contained a critical review, by Professor Geddes, of the second edition of the well-known phonetical work, "Chrestomathie Française," by Jean Passy and Adolphe Rambeau, Paris and New York, 1901. The February number of the same publication contained a critical review, illustrated by thirty-eight plates, from the pen of Professor Scripture, of Yale University, of Professor Josselyn's "Etude sur la phonétique italienne," Paris, 1900.

Several promotions and changes in the College Faculty have recently taken place:

Dr. Freeman M. Josselyn, Jr., hitherto assistant Professor of Romance Languages, has been promoted to a full professorship in that department. Mr. Dallas Lore Sharp, who for several years has been instructor in English, has been promoted to the rank of Assistant Professor of English. Mr. William G. Aurelio, instructor in Greek and Latin, has been appointed Assistant Professor of Greek.

The banquet given by the Men's Graduate Club on Friday evening, April 3, 1903, to Gov. John L. Bates, '82, and Hon. Geo. R. Jones, '83, at the Westminster Hotel, Boston, was one of the most notable events of the college year. The attendance was large, the speaking was of an unusually high order, and the spirit of enthusiastic devotion to the college and the university was very marked. The banquet was preceded by a short business meeting at which Rev. John D. Pickles, Ph.D., '77, presided. At the close of the business session the president of the club introduced the toast-master of the evening, Professor F. M. Josselyn, '98, who wittily introduced the speakers. The list of formal addresses was as follows: "The Relation of the University to the State," Gov. John L. Bates, '82; "The Importance Which Should Attach to the College-Trained Man Making His Influence Felt for Right," Hon. Geo. R. Jones, '83; "The New Law School," Professor George E. Gardner, Boston University School of Law; "The College of Liberal Arts," Professor F. S. Baldwin, '88; "Opportunities in the University," Rev. George S. Butters, '78. Mr. Leon E. Baldwin, '96, gave several vocal solos which were enthusiastically encored. The committee in charge of the banquet consisted of: John D. Pickles, '77; Lee C. Hascall, '80, Nathaniel S. French, '81; George A. Dunn, '89; S. Edgar
Whitaker, '90; Frank W. Kimball, '94; E. Ray Speare, '94; Raymond A. Robbins, '96.

Reunion of the Epsilon Chapter. The twenty-first annual reunion of the Epsilon chapter, celebrating the thirtieth anniversary of the establishment of the College of Liberal Arts, was held in the college buildings on Wednesday evening, June 3. The attendance was very large. Reports were presented by various officers and committees. To secure a closer union between the alumni and the governing board of the University it has been decided to ask such members of the Visiting Committee for the College of Liberal Arts as are graduates of the college to make a report to the Epsilon chapter, as well as to the committee of the Board of Trustees. In accordance with this new plan reports were made by Mrs. C. S. Atherton, A.B. '84, A.M. '86, Miss Lillian M. Packard, A.B. '95, and Mrs. S. E. Whitaker, A.B. '92. The report on the Historical Professorship showed that, exclusive of the Massey bequest, the pledges now amount to $8,324.55. The members of the class of 1903 were elected to membership in the chapter. President Warren was called upon for a farewell address. He responded in very appropriate terms, taking as his theme "I was once President of a University much like yours." He traced the various steps in the process of acquiring and retaining the present site of the College of Liberal Arts, and closed by the very important announcement of the recent purchase by the Trustees of Boston University of the property adjoining the college building, at the corner of Ashburton Place and Somerset Street. The report on the ballot of the Convocation showed that Rev. Charles W. Blackett, A.B. '88, had been elected as vice-president of the Convocation, and Mrs. Frank Stone, Ph.B. '94, a member of the Visiting Committee for the College of Liberal Arts. The Rev. L. H. Dorchester, A.B. '86 and S.T.B. '89, tendered his resignation as a member of the Visiting Committee for the College of Liberal Arts. This resignation was owing to Mr. Dorchester's removal to St. Louis. Mr. George A. Dunn, A.B. '89, was elected to serve during the unexpired portion of Mr. Dorchester's term. The alumni of the College of Liberal Arts now serving on the Visiting Committee for the College of Liberal Arts are: G. A. Dunn, A.B. '89, Miss L. M. Packard, A.B. '95, Mrs. S. E. Whitaker, A.B. '92, Mrs. Frank Stone, Ph.B. '94. On the motion of Mr. E. Ray Speare, Ph.B. '94, a Trustee of the University, the members of the chapter expressed by a rising vote their love for Dr. W. F. Warren and their appreciation of his work. The secretary was instructed to place upon the records this vote, as a perpetual memorial of the regard in which the alumni hold Dr. Warren for his life and services.

SCHOOL OF LAW.

A new course in Conflict of Laws will be given at the Law School the coming year. This course is to be of about twenty-five or thirty hours, and is to be given by Mr. Sanford Freund, A.B. and LL.B., of Harvard University. This is an important subject to the practising lawyer, and the course will be open alike to the candidates for the degree LL.B. and for the degree J.B.
The Senior class of the Law School held its first annual banquet at the Quincy House, on Monday night, June 1. The occasion was most enjoyable, R. E. Goodwin, A.B., presided, and introduced Geo. F. Merrill, A.B., who acted as toast-master. Toasts were responded to as follows: “The Administration,” Frank L. Simpson, A.B.; “Class Honors,” Robert E. Goodwin, A.B.; “The Strenuous Student,” Thomas Mannix; “Social Life,” Geo. C. Griffith. A pleasing incident of the occasion was the sending of a telegram of the greetings of the class to the Dean, Dr. Bigelow, at his home in Cambridge.

On Tuesday, June 2, the Class-day exercises of the graduating class took place in Isaac Rich Hall, at the Law School, at 2 P.M. Addresses were made by Dean Bigelow, Professor Beale, of Harvard Law School, Judge William Schofield, and the class orator, Joseph E. Murphy. Geo. C. Griffith, president of the second division of the class, presided. Dr. Bigelow spoke of the hindrances which appear in the student’s mind; he dwelt particularly upon the pleasures and benefits of the struggle to overcome those hindrances. “Thus we can attain our best results,” he said; “and we shall discover that our efforts are rewarded as we journey along.” Judge Schofield spoke of the practical problems which confront the young lawyer, and gave some valuable advice to the graduates. “The young lawyer should identify himself with the best thought and social element in the community in which he lives. . . . He should try cases early. Success,” he said “depends upon the devotion to the law as a science.” In the evening, the University Law School dance, given by the students of this department this year for the first time, was held in Howe Hall, Huntington Avenue. Nearly all the members of the Senior class were present with their young lady friends. There were also many students from Harvard and the Institute of Technology. The hall was prettily decorated by the various fraternities of the School.

SCHOOL OF MEDICINE.

Last December the mortgage of the Medical School was reduced by $14,000. Since then an additional $1,000 has been received and placed on interest against the indebtedness. A scholarship of $3,000 has also been received from Clara A. Thatcher.

In the effort to keep thoroughly abreast of the times, and occasionally to keep even a little ahead of the times, as in the present instance, it may be mentioned that a new course has been introduced into the curriculum of the Medical School. This is a course on “Life Insurance in Its Relation to Medicine.” Dr. Frank E. Allard, who for eleven years has been connected with the chair of physiology and for about the same time has had exceptionally wide experience as Medical Director, and Consulting Surgeon of well-known insurance companies, will have charge of this course. To-day life insurance has medical relations which call for special training, and the Medical School is not only early in the field in giving this training, but is fortunate in having one of its own alumni and earnest supporters so well qualified to give the needed instruction.
As an indication that the alumni of the Medical School are keeping in touch with the latest methods for making careful and exact diagnoses, it may be mentioned that during the last two years quite a number of them have taken postgraduate courses in Clinical Microscopy in the pathological laboratory, and others are still at work there. Thus, being able to make more exact diagnoses, they are enabled to treat their patients more satisfactorily.

For the past several years the pathological and clinical microscopical work of three hospitals and one dispensary (treating in all over twenty thousand patients) has been performed in the laboratories of the Medical School. Thus an unusually large amount of material has been at the disposal of the Junior and Senior students, and an accordingly large field has been covered in the course of the various examinations. The endeavors to start younger minds in the ways of original thought and work have borne fruit to a very satisfactory degree, as may be evidenced by several very praiseworthy theses, entirely original, along the lines of microscopical study.

The American Institute of Homœopathy, the oldest national medical association in America, will hold its fifty-ninth annual session, from June 22d to June 27th inclusive, in Boston. It is thirty-four years since the Institute's last meeting in Boston, and the meeting this year is expected to be not only largely attended, but of unusual interest and value from the scientific standpoint. The majority of the Faculty of the Medical School are members of and earnest workers in the Institute, and welcome this opportunity to assist in entertaining their colleagues from all parts of our country. Among the novel features of the meeting will be an "Educational Exhibit," which will include exhibition and demonstrations of apparatus and methods now used in medical schools which only ten or fifteen years ago were not used in giving medical instruction; also exhibition of normal and pathologic specimens prepared by wholly new and superior methods for museum and class-room work. Fortunately, Boston University School of Medicine will be able to make a very creditable exhibit of such apparatus, methods, and specimens.

SCHOOL OF THEOLOGY.

The business meeting and banquet held June 2 was one of unusual interest, a large number, including several from a distance, being present. Rev. Seth C. Cary presided. Mr. Cary declined a reelection, though it was the wish of the body that he should serve for his eleventh year. In his stead the Rev. A. P. Sharpe was elected, but Mr. Cary continues as biographical secretary. Mr. Cary also presided at the banquet. Dillon Bronson was toast-master, and with felicitous introductory remarks he called on President B. P. Raymond, of Wesleyan University; Professor H. C. Sheldon; the Rev. E. W. Virgin; and Drs. C. M. Welden, J. D. Pickles, W. T. Haven, W. F. McDowell, E. M. Taylor, and A. P. Sharpe, the incoming president. It was touching to hear the heartfelt tributes of affection and veneration for President Warren, who was unable to be present. The entire affair was one of the most interesting in the annals of the School.