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Ham, Mary Cowell

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

Clarence L. Newton.

PROFESSOR ARCHIBALD C. BOYD, of the Boston University Law School, died Sunday morning, September 11, while visiting with his wife in Chicago, after only a very few and unconscious moments of illness.

Professor Boyd was born in Saint Stephen, N. B., on June 24, 1866. He received the degree of A.B. from Dartmouth College in 1889; that of L.L.B. from the University of Minnesota in 1897; and later, in 1906, was awarded the degree of L.L.M. by Boston University. He was a member of the Maine, Minnesota, New York, and Massachusetts Bars. He was connected with the West Publishing House from 1892 to 1897, and with the American Law and Publishing Company from 1897 to 1904. The latter company he left to accept his position in the Boston University Law School. He was a Mason, a member of the Odd Fellows, the Royal Arcanum, as well as a member of the college fraternity Theta Delta Chi and the legal fraternity Phi Delta Phi.

On June 7, 1899, he married Annie F. Kenney, of Chicago. Their married life was beautiful and happy. To know them was to feel a perfect union and sympathy and to be conscious of the complete companionship which existed between them. Seeing them together made one believe more fully in the sweetness of life.

In every aspect of his life Professor Boyd was a significant influence. His character attracted and compelled admiration; his personality was one
that went straight to the hearts of all who knew him, and they loved him dearly. Profound sincerity was always the basis of his every speech and action — a thorough, ingrained, constant sincerity, which was fully present in every relation, with students, with friends, with himself; a sincerity which knew but one time, and that was Life.

As a teacher he was able, clear, and fair. No student passed under his influence without feeling it to be potent and helpful. He did more than teach Law: he taught as well a high appreciation of the depth and essentials of personal character. It was the man himself with whom they came in contact that made his courses valuable and pleasant to his students. He carried into the performance of his work, as he did unconsciously into all intercourse, a fine sense of boyishness and youth that made him one with his students, and gave a freshness and pleasantly genial spirit to all his work. And above all else he was fair — a quality which is so deeply essential and so keenly appreciated by all students. He responded to the needs of each individual in his class; those with the least ability received from him the same accurate fairness as did those of the highest talent. He was invariably courteous and kindly; and it was just these human qualities of the man, together with his so thorough and so genuine truthfulness, that made every one of his students like him.

The characteristics which made him potent and highly liked as a professor were markedly prominent in his relations with men. As a friend — and he was such to many — he was highly worthy. His interests and his sympathy were both broad and vital. He regarded men and things thoughtfully, tolerantly, and most kindly. With him one was ever conscious of a simple, direct trueness in his attitude to men and affairs.

As to his own life he was somewhat reserved, yet always, one felt, quietly and thoroughly happy. He found in its problems, as he did in other things, the joy and goodness to be the most prominent. He so truly exemplified that little verse, apropos of "Every cloud has a silver lining:"

"And so I'll turn my clouds about
And always wear them inside out,
To show the lining."

A free joyousness touched with a happy, bantering spirit distinguished his intercourse, and that, joined with his whole sincerity, made an enemy an impossibility and won for himself always genuine friendship. He could say no unkind word of any one; his heart was too genial and charitable: he saw only the good.
His work now is ended, but his life will remain for us who know him significant and living, and by its whole quality will make us believe in everything that is good.

**BORDEN P. BOWNE.**

*Francis J. McConnell, D.D., President of De Pauw University.*

[A memorial address delivered in Jacob Sleeper Hall, Boston University, on Sunday, April 17, 1910.]

As we think of the relation of Borden Parker Bowne to Boston University our thought naturally moves in several well-marked channels. We may think first of the philosopher, using his desk here and his study yonder at Longwood to set before the world a way of looking at the problem which the universe makes for the speculative intellect. And next we are very likely to think of him as the theologian, speaking to candidates for the Christian ministry the words destined to have mighty significance for the theology of a great denomination. Then our minds may busy themselves with recollections of his force and charm as a teacher, apart from the subject-matter which it was his special duty to impart,—the keenness of his wit, the range of his illustrations, the aptness of his quotations. Or we may think of the friendships which began in the classroom, and which revealed to successive generations of college and theological students that inner life whose going leaves us so poverty-stricken at this hour, and yet whose abiding influence upon us is the largest and finest asset that many of us would care to boast.

This is not the time or place for an attempt at critical estimate of Professor Bowne's worth as a philosopher. That is a matter for the classroom and for the philosophic journal. It may not, however, be inappropriate here to pass under review some contrasts between the thought world at the time when Dr. Bowne began his work and that world at the time when his work ceased. There can be no worthier tribute to the force of this our philosopher than to see what his field was when he came into it and what it was when he left it. We shall not forget that there were many other effective workers in the same field, and we shall not attempt to say just how far he was responsible for results and how far those others were. It is enough for us to see that he strove from the beginning for a certain result; that in many respects he saw his aim achieved; that he was one of the mighty forces of
his time working toward the consummation of great changes in the world's thinking. He himself hailed any man as brother who travelled in his direction. He would ask no higher honor than that we note how far the causes for which he wrought have moved forward. One of the joys of his closing days was just to look back and see how far the world had travelled in thirty years and to reflect that he himself had from the beginning seen the goal and had worked toward it.

Professor Bowne's earliest work in philosophy was in criticism of the evolutionary movement which has been so prominent in the thinking of the generation just past. It will be remembered that Darwin announced his theory of natural selection in 1859; that Herbert Spencer published his "First Principles" in 1862. Borden P. Bowne was graduated from New York University in 1871. Within a very short time after graduation he published a criticism of the philosophy of Herbert Spencer. Dr. Bowne used to tell in after-years of the utterly defenseless plight of the American philosophical and theological world before the first advances of the evolutionary philosophy. Evolution did not mean in 1871 what it means now. Then it meant not only the statement of the steps by which the world had advanced from lower to higher forms, but it implied also an agnostic and even materialistic philosophy. The plausibility of the system in its scientific statements lent plausibility also to a philosophical scheme in its implications, though not always in its direct teaching materialistic. The new system, Bowne used to say, was met by volleys of shudders. The young Bowne was one of the first to see through the weakness of the Spencerian system on its philosophic side. He saw that the evolutionistic philosophy had built itself on a crude sense plane; that matter and force had been assumed outright and had been declared to be evolving from lower to higher forms according to a program expressed in a showy formula which struck the young philosopher's sense of the ridiculous. In a little book on the "Philosophy of Herbert Spencer" Bowne pointed out weaknesses which are apparent to the most ordinary reader to-day. The weaknesses were not so apparent then. We to-day can very readily see through the difficulties of that time. Herbert Spencer has not yet been dead a dozen years, but no man in the history of thinking is more thoroughly understood to-day, and more completely passed by. Spencer came upon the scene at an uncritical time, when the theory of Darwin was making positive gains through its own worth, and when men were anxious to apply the new theory to all forces in the universe. Spencer gathered up and expressed the half-formulated craving of the day for a new system founded on Darwinism.
He was a genuine voice of his time, and his strength and weakness both arise from this fact — the strength which so soon made him a leader and the weakness which showed itself in the manifold contradictions of the system when viewed critically. Spencer was a voice, expressing the mind of the time; but the time was not one which could speak finally on great philosophic problems. There were confusion and contradiction and some vital inspiration in the time, and all this came to utterance in the philosophy of Spencer. We see to-day that the system indicated no path for permanent gain. Spencer’s value was in relieving the mind of the time by voicing its struggling, indefinite, incoherent, heterogeneities.

Now Bowne from the beginning took the ground that evolution as a theory of causes is worthless; as a theory of origins and of the order of progress, harmless. This helps us to see his relation both to Spencer and Darwin. Spencer amused him. Darwin won his respect, so far as scientific pronouncements were concerned. Bowne felt that Spencer was on a side-track, but that Darwin moved in the main line of progress — though he repeatedly pointed out that very little was left of original Darwinism after a few years. Yet Darwinism was vital in that it helped on to something better. What roused Bowne was the attempt of all sorts and conditions of speculators to claim the Darwinian hypothesis, provisional at best, for final statements of philosophic truth. So he criticised Spencer in the little book which *The Popular Science Monthly*, to Bowne’s vast amusement, called a “swaggering polemic,” the work of a man “eminently unscrupulous.” Bowne welcomed the criticism as a sign that the shot had gone home. When John Fiske’s “Outlines of Cosmic Philosophy” appeared, Bowne criticised that in *The Methodist Review*, and also the “Candid Examination of Theism by Physicus.” This last criticism was especially severe. Bowne’s early style was exceedingly sharp, and never sharper than in the articles published in the seventies in *The Methodist Review*. The articles threw the Spencerians into a rage, and the rage was all the more intense because the argument of the young critic was so hard to answer. Notice, however, what happened as the years went by. Fiske ended his career by writing defences of theism and of immortality. He would have said that there was no change from his earlier position, that he meant theism and immortality all along; but it is fairly hard to find the same view in the chapters on “Cosmic Theism” that we find in “Through Nature to God.” Quite likely Fiske did hold to the same formal principles to the end of his life, but the spirit of the work changed. Romanes, who wrote the “Candid Examination,” came back to the faith of earlier life,
dying not only a theist, but a Christian, having seen through the weakness of his own early argument. Spencer came out at the end a long distance from where he went in, changed at least in spirit. Now we do not claim that Bowne was distinctly in the thought of any of these men as they moved away from the earlier interpretations, but we do believe that Bowne did much to help on that change of view which became part of the common thinking and which modified even the thought of the evolutionary leaders themselves. Spencer and Fiske and Romanes may never have seen the articles of Bowne, but all came in the end to substantially the conclusions which he had pointed out in the beginning. Others did see these articles, and these others helped to a better understanding of the real strength and weakness of the forces which gathered about the thought of evolution.

So far as the relation of Bowne to the evolutionary movement is concerned, we are looking upon a finished work. He helped clear the mind of his day of confusion between evolution as a theory of origins and progress and evolution as a final theory of the universe. He welcomed any real progress that might come through the work of Darwin and his successors. He criticised even to ridicule the pretensions of Spencerism to be final philosophy, or in the true sense philosophy at all. It would not be too much to say that the thought of America to-day is in accord with both these positions. It is of significance, also, that Bowne left in manuscript a treatment of Spencer written in these later years, and that this treatment had been sought for by Japanese students trying to meet Spencerism in Japan, where Spencer has to-day something of a following.

When we look at the constructive side of Bowne's philosophic work we think of him as an apostle of philosophic idealism. After leaving New York University Bowne went to Germany, where he studied under Hermann Lotze. The first edition of Bowne's "Metaphysics," published in 1882, is dedicated to Lotze, and the conclusions are offered as substantially Lotzian. Those conclusions are, in brief, that being is essentially activity; that the activity must be the activity of a personal agent; that matter is the thought of mind acted into manifestation under the forms of space and time. Bowne at first characterized his system as "objective idealism," insisting that while our minds are active agents they are not the creators of the universe in the sense that the divine mind is; that the world which our minds seize is not our subjective creation, but is objective in the sense that it is God's thought and God's act. All things root in the omnipresent God, who is immanent not in the sense that he is a vague and misty impersonality encompassing all things, but in the sense that He is a thinker
immanent in His thought and a Doer immanent in His deed. He saved
God from the shipwreck of pantheism,— the shipwreck which comes from
making God directly responsible for sin; by insisting upon the moral and
speculative significance of human freedom. We have a measure of self-
direction. We can either direct ourselves to God and work with Him, or
we can direct ourselves away from Him. In the first book on "Meta-
physics," we repeat, the system was characterized as "objective idealism." In
the revised edition of "Metaphysics," published fifteen years later, there
was a new note. Bowne called the essentials of his system "transcen-
dental empiricism," by which he meant that in all things mind is first and
creative; that mind is bound by no categories which are superior to the
living agent itself; that we can only tell what mind is by its progressive
revelations; that the categories which we think of as hard-and-fast do not
make mind, but that mind makes the categories. There was firmer in-
sistence that space and time are not things in themselves, but forms of the
mind's activity. The third stage in his thinking is marked by the publica-
tion of the Harris lectures at Northwestern University, on "Personalism." The
significance is in the new name, and in what the name implies. Bowne
had become dissatisfied with the characterization of his thought as ideal-
ism, partly because the word "idealism" is apt to suggest Hegelianism —
for which, by the way, Bowne had profound respect — and partly because
he wished to suggest the idea of fuller experience than that suggested by
idealism. Objective idealism, transcendental empiricism, personalism, are,
then, stages in exposition which run from 1882 to 1904.

It has been said by some that Bowne was an echo of Lotze. He did
indeed take his start from Lotze, but with the above development in mind
we must say that he passed far beyond Lotze. The truth is that Lotze
treated Bowne as practically an equal back in the old student days. One
summer day Bowne went to call on Lotze at his home in Germany. As
Bowne left he remarked, looking at the clouds which were rising in the
valley, "A storm is rising." Lotze looked across the valley and replied, in a
puzzled way: "But nothing to the storm of doubts and questionings which
you have raised in my mind concerning some of my positions."

We are not so much interested in the relation of the Bowne thought to
the Lotzian as in the outcome of the Bowne movement. In 1882 idealism
had little hold in America. To-day it is the most popular system among
strictly philosophic reasoners; and while each philosopher treats idealism
from his own standpoint, standpoints as diverse as those of Bradley of
England and Royce of America, we must not forget the part which Bowne
played in bringing about the change which makes idealism so widely accepted to-day.

Here, too, we must look upon the work of Bowne as essentially a finished work. Those who stood close to him know that with the publication of “Personalism” he had decided to do but little more in the way of formal philosophical exposition. He lived to see idealism triumphant in England and America, and to see Eucken, the German whose thinking is most like Bowne’s, take the Nobel prize for idealistic work—a prize which might well have been granted to Bowne himself.

There is one further field in which Bowne worked from the strictly philosophic standpoint. Acute logician as he was, he nevertheless knew the limitations of logic, and taught that the real issues of life lie deeper than the logical reason. He taught from the beginning the practical character of belief, and laid stress on the fact that the deepest understandings come out of the reaction of the total life against the total of forces brought to work upon life. Away back in the eighties he published in The Methodist Review an article on “The Logic of Religious Belief,” in which he showed that in the deeper questions the mind does not proceed by strict logic, but by assumption in accord with its own deepest life needs. He took the same position in the introduction to his work on theism, showing that the demand for God is the great argument for God; that we must postulate God to meet the demands of our total experience. He insisted that there was nothing new in this thought, that it really received practically final expression in Kant’s “Critique of the Pure Reason” and in his “Critique of the Practical Reason.” This thought movement, also, Bowne lived to see come to power and large acceptance under the name of “pragmatism.” As a matter of fact, everything that is really valuable in pragmatism is in Bowne, by implication at least, and this view in the hands of Bowne received much steadier and sounder treatment than in the hands of most of the present-day pragmatists. Present-day pragmatism strenuously denies that it puts the stress on a too practical result as the test of the worth of a belief; it would insist that it finds a place for purely intellectual needs; but when the pragmatists go on to pronounce mathematical axioms merely practical postulates we can find a reason for Bowne’s insistence that current pragmatism is shallow. Our main point is, however, that Bowne lived to see his essential position as to the practical character of belief widely accepted. If he had lived it is quite likely that his services in this field would have been to criticise and correct a view with which he was in the main largely in sympathy. In the field of ethics, especially, Bowne felt that we must be on our
BOSTONIA

guard against the deductions of strict logic. He felt, and taught, that there are two poles in the moral life: the inner spirit of good will and the outward expression of that spirit. In the development of the inner spirit the life moves not by reflection upon abstract precepts, but by throwing itself upon the system of things and acting upon the assumptions which the growing life calls for. He had great scorn for abstract and closet moralizers, insisting that the course of history and of individual life shows clearly the tendency of such moralizers to become "aberrant" and silly, if not positively pernicious. The growing life he looked upon as the standard, fixed only in the general direction in which it moves.

In these strictly philosophic lines, then, Bowne himself looked upon his work as essentially finished. He did not expect to write much more in philosophy. While he was only sixty-three years old when he died, he had been writing and teaching philosophy for thirty-six years and his interests had turned more fully into other lines. For the last fifteen years the problems of the religious life had meant more to him than ever before. He took more and more interest in the theological students who came to him from the School of Theology, and wrote more and more upon themes of current theological importance. He played a large part in adjusting the thought of the Methodist Church to the view of the Scriptures made necessary by the achievements of the modern school of Biblical criticism. The fundamental thought of Bowne in theology was his conception of the immanent God who worketh hitherto and worketh forevermore. He found in the Scriptures the revelation of the purpose of that God in his work with men. Dr. Bowne literally steeped himself in the thought and expression of the Scriptures, so that he knew them as few men have ever known them. Yet he valued them not for particular texts, but for the general thought of God and life which they set forth. He rejoiced to talk of the good news of the Gospel. Now, so long as this essential good news was kept to the front, he did not concern himself with criticisms which concerned details. He insisted that the Book must be looked upon as a book of real life, coming out of the processes of real life, showing the imperfections of the men who lived the life out of which the Book came and the limitations of the men who wrote the record. He rejoiced at every advance of study which would make the Book clearer in its essential meaning and purpose. He knew too much of the real processes of life to have great patience with a view which would go so far down into details as to distribute a verse in the present record among three different authors by a process of latter-day criticism; but on the whole he was thoroughly in sympathy with the modern
movement in Biblical study. He felt that such study would in the end result in clearer understanding of the fundamental meaning of the revelation; and in this lay his chief interest. Those perplexed about the abstract notions of inerrancy and infallibility could do nothing better than to read the essay on “Studies in Christianity” which deals with this question.

For Dr. Bowne the Christian revelation centred, of course, about the character and person of Christ. On this point he was the most orthodox of the orthodox. For him Christ was the Son of God become man for our salvation. He held to this view as a satisfaction of his own religious needs. He used to say that the exalted view of Christ brought Christ nearer to men than the thought of Christ merely as a religious genius; for he felt that men would always feel at a distance from a genius of any kind. For Dr. Bowne our human conceptions were at best only “adumbrations,” to use his own word. He felt that in theology dogmas must be held not as hard-and-fast statements of absolute finalities, but as suggestions and foreshadowings which point out and on toward the direction of the largest and fullest satisfaction of deep life-needs. He had his own view of Christ on the technically philosophical and theological side, but he would have become very impatient if any one had taken the statement as a hard-and-fast proposition in academic logic. He used to say that the advance of theology had come from putting larger and larger meaning into the thought of God; and so he thought of the progress of our conceptions of Christ. The largest thought he felt to be small as but feebly expressing or hinting at the truth, and his mind moved ever in the direction of what seemed to him to promise more and more. In a word, he felt that the revelation in Christ came out of the fulness of the moral life of God. Dr. Bowne felt that the obligations of creatiorship placed God under the heaviest bonds to reveal Himself to His children in His essential purpose. He was not willing to think of Christ as a mere gift of God bestowed upon men as a rich man might give out of abundance at no cost to himself. He thought of Christ as meaning much to God, and as expressing the earnest solicitude of God for His children. He liked to quote the simple lines from the old hymn as he thought of Christ:

"None of the ransomed ever knew
   How deep were the waters crossed,
Or how dark was the night that the Lord went through
   Ere He found the sheep that was lost."

With the exact formulation of all this he did not much concern himself,
though he had his own theory as to what he called a "line of least resistance." He held to the belief in the Divine Incarnation because in that path he found completest rest unto his own soul.

The latest formal theological contributions of Dr. Bowne had to do with what he conceived to be a mistaken naturalism in the interpretation of Christianity. He felt disturbed at what seemed to him like the emergence of a dogmatism from the basis of naturalism. We must take care to understand Dr. Bowne at this point. For him an event taking place according to a natural law was just as divine in its origin as any miracle could be. He could not have held so strongly to the belief in the divine immanence and have believed otherwise. But he was very careful as to the implications wrapped up in the insistence upon naturalism. If a man believed in the presence of God in all things and then found what Bowne called a supernatural natural and a natural supernatural, well and good; but if the new natural really meant that things could move of themselves apart from God, Bowne arose in protest. He feared that many who seek to explain Christianity in natural terms are really leaving God out, and it was this that concerned him. He said, too, that some minds had become so heated by the wine of the new immanence doctrine that they were nigh unto absurdity in many of their utterances. He looked upon the person of Christ as the great supernatural fact, and he saw no objection to departures from the ordinary as fitting and harmonious accompaniments, though not as dogmatic necessities. He himself had no trouble with miracle, until some man began to dogmatize with him and say every miracle must be accepted or every miracle must be cast out. In short, he felt that this realm of the supernatural in Christianity is one which must be entered free from the dogmatic spirit. For himself, he found the stories of the great miracles as easy to believe as any criticisms of them which he had read, and he resented any system of law which would tie and bind down the Supreme Mind from making any kind of manifestation which the revealing movement might call for. He did not care to debate the problem of miracle, but rather to protest against the rise of a new dogmatism with oracular dictates as to a realm which, it seemed to him, ought not to be entered in a dogmatic spirit. He was apt to summarize his thought on such matters in a statement like that which appears in his little book on "The Immanence of God:" "St. Paul may have had a fit on the road to Damascus, but it is the only known fit that has been followed by such mighty consequences."

It is not necessary to say that Dr. Bowne was a Methodist. His loyalty to his Church was not merely due to the fact that he had been brought
up in the Methodist fold. He felt that the Methodist Church, by doctrine and spirit and organization, is capable of serving men with great effectiveness. He liked to dwell on the fact that the Church has always kept near to the interests of normal humanity, and insisted that Methodism has a unique opportunity for impressing the masses of the people with the gospel. He declared that, with all its faults, the Church is better now than in the days of his boyhood, when his father’s house had been a favorite stopping-place of the itinerants of that day. For many of those old-time preachers Dr. Bowne had no great regard, insisting that the present-day type of preacher is on the whole much worthier. This, of course, is a matter of opinion, but it must be remembered that Dr. Bowne had the advantage of first-hand acquaintance with the men of whom he spoke. On the other hand, Dr. Bowne felt that the great peril of our Church is officialism. He used to quote a remark of Theodore Parker, made in Boston at the time of the meeting of the General Conference of 1852, to the effect that the predominance of officials, presiding elders especially, in the Conference had a bad look, and might bode ill for the welfare of the denomination. Bowne insisted that officialism is an original sin in a denomination like ours, and must be persistently watched. He used to say that there ought to be an unofficial newspaper in the denomination, endowed if necessary, for the sake of guarding the denomination against the evils of officialism. He did not mean by this to impeach the worth of church leaders so far as their deliberate intention might be concerned, but he knew the proneness of Methodist leaders to follow John Wesley in that naïve self-revelation in which Wesley said that the Methodist government was no doubt a despotism, but that he saw no danger in that fact as long as he was the despot. Dr. Bowne felt that the Church would not be harmed by the free criticism of church officials, keeping the discussion, of course, above the realm of the personal except where the offence might be obviously personal.

In the last years Dr. Bowne felt more and more interest in the larger movements of men toward what he believed to be the real coming of the kingdom of God,—the extension of the principles of Christianity to all peoples and to all problems. It was this interest in the wider problems which took him on his long journey to the East in 1905 and 1906. In Japan he took especial delight, speaking before government and literary circles—perhaps beyond the limits of his strength. Some idea of his energy can be found in the fact that he made over forty addresses, most of them on the deeper philosophical questions, in as many days. Next June he was to have gone to Turkey for addresses at the American College for Girls at
Constantinople and for conference with Turkish officials. These large matters were upon him at the time of his death. If he had lived he would have given more and more time to missionary problems and the problems of the extension of democracy and of social control. He became more and more a true citizen of the world. He delighted to think of the contribution which he felt that hitherto non-Christian nations were soon to make to world civilization. He used to look out prophetically to the great nations of the East and call them the vast human reservoirs which he felt that God would soon draw upon for the uplift of all the nations. Anything like pettiness of spirit or of view was impossible to him, and he thought that pettiness must soon pass away from the councils of statesmen and from the consciousness of peoples; that the mountain of the Lord's house would soon be established in the top of the mountains, and that all nations would flow unto it. Having led his pupils through many pilgrimages, he looked forward to leading them in these paths also; and when God took him his face was radiant with the vision of the new day for the whole world.

Borden P. Bowne was one of the really great teachers—not merely because of the effectiveness with which he brought the student to his viewpoint, but because of the way in which he inspired and quickened his students by contact with himself. This power, of course, showed itself in the classroom, but it came out to best expression when the student sought out the professor for personal conference. What Bowne was in himself was the communicating force, after all. After the conference in the office the student would likely be asked to walk out toward Longwood; and who that has travelled with Professor Bowne out Beacon Street and through the Fenway can ever forget the delights of the converse with him? The keenness of the Bowne wit, the subtlety of the insight, the sweep of the information, the gleams of fine sentiment now and then, the momentary revelations of the inner life of the great teacher,—who can forget these? And yet, who could adequately tell of them?

The sharpness of the Bowne wit is well known, but perhaps not all know the real principle which inspired many of the sharpest sallies,—that principle being simply this: that it is impossible to treat with respect that which is not inherently respectable. Professor Bowne felt that many of the fallacies against which he had to contend were in themselves ridiculous; that they should be treated as ridiculous. He felt that there was little use in treating with sobriety anything frivolous or superficial. Materialism always struck him as absurd. Just after the publication of the first edition
of the "Metaphysics" a noted professor of physics wrote to Dr. Bowne protesting against the emphasis on the reality of mind. The physicist declared that there could be nothing in the universe except matter and its forces; that thought was a powerless accompaniment of the physical processes. To this Dr. Bowne replied that, according to the theory of the letter-writer, in this particular instance the letter itself could only be looked upon as so many marks upon a piece of paper; that certain physical forces had brought about certain nervous states resulting in the scratches on the paper, and that thought had nowhere appeared as an effective factor. Dr. Bowne went on to declare that while he could not accept such a theory as an explanation of the entire universe, he was altogether willing to accept it as an explanation of the particular letter which he had received from the physicist. The physicist made no direct reply, but revealed to a friend that while the Bowne sarcasm irritated and stung, the Bowne criticism was exceedingly hard for a materialist to meet. And so it was with the Bowne sarcasm. The sting of the sarcasm was its truth. Not always, as in this case, would the sarcasm convince the man toward whom it was directed, but it would influence at least some of the bystanders. If we are tempted to think that the Bowne keenness of wit was a detriment to him, let us remember that Bowne came upon the stage when the materialists were having everything their own way, lording it over the thought realm with high pretensions and supreme contempt for all who disagreed with them. The Goliaths of that day were as nigh unto cursing as was the original Goliath when the philosophic stripling appeared against them. If we cannot point to any one giant overthrown by the philosophic David, we can at least recall that the dodging among the Philistines was both lively and general. The wit of Bowne was at times as piercing as that of Swift. Bowne, by the way, felt that with crude materialism making extravagant claims on philosophy and psychology there was need of a talent like that of the master of the satire which tells of the worthy philosopher who put in his time seeking to extract sunbeams from cucumbers. That there was danger in this sort of wit Bowne himself would have been the last to deny; but so long as the danger was, on the whole, more imminent for the enemy of the truth than for the friend, he felt that the weapon must be used. We have no feeling of regret that in an article published in the North American Review on the very day of Bowne's death there were flashes of this famous power. Who would be willing to do without that little dart which flies out against the opponents of the higher education of women,— that comment on the masculine winner of the wranglership at Cambridge who was
granted the prize simply because he was a man, though a woman had actually beaten him by a long lead in the examination,— the remark that in this case the man who had been granted the prize had been "next though not adjacent" to the real winner.

The quality in Bowne the teacher most noticeable after his clearness of statement and the pungency of his wit was the vast range of knowledge which he displayed in illustrating his philosophy. This power of marshalling illustrative material did not appear to any great extent in Professor Bowne's writings. There he relied more upon clearness and directness of statement. He said that in printed work there is no great need of illustration if the principle is clearly stated. In the classroom, however, and in private exposition, dealing with minds which had to be taught to see the truth from scores of different angles, he relied upon copious illustration. Though he referred to these illustrations as "mere bulk to help on the peristaltic movement of the intellectual digestive processes," the illustrations were marvels of aptness and cogency. And they were drawn from everywhere,— from boyhood recollections; from rose-gardening, which was one of his great delights; from the ways of ships in the sea, with which he was entirely familiar; from literature and history; from the latest movements of political and religious life; from physical science, in which he was almost as proficient as in his own chosen field. All this, moreover, came without any pretense of great learning. To those who got beyond the classroom into closer intimacy with him that greatness of information was a perpetual astonishment. As the weeks of acquaintance with Dr. Bowne deepened into intimacy, the increasing revelation of his interests became more surprising,— his control of French and German; his knowledge of Spanish and Italian, and even of the speech of Norway and Sweden. He knew mathematics in its higher reaches, and used to say that he would have become a mathematician if he had not gone into philosophy. He had studied critically the best in poetry and music and painting and architecture. It was a delight to hear him read with relish some of the brilliant sallies of Voltaire and Pascal. He would recite with profound feeling the passage from Macbeth beginning "Out, out, brief candle," declaring that all that pessimism had ever said had been said by that brief word in Shakespeare. There were certain passages in Browning which, as he said, "went through him," notably the lines in Rabbi Ben Ezra:

"All I could never be,
All men ignored in me,
This I was worth to God, whose wheel the pitcher shaped."
Tennyson's "In Memoriam," too, used to stir him, especially the lines in which the hope breathes

"That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete.

"That not a worm is cloven in vain;
That not a moth with vain desire
Is shrivelled in a fruitless fire
Or but subserves another's gain."

These and some great Scriptural passages he had made his own with an intimacy of feeling and insight possible only to himself.

It was in conversation about passages of this sort, and about what they suggested, that the real inner heart of Borden P. Bowne would first be laid bare to those whom he took into close friendship. He had a poetic fineness of feeling incomprehensible to those who did not know him intimately. In rare moments when the mood was right the conversation would start by suggestion from some poetic passage, or from a picture in the window of an art store, or upon the wall of a parlor, or from a note of music. At such moments his mind might go back to the days of his boyhood, and to the family of which he was so proud. He liked to tell how the Bownes came from England in the seventeenth century, for religious freedom as it seemed, and how they moved away from New England because of sympathy with Roger Williams. He spoke of the Christian training in his childhood home; of the wide moral interests of his father and of the deep piety of his mother. He would speak of the friendships of the earlier and later days, and of the places sacred to him because of their associations. He knew the old Brooklyn and the old New York, and when there would take long walks to look once more at the houses or the sites of houses of friends of long ago. He would stop on Marcy Avenue, near Jefferson Avenue, in Brooklyn, to say, "Here I last saw Dr. Duryea." He never forgot in passing a certain street in New York to say, "There I used to turn off to go out to the old home of Mrs. Bowne." Now to those who did not know the man these things may not mean much; but to others they mean everything, as at least hinting at the depth of soul in which our dear friend cherished his friendships and the memory of them. Little in the way of direct eulogy of friends came to Dr. Bowne's lips, but those who were near him knew that he valued his friends as few men have the power
to value them. When he did reveal his feeling it was a glimpse into the hidden depths. When the news once came to him that a favorite pupil had died in the West, after a long, long struggle which left a wife and family of children penniless, he sat for a while looking out upon Somerset Street before the old college building, and finally cried out: "Call me not Naomi; call me Mara, for the Almighty hath dealt very bitterly with me." When another dear friend and companion in theistic study was smitten with a strange disease which meant long suffering with no hope of recovery Professor Bowne prevailed upon the friend to put into book form the religious broodings of a life that trusted God in spite of pain; and then Professor Bowne gave himself no rest until the book had been so advertised as to run into nine editions. Great as was the genius of Borden P. Bowne for high philosophy, his genius for high friendship was greater still.

It is not necessary that I should say more than a word on the personal religious outlook of our departed leader. He himself left his own testimony. It is sufficient to remark that he used to say of himself that he never doubted, so far as the essentials of the gospel revelation were concerned. And yet it must also be said that he believed in face of the keenest protest against many things in the universe. He was of extremely sensitive fibre, and the injustices and hardships of the present order jarred heavily upon him. He never could adjust himself comfortably to the sufferings of men in this world. He himself had led a happy life. As we have said, his boyhood was happy. He had been an industrious worker from early life, but he had never known the stress of poverty, or the shock of calamity beyond what is common to all who live to sixty-three. He was satisfied in his work, and rejoiced to give himself to the University which from the beginning had meant so much to him, and from which he refused to be tempted away. He knew the delights of a home filled with a devotion such as is permitted to but few,— whose centre was a faithful wife whose zeal for him and his work was beyond all expression, and who by unremitting watching and care guarded him into the strength which made possible the great achievements in so many spheres. It was not, then, anything which particularly touched himself which he had in mind when he professed himself unable to adjust his feeling to the tragedies of the present order. He could not feel right about the sorrows of men, their disappointments and defeats, the presence of pain in the world. He believed in spite of a sense of the tragedy of life from which a complacent dullness saves many of us. He never laid stress on any unusual inner experiences, yet he grew year by year into an increasing awareness of the presence of God in the world, in the orderly
ongoings of a nature which he did not profess to understand, in the movements of social life, in the advance of government, in serene friendships, in the heroism with which common life is filled.

Two pictures seem to express the real Bowne. One is a scene at Delaware, O., the seat of Ohio Wesleyan University, at the time of a visit which Dr. Bowne made upon his friend Dr. L. D. McCabe, a great "white soul," as Bowne called him, who, without Bowne's advantages of educational opportunity, had nevertheless thought profoundly and spoken forcefully in his attempt to justify the ways of God to men. Dr. Bowne arrived at the home of Dr. McCabe at three o'clock one afternoon and departed just after breakfast the next morning. They had but one theme, these two,—the character of God and his ways with men. Dr. McCabe believed that some limitation of the foreknowledge of God was necessary if God could be justified in his dealing with men, and Bowne held to the idea that the problem as McCabe stated it lost its force with the adoption of the idealistic view of time. The two talked till midnight, rose early in the morning, talked through the morning meal, talked till the time of departure. McCabe's last word to Bowne was: "Do you think God would have made this universe, with all its tragedies, if he had known how it would come out?" And the last thing that Dr. Bowne said to Dr. McCabe was: "Do you think God would have made this universe, with all its tragedies, if he had not known how it was coming out?" Here was the real Bowne,—a surpassing capacity for friendship, an insatiable thirst for reflection upon God and the universe, a determined faith in the right outcome.

The other picture is more properly a set of pictures, and has to do with the intimacy of Professor Bowne and Bishop Randolph S. Foster. An early philosophical kinship had drawn these two men together, and for seven years they lived under the same roof. During all those years not one word occurred to break the thoroughness of their mutual understanding. The young Bowne would come into the room of the bishop in the evening time and would say, "Now let us have a word about pure being;" and though Bishop Foster never thoroughly accepted philosophic idealism, he recognized the leadership of Bowne and talked through long, long hours, which to both seemed short in their common absorption in a great theme. With the two minds there was this deep confidence and common devotion to the highest truth. After Bishop Foster had passed away the pen of Borden P. Bowne was among the first to set forth the greatness of the departed leader. And as he did so he could find no better words to characterize the life of Foster than those of Tennyson in "Ulysses":
"And this gray spirit yearning in desire
To follow knowledge like a sinking star
Beyond the utmost bound of human thought."

We may well apply these same words to Borden Parker Bowne. We may even go farther with the same poem, and as we think of the friendship of Bowne with Foster, and with other kindred great souls who looked to Bowne as leader, we may put upon the lips of the leader the lines:

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... Come, my friends,
'Tis not too late to seek a newer world.
Push off, and sitting well in order smite
The sounding furrows: for my purpose holds
To sail beyond the sunset and the baths
Of all the western stars... ."
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And wherever in the long voyages of exploration our leader goes we know that he is forever

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... strong in will
To strive, to seek, to find, and not to yield."`
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In the list of officers of the Epsilon Chapter for the current year, as printed in the July BOSTONIA, occurred an error which is likely to cause confusion. The treasurer of the chapter is still Mr. S. Edgar Whitaker, 29 West 39th St., New York, who has served so efficiently for several years.

The passage cited by Professor F. S. Baldwin from Goethe in the Personal Tribute to Professors B. P. Bowne and T. B. Lindsay, which appeared in the July BOSTONIA, should have read as follows: "Ins volle Menschenleben sollst du greifen; wo du es packst — da ist es interessant."

BOSTONIA assumes all responsibility for the error in the citation as there printed.
ARThUR PRENTICE RUGG, JUSTICE OF THE SUPREME JUDICIAL COURT.

[At the annual meeting of the Board of Trustees in January, 1910, Judge Rugg was elected a member of the Corporation. The appended sketch of his life was written by Ernest H. Vaughan, Esq., an attorney of Worcester, Mass.—Editor Bostonia.]

The assertion that a man is among the youngest who has received appointment to the Supreme Judicial Court of Massachusetts is alone enough to excite more than a passing interest in the personality of the recipient of such high honor. This, however, is one of the marks of distinction borne by Arthur Prentice Rugg, the subject of this brief sketch, when he became a justice of the Supreme Judicial Court. This was an instance where in the fullest sense the office sought the man. There had been so little mention made of him for the appointment that the general public was somewhat surprised upon receiving the announcement that this honor had fallen to him—a man just past forty-four. It should be said, however, that the selection of Mr. Rugg caused no wonder to those who knew him best, and appreciated his ability and power as attorney, pleader, counsellor, and student; and when the vacancy was filled a great number of the leading lawyers of the State were gratified by Mr. Rugg's appointment, because his worth and fitness had been impressed upon them in many a legal battle which tested keen wits, knowledge of the law, and trial acumen.

The biography of Mr. Rugg reads not unlike that of many another young man born and brought up in one of the Massachusetts hill towns, and moved by ambition to make for himself an honorable place in the world.

Mr. Rugg was born in Sterling, Mass., Aug. 20, 1862; the son of Prentice Mason and Cynthia (Ross) Rugg. His early schooling was that which his native town afforded, supplemented by the course then furnished in the Lancaster High School, from which he graduated in the class of 1879. He entered Amherst College, and graduated in 1883. He graduated from the Boston University Law School in 1886. He was admitted to the bar in 1886, and immediately began the practice of the law in the office of the Honorable John R. Thayer, in Worcester, in which city he lived at the time of his appointment to the bench, Sept. 14, 1906, and where he still lives.

Mr. Rugg has always answered the call to service made of him by the public, even when such service meant a sacrifice of time which might have been profitably given to the practice of his profession, or to relaxation from
the many responsibilities, which he never seemed in the least disposed to avoid.

As early as 1887, he served his native town of Sterling as member of the School Committee, which office he held for three years; from 1888 to 1890 he was trustee of the town's public library; he served as a member of the Common Council of Worcester, beginning in 1894, and was president of that body the following year. He was a director and solicitor of the First National Bank of Worcester from 1900 to 1905, has been a trustee of the Worcester Mechanics Savings Bank for the past thirteen years, and was a member of the commission which apportioned the expense of the Metropolitan Sewer System and of the Metropolitan Park.

In 1897 he was elected City Solicitor of Worcester, succeeding in office the late Colonel W. S. B. Hopkins. Entering that office at the time he did, Mr. Rugg found ample opportunity for the employment of his great ability in protecting the rights of the city; for it was during his tenure of office that the greater part of the questions deciding the policy of the abolition of the grade-crossings was threshed out before the commission, courts, and legislature. It was from this office, and while associated with ex-Congressman John R. Thayer, under the name of Thayer & Rugg, that he was appointed to the bench by Governor Curtis Guild.

Few men have taken a seat on the bench of the Supreme Judicial Court of this State better qualified for the place by training or by nature than he was.

As a man and a lawyer, Mr. Rugg presents an unusually interesting and likable personality. He is gifted with a broad mind and most genial temperament. He possesses great clearness of perception, and has demonstrated himself to be a man of convincing and persuasive power before judges and juries. His arguments possess a definite eloquence; but it should be said that this eloquence is of the kind which comes from clearness of understanding, simplicity of diction, and facts logically stated, rather than from any showy marshalling of words or glittering climax.

If genius be a capacity for hard work directed toward results desired to be achieved, then Judge Rugg possesses that attribute in an eminent degree. His talents, application, and experience give assurance that he will devote to the duties which come to him as an associate upon the bench of the State's highest court the best that is in him, and will materially contribute to maintain the great honor in which that court is held, and to continue its high prestige.
THE TEACHERS' COURSES.

The Faculty of the College of Liberal Arts awaited with great interest the registration-day of the Teachers' Courses. The enrolment in these courses gave the first opportunity of ascertaining what effect, if any, the recently established University Extension Courses will have upon the attendance on the Teachers' Courses. It was in the highest degree gratifying to find in the registration-room on Saturday, October 1, an unprecedentedly large number of teachers who had presented themselves for enrolment in the Teachers' Courses. Owing to the inevitable delays in completing registration, exact figures of attendance in these courses are not yet available; but the Registration Committee feels warranted in concluding that the attendance this year will exceed even that of the previous year, when one hundred and forty-nine teachers were enrolled.

It is evident that the recently created degree "Associate in Arts" (A.A.), which is open to University Extension students, does not appeal with as much force to teachers as the traditional and universally recognized degree of Bachelor of Arts. It is felt, also, that courses designed primarily for teachers and conducted in smaller classes with opportunity for free discussion are of greater value than lecture courses delivered to larger and more miscellaneous classes in University Extension work.
THE UNIVERSITY is feeling in every department the more vigorous life which resulted from the endowment campaign which was successfully completed last June. After the last public rally in Tremont Temple, on Saturday, June 11, the various teams continued their work until July 1,—the period for which they had promised to labor as canvassers for the Endowment Fund. At two meetings subsequent to June 11, in the Gamma Delta Room, attended by the teams and the Trustees of the University, the accounts of pledges received and the outlook for future gifts were uniformly favorable; there was a general conviction that the University has entered upon a period of greater educational usefulness and improved financial prospects.

The large attendance in the various departments is the first visible result of the successful campaign. The addition to the permanent Endowment Fund is not only timely and welcome in itself, but it will lead generous men and women who have not hitherto included Boston University among the recipients of their benefactions to remember us in the future.

It had been the wish of many that the question of the presidency might be settled before the opening of the college year; but Dr. Benton's declination came at a time in mid-summer when it was impossible to canvass the situation sufficiently to make a proper selection before the reopening of the University in September. Boston University still has a faithful and efficient president. Dr. W. E. Huntington is conducting the affairs of the University with vigor unimpaired. The Corporation of the University feels that it must respect Dr. Huntington's earnest request that he be relieved of the heavy executive duties of his office, and it is making all reasonable efforts to select a suitable successor; but a choice so important requires at this critical period of the University consummate care. Dr. Huntington has generously consented to continue until a successor is found, only stipulating a definite period after which he must, in any event, relinquish his office.

Amid the universal expression of regret at the prospect of losing President Huntington is heard the resolute note of loyalty to the University from the great body of graduates, and the determination to make the coming year the most fruitful period in the history of the University.
THE MEN'S SECRETARY.

The office of the Men's Secretary of the College of Liberal Arts is in Room 34. This room, which was formerly set apart for the exclusive use of the alumni, is now open all day, and the alumni are cordially invited — indeed, expected — to use the room for any purpose germane to the interests of the University. Mr. Everett W. Lord, A.B. '00, A.M. '06, as the alumni already know, was appointed to this position, which was created by the Trustees, and has begun his work with enthusiasm and dignity. While Mr. Lord will devote most of his time to advancing the interests of the men already in the college, and serving prospective men students in any capacity, he is prepared in connection with his regular official work to deliver addresses or lectures to schools, clubs, or church societies. We bespeak the cooperation and support of the whole college body — administrative, graduate, and undergraduate — in this work.

A NEW COURSE IN HISTORY.

A course in the History of the Twelfth and Thirteenth Centuries, with particular reference to the Crusades and Their Results, is offered this semester under the auspices of the alumni of the College of Liberal Arts. The course, which is numbered VIII. II, will be given by Dr. John Eastman Clarke, '78, at 3.25 P.M., on Mondays and Wednesdays. It is open to all graduates, without payment of tuition-fees.

The memorial address on Borden Parker Bowne by President F. J. McConnell, which appears in full in this issue of BOSTONIA, is probably the most comprehensive and judicial estimate of Dr. Bowne ever printed, and will serve as a permanent record of his personality, writings, teachings, philosophy, and deeds.

At a meeting of the Board of Trustees on Monday, September 19, President Huntington was appointed acting Dean of the Graduate School. He will carry on the work of this office in addition to his regular duties as President of the University.
Hon. John L. Bates, president of the Corporation of Boston University, received last July, the following letter from Dr. Guy Potter Benton, of Miami University, regarding the presidency of Boston University:

My Dear Governor Bates,— Through you I feel obliged to decline the presidency of Boston University, to which I was, with such generous appreciation, unanimously elected by the Board of Trustees on May 31, 1910.

The call has been carefully considered. Boston University enjoys an enviable position in the world of scholarship. It has rendered great service to the Church, and has made splendid contribution to the civilization of the commonwealth and the nation. The invitation to become president of an institution with such a record and with such possibilities has proven most attractive to me, and very hard to refuse. My present course, however, is made plain by the feeling that my work at Miami University is not finished, and by the firm conviction that I may render a greater service to my Church in a State-supported institution, where I meet students of all denominations and enjoy the privilege of laying emphasis on the vital truths which are common to all churches.

Thanking you and the Trustees of Boston University for the great honor done me, and trusting you may find one more worthy to be president, who will lead on to the achievements you are warranted in expecting, I am, with expressions of high regard,

Cordially yours,

Guy Potter Benton.

A few days later Dr. Benton sent to Rev. Dr. Charles Parkhurst, editor of Zion’s Herald, the following note:

Dear Dr. Parkhurst,— The clippings from the Boston and New York papers have just begun to reach me, and I am greatly distressed by the statement appearing in a number of them that I have remained at Miami University because of a special inducement offered by the Board of Trustees of this institution. I need hardly tell you that I have not been influenced by anything of that sort. The truth is, this board has made no promises of permanency or anything else. My salary remains the same as it has been for the past six years. The matter of present duty is what has weighed with me, and that alone.

Cordially yours,

Guy Potter Benton.

Boston University was very creditably represented in the educational exhibit in the Old Art Museum during the meeting of the National Education Association last July. A liberal amount of wall-space was assigned to Boston University by the committee, and this space was attractively filled by charts, placards, and photographs of the various buildings of the University. The illuminated showcase containing photographs of the Interior of the College Building was set up in this exhibit, and proved as attractive here as it had previously been in the Greater Boston Exhibit. Several of the graduates of the college co-operated with members of the Faculty in maintaining not only a corps of attendants at the exhibit in the Art Museum, but also a Reception Committee at the college, who escorted through the building the numerous visitors.
PROFESSOR WILLIAM H. NILES.

The many graduates of Boston University who in former years had taken courses in Geology under Professor William H. Niles were saddened by the announcement of his death on Tuesday, September 13. Professor Niles’s connection with Boston University began in 1875 as Instructor in Geology, and had continued until as recent a period as 1902. His former pupils will always remember him as an inspiring teacher, a thorough scholar, and, above all, as a great-hearted, sympathetic friend. The funeral services were held in the Old South Church, Boston, on Friday, September 16. Among the representatives of Boston University at these services were President W. E. Huntington and Dean W. M. Warren.

The thirty-third graduation of the Prince School was held in Jacob Sleeper Hall on Friday, June 24.

President Huntington represented the Boston University chapter of Phi Beta Kappa at the Tenth National Council of the United Chapters in New York City, on Tuesday and Wednesday, September 13 and 14. The literary and social session was held in the Hotel Savoy. The business session was held in Earl Hall, Columbia University.

President W. E. Huntington represented Boston University at the inauguration of Dr. Marion Burton as president of Smith College, on Wednesday, October 5.

The Departments

COLLEGE OF LIBERAL ARTS.

Among the last services of Professor Borden P. Bowne was the preparation of a beautifully worded Latin diploma which was given to Miss Helen Miller Gould when the degree of Doctor of Laws was conferred upon her by the Trustees of the American College for Girls at Constantinople. Dr. Bowne was president of the Board of Trustees at the time of his death.

The Outlook Club of Lynn, Mass., for several years has maintained a scholarship for young women in the College of Liberal Arts, and some of the best students in the college have enjoyed the privileges of this generous provision.

Dr. A. W. Weyse has ready for the press a work bearing the title "Medico-legal Aspects of Moral Offences." This is a translation of a French work by Dr. Thoinot, of Paris. Dr. Weyse has added a chapter on the American laws bearing on this subject. The work will be published by the F. A. Davis Company of Philadelphia.

Assistant Professor John P. Marshall was in charge of the courses in music in the Harvard Summer School, and he played the organ at morning service in Appleton Chapel. He also gave a series of evening organ recitals in the same place. During this session of the school he lectured to the largest number of students ever enrolled in the Music Department of a summer school at Harvard.
Professor Dallas Lore Sharp has in the October *Atlantic* an essay entitled "The Commuter and Modern Conveniences."

On Wednesday, October 12, Dr. A. W. Weyssse read a paper on "The Causes of Gall-stone Formation" before the Massachusetts Homoeopathic Medical Society at its semi-annual meeting in Boston. The Committee on Surgery invited Dr. Weyssse to give this paper, although he is not a member of the society.

Ex-President William F. Warren and Professor James Geddes, Jr., were among the speakers in the building of the Boston Seaman's Friend Society at the celebration of the fortieth anniversary of the unification of Italy as a kingdom, on Tuesday, September 20.

Dr. Weyssse will be away from the college, on Sabbatic leave, during the second semester of the present academic year. He will take a trip around the world, sailing from San Francisco about February, 1911, and spending eight months in travel. No announcement concerning his substitute in the college is yet ready.

Mr. Otis Kimball, of Boston, has donated to the Gamma Delta Room a Chickering concert grand piano.

Miss Myra A. Burrage, a special student in the College of Liberal Arts, received one of the prizes offered by *The Atlantic Monthly* for an essay written by undergraduates on the use of the *Atlantic* as a text-book of English in the classroom.

Dr. John E. Clarke, '78, conducted the courses in philosophy at Grove City College, Penn., during last summer. These courses were formerly given by Professor Borden P. Bowne.

Under the title "A Unique Summer School" the *Outlook* of August 20 speaks, editorially, in the highest terms of the Warelands Dairy School, at Highland Lake, Norfolk, Mass. The founder and director of this school is Mrs. Charlotte Barrell Ware, A.B. '85.


Miss Katherine Dame, '94, has accepted an appointment at the New York State Library, Albany, N. Y.

Rev. Leslie C. Greeley, '94, has been called to the Old North Church (Orthodox Congregational) in Marblehead. He has already begun his duties as pastor.

Mr. Clarence H. Dempsey, '95, has been appointed Superintendent of Schools in Malden; he began his duties in September. At the time of his election to this office he was serving as Superintendent of Schools in Revere.

Mr. Frank M. Carroll, '97, is chairman of the Bath-house Commissioners of Boston, and for four months acted as temporary commissioner of the Fire Department. During this period the department heads were considerably shifted, over one hundred promotions and transfers being made by Commissioner Carroll. Mr. Carroll was a generous contributor to the recent addition to the Permanent Endowment Fund.
The National Magazine for September contained an article entitled "The Story of Black Beauty," by Mr. Guy Richardson, '97, the editor of Our Dumb Animals. Mr. Richardson was one of the delegates to the First International Humane Conference, which met in Washington, D. C., October 10 to 15, under the auspices of the American International Humane Conference Association.

The last report of the principal of the Classical High School, Lynn, Mass., contains the following appreciative notice of Mrs. Grace Ward Lofberg, '97, whose marriage to Mr. Kent Godfred Lofberg, on June 24, 1909, was noted in BOSTONIA for last October:

"Miss Ward was a graduate of the school, and of Boston University. She became a teacher in the school in 1897, and was successful from the start. Her devotion to the school was exceptional. Repeatedly she refused to consider offers from larger schools with higher salaries; and when, a few years ago, Latin was put into the ninth grade and some teacher must be delegated from the Faculty to teach it, she at great personal sacrifice consented to undertake the arduous and exacting service, which in any other hands would have been at best a doubtful experiment. Such unselfish devotion to a school calls for special commendation, as scales of salary make no provision for it, and too often it is accepted by all as a matter of course."

Miss Ward was succeeded by Miss Helen L. Bacheller, '94, concerning whom the report says, "She comes with the advantage of a long and successful experience."

Governor Draper nominated on Wednesday, September 21, Miss Florence M. Marshall, '99, as a member of the commission which is investigating the laws of the commonwealth relative to factory inspection.

Mr. Everett W. Lord, '00, addressed the members of the Pilgrim Publicity Association at a luncheon, on Wednesday, September 14. He took as his theme "Advertising a National Crime," and discussed child labor.

The Boston Transcript of Thursday, September 1, announces that Miss Myrtie E. Nute, '00, has been appointed teacher of English in the Quincy High School.

Miss Josephine A. Pickering, '00, has resigned from the Waltham High School and accepted a position as teacher of German in the Pawtucket (R. I.) High School.

Dr. Marguerite A. Willey, '00, was married on Wednesday, September 14, to Rev. A. Ferdinand Travis, of New York. The ceremony was performed in the First Congregational Church of Winthrop. Dr. Willey graduated from the Massachusetts College of Osteopathy, in the class of 1902; and from her graduation until the time of her marriage she had practised medicine in Boston. Mr. Travis is director of the religious work of the Twenty-third St. branch of the Young Men's Christian Association.

Miss Winifred E. Howe, '01, was recently appointed to a position on the staff of the Metropolitan Museum of Art, New York City.

Miss Alice Eugenie Ward, '01, was married, on Monday, June 27, to Mr. Charles Edward Rigby, in Lynn, Mass.

Miss Florence E. Trueblood, '05, was married to Mr. Jonathan Mowry Steere, on Friday, September 9, at Newton Highlands, Mass. Mr. and Mrs. Steere will be at home at Haverford, Penn., after December first.
The following items regarding members of the class of 1910 have reached the office of BOSTONIA:

Miss Ruth A. Baker is a visitor for the Little Wanderers’ Home in Boston.

Miss Mary Beiler will soon leave for Korea, where she will undertake missionary work as a representative of the Women’s Foreign Missionary Society of the Methodist Episcopal Church.

Miss Ethel B. Kirkton is teaching in the Wrentham High School.

Miss Olive R. Marshall is a teacher in the Coburn Classical Institute, Waterville, Me.

Miss Edith W. Melcher is teaching English in the Marblehead (Mass.) High School.

Miss Sarah Louise Nelson is a student at the Young Women’s Christian Association training-centre in New York City. She intends to engage in college-student work in January, 1911.

Mr. Ray V. Richardson, Ex. ’10, is treasurer of a lumber company at Central Falls, R. I.

Miss Mary K. Taylor is teaching English and history in the Concord (N. H.) High School.

The Quarterly Journal of Economics for August contained an article on “Old-Age Pension Schemes: A Criticism and a Program,” by Professor F. Spencer Baldwin. The analysis of the old-age pension problem and the program of legislation set forth in this paper are the outcome of studies made by Professor Baldwin as secretary of the recent Massachusetts Commission on Old-Age Pensions, Annuities, and Insurance.

Dr. Leonard P. Ayres, Ph.D. ’02, has just published a new book entitled “Open-Air Schools.” After speaking of Dr. Ayres as a man who has made a lifelong study of the subject of child hygiene, the Boston Transcript of Wednesday, July 27, gives the following sketch of Dr. Ayres’s educational career:

“He is now Associate Director of this department of the Russell Sage Foundation, and to him belongs the honor of founding the first outdoor school under the American flag, which he did in 1904, when General Superintendent of Public Schools of the Island of Porto Rico. Born in Niantic, Conn., Sept. 15, 1879, Dr. Ayres graduated from Boston University in 1902, receiving a master’s degree from that institution in 1909 and his Ph.D. in 1910. His educational work began in Porto Rico in 1902. While there he revised the courses of study in the public schools with a view of making English the insular language. In 1907 he was placed in charge of the Backward Children Investigation of the Russell Sage Foundation. He has lectured extensively on educational subjects, and, with Luther H. Gulick, M.D., appears as the co-author of several works on educational topics. For the past three years Dr. Ayres has been conducting researches in the endeavor to establish units of measurements in education.”

Miss Vivian H. Taber, ’02, who has been teaching in the Dedham High School, has been appointed to a position in the Springfield Technical High School.

Miss Miriam H. Harris, ’07, is teaching English in the Attleboro High School.

Miss Bertha A. Cowan, ’09, has resigned her position at Holliston, Mass., and is teaching science in the High School at Concord, Mass.

Miss Ida M. Gardner, ’09, is teaching mathematics in the North Chelmsford (Mass.) High School.
SCHOOL OF THEOLOGY.

The School of Theology opened Sept. 21, 1910, with an address by Professor Henry C. Sheldon, S.T.D. The chapel and parlor were well filled by students and friends of the department.

Professor Sheldon spoke on the "Theological Outlook." It was a comprehensive survey of present-day theological thought from the standpoint of evangelical Christianity, and gave an encouraging view of the situation — concluding that the things which are for us are far more than the things against us.

The Matriculation-day address was delivered on Wednesday, October 12, by the Rev. Chas. L. Goodell, D.D., of Calvary M. E. Church, New York City.

Professor Knudson returned from his trip abroad with new vigor and enthusiasm. Students and Faculty all rejoice in his increasing power.

Professor M. D. Buell has been making a tour of the Pacific Coast conferences.

The publication of Dr. F. J. McConnell's book on "Religious Certainty," has been a source of much satisfaction to his many friends here. The book is sure of a wide reading, and is well worth careful study.

The New York Nation of Thursday, June 23, contained a communication from ex-President Wm. F. Warren entitled "The Earth of Apollonius — Was It Indian?" Professor Sayce of Oxford University, after reading the article, wrote to Dr. Warren as follows: "As regards Apollonius, you have made a fresh and interesting discovery; the fact is clear now that it is once pointed out."

Professor Hinckley G. Mitchell, who for so many years occupied the chair of Hebrew and Old Testament Exegesis in the School of Theology of Boston University, has accepted a professorship in the same subjects in the Crane Theological School of Tufts College, and has begun his new duties.

Ex-President Warren's recent book, "The Earliest Cosmologies," a review of which appeared in the October, 1909, issue of BOSTONIA, has received many appreciative notices from men of the highest standing in the scholarly world. A typical utterance is that of Dr. Budge, of the British Museum, who says: "You have made a clearance and let in some common sense into a subject where something of the kind was much needed."

Dr. Albert C. Knudson has begun, under the most favorable auspices, a course of lectures, to continue through the academic year, before the Harvard Club of the Epworth M. E. Church in Cambridge. His general theme is "The Old Testament from the Modern Evangelical Standpoint." The opening lecture, on Sunday, October 2, was attended by more than one hundred and twenty-five Harvard men.

Rev. Norman E. Richardson, S.T.B. '06, has brought out a book under the title "Present-Day Prayer-Meeting Helps." The work consists of fifty-four brief discussions by alumni of Boston University School of Theology. These discussions are designed to bring forth opinions and discussions from those who do not desire to speak of their own inner life, but who wish to have some personal part in the service of praise. It is published by Eaton and Mains, New York City.
The formal opening exercises of the Law School were held in Isaac Rich Hall, on Monday, October 3, at 11.15 A.M. Addresses were made by President Huntington and by Dean Bigelow.

The total registration of the Law School will exceed by many that of last school year. The entering class is fully as large as that of last year, although special students have been almost entirely excluded. The new class, also, has a larger proportion of college graduates.

The death of Professor Boyd caused a new distribution of courses. Professor Simpson will give Professor Boyd’s courses in Criminal Law, Wills, and Partnership, and Assistant Professor Macy will take the course in Agency. Mr. Chandler M. Wood will relieve Professor Simpson of the course in Bills and Notes, and Mr. F. O. Downes of Landlord and Tenant.

Professor Theodore P. Ion spent the larger part of the summer in Constantinople and Athens.

Just as we are going to press there comes to us the sad news of the death of Professor Natt Thurston Abbott, of the Law School Faculty. Professor Abbott died at his home in Sanford, Me., on October 4, after an illness of about three weeks. A full notice of his life and work will be given in the next number of BOSTONIA.

SCHOOL OF MEDICINE.

IN MEMORIAM — WALTER F. ADAMS, M.D.

The recent death of Dr. Walter F. Adams, of Waltham, was a great shock to the host of friends who had come to regard him so highly.

Dr. Adams was born in East Boston in 1873. He fitted for college at the Boston Latin School, and entered the College of Liberal Arts, Boston University, from which he graduated in 1895. The two years following his college course he spent teaching in Springfield. In the fall of 1897 he entered the Medical School of Boston University, graduating in 1900. As a student, his work was of a high order, and he was always faithful in the performance of his duties.

He selected Waltham as his field of work, and rapidly built up a successful practice.

Dr. Adams was a born physician; his clear insight into human nature, his excellent reasoning powers, and his well-balanced judgment made him an unusually reliable diagnostician and an ideal physician. He won the respect and admiration of his professional brethren by his good sense and his high ethical standards. He was courteous and sympathetic at all times, and most devoted to his patients and to their care. He was, nevertheless, always firm and fearless in the defence of his opinions, and no amount of argument could dissuade him from what he considered the right course of action.

His work was by no means confined to his private practice. He was secretary of the Educational Club of Waltham and of the Waltham Summer School, a lecturer in Pharmacology in the Boston University Medical School, lecturer to the Waltham Training School for Nurses, Medical Inspector of Schools, and was prominent in
Masonic circles. He was methodical in his habits, punctual in keeping his appoint­ments, and deeply interested in everything he undertook. He was a most valuable and helpful member of any organization which had the honor of enrolling him as a member. In spite of his fearlessness in standing by his opinions, he did not make enemies; for even those with whom he disagreed realized his honesty of motive and purity of char­acter. Every one who had the pleasure of knowing him found him a true and faithful friend, and an inspirer of high ideals; one could not help being better for association with him.

In his home he was always the same exemplary young man; his kind and thoughtful attention toward his family showed in every act the nobility of his character. His life itself was a sacrifice to his untiring labors in numerous fields of activity. The strain of hard work on a frail constitution gradually undermined his health, and he fell a victim to the "Great White Plague."

In the last months of his illness, although he fully realized he was fighting a losing battle, he manfully put forth every effort to regain, if possible, his physical strength, and he never lost his courage or gave up hope. He worked as long as strength was given him; and when he had to give up his labors, although well knowing that his earthly career was to be short, he faced the inevitable bravely, and to the end showed the same cheerful disposition and helpful attitude toward all.

It is hard to reconcile the loss of this noble life just entering upon such a brilliant and useful career; but "He who doeth all things well" has, for His own good reasons, called him to his sure reward.

He leaves a dear mother and sister and a host of friends to mourn his loss; but the world is surely richer and better for his exemplary Christian life and character.

GEORGE N. LAPHAM.

Dean Sutherland returned to Boston late in August, after a long and delightful visit to the Pacific Coast. After attending the meeting of the American Institute of Homoe­pathy held at Pasadena, July 11 to 15 — a meeting memorable for the open-armed hospitality tendered the visiting physicians by their California hosts and hostesses — Dr. Sutherland travelled up the coast, visiting some of California’s beauty-spots and stopping en route in San Francisco, Portland, Seattle, Vancouver, then on to Alaska. His return was by way of the Canadian Rockies, where he spent several days in moun­tain-climbing, enjoying to the utmost the incomparable scenery of that wonderful region.

Since his return to Boston, Dr. Sutherland has removed his office and residence to his former address, 295 Commonwealth Avenue.

The contract for the erection of the Robert Dawson Evans Memorial Laboratory for Clinical Research will probably be awarded about the middle of October, and work on the building begun soon thereafter. It is to be erected on the school grounds, and will greatly increase the school's clinical facilities.

Since the addition of the Department for Contagious Diseases, given by will of the late John C. Haynes, the Massachusetts Homœopathic Hospital has become the second largest hospital in the city of Boston, having now a capacity of three hundred and fifty beds. Its proximity to the Medical School and affiliation therewith make it a most valuable adjunct thereto, and the clinical advantages offered students in the School of Medicine are unusually great.
PUBLICATIONS OF BOSTON UNIVERSITY

Year Book. General Catalogue of the University. Issued annually in March. Address Boston University, 688 Boylston Street, Boston, Mass.

Catalogue and Circular of the College of Liberal Arts. Special publication devoted to the College of Liberal Arts. Issued annually in March. Address Boston University, 688 Boylston Street, Boston, Mass.

Catalogue of the School of Law for the Current Year. Special publication devoted to the School of Law. Issued annually in March. Address Boston University School of Law, Ashburton Place, Boston, Mass.

Annual Announcement and Catalogue of the School of Medicine. Special publication devoted to the School of Medicine. Issued annually in July. Address Boston University School of Medicine, 80 East Concord Street, Boston, Mass.

Report of the President. Annual report of the President to the Trustees and reports from departments. Address the President, 688 Boylston Street, Boston, Mass.

Bostonia. Quarterly publication devoted to the interests of the University. Single copies, fifteen cents. Fifty cents a year. Address Editor Bostonia, 688 Boylston Street, Boston, Mass.

Circular of Teachers' Courses. Detailed descriptive pamphlet on the Saturday and Late Afternoon Courses. Issued semi-annually. Address The Dean, 688 Boylston Street, Boston, Mass.

Horarium. Programme of Classes. Issued semi-annually. Address The Dean, 688 Boylston Street, Boston, Mass.
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