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SCHOOL OF MEDICINE

Published Quarterly by Boston University
PRESIDENT LEMUEL HERBERT MURLIN, D.D., LL.D.
INAUGURATION OF
LEMUEL HERBERT MURLIN
S. T. D., LL. D.
AS PRESIDENT OF
BOSTON UNIVERSITY
OCTOBER 20
1911

BOSTON
PRINTED FOR THE UNIVERSITY
MCMXI
THE Reverend William Edwards Huntington, S.T.D., LL.D., second President of Boston University, concluded his annual report for the academic year 1909-10 (dated Sept. 1, 1910) with the following words: "After careful deliberation, my determination to lay down the duties of the presidency was finally announced to your Board May 31, 1910, the resignation to take effect upon the qualification of my successor in this office; or, not later than April 1, 1911. Intimations had been given, at the annual meeting of the Board in January, that I would soon wish to be relieved, and a committee of seven was appointed to seek a candidate. The members of this committee are Hon. John L. Bates, Rev. Dillon Bronson, D.D., Rev. George S. Butters, D.D., Messrs. George A. Dunn, Walter G. Garritt, Edward Ray Speare, and Rev. William I. Ward, D.D." After referring to the careful and prolonged consideration which the committee had given to many names, Dr. Huntington stated that the work of the committee was found to be still unfinished in July, 1910; and he added: "I close this report for the past academic year, 1909-10, still at my post, with a measure of disappointment that a new leader is not at hand to guide the affairs of the University, but with undiminished loyalty to its interests, and to you, my colleagues, for the short time that remains for my administration, and with unlimited gratitude for your friendship and kindness."

The committee continued its unremitting search for a suitable successor to Dr. Huntington, weighing carefully the merits and availability of a large number of eminent educators in various parts of the country. In the meantime Dr. Huntington continued faithfully to serve the University as President. The Committee of the Trustees announced in April, 1911, that they had elected Dr. Lemuel Herbert Murlin, President of Baker University, Kansas, to the presidency of Boston University, and that Dr. Murlin had indicated his acceptance of the office. The April issue of BOSTONIA contained a portrait and a sketch of President-elect Murlin. As the newly elected President was unable to leave his post at Baker University before the close of the college year, Dr. Huntington continued his duties at Boston University, meeting every call for service and faithfully administering his trust, until Dr. Murlin could take active charge. President Murlin assumed
office at Boston University in August, 1911. Dr. Huntington's last official act as President was the publication of his annual report for the academic year 1910-11.

Dr. Murlin's inauguration took place on Friday, Oct. 20, 1911. The Trustees had previously appointed as chairman of the Trustees' Committee on Inauguration, Rev. Dillon Bronson, S.T.D., with authority to select his own associates on the committee. The committee, as appointed by Dr. Bronson, chairman, consisted of the following members of the Corporation: Josiah H. Benton, Esq.; George A. Dunn, A.B.; Charles T. Gallagher, A.M., LL.B.; Rev. W. I. Haven, S.T.D.; Edward Ray Speare, Ph.B. Professor E. Charlton Black was appointed Chief Marshal of the day. The department marshals were the following: College of Liberal Arts, Professor Lyman C. Newell; School of Theology, Professor Samuel J. MacWatters; School of Law, Daniel T. O'Connell, LL.M.; School of Medicine, Dana F. Downing, A.M., M.D.

The musical programme was in charge of Professor John P. Marshall, of the Faculty of the College of Liberal Arts. Numerous committees composed of members of the various Faculties rendered invaluable service in perfecting the details of the programme of the day.

Invitations to be represented at the inauguration had been sent to the leading universities and colleges of the country, to the high schools of New England, and to various educational and learned societies. At the Reception of Delegates, held in the Old South Church in the afternoon, Professor Robert E. Bruce, of the College Faculty, called the roll of the eighty-one colleges and seminaries and twelve associations and learned societies which had accepted the invitation to attend the inauguration and had forwarded the names of their representatives. As the name of each delegate was called he arose and bowed to the President and officers.

The procession started from the College Building promptly at 10 A.M. The route was along Boylston Street to Copley Square. At a point opposite Trinity Church the procession halted and was divided into two lines facing each other. The marshals met the President-elect and conducted him to the church through the lines of the procession, which followed in the reverse order. With few exceptions, those who took part in the procession were in academic costume. The Corporation of Trinity Church and of the Old South Church had generously placed at the disposal of the University their fine edifices. The proximity of these churches to the College Building, and their superb architectural appointments, made an imposing procession
possible, and contributed greatly to the impressiveness of the exercises of the day.

One of the most noticeable features of the inauguration was the almost perfect precision with which the exercises of the day passed. To Professor E. Charlton Black and his staff of department marshals great credit is due for their skilful leadership and their careful supervision of details.

The programme of the day had been so arranged as to cover practically every phase of academic life. The Inauguration Service, in Trinity Church, was profoundly impressive. The Roll-call of Delegates, in the afternoon, at the Old South Church, was one of the most interesting of the exercises of the day. The responses of His Honor, John F. Fitzgerald, Commissioner William Orr, Superintendent Stratton D. Brooks, and President A. Lawrence Lowell gave unmistakable evidence of the cordial feeling which exists between Boston University and the city of Boston and the educational institutions of the Commonwealth. The speakers who discussed four aspects of education—President F. J. McConnell, of DePauw University, as representative of the colleges of the country; the Honorable Eugene H. Porter, Health Commissioner of the State of New York, representing the medical profession; the Honorable Arthur P. Rugg, Chief Justice of the Supreme Court of the Commonwealth, presenting the ideals of the Law; and Rev. Charles R. Brown, D.D., Director of the Yale Divinity School, formulating the essentials of a modern School of Theology—held the undivided attention of the audience. Their addresses were notable contributions to the weighty subjects which had been assigned to these representatives of the four departments of a modern university.

The evening gathering in Jacob Sleeper Hall was preeminently the hour of the undergraduates. The hall was crowded to the doors. Stirring and brilliant five-minute speeches were made by representatives of the College of Liberal Arts and of the three professional schools of the University. President Murlin's address was received with great enthusiasm.

At the close of the speeches the students were personally presented to President and Mrs. Murlin, who exchanged a word of kindly greeting with all.

The Associated Press showed its alert appreciation of the importance of the occasion by taking charge of the distribution of the press reports throughout the country. The local press gave generous space to every meeting of the day. The editorial comments on the inauguration services, both as a whole and in detail, were alike numerous and warmly congratulatory.
List of Delegates

EDINBURGH UNIVERSITY
Rev. John Waddell Black, A.M., S.T.B.

ERLANGEN UNIVERSITY
Professor Paul Hensel, Ph.D.

HARVARD UNIVERSITY
President A. Lawrence Lowell, LL.D.

YALE UNIVERSITY
Dean Henry Wade Rogers, LL.D.
Dean Charles Reynolds Brown, D.D.

COLUMBIA UNIVERSITY
James C. Egbert, Ph.D.

BROWN UNIVERSITY
President William Herbert Perry Faunce, LL.D.
William Carey Poland, Litt.D.

DARTMOUTH COLLEGE
Gordon Ferrie Hull, Ph.D.
James Fairbanks Colby, A.M., LL.D.

DICKINSON COLLEGE
President Eugene A. Noble, Ph.D., L.H.D., D.D., S.T.D.
Professor W. W. Landis

UNIVERSITY OF VERMONT
Frederick Tupper, Ph.D.

WILLIAMS COLLEGE
President Harry Augustus Garfield, LL.D.

BOWDOIN COLLEGE
Henry Johnson, Ph.D.
MIDDLEBURY COLLEGE
President John W. Thomas, D.D., LL.D.

VINCENNES UNIVERSITY
Miss Katharine Shank

MOORE'S HILL COLLEGE
Rev. Preston S. Hyde, A.M.

ANDOVER THEOLOGICAL SEMINARY
Rev. Daniel Evans, D.D.

ALLEGENY COLLEGE
President William H. Crawford, D.D.

GENERAL THEOLOGICAL SEMINARY
Rev. William Henry Payne Hatch, Ph.D.

COLGATE UNIVERSITY
M. S. Read, Ph.D.

NORWICH UNIVERSITY
President Charles H. Spooner, LL.D.

HOBART AND WILLIAM SMITH COLLEGES
Professor Milton Haight Turk, Ph.D.

TRINITY COLLEGE
Gustavus Adolphus Kleene, Ph.D.

AMHERST COLLEGE
President George Harris, D.D., LL.D.

NEWTON THEOLOGICAL INSTITUTION
President George Edwin Horr, D.D.

WESTERN RESERVE UNIVERSITY
Mr. John Dickerman, A.B.

ILLINOIS COLLEGE
President C. H. Rammelkamp, Ph.D.
BOSTONIA

WESLEYAN UNIVERSITY
President William Arnold Shanklin, D.D., L.H.D., LL.D.
William North Rice, Ph.D., LL.D.

LAFAYETTE COLLEGE
President Elbert D. Warfield, LL.D.

OBERLIN COLLEGE
President Henry Churchill King, LL.D.

ALFRED UNIVERSITY
President Booth C. Davis, Ph.D.

DEPAUW UNIVERSITY
President Francis J. McConnell, Ph.D., S.T.D.

OHIO WESLEYAN UNIVERSITY
President Herbert Welch, D.D., LL.D.
Hon. David Simpson Gray

BELOIT COLLEGE
Professor Philip D. Kennedy

COLLEGE OF THE CITY OF NEW YORK
Joseph Allen, A.M.

GRINNELL COLLEGE
President John H. T. Main, Ph.D.
Dr. James L. Hill

NORTHEASTERN UNIVERSITY
President Abram W. Harris, LL.D.

TUFTS COLLEGE
Philip M. Hayden, A.B.

CORNELL COLLEGE
Dr. E. J. Helms

HILLSDALE COLLEGE
Hon. George Frank Mosher
HEDDING COLLEGE
Mrs. Angela Randolph, A.M.

CENTRAL COLLEGE
Arthur W. Vaughan, B.S.

MOUNT UNION COLLEGE
Bishop John W. Hamilton, LL.D.

BAKER UNIVERSITY
Assistant President Osmon Grant Markham, Litt.D.

AUGUSTANA COLLEGE
Rev. H. Jacobson

OLIVET COLLEGE
President Ellsworth G. Lancaster, Ph.D.

SIMPSON COLLEGE
Herbert A. Youtz, S.T.B., Ph.D.

MASSACHUSETTS INSTITUTE OF TECHNOLOGY
President Richard C. Maclaren, LL.D.
Professor Davis R. Dewey

KANSAS STATE AGRICULTURAL COLLEGE
Professor Frank A. Waugh

MASSACHUSETTS AGRICULTURAL COLLEGE
Charles H. Fernald, Ph.D.

BATES COLLEGE
President George Colby Chase, D.D., LL.D.

WASHBURN COLLEGE
Rev. Hiram D. Harrison, D.D.

CARLETON COLLEGE
President Donald J. Cowling, Ph.D., D.D.
Professor Mary Alice Emerson, A.M., Dean of Women
university of kansas
russell r. whitman

howard university
president wilbur p. thirkield, ll.d.

hampton institute
president h. b. frisell, d.d.

johns hopkins university
james f. norris, ph.d.

wells college
president george morgan ward, d.d., ll.d.

atlanta university
ex-president horace bumstead, d.d.

swarthmore college
dr. herbert weir smyth

buchtel college
president augustus b. church, d.d., ll.d.

syracuse university
chancellor james r. day, s.t.d., ll.d.

smith college
professor elizabeth deering hanscom, ph.d.
professor elihu grant, b.d., ph.d.

vanderbilt university
dr. herbert z. kipp

wellesley college
president ellen fitz pendleton, litt.d.

park college
james w. chapman

hastings college
james n. clark
BRYN MAWR COLLEGE
Acting Dean Marion Edwards Park, A.M.
Recording Dean Isabel Madison, Ph.D.

KANSAS WESLEYAN UNIVERSITY
President Robert P. Smith, D.D.

FARGO COLLEGE
President Charles C. Creegan, D.D.
William Hall Best, A.B., LL.B.

SIMMONS COLLEGE
President Henry Lefavour, Ph.D., LL.D.

GOUCHER COLLEGE
Dean Eleanor L. Lord

AMERICAN UNIVERSITY
Chancellor Franklin Hamilton, Ph.D.

MORNINGSIDE COLLEGE
Ralph Emerson Heilman, A.M.

CLARK COLLEGE
President E. C. Sanford, Ph.D.

DREW THEOLOGICAL SEMINARY
President Henry Addison Butz, D.D., LL.D.

LASELL SEMINARY
Principal G. M. Winslow

CHICAGO TRAINING-SCHOOL
J. Shelly Meyer

MORGAN COLLEGE
President J. O. Spencer, Ph.D.

EPISCOPAL THEOLOGICAL SCHOOL
Dean George Hodges, D.D., LL.D.

GAMMON THEOLOGICAL SEMINARY
Walter J. Yates, D.D., Ph.D.
Inauguration Exercises

I. THE PROCESSION FROM THE COLLEGE BUILDING TO TRINITY CHURCH, COLEY SQUARE.

UNIVERSITY MARSHAL
Professor E. Charlton Black

SENIORS OF THE SCHOOL OF THEOLOGY
Marshal's Aid, J. Kirkwood Craig

SENIORS OF THE SCHOOL OF LAW
Marshal's Aid, Eugene E. Allen

SENIORS OF THE SCHOOL OF MEDICINE
Marshal's Aid, W. Rae Young

SENIORS OF THE COLLEGE OF LIBERAL ARTS
Marshal's Aid, George F. Quimby

ALUMNI OF THE SCHOOL OF THEOLOGY
Marshal's Aid, R. T. Flewelling, D.D.

ALUMNI OF THE SCHOOL OF LAW
Marshal's Aid, Jay R. Benton

ALUMNI OF THE SCHOOL OF MEDICINE
Marshal's Aid, G. A. Folger, M.D.

ALUMNI OF THE COLLEGE OF LIBERAL ARTS
Marshal's Aid, Everett W. Lord, A.M.

FACULTY OF THE SCHOOL OF THEOLOGY
Marshal, Professor Samuel J. MacWatters

FACULTY OF THE SCHOOL OF LAW
Marshal, Daniel T. O'Connell, LL.M.
II. THE INAUGURAL SERVICE, Trinity Church, 10.30 A.M.

- Organ Prelude. Pastorale, Franck.
  Entrée, Guilmant.

Processional Hymn. "Glorious Things of Thee Are Spoken."

Invocation. The Reverend Alexander Mann, D.D., Rector of Trinity Church.

Responsive Reading. Led by the Reverend Professor William Fairfield Warren, LL.D., President-emeritus of the University.

Minister.— It is a good thing to give thanks unto the Lord.
Congregation.— And to sing praises unto Thy name, O Most High.

The Gloria.

Presentation of Seal and Charter. By the Honorable John L. Bates, LL.D., President of the Corporation.

Response. By the President.

Choral Benediction. By the Choir.

The Lord bless you and keep you;
The Lord make His face to shine upon you;
The Lord lift up His countenance upon you
and give you peace. Amen.
INAUGURAL ADDRESS. The President of the University.

HYMN. "Where Cross the Crowded Ways of Life."


RECESSIONAL. "The Church's one foundation
Is Jesus Christ, her Lord."

ORGAN POSTLUDE.

FINAL. VIERNE.

III. LUNCHEON TO DELEGATES, GRADUATES OF THE UNIVERSITY, AND INVITED GUESTS, Jacob Sleeper Hall and Hotel Vendome, 12 o'clock.

IV. RECEPTION TO DELEGATES, Old South Church, 2 P.M. The Honorable Austin B. Fletcher, A.M., LL.D., Presiding.

ROLL-CALL OF DELEGATES FROM COLLEGES AND UNIVERSITIES.

RESPONSES:

His Honor, John F. Fitzgerald, Mayor of the City of Boston.

Mr. William Orr, A.M., Deputy Commissioner of Education.

Mr. Stratton D. Brooks, A.M., Superintendent of the Public Schools of the City of Boston.

A. Lawrence Lowell, LL.D., President of Harvard University, on Behalf of Colleges and Universities.

DISCUSSION — FOUR ASPECTS OF EDUCATION.

The College, The Reverend Francis J. McConnell, Ph.D., President of DePauw University.


The School of Theology, The Reverend Charles Reynolds Brown, D.D., Director of Yale Divinity School.
V. REUNIONS.

The Alpha Chapter of the Convocation, 72 Mount Vernon Street.

The Epsilon Chapter of the Convocation, 688 Boylston Street, 5 P.M.

VI. TRUSTEES' DINNER TO DELEGATES FROM COLLEGES AND UNIVERSITIES AND INVITED GUESTS, Hotel Vendome, 6 P.M. The Honorable John L. Bates, LL.D., Presiding.

RESPONSES:

The Reverend Bishop John W. Hamilton, LL.D., Boston.

The Reverend John W. Butler, D.D., Superintendent of Missions in Mexico.

Assistant President O. G. Markham, Baker University.

President William Arnold Shanklin, Wesleyan University.

The Reverend Thomas Nicholson, D.D., Secretary Board of Education, Methodist Episcopal Church.

The Reverend William Lawrence, LL.D., Bishop of Massachusetts.

The Reverend O. P. Gifford, D.D., Boston.

VII. INFORMAL RECEPTION TO PRESIDENT AND MRS. MURLIN BY FACULTIES, ALUMNI, AND STUDENTS, Jacob Sleeper Hall, 8:30 P.M.

ADDRESSES:

The College of Liberal Arts.

The Faculty, Judson B. Coit.

The Alumni, Mrs. Caroline Stone Atherton.

The Students, Irving O. Pecker.

The School of Theology.

The Students, William R. Leslie.

The Alumni, Philip L. Frick.

The Faculty, Albert C. Knudson.
The School of Medicine.
   The Alumni, \textbf{Edward B. Hooker}.
   The Faculty, \textbf{John L. Coffin}.

The School of Law.
   The Students, \textbf{Thomas D. Austin}.
   The Faculty, \textbf{Homer Albers}.

The University.
   President \textbf{Lemuel H. Murlin}. 
The Inaugural Service in Trinity Church

The procession entered the church by the main aisle, conducted by the Chief Marshal, Professor E. Charlton Black, and occupied seats reserved in the chancel and the body of the church.

The programme was as follows:

ORGAN PRELUDE.

Pastorale, Franck.

Entrée, Guilmant.

PROCESSIONAL HYMN.

"Glorious things of thee are spoken, Zion, city of our God."

INVOCATION.

The Reverend Alexander Mann, D.D., Rector of Trinity Church.

Almighty God, our Heavenly Father, graciously behold us gathered together here in Thy Name to ask Thy blessing upon Thy servant to whom the charge of this University is to-day committed.

Grant to him, O Lord, wisdom and courage, sympathy and strength, for the doing of his work. Keep him humble and trustful in times of prosperity; and in days of trial keep him serene and undismayed. May he do all as in Thy sight, mindful of the account which he must render at the last.

Look with favor, we pray Thee, upon this University; enlarge the number of its friends and benefactors; grant to its teachers loyalty to the truth and enthusiasm for their high calling. Let Thy fatherly hand be over its students; let Thy Holy Spirit ever be with them; save them from slothfulness and vice; make them eager for knowledge, and grant them the clear vision of the pure in heart.

O God, we pray Thee for our country. Bless the President of the United States, the Governor of this Commonwealth, and all who are in authority over us. Give peace in our time. Save us from hard and merciless covetousness, and so from envy, class hatred, and violence. Fashion into one virtuous and happy people the multitudes who have come to us
from every land. Give wisdom to those who frame our laws, and give to us all reverence for law.

Finally, we pray for Thy Holy Church Universal. Bless the great Christian Communion to whose faith and zeal this University owes its foundation. Bless the Churches of Christ throughout the land; prosper their work, educational and charitable. Grant to them the vision and the longing for a restored unity. Take from us all ignorance, pride, prejudice, and whatever else hinders us from godly concord. Grant us a generous sympathy for one another, and the tolerance that comes from a strong faith; and so hasten the day when a united Church shall move forward mightily to the pulling down of every stronghold of evil, and for the uplifting of all that is true and righteous in human life.

For these things, and for all other blessings, temporal and spiritual, upon this University, this Nation, and the Christian Church, we pray, in the words Thy Son gave us: —

Our Father who art in Heaven, hallowed be Thy Name. Thy kingdom come, Thy will be done, on Earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts as we have forgiven our debtors. And lead us not into temptation, but deliver us from evil. For ever and ever. Amen.

The grace of Our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

RESPONSIVE READING.

Led by the Reverend Professor William Fairfield Warren, LL.D., President-emeritus of the University.

Minister.—It is a good thing to give thanks unto the Lord.
Congregation.—And to sing praises unto Thy name, O Most High.

THE GLORIA.

PRESENTATION OF SEAL AND CHARTER.

Following the Gloria, the Honorable John L. Bates, LL.D., President of the Corporation of Boston University, in behalf of the Trustees, arose and said: —

Delegates, Trustees, and Friends of Boston University:

The University was chartered by the Commonwealth of Massachusetts in 1869, and from the time of its opening down to the present hour it has
made a non-interrupted career of progress. It has grown in the membership of its Faculty, in the numbers of its students, in the value of its endowment and hence of its power. Its foundations were laid by those who denied themselves that they might have the means to establish an institution that should through all time be for the benefit of their fellow men. Through a similar self-sacrificing spirit, its walls have been built higher and the field of its usefulness has been extended.

It was not located among the forests or on the hillsides, but where the busy tide of humanity ebbs and flows every twenty-four hours by the busy marts of men. No elm-shaded lawn is its campus, but the traffic-covered street; and in the busy toil and turmoil of practical life its students find their athletic field.

It has an ever-increasing army of loyal, successful alumni. It has a student body characterized by an earnestness of purpose and a sincerity of life that cannot be excelled.

To-day it closes one administration and we officially recognize the beginning of another. William F. Warren, happily with us to-day, was its first President. For a generation he was its great master builder, and to him the University owes a debt of gratitude that it can never repay. William E. Huntington was the second President, and for eight years he has conducted and administered the affairs of the University in such a way as to grow higher and higher constantly in the esteem of all of its friends. At his urgent request relieved of its duties, from the far Pacific Coast he has enjoined me to-day to present his greetings to you all, and particularly to his successor in office.

To find a suitable successor for these men was no easy undertaking. The Trustees scanned a continent. Finally, their attention was centered on the official head of Baker University in Kansas. They invited him here unanimously. He came. They told him of the great work to be done, of the great opportunity for service, and they did not minimize the difficulties that lay in the pathway of any who might assume to undertake it; but the more they talked of difficulties and of labor the more interested became the man, so to-day he is here at their request to publicly assume the duties of the presidency of the University.

Lemuel Herbert Murlin, it is not to any easy task that we have summoned you from the far West, but rather it is to struggle and conflict. It is not to pleasure, but rather to a life of unselfish living. Boston University is young in years as compared with many of our Eastern institutions, but it is
old in service. To be called to the head of any university is to be called to a position that requires devotion, judgment, patience, experience, and other talents of the highest order. To be called to the presidency of Boston University particularly requires them. It is unique among institutions. It follows no beaten path, but blazes its own. It is for you to determine its paths in the future. It is for you to mark out its courses. It is for you to hold to all that is good in the policies of the past, and to add to them new and aggressive policies. We summon you here to take charge of this institution with the highest confidence in your Christian leadership. We set no limits to your field of activity. Be not satisfied with the victories of the yesterdays, but ever have in view the greater triumphs of to-morrow. We place you in this position of power unfettered save by this sole injunction: that you make this University not beautiful, nor great, nor honored, but that you make it useful to your fellow men; and in that usefulness it shall find beauty and greatness and honor.

And now, my friend, by the authority vested in me by the Trustees of this University, I place in your keeping the seal and the charter, and I induct you into the office of President of Boston University, and confer upon you all the privileges, immunities, and honors pertaining to that position.

THE RESPONSE.

By the President.

Mr. President, Members of the Board of Trustees, and Friends of Boston University:

In deep appreciation of the confidence you have reposed in me, I accept these symbols of my office, pledging you every service within my power to maintain the worthy traditions, the fine ideals, the educational standards, and the noble spirit of Boston University. God help me!

CHORAL BENEDICTION.

By the Choir.

The Lord bless you and keep you;
The Lord make his face to shine upon you;
The Lord lift up his countenance upon you and give you peace. Amen.
INAUGURAL ADDRESS.

The President of the University.

THE UNIVERSITY AND THE CITY.

PRE-CHRISTIAN TYPES OF ORGANIZED ENDEAVOR IN EDUCATION.

Four civilizations have made rich contributions to educational life in America. The Hebrew schools of the Prophets produced leaders to whom we still turn for clarifying of spiritual vision, and for enheartening in the pursuit of moral excellence. The Greeks, seeking knowledge at every possible source, endeavoring to give expression to their eager longing, gave us the elements of science, a noble art, a pure literature, and an unsurpassed philosophy. The Romans, striving to relate learning to life, devoted their schools to law and oratory, by means of which they instructed the people in the principles of government, influenced public opinion, moulded public sentiment, and determined public policies.

The deposit of truth left by these great civilizations had not the dynamics essential to bring the race to its highest possibilities. Their faiths ceased to have gripping appeal; their presentation of truth inspired no passionate pursuit; higher thinking degenerated into hair-splitting disputations; the relation of learning to life was broken. The few earnest spirits who rose above the grosser superstitions of the time had but a fragmentary philosophy which threw only a dim light upon duty and destiny.

THE INFLUENCE OF THE GREAT TEACHER.

Into such a confused, despairing world came the Great Teacher. He made real the sense of God, calling Him Father; He fixed the true dignity of man, calling him Son of God; He gave divine sanction to human relations, calling men brothers in the family of God; He added profound significance to this life by His positive and definite teaching that it is a part of the eternal life, and that this temporal phase of life is a preparation for a more glorious one to come. He asserted that man is self-directing, choosing his own course in this life, thereby fixing his eternal destiny. For this high task he is pledged the resources of heaven, and has for his companionship this Master, who is the Way, the Truth, and the Life. It was these teachings which overturned the social order of the world, and marked a new era in education.

The strange perversity of the human mind finds impressive illustration in the fact that from these teachings was drawn the one dominant conclu-
sion that time is brief and temporal things are of little value. Thus His followers came to neglect the grave significance of the present life, and waited for an early transit, in clouds of glory, to a new world already prepared for them; whereas, He expected His followers to redeem this world: to establish here the Kingdom of God — a Kingdom of Love to God and service to man — a long, difficult, heart-breaking task, which would, however, develop the character required to make a heaven here or to enter the one in the life to come. His recognition of man as a free, self-directing personality, created a little lower than the angels, crowned with glory and honor, with a still more glorious future, through perversion became the basis of strenuous endeavor for personal fitness, the aim of which was to make sure of that glorious destiny, forgetful of social relations and earthly obligations. The Master had said, "For their sakes I sanctify Myself.” Contrary to His purpose, they thought of sanctification as a means to make more sure their part in the glories of the life to come. Moreover, in obeying His command, “Go ye into all the world and preach the Gospel to every creature,” they attempted to embody His teachings in a formal creed, for which they claimed infallibility, and to which they demanded absolute conformity, thus placing a palling limit upon all intellectual activity and development.

The twelfth century saw the breaking away from these limitations and the resurgence of the life of reason united to the new life of faith; the thought of Greece and Rome began once more to be coordinated with that of Palestine as defined and illustrated by the Great Teacher. This produced a vigorous and varied intellectual life, from which developed the great educational foundations at Salerno, Bologna, Paris, Cambridge, and Oxford.

The American Types of Educational Institutions.

The beginnings of educational endeavor in America followed the English type, with such adaptations as conditions in a new country demanded. The leaders in the Church were also the leaders in education: they appropriated the richest educational heritage of the race, giving the new world a broad vision and a noble inspiration. Their schools and colleges gave the young nation a long line of noble teachers, ministers, legislators, and leaders. It was they who drew that immortal document, the Constitution of the Northwest Territory, whose provisions for education form the most pregnant chapter in educational history, appropriately characterized as "marking the third, and perhaps the greatest, epoch in the educational history of the world.” From it came manifold educational offerings: State universities, colleges, technical schools, normal schools, agricultural colleges, with
millions of money from the public treasury for equipment and maintenance. These public grants had a marked influence in inspiring greater liberality in private gifts for the care of the colleges of the original American type. All these influences, in turn, gave such inspiration to secondary education that the academy or high school soon came within easy reach of every home, opening wide the door of Opportunity to the youth of the nation. Our distinguished Ambassador to the Court of Saint James spoke truly when he said, "Education is America's chief industry."

**FOUR INFLUENCES LEADING TO A NEW TYPE OF EDUCATIONAL INSTITUTION IN AMERICA.**

The generous provisions of the Constitution of the Northwest Territory do not, however, fully explain the marked development of educational interest in America. The birth of the scientific spirit gave new impulse to intellectual activity; the application of the scientific method to every department of human learning required new methods of study and investigation, opened new worlds of thought, and added large increase to human knowledge; the application of the results of scientific investigation and discovery to practical affairs wrought a revolution in our industrial, commercial, and social life, with correspondingly significant effect upon standards and methods in education.

Still another influence made a distinct contribution to our educational development. It was our recovery from the perversion of the Master's teaching concerning the relation of the individual to the social order. No other teacher so dignified the individual, or prophesied for man such possibilities; in response to this revelation of human worth, man sought that personal excellence, for he hoped it would assure him future safety and glory. With individual fitness thus strongly stressed, the equally important and essential teaching concerning the brotherhood of man was overlooked; individual interest became the consuming passion; the age-long question, "Am I my brother's keeper?" was ignored.

This consuming interest in self gave rise to an intense individualism which fought its way to power and possession, over-riding every altruistic consideration; the result was war — social, industrial, commercial, political war. The blood of the innocent and weak has ever darkened the streams of civilization. Not the fittest survived, but the physically strong, the grasping, the greedy. Many of these wars were fought in the name of the Master, whose chief concern had been to overcome selfishness, whose law was fulfilled in a love that bears another's burdens.
We are slowly coming to a true understanding of the individual and his vital part in the life of a world Brotherhood. In this changing process there is grave danger that we may miss the mark altogether and lose the individual in the social mass. Theories, degenerate variations of a once noble pantheism, are having large influence. Many noble and efficient social workers declare that they no longer speak of saving souls, but of saving society; they say we must cleanse the pool and thereby the drops of water in the pool will become clean. A still more degenerate version of this philosophy dominates the industrial and commercial world. The stockholder accepts the profits of the corporation, but declines to be personally responsible for the wrongs done by the corporation. The laborer profits by his membership in the Union, but will not accept personal responsibility for the wrongs done by the Union.

In the effort to realize a better social condition, we may find ourselves in the condition of the man out of whom the unclean spirit had been cast, and who, in the effort to relate his new purpose to practical life, brings to his swept and garnished house seven other spirits, each more wicked than himself, to dwell there; and the last state of that man is worse than the first. With an intensely selfish individualism cast out, we are in danger of bringing in a form of socialism whose evils are seven-fold more destructive of human interests. To lose sight of the individual involves the social whole in grave danger. We save society by saving individuals; we cleanse the pool by cleansing the individual drops in the pool. Rather, the two processes are co-operative; and that method is most efficient which seeks to save the individual as a vital part of the social whole, making him a creative agency for higher thinking, nobler living, and efficient service in the whole, thus cleansing the environment of the pool and its sources of supply, as well as cleansing the water in the pool. The arts and refinements of ancient civilization are hardly surpassed even by the best in our modern life; the doom of these civilizations came because every attainment in excellence brought advantage only to the few who used them to oppress the many; our hope lies in the greatest good that will come to the greatest number as we advance in knowledge, skill, and excellence. Our doom is certain if knowledge, culture, and power are to form the basis of a new aristocracy rather than to give life and health to the democracy. We are making progress. The dawn of a better day is at hand; the individual who disregards social obligations and consumes wealth, learning, power, or culture in personal gratification will soon be regarded as hideous a monstrosity in the social order as would be a Nero were he to assert a right to the chair in
the White House; or as would be King George V. were he to undertake to assume the absolute divine right of kings.

This harmonizing process between a selfish individualism on the one hand and altruistic service on the other is beautifully illustrated in the case of our American colleges and in the influence of college ideals upon its young life. Giving money to colleges is our most disinterested benevolence; the altruistic spirit is bringing vast sums of money to further the cause of education. And the altruistic appeal has always had an eager hearing and hearty response among American college students.

The rise of State universities, the birth of the scientific spirit, the resurgence of the altruistic ideal,—these three civilizing agencies have had a compelling influence in modern education. A fourth development in our national life is preparing us for the next great advance. It has to do with the growth of our cities, so rapid that we are not able to adjust ourselves to the swiftly changing economic conditions. Democracy is put to tests increasingly numerous, complex, and perplexing. We are far from a final demonstration that a free people can become intelligent, social, disinterested, and patriotic enough to govern themselves. Democracy is still an experiment and ours may go the way of all other civilizations. The problem is a difficult one, which the University is destined to have a significant part in solving. The University is the hope of Democracy, having always provided the leadership essential to its progress.

**THE MUNICIPAL UNIVERSITY.**

Hitherto our colleges and universities have been located in the country, answering the needs of a social age when the major portion of our population was in the country. There has been some anxiety over the decline of rural population. It need not disturb us. The future will show a return to the country and an increase in the rural population; we shall need, therefore, not fewer, but more, of those institutions which have served us so well in the past. But the problem of our civilization is the problem of the city; it would seem, therefore, that if the University is to be a significant factor in our civilization, it must continue in the future, as in the past, to live in the midst of the life which it serves; it follows, therefore, that the next advance in educational development will be the founding of the Municipal University. The future historian will declare that the rise of the Municipal University in the twentieth century was the *fourth,* "and perhaps the greatest, epoch in the educational history of the world."

Such an institution will profit by the educational experience of the
race. It will recognize that we cannot have better cities until we have better citizens; that the man is greater than the machine; that training a man in making a life is of vaster importance than helping him to make a livelihood; that making a life must be the first consideration, and that in so doing the making of a livelihood is the more certain. While holding strictly to the tried and true theory well expressed in the trite educational maxim, "Let him first be a Man," it will vitally relate itself to the life of the community, and seek by every means to link learning with life.

**Learning and Life.**

Complaint is sometimes made that college life is too much given to practice and seeming, to dreaming and dawdling, to laziness and loafing. This seeming indifference and unreality is, to a large extent, due to the impression too often prevailing that the college world is not a real world in which real life is being lived, but is an artificial, peculiar world, in which practising is going on in preparation for the real life to be lived in the real world when the four college years of playing at the game have passed. The additional complaint is made, too, that during these four college years the habit of practising, of playing, of seeming, becomes so fixed that the college graduate requires another four years after college days in which to train himself out of this unreality, and to learn how to take an efficient part in the affairs of every-day life.

A Western State university president, in response to a questionnaire concerning college athletics, is said to have replied: "I fear I cannot give you any helpful information from our institution; college athletics we do have, but not in the sense understood and practised in most American colleges. Our boys are too busy solving the problem of the desert to have any time for the prevalent type of college athletics." Whether this incident took place or not, the statement gives point to the complaint that our modern educational life is impractical and is not closely linked to reality.

The Municipal University will need the usual equipment of the lecture-room, the laboratory, the library, and the shop; but it will find its best equipped laboratory, its largest library, its best forge, anvil, and bench, in the city in whose heart it has its being. There are unsolved problems of the city as well as unsolved problems of the desert: they might well be a challenge to the bright and eager minds of the college. Why should not these engage the attention of students and Faculty in the Municipal University? It is possible, too, that they would find that service so interesting
that much of the criticism now lodged against the impracticability and inefficiency of college life would fall to the ground.

The highest service which the Doctor of Medicine can give to the families under his care consists in helping them to prevent disease, and in training them to promote good health. Some such service as this the Medical College can render the city. Intimately related to the city’s Department of Health, Education, and Board of Public Works, it should cooperate in maintaining sanitary conditions; in developing parks, playgrounds, public bath-houses, floating hospitals, free hospitals and dispensaries; in shaping and upholding pure-food laws; in investigating methods and sources of gathering meat, fruit, and dairy supplies; in affording special clinical advantages for the physician who is engaged in practice, giving him the latest results of clinical research; in advising the people as to the proper course to pursue when a threatening emergency arises, such as an unusual heatwave, or a severe blizzard, or a devastating epidemic; and, by aid of the city’s Board of Public Welfare, provide, for those not otherwise able to secure them, the means whereby these instructions may be followed. We hear much of the conservation of natural resources; our greatest natural resource is the good health of the people. The city’s heaviest losses come through impaired health, disease, and death, the result of improper living; the Medical College in a city might well become the city’s most efficient agency for the conservation of the vital force of the city.

It may not be so apparent how a School of Theology can be of practical help in solving the problems of the city; for this very reason, therefore, I choose it to further illustrate my theme. The Master, who loved the city and wept over its downfall, certainly desires that those who are being trained for His special service should be a vital, constructive force in the life of the city. Such a school might well have the same relation to the moral health of the city that the School of Medicine should have to the physical health of the city. In both there must be accurate learning and scientific scholarship devoted to the service of the people. The School of Theology might well suggest ways and means, not alone for the cure of moral disease, but also for its prevention; and particularly will it find efficient means for the promotion of public moral health. It will direct in developing an attractive, sensible religious opportunity and training for all the people; it will seek to systematize religious endeavor, to conserve religious energy, and to direct the same to greater efficiency; it will study educational psychology, and its application to moral and religious training. Not forgetting that its great purpose is to culture religious devotion,
by which religious character grows, it will cooperate with every other department of the municipality that looks to social uplift, and to the promotion of the common welfare. Perhaps, too, such a school might diligently inquire whether we are doing most efficiently our foreign missionary work. Not that we should do any less beyond the seas; but should we not do more of the foreign missionary work here at our very doors, and thereby, perhaps, do far more beyond the seas? An alumnus of this institution is a missionary in Albania, among a people whom he has come to love very dearly. He has suffered with them all the tortures of martyrdom. He needs reinforcements of men and money. The same week that his appeal came to the Board there sailed from New York City twenty-five hundred Albanians, of whom five hundred were from Boston; they were returning to their native land to join the home army in resisting the tyranny of the Turk. Suppose that Christian America has made the right impression upon these twenty-five hundred young Albanians! That lone missionary would have all the reinforcements he needs, and the glad evangel would soon be proclaimed, not only by word of mouth, but by the example of twenty-five hundred transformed lives. If we are neglecting the Albanians who come to our shores, or if we are not able to bring them, while in our midst, to the Christian program of life, why send missionaries to Albania? Perhaps a School of Theology in the Municipal University can find an illuminating answer to this very natural and reasonable question.

Thus might every department of municipal service be related to a corresponding department in the University; the instruction in the lecture-room would thereby be vitalized, and, in turn, the city would have skilful, intelligent, scientific, unselfish cooperation for every agency that has to do with the welfare of the city. In every department the principle is the same as that illustrated by the Medical School and the School of Theology. The work before us is not alone to cure the evils which are already upon us, but to anticipate and prevent their coming; to set up a strong, positive current of civic health which shall prove a bulwark of defence against whatever endangers its life. Cure disease where we must; prevent its coming where we can; but above all, promote always, and by every means, a vitalizing, overcoming, resistless civic health—physical, intellectual, social, moral. Cure, prevent, promote; these should be the city's watchwords; these should be the watchwords of the University in the city; and such cooperative endeavor by the University and the City, if positively and intelligently enough directed to insure confidence, will ever bring rich reward, challenging the enthusiastic, devoted, and aggressive support of the people.
No greater opportunity for the combined effort of the City and a Department of Fine Arts is offered than that in the city of Boston, where so much fine and noble work has been accomplished. If the landscape gardener, the architect, the painter, the sculptor, were to unite in planning the "City Beautiful," the results would establish a model for the cities of the world. If the Departments of Science were closely related to the various scientific activities and industries of the city, untold vitality and reality would come to the laboratory, and greater economy and efficiency would come to the various industrial shops and factories, adding to the wealth of the city profits manifoldly beyond the cost of the equipment and maintenance of such a university. Boston and Massachusetts lead the nation in educational equipment and service. Yet, we doubt not great advances would be made if the University and the Board of Education were unitedly working at the city's educational problem, making a scientific study of existing ills and their remedy, preventing possible evils, and promoting a sound, educational policy for the city. Likewise, we may well claim that Boston leads all American cities in Public Library service. It is possible that this noble service could be multiplied if student, college professor, and librarian were brought into a still more intimate cooperation. The Departments of History, Literature, Languages, Psychology, and even Philosophy,—crown of all learning,—rightly related to the life of the city, would bring untold values to the city.

The Municipal University could also make an invaluable contribution to the material wealth of the city if its scientific spirit were cordially available to its manufactories, its business organization, accountancy, industrial organization, banking, finance, and transportation. The efficiency of city government would be increased, too, by the Departments of Political Science, Economics, and Sociology, in connection with practical experts in business management and finance; such a cooperative committee, consisting of high-minded, patriotic citizens, should be glad to give themselves, in a patient, patriotic, scientific spirit, to the city's problems, giving a scientific forecast of the same for generations to come. City planning and city building are vast problems, demanding not only the most honest, but the most intelligent and the most competent service. When we consider that, in most cases, the vast business interests of the city are committed to inexperienced and incompetent hands, with frequent elections, and consequent frequent changes to ever new hands, indefinitely perpetuating the inexperience and incompetency, with no continuous, intelligent, purposeful policy, one wonders, not that a few cities are plunged into occasional bankruptcy,
but that all of them are not always in hopeless financial ruin. No financial institution, or factory, or commercial enterprise could operate successfully for one year by such methods.

Doctor Washington Gladden gives us an interesting account of his utter bewilderment at the huge task presented to him as a member of the Council in the city where, for so many years, he has wrought with signal appreciation and success. Besides himself, the Council consisted of three young lawyers just beginning their practice, one physician, four men conducting small business enterprises, six clerks, and three saloon-keepers. This body of men of very limited practical business experience, with no training whatever in public affairs, unused to handling business problems of large concern, was confronted with five great problems involving millions of dollars and the health, happiness, and general welfare of a half million people and their successors for generations to come. These were some of the problems: the granting of a fifty-year franchise to a street-railway company; the granting of a similar franchise to a gas company; several interurban railways were seeking entrance into the city; the water-supply was inadequate; finally, the city's sewer system was defective, proving a menace to the health of the people, while the sewage was defiling the river, and the towns below were about to bring suit for heavy damage. This group of eighteen inexperienced, untrained, unprepared men were thus suddenly called upon to settle these vast problems of such vital concern, financially, socially, industrially, physically, mentally, and spiritually, to these half a million people and their children for generations to come! Concluding his experience, Doctor Gladden says:

"The results of my experience were a deepened sense of the seriousness of the business of municipal government, and a more vivid realization of the lack of knowledge and skill on the part of those who were handling it. This is the crying evil: Incompetency! There were not many occasions when I suspected the presence of corrupting influences; but the lack of adequate knowledge and experience was painfully apparent. State and city governments are in the hands of men who are unfit, by lack of information, training, or experience, to deal with them."

The Municipal University may be made the coöperative agency of everything that advances the interests of the city and promotes the common welfare. It should be the clearing-house for all those city activities that require scientific management in the interests of the people; it might easily be the city's brain, the city's conscience, the city's heart, the city's voice, the city's will. It should be utilized to train its citizens to a clear
understanding of its problems, to a willingness to devote themselves to the welfare of the city — knowing that, by losing their lives in the city they will find their better selves given back to them in a better city.

In one of the largest and best governed European cities there are six thousand men who volunteer a portion of their time every day to the promotion of the city's welfare. They are lawyers, judges, merchant-princes, bankers, pastors, scholars, poets, artists, gladly placing themselves at the service of the city with fine civic pride and patriotic devotion. Their mayor is trained to his office as to a profession, and he is giving his life to the study of city problems in general and to this city's problems in particular. Though millions upon millions in money have been spent in the development of this city, there has never been the first suggestion of dishonesty in the handling of its funds, nor of needless, foolish, or extravagant expenditures. No wonder that city has become, within the past fifty years, one of the marvels of modern city building, the pride of the empire, and the admiration of the world!

**Moral Training.**

But the most important and the most difficult problem in this endeavor to "link learning with life" is so to instruct and train in morals that the ethics taught in the lecture-room shall prevail in practical life. "Do not send me away, I do so love honesty!" says the scheming and obsequious beggar to Gerard, in "Cloister and Hearth." "Thou love honesty?" says Gerard, in astonishment mingled with rebuke. "Aye," said the villain. "Not to enact it — the saints forbid! But to look on. 'T is so fair a thing to look on!" So the college man, though trained to admire honesty, is often accused of failing to enact it. And in support of the charge we are told that no graft, great or small, has been uncovered in the last forty years in New England with which a college man has not been connected. Over against this, however, we must place what was said by one of our most distinguished, efficient, and incorruptible statesmen:

"If we were to eliminate from political life the college man, I fear we should go to the dogs rapidly; the college men who are doing splendid work for the community are found in all lines of effort. They bring to their work a breadth of view, a disciplined judgment, and a capacity for analysis and patient consideration which make them peculiarly efficient as public servants. It would be an improvement if we could eliminate some astute and well-furnished rascals who have turned to ill purposes their superior training, and too frequently furnish the brains and skill for corrupt undertakings."
Both Mr. Roosevelt and Mr. Taft have declared that, in every fight they have made for righteousness, they have always found the college man in line, hitting steady, straight, and true for the good cause.

The remarkable growth of colleges and universities has been due, largely, to the fact that they have, in the main, encouraged a rational religion, a sane morality, and lofty ideals. To these ideals the Municipal University must ever be devoted. With the increased testing that comes to moral character in our ever-increasing complex life, there must be a clearly determined moral code, an unflinching moral integrity, an unfailing moral strength, and an ample, eager, and alert moral efficiency. The battle of the future will not be in the realm of material things, but in the realm of moral ideals; the patriotism of the future will not be tested by shot and shell, but by onslaughts upon personal devotion to moral ideals, and by the steadfastness of resistance to these onslaughts. He who betrays a moral trust is guilty of high treason, and his name should take a far lower place than that of him who betrays his country on field of battle. Our foes are not in China, or Japan, or Germany, or England; our foes are here, within our borders, among ourselves. They are the men in public life who are lacking in truth and moral earnestness. Wherever we fortify righteousness we are building forts for the defence of the republic; whenever we inspire moral earnestness we are fostering patriotism. If the universities fail in moral training, they fail utterly. An eminent authority, speaking of the decay of certain universities of the past, says: "The departure of moral earnestness was the signal of the departure of all sound education in all other subjects," adding, "All educational institutions must die which do not directly and conspicuously promote either the spiritual or material interests of men." And he might well have added, that to be saved from that inevitable death, they must, in promoting the material interests of men, so train them that they will conduct their material interests honestly, and use the results thereof to promote spiritual ends.

Religious Training.

I make bold to say that the University cannot reach its highest moral efficiency unless grounded in a broad, wholesome, sane religion. You will understand me to mean by this quite a different thing from sectarianism. There is no blight so withering to intellectual growth and development as narrow thinking in matters religious. We mean a religion that thinks and lets think, and devotes itself to character and conduct. It is a burning shame that we are so small in our religious conception and so narrow in
our view of the Bible that our children are denied religious instruction in our public schools, and the world's noblest literature is barred from the subjects of study in the public schools. Let us hope that soon we shall outgrow such narrow sectarianism and its consequent moral death.

Perhaps the best interpreter of our national life is our wise and appreciative friend, the British Ambassador, Mr. Bryce. In the revised edition of his "American Commonwealth" he makes the following deliverance, which should be committed to memory by every citizen of the republic:

"Standing in the midst of a great American city and watching the throngs of eager figures streaming hither and thither, marking the sharp contrast of poverty and wealth, an increasing mass of wretchedness and luxury, knowing that before long a hundred millions of men will be living between ocean and ocean under this one government, one is startled by the thought of what might befall this huge yet delicate fabric of laws, commerce, and social institutions were the foundations it has rested on to crumble. Suppose that all these men ceased to believe that there was any power above them, any future before them, anything in heaven or earth but what the senses told them of; suppose that their consciousness of individual force and responsibility, already dwarfed by the overwhelming power of the multitude and the fatalistic submission it engenders, were farther weakened by the feeling that this swiftly fleeting life were rounded by perpetual sleep; would the moral code stand unshaken? Would the reverence for law, the sense of duty toward the community and toward the generations yet to come, remain; or would men say, 'Let us eat and drink, for to-morrow we die;' or would custom and sympathy, and a perception of the advantages which stable government offers to the citizens as a whole and which orderly self-restraint offers to each one, replace supernatural sanctions and hold in check the violence of masses and the self-indulgent impulses of the individual? The most history can say is that hitherto civilized society has rested on religion for these sanctions and the stability of these foundations, and that free government has prospered best among religious peoples."

**Boston University: The Past.**

Forty-two years ago, three men — devoted citizens of Boston — were moved by unfeigned love for their fellow men to place the fruit of their toil in the hands of some of their chosen fellow citizens. These were to hold these funds as a sacred trust and administer them for the higher life of the city. These benefactors are called the Founders of this University. Later,
two others added their fortunes, and they were designated Associate Founders of the University. They did not wish to perpetuate their own names thereby, but wished the University to bear the name of their native city. They desired that their gifts should find expression in a University located in the very heart of the city, so worthy as to serve students in every walk of life, rich and poor alike; that these students, in turn, should serve the State and City in quiet, earnest, efficient lives. They called to their aid a scholarly gentleman, a born teacher, an inspiring preacher, a far-seeing, enthusiastic, educational statesman, a wise administrator; he may well be termed our Educational Founder. We are very happy that he still abides in strength, and graces this occasion by his presence,—our highly honored and greatly venerated president emeritus! When he felt he must lay aside administrative duties to devote all of his time to his work as a student and teacher, his administrative mantle fell upon one of like spirit with himself; he may be called our Associate Educational Founder. It is a matter of great regret to him, as to us, that circumstances make impossible his presence with us to-day; but in thought, sympathy, and interest he is here.

Future generations will inscribe upon tablets the names of those who have helped to make Boston great in all the finer elements of the ideal city; these seven names will appear among the rest: Isaac Rich, Lee Claflin, Jacob Sleeper, Alden Speare, Edward H. Dunn, William Fairfield Warren, William Edwards Huntington. The mention of these names will call up the long list of other names, less conspicuous but no less worthy, who assisted by giving additional funds, and of still others who helped in developing our educational ideals and maintaining high educational standards.

What large return within these forty-two years these investments of men, money, mind, and heart have brought! Despite fire and financial panic, the property and equipment have shown an annual increase. A high standard of scholarly excellence has been consistently maintained; over seven thousand young people have been graduated from the various departments of the University; over thirty thousand, though not graduated, have here been inspired to higher learning and higher living. And, best of all, we have meant to be obedient to the Heavenly Vision!

Boston University faces the future under the conviction of a great opportunity. The past is secure in a noble record of worthy and efficient service. The old ideals shall be retained, and brought to the service of the new day. Knowledge shall be sought in the Hellenic spirit, in world-wide implica-
tions, without fear or favor of men, in an eager desire for truth, goodness, strength, and beauty. Democracy shall here be nourished in the spirit of the finest Roman ideal, seeking to train our people in the high duties of unselfish citizenship. We shall follow the Great Teacher, Master of us all, in our loyalty and devotion to the Father and to the Brotherhood. While we thus cling to these noble ideals worthily dominant in the past, we shall continue to seek the best modern equipment, to employ the best new methods, and to secure for our Faculties the highest available scholarship and teaching power.

When we have passed another forty years let us hope that it can be said of Boston University that we have begun to build wisely upon this well-constructed foundation; that friends have gathered about us counting it a privilege to see that material needs have been generously provided for our high spiritual task; that our educational standards have maintained all that is best in the educational history of the race; that our spiritual vision continues undimmed and grows ever clearer; that our moral earnestness is unabated, and becomes stronger with the passing years; above all, that we have proven the reality and worth of our work by the service we are rendering the city and the commonwealth.

HYMN.

"Where cross the crowded ways of life."

BENEDICTION.

The Reverend John W. Hamilton, D.D., LL.D., Resident Bishop of the Methodist Episcopal Church.

Now, the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory and dominion forever. Amen.

RECESSIONAL.

"The Church's one foundation
Is Jesus Christ, her Lord."

ORGAN POSTLUDE.

FINAL. VIERNE.
The Reception to Delegates

Old South Church, 2 P.M.

The Honorable Austin B. Fletcher, A.M., LL.D., Presiding.

ADDRESS OF WELCOME.

The Honorable Austin B. Fletcher, A.M., LL.D.

Mr. President, Members of the Corporation and Faculties, Friends of Boston University:

It is a highly esteemed privilege and a very great pleasure to bring to you, on behalf of Boston University, a sincere and cordial welcome.

I welcome you in the name and in the grateful memory of its founders,—Isaac Rich, Jacob Sleeper, and Lee Claflin,—who, through long years of an earnest life, believed that they might, with the help of God, be instrumental in laying the foundations upon which should be reared a great institution of learning; who struggled and wrought and ever prayed that, through its establishment, immeasurable and untold blessings to mankind might flow on through the ages.

In the name of Governor William Claflin, who, in its beginning, when a large part of the property of the University seemed to have been swept away by the ever memorable and terrible Boston Fire, cabled from Europe, pledging his fortune that its doors might not be closed.

I welcome you in the names of Chadwick, Speare, and Dunn, and a long list of devoted benefactors and Trustees, who ever carried its welfare in their hearts and labored for its upbuilding, and passed on to a higher life in the serene faith of its growing usefulness and greatness.

Large as are the obligations of the University, its graduates, and the State to these noble men, they are not less to one who not only greatly inspired and worked with them, but built it stone upon stone, developed its policies, determined its courses of instruction, and was its active and guiding genius for more than thirty-five years. Seven years ago he alone thought he should retire from the presidency of the University, in favor of a younger man. His devotion to its interests continued him in the teacher's chair, from which still goes forth the rare instruction that can come from only great experience, mature scholarship, and a profound mind, which is still
ripening and mellowing under the snows of winter,—William Fairfield Warren.

I welcome you in the name of the retiring President,—unfortunately absent to-day,—whose greeting smile we greatly miss, whom to know is to love, who has borne the responsibilities of his great office with dignity and honor, and has never allowed the clouds that at times lower on every horizon to obscure the sunshine of his gracious personality,—William Edwards Huntington.

All these are names that have been built into the foundations, woven into the history, of this University, and are to be conjured with in the future—names that shall have eternal honor here.

I welcome you in the name of our new President, Lemuel Herbert Murlin, who comes to us modestly bearing the successful achievements of a rounded career, from whom we expect much, and to whom we shall give our faithful support.

Dr. Murlin, it is our earnest hope, rising to a prayer, that you may be given the strength to carry forward the splendid achievements of your beloved predecessors with increasing power and brilliancy.

I am here as your presiding officer to discharge, as best I may, the usual duties of the position, and not to take your time with remarks of my own. Yet I should do violence to my feelings and sense of justice if I did not say to you that I am fully aware that this University and we its graduates can never repay the debt we owe to the great teachers who have been its life and made its standing and reputation.

In the life of Boston University this is a day of retrospect and of confident expectation; a day in which our aims and responsibilities crowd upon us with new meanings and greater force; a day when, relieved from absorbing routine work and inspired by this distinguished presence, the mind reaches out toward new and larger things; a day in which we can the better understand our shortcomings, in which we may take new reckonings, carefully determine our course, reset our sails, and with fresh resolve and greater courage make ready to push out into wider seas and toward broader horizons.

Ladies and gentlemen, your coming here to-day has placed us under a new debt of obligation. It creates new hopes within us, stimulates us to higher ambitions, and gives assurance of that intellectual sympathy which is the foundation of true academic brotherhood. It furnishes new proof of that catholicity of spirit and sameness of purpose that are leading us all one way.
The spirit of narrow rivalry has given place to the broadest and most helpful cooperation. The means of attainment is fast becoming unimportant; the end fills our thought.

The rapidly growing tendency of men of fortune who contemplate making gifts for educational purposes is to put aside personal preferences and denominational inclinations and carefully investigate, in order that their benefactions may contribute most largely toward the common good. They ask, Where may we look for the widest and most enduring culture, the largest scholarship, and, above these — far above — where shall the youth of the country find that moral stimulus and uplift, that consecrated spirit of service, that is the flower of educated citizenship, the very rock and foundation of that strength of character which alone leads to the making of men and the upbuilding of the State?

In this work Boston University pledges itself to march shoulder to shoulder with you and faithfully endeavor to do its part. When asked whether it has fulfilled the just and reasonable expectations of its founders and friends, it may point to its graduates — successfully filling the teacher’s chair, preaching from a thousand pulpits and leading the souls of men to God, striving in the forum for law and equity between man and man, presiding as the Chief Justice of the Supreme Court of this Commonwealth, honorably discharging the duties of the Governor of this State — and say, "Here is the answer."

ROLL-CALL OF DELEGATES FROM COLLEGES AND UNIVERSITIES.

Professor Robert E. Bruce.

RESPONSES.

His Honor, John F. Fitzgerald, Mayor of the City of Boston.

Boston is not one of those cities, if there are any such, which begrudge the institutions of learning in their midst the untaxed ground which they occupy. Rather, we bid our colleges multiply and expand, for we know they pay a dividend which cannot be reckoned in terms of valuation or percentage. We regret the great technical school which has just found it necessary to remove elsewhere, though our sense of loss is mitigated by the knowledge that its offices — the power-house, as it were, of the plant — are to remain here, and its lecture-halls will soon lend dignity to the view on the other side of the Charles.
Boston is proud of the young University which bears her name. Already in its forty-two years of existence it has graduated leaders in many professions, and from the outset it has stood in the van of the modern movement for the education of women. The inauguration of a new President is a turning-point in its history, as in that of any other university. When a Lowell succeeds an Eliot, or a Maclaurin a Pritchett, policies more or less definite are usually announced, progress seems to receive a fresh impetus, and, however great the accomplishments of the predecessors may have been, the whole institution tingles and rejoices as if from the injection of some new stream of vitality.

In one respect Dr. Murlin's opportunity seems to me to be special and unique. We all know that numbers and equipment do not make a college. The halls and dormitories are merely an external expression of the spirit within—the scenery, as it were, of the play. If the visible Oxford were to be destroyed by fire to-morrow, or razed to the ground in some convulsion of nature, the true Oxford would still survive and re-arise from the debris. There is something better in a college than buildings or a multitude of pupils, something better even than the accumulation of knowledge, and that is the type of character which it molds in the young who come to it for inspiration. The giant universities of this country may have certain advantages; their princely endowments and noble architecture may attract to their chairs famous specialists, men of wide attainment and a genius for research; but they have no monopoly of that other form of genius which, for want of a better name, we may call personality. Personality, many think, finds a freer play for its exercise in the college of moderate numbers. In this particular Dr. Murlin may be considered more fortunate than those college presidents whose administrative duties absorb their energies and leave little time for personal leadership.

As Mayor of the city I appreciate the mighty sense of responsibility which must overshadow and yet exalt your spirit to-day. In giving into your hands these thousands of young men and women, largely of Boston origin and residence, we do so, confident that they will come forth with minds well trained, with firm principles, and with spirits attuned to the higher harmonies of life through your precept and example.

Mr. William Orr, A.M., Deputy Commissioner of Education.

Permit me at the outset to express great regret that Dr. David Sneden, the Commissioner, is unable to be here to make response for the Board of Education.
In one sense, the question might be raised as to the reason why the Board of Education should be represented on this occasion; for that body, as you know, concerns itself not with universities and colleges, but with the great public-school system of this Commonwealth. And yet, any question of this kind, on careful consideration, is found not to be based upon real conditions; because, while in recent years we have witnessed a marvelous multiplication of educational agencies with great diversity of aims and methods, there has been at the same time developing, in a remarkable degree, a sense of the essential unity—of the oneness of interest—of all the branches concerned in this great work of education. It is coming to be recognized, more and more, that the lowest school is dependent upon the highest and the highest upon the lowest, that the success of one depends upon the standards maintained in all; and consequently the Board of Education cannot consider an occasion of this kind as lying outside of its province of interest and thoughtful attention. At this time, particularly, is it true that there has come to be recognized a vital phase in educational progress as far as the relations between high schools and colleges are concerned. There is in process an adjustment whereby each is being put into position to be helpful to the other out of the growing recognition on the part of each that the interests of one concern the interests of the other.

In a former day the requirements for admission to higher institutions were so framed as to encourage to some degree mechanical method in the high schools. Under that condition of things it was not absolutely necessary that teachers should be trained so as to possess specific skill in their calling, because the work of preparation could be done and the standards set for high schools met by people of mediocre ability. But now the colleges are so formulating their requirements as to change this state of affairs. So there must be a higher degree of teaching ability in the high schools, and the high schools must meet that demand. There is also a responsibility that rests upon the higher institutions, for to them the high schools must look for the training that will fit teachers for their work so that they may meet these severer standards. It is only fair to say, in this connection, that the Commonwealth in the past owed a debt—and now owes a debt—to Boston University for the large number of its graduates who have gone into the public schools. I am sure that the new President, coming as he does from a part of the country where this question has been studied, will be to us a very helpful spirit; and on that account the Board of Education extends its congratulations to Boston University on
this occasion, and its sincere wishes for the largest success in the admini-
istration of President Murlin.

There are also signs that the institutions of this Commonwealth, in
addition to the valuable service they are rendering in training up men and
women for all walks of life, are also to minister directly in the cause of pub-
lic service. So great and complex are the questions, economic and social,
being forced upon us that it is necessary that new sources of guidance be
sought. The conditions concerning the relations between labor and cap-
ital, and all those multitudinous affairs calling for men of skill in the
fields to which these questions relate, emphasize the necessity for such
training. Massachusetts, then, may rightly look to her higher institutions
to furnish expert service and skill, and the knowledge they shall accumu-
late from time to time, and put the same at the service of the State. For
this reason, and, also, as the University is to help the public schools of the
State, the Board of Education extends to Boston University and its in-
coming President its heartiest congratulations.

Mr. Stratton D. Brooks, A.M., Superintendent of the Public Schools
of the City of Boston.

Mr. President and Friends:

We are assembled here to-day on what is likely to be a momentous
occasion. Forty years ago a similar ceremony was being performed, when
Dr. James B. Angell was inaugurated into the presidency of the University
of Michigan. I doubt that the most prophetic eye in that audience foresaw
or the wisest seer of that day foretold half the good that was to come to
that university through his wise management.

Then an institution that had passed its infancy and was at the period
of its young manhood sent to the East to bring to its presidency an able,
vigorous educator. To-day we have an institution of similar character,
that has passed the period of its infancy and in the beginning of its young
manhood has sent to the West to invite a similar man, Dr. Murlin, to take
charge of its destinies.

The University of Michigan has performed an enormous service, and
has grown in the value of its work during these forty years, because it
has been able to take advantage of the opportunities that came to it and
to develop its power for performing the service expected of it. And so
with Boston University — it must take up the various opportunities for
service that come to it, and the citizens must increase the resources of the
institution so that it can take up those opportunities.
To one of these opportunities I, as superintendent of the public schools here, wish to call your attention. There is nothing of more importance to the welfare of this community than the quality of the service of the teachers in its public schools. When I became superintendent of the public schools, a little less than six years ago, I emphasized the fact that opportunity must be presented for teachers to improve their efficiency, not only before they entered the service, but during all the time of their service; and with this idea in view a committee of teachers appointed for the purpose approached the institutions of this community. Nowhere were we received with more sympathy, in no institution was the adjustment undertaken more readily and more satisfactorily, than in Boston University.

It appears to me that, located as it is in the center of this great cosmopolitan district, it is enabled to offer to the teachers of the community the widest opportunity for improvement — and I sincerely hope this opportunity will be developed to its utmost.

Therefore, to Dr. Murlin we extend a hearty welcome to this new work; and in behalf of the teachers of official Boston, of suburban Boston, of New England Boston,—aye, it is not too much to say of national Boston,—I welcome Dr. Murlin to Boston University.

A. LAWRENCE LOWELL, LL.D., President of Harvard University, on Behalf of Colleges and Universities.

Responsibility weighs more heavily upon those who are entrusted with the education of youth than upon those whose duty it is to make the laws of a nation. Now, any institution, to be great, must have its roots deep in the national soil. If our colleges and universities are to do their duty they must be founded in the respect and admiration — aye, and the aspiration — of the people. They must not only open their doors and give an opportunity to every young person in the community who desires what they have to give and is capable of profiting by it; they must go beyond that. They must not only do good and impart training to those regularly enrolled and living within their walls, but they must hold out their hands freely to the public outside and give them as much of the knowledge they possess as it is possible for them to give.

It was a pleasure, President Murlin, to hear you speak this morning about the municipal university. For a municipal university is one which has its roots in the community, and which serves the community in which it lives. But there is no one who knows better than you, sir, that a municipal university does not necessarily mean one which is supported by the
municipality. We draw sometimes too sharp a line between those institutions which are supported by the municipality and those supported privately. The duties and responsibilities of both are the same, and that I know well you meant, sir, when you spoke of the municipal university. You had in mind the functions this University could perform, though not in a strict sense a municipal one; that is, not one supported by the government of the city.

Two years ago a meeting was held in the office of your predecessor, called by a circular to which your predecessor was the first signer, bringing together representatives of all the colleges in the vicinity of Boston to see what they could do towards municipal service in education. Boston University has long offered courses not only for teachers, but for others; and all the universities and colleges in the vicinity of Boston have now joined in an effort to give a series of courses to teachers and others which count towards a university degree and which are being used largely by the people of the city. Many together can do more than any one can do alone, but you, sir, are singularly placed for making service of that sort useful. Your institution has lent itself to this movement in the past, and under your guidance we can see that the movement will take even larger scope than it has heretofore; and I want to assure you that all the other colleges and universities in this vicinity will be with you to help you so far as their power extends.

My duty here is to bring to you from all the colleges and universities their greetings, to tell you of their sympathy for the work you have undertaken and their confidence in your capacity to fulfil the task.

DISCUSSION: FOUR ASPECTS OF EDUCATION.

*The College*, The Reverend Francis J. McConnell, Ph.D., President of DePauw University.

The emphasis in modern education seems just at present to be upon the mastery of tools. In a sense the emphasis has always been thus placed. In a primitive community where the tools are simple and few the educational process is simple. It consists merely in teaching the youth the use of bow and arrow or rifle and axe. With the progress of civilization the tools of society become more distinctly intellectual, or back of the physical instrument is an intellectual instrument of surpassing importance. The alphabet is an instrument without which the intercommunication of modern life would be impossible. The modern buildings, bridges, railways, and
factories, themselves mere tools as they are, become possible through the use of other instruments which we call mathematical equations. The hypotheses of physics, chemistry, and biology are tools judged by the same standards by which we judge other tools; namely, their practical efficiency as producers of results. A study of the decisions even of supreme courts would show us that civil laws are not ends in themselves, but implements to advance the welfare of the community. The student of law is told that even the most august governments are not ends in themselves, but means to ends. Even the theological student hears that Church and Scripture and Doctrine are but instruments — means of grace indeed, but mere means nevertheless, and, like other means, to be utilized or improved or rejected according as they do or do not serve their purpose. The object of the educational process of our time is thus largely the same as that of the process of the simplest times, — to give the growing youth mastery over the tools which shape the life of the time in which he lives.

When we realize how completely modern civilization depends on the mastery of all sorts of instruments no one will feel tempted to quarrel with the emphasis on tool-studies in modern education. But with the very discernment that so much stress is placed upon instrumental aspects by modern schools some other questions emerge. Since modern advance depends so much upon instruments, an important, perhaps the important, question is as to whose hands hold the instrument. It will hardly be permissible to allow the instruments of modern life to fall into the hands of evil men. One of the first duties of any community is to disarm the bad men. This obligation is none the less imperative when the bad man wields, not a pistol or a dagger, but a corporation or a political or social or ecclesiastical institution. It will not suffice to say that the process of mastering the tools will of itself eliminate the evil will. This may be true so far as sins of appetite are concerned. Habits of dissipation and mastery of mathematical formulas are not apt to go hand in hand. But a man may be a thoroughly self-controlled student and yet be selfish to the point of ruthless cynicism. Such a man may go forth to wield a business or a party or a government or a church with an absolutely anti-social purpose.

Here we see one of the functions of the college as such. Not only is it to teach the control of instruments, but it is to keep potent the ideals of service which should mark the true man or true woman. While direct moral teaching in colleges may have but little avail, the moral atmosphere which pervades a college can prove overwhelmingly effective in shaping youthful lives. If the meek are to inherit the earth it will be only as they
use the earth better than those who are not meek, and remain meek in the midst of temptations which such better control will bring. The difficulty is that the meek man who succeeds ceases to be meek. The college spirit should be a spirit of service.

And, again, it is important that the great instruments of our modern civilization shall be in the hands not merely of righteous men, but of wise men. A man may be a thorough expert in control of a mighty instrument and yet lack wisdom. A school of specialists who are specialists and nothing else can hardly beget wisdom. And this for the reason that wisdom is not special. It is general. It has to do with large general considerations. It knows how to subordinate the particular to the universal. It means poise and balance. We cannot have men using corporations or parties or other institutions as playthings. We must take explosives of all sorts, from gunpowder to doctrines, out of the hands of the foolish. How often it has happened that society has suffered grievously from intellectual explosives in the hands of the foolish! A doctrine may be a good instrument in the hands of the statesman or the religious prophet and yet utterly disastrous in the hands of the foolish leader in State or Church. How much better off we should be if we could keep doctrines like socialism, for example, in the hands of the wise! Sir Charles Napier used to tell of an Indian juggler who could with one swift pass of a sword cleave a lemon held in the fingers of an attendant, sending the blade so close to the finger-tips of the holder that the holder could feel the passing steel without suffering a scratch. The feat was possible only when the swordsman was in balance from head to heel. Modern social instruments are as keen-edged as the juggler's sword. The tasks for which they must be used are as delicate as the task of the juggler. Happy he who learns the secret of the juggler's balance — but banishes the spirit of the juggler from his life.

Not only should the ideals of righteousness and wisdom prevail in college halls, but the ideals of some forms of culture as ends in themselves. It is the function of the college, as distinct from the graduate school, to hold before the pupils the truth that some good things are good not merely for the use to which we can put them, but for what they are in themselves.

In our day the library is a wonderfully useful tool. But ought it not be something more than a tool? Students go to libraries to consult books, but not so often to read them. So the element of appreciation of books is likely to diminish. The style we value is that which moves straight to the point. But some of the real beauties of life lie to the side of these straight lines. In these latter days the colleges have been abundantly investigated from
the standpoint of their effectiveness as tools, but books are not tools merely. The late Mr. Winthrop used to speak of the Boston Library as Boston's Intellectual Common. No doubt a common is an instrument for the better life of citizens, but we can hardly say that the element of usefulness is the most important one in our thought of parks. The real treasures of literature are good in themselves. The college should not lose sight of its duty to open the eyes of youth to this truth. Many systems of thought, even systems of theology, that have long since outlived their usefulness are still valuable as great constructions in themselves. They are still worth seeing on their own account. The inner consistency of their logic, or the massiveness of their reasoning, or the sheer weight of their assumptions, makes them at least as well worth seeing as the Parthenon or the Pyramids. Conceptions which to-day have but little tool value are of great value in giving the delight which comes from the appreciation of anything which stands in its own right as good or true or beautiful.

The upholder of the view that all education should be instrumental must have a care, too, lest he give aid to the doctrine that men themselves are but instruments. Of course men are instruments, but the doctrine that men are to be viewed chiefly as instruments has been back of the most frightful atrocities in history. Without this doctrine most wars would be impossible. The doctrine makes possible some of the greatest evils in modern industrial life. It is a pressing need to teach young men and young women that the moral personality is an end in itself. This does not mean that we are deliberately to set ourselves up as ends. He that saveth his life shall lose it. But the human ideal should condition all our activity. Ought a man, or a woman, or a child, be asked to perform some tasks which modern industrialism exacts? This is the fateful question before which an over-developed instrumentalism which would make tools of human lives must finally go down. The college should do its part in keeping alive the human ideal that a man is of value not merely for what he can do, but for what he is on his own account.

Lest this should seem altogether airy and impractical, we conclude with the remark that to forget for an instant the instrumental phase of modern educational activities will quite likely not prove lacking in usefulness in the long run. Making money is not everything. Spending money is something. A college of high ideals may not touch directly the problem of making money more rapidly, but it may touch the problem of better spending. The rich man who has the skill to use the modern instruments for the accumulation of money may lack the human ideal which will enable him to
spend easily. And in the larger fields how can society suffer by having the
instruments of production and distribution and governmental, political, and
ecclesiastical control in good and wise hands, animated by spirits whose
ideals are in the lofty sense human? It goes without saying that the com-
munity expects Boston University, under the new administration, to con-
tinue to teach the lofty human ideals which she has taught from the begin-
ning.

The Medical School, The Honorable Eugene H. Porter, A.M., M.D.,
Health Commissioner of the State of New York.

The material world does not change in its masses or its powers. The
sun that shone on Homer or Alexander still shines on us with undiminished
luster; the stars that looked down upon the children of Israel are still fixed
in the great arch of the firmament. The wind still bloweth whither it listeth,
and the waters still pursue their ceaseless journeys to the sea. The uni-
verse is unchanged. The unalterable laws of nature are eternally obeyed.

But to us, the children of men, there shall be no fixed condition, no
unchangeableness of estate. There shall be a moving to and fro, a muta-
bility of custom, a growth, and constant evolution. So shall those who
seek after truth be rewarded and the dreams and visions of social and
spiritual development be realized. Through the clouds and mists of yes-
terday we behold the rising of to-morrow's sun of progress. Its light, like
that of the Sun of Austerlitz, shall be a sign of victory, but a victory greater
than any granted to the gods of war. It shall be a victory of peace over
war; of knowledge over ignorance; of virtue over vice; of tolerance over
bigotry; of kindness over hatred; of things spiritual over things material.

And so as we advance in the increasing light we may say with Thackeray:
"And lo! in a flush of crimson splendor, with blazing scarlet clouds running
before his chariot and heralding his majestic approach, God's sun rises
upon the world." So the immortal Milton, having put into the mouth of
the angel the prophesy of man's development, progress, and redemption,
follows it with that solemn and beautiful admonition intended as an ad-
dress to posterity through all generations:

"This having learn'd, thou hast attain'd the sum
Of wisdom; hope no higher, though all the stars
Thou knew'st by name, and all th' ethereal powers,
All secrets of the deep, all nature's works,
Or works of God in heav'n, air, earth, or sea,
And all the riches of this world enjoydst,
And all the rule, one empire; only add
Deeds to thy knowledge answerable, add faith,
Add virtue, patience, temperance, add love,
By name to come called charity, the soul
Of all the rest; then wilt thou not be loth
To leave this paradise, but shalt possess
A paradise within thee, happier far."

WHAT DO WE MEAN BY PROGRESS?

That we should so live and labor in our time that what came to us as seed may go to the next generation as blossom, and that which came to us as blossom may go to them as fruit.

But the fruit is truth. And truth lieth open to all, and is the measure of knowledge; and we must find truth, not construct it. Truths exist anterior to the human mind. The truths of science are not true because the leading men of science have concluded and agreed to have them true. We may be able to discover truths, but we cannot exact them. Nor must we forget the joy and the duty of the search. It was of this that the philosopher was thinking when he said that if God held in one hand truth and in the other the pursuit of truth, he would say, "Lord, the truth is for thee alone; give me the pursuit."

Cicero asserted that the noises of earth prevent men from hearing the harmony of the stars as they roll through the ether. In the same way the tumult of the century and the bustle of life render us somewhat hard of hearing when the call comes to advance. And it is possible that we have become slightly deaf to the call for a broader and more comprehensive medical education.

AN EFFICIENT TEACHING.

The beginning of a reign, the inauguration of an administration, often foreshadows notable changes in policy and procedure. This it is which stamps upon the installation ceremonies of to-day such marked significance. The distinguished and brilliant scholar now inducted into office as President of a great university, aided by his capable and experienced co-laborers, will doubtless soon inscribe upon a new page in the book of University Growth the latest chapter in the Advancement of Education.

So, the opportunity inviting, I shall venture, with great diffidence and much humility of mind, to make a brief appeal for a more effective and
more progressive education in medicine. I am well aware that I am tread-
ing upon difficult and dangerous ground, but I am thoroughly convinced
that we must have a greatly increased efficiency of teaching; that we must
put the emphasis on the method and spirit of science, rather than on the
subject; and that "learning by doing" must be rigidly enforced. Dr. Paton,
descending into the arena of educational discussion for the purpose of com-
bating Dean West of Princeton, reminds us that Darwin waited for thirty
years before he substituted the universal for the particular. In an attempt
to suggest a universal remedy for the defects of our educational system one
might fail to appreciate that in any attempt to develop the brain capacity
of an individual to the limit of normal activity doing should be as important
a part of the programme as knowing things.

Mephistopheles tried to impress this idea upon Faust. So Professor
Terman says every person can be taught to do something well and take
pleasure in doing it, and the result will contribute much more to the person's
own mental balance and to the welfare of the world in general than will
a smouldering volcano of sentiment and a frothy but inactive desire. Ham-
let, says Paton, had trouble with the universal.

Lazear, Reed, and Carroll were specially trained men. They not only
knew things, but they knew how to do things. So when problems presented
themselves they calmly took the one that was next to them, and yellow
fever ceased to exist in a large part of the earth. They are, indeed, splendid
examples of the efficiently trained. They had the spirit and method of
ture scientists, and they became immediately and tremendously useful.

Said Hippocrates: "Art is long and life is short, opportunity fleeting,
experience deceptive, and judgment difficult." Sydenham, a fixed star in
the medical firmament, believed that "All those hypotheses which are the
product of the imagination and do not repose upon observation will be
overthrown and destroyed by time; while the judgments of nature will not
perish except with nature herself."

Scientific efficiency in the art of teaching medicine will make oppor-
tunity an incentive, experience valuable, and judgment less difficult. We
need men that know how to investigate practical medical problems, men
who have lighted their torches from the pure flame of the lamp of scient-
ific toil, men full of the spirit of science. We need men of sound judgment
— reliable interpreters of results. We are not now getting many such men.
We must increase the efficiency of our teaching until we do get them.
They are wanted wherever a diagnosis is made or treatment of serious
conditions outlined; they are wanted to take charge of epidemics, to pro-
tect the children, to study foods, to fight preventable diseases, to solve the
problem and do the things that lie next.

I would suggest:

First. The actual and harmonious correlation of the various labora-
tory courses.

Second. The cordial cooperation of the clinical department.

Third. The securing of teachers who know how to teach with scien-
tific efficiency and are themselves investigators.

Descriptive lectures should be as a rule prohibited. The head of each
laboratory should take personal charge of the laboratory work. When
bacteriology is taught by lectures what does the student learn by himself
of the great problems of infection and immunity? The laboratory teaching
for the first two years should be a training in the experimental method,
with the definite purpose of developing power in method and in observa-
tion. The guiding principle of laboratory instruction should be, as Pro-
fessor Pearce says, the "do it yourself" idea.

And in clinical teaching the same method should prevail. The methods
of the diagnostician are those used in procuring all scientific data; that is,
accurate observation and experiment, with logical deduction. It will be
clear, I hope, that I am not at all advocating the special training of men
for original research work — men looking to that as the occupation of a
life; but I am insisting on the teaching and the practical application of the
principles and methods that form the foundation of all scientific advance-
ment. We must at once increase the efficiency of our teaching if the med-
ical profession in the future is to hold the proud position it has in the past.

**SANITARY SCIENCE AND PUBLIC HEALTH.**

"If thou could' st, doctor, cast
The water of my land, find her disease,
And purge it to a sound and pristine health,
I would applaud thee to the very echo,
That should applaud again."

So, in his last troubled hours, spoke Macbeth to his physician. The
meaning of the parable is obvious. No great skill is required for its inter-
pretation. But to-day we may take it literally as it reads, and so understand
it. We may now, indeed, "cast the waters" of our own land, find the
hidden germs of disease, and purge to a sound and pristine health.
There are certain coming events in medicine which are casting their shadows before. We have a new foundation and a new knowledge, and we are beginning to realize that we are living in the midst of a great remaking of medical history. The search for the cure of disease is giving way to the discovery of the cause of disease. The knowledge of the cause leads to an understanding of prevention; and of the coming events in medicine that cast their shadows before, the most numerous and most potent are those of prevention; and their sphere is the welfare alike of the individual and the community. And so we are changing from means to cure to search for cause. To cure is splendid; but to prevent is Godlike.

Sanitary science of to-day is the inevitable result of a most remarkable evolution. As it has developed, and its principles have become firmly established, it has been more and more clearly perceived that its art and philosophy extended beyond the individual, beyond groups or classes, over all artificial limitations, and included in its wide domain all that made for the betterment of humanity. Sanitary science touches life at every angle. It is concerned in every community problem, whether it is social, economic, or political. Its threads run through the tangled skein of life in rapidly increasing numbers. Its fields of activity are numerous and growing. A partial list of these activities reveals the tremendous importance and significance of the work.

Water and water supplies; pollution of streams; sewage and sewage disposal; milk and milk supplies; pure foods; pure drugs; quarantine and disinfection; prevention and control of epidemics; investigation and prevention of typhoid fever, tuberculosis, scarlet fever, smallpox, diphtheria, and all other communicable and preventable diseases; clean streets; clean tenement-houses; clean air; disposal of garbage; care of school-children; prevention of insanity; the social evil; alcohol; — all these and many more belong to sanitary science and public health.

Quite recently Dr. Welch stated with emphasis a fact not yet appreciated by either the profession or the public. He said: "Public hygiene and preventive medicine have acquired an economic and social significance among the organized forces of civilization but little appreciated to-day by the general public, or by legislative and administrative officers of government."

He concluded by saying, "They occupy a field quite apart from systems and schools of medical practice." In the last sentence spoke the conservative physician influenced by the traditions of the schools.

If this great and splendid domain of public health does not belong to medicine, where are its rulers? If this is not the kingdom of physicians,
where is its monarch? Is the community health and welfare of no concern to the profession? Is the prevention of pollution of waters of no interest to medical men? If the investigation of the causes of typhoid fever, its prevention and prophylactic treatment, "is in a field quite apart" from general medicine, then has medicine fallen from its once high estate. If the investigation, prevention, and cure of tuberculosis is of no concern to the profession, what in the name of Galen is? Are all the various lines of activities in public health to be regarded as outside the profession? I say, then, that these matters have been too long disregarded and stupidly ignored; that the blindness of the profession in this great field is a public disgrace; and that if the profession of medicine does not at once claim as its very own this vast domain of health conservation, if it does not at once take possession of this, its rightful kingdom, it will be shorn of its prestige and dignity, fallen to a low estate, decay in the gloom of the past.

The old idea was the cure of the individual. There was no protection or prevention. The doctor dealt with single, isolated cases. He naturally had no concern for the health of the community. The new conception is not individual, but collective. It is concerned with the health of communities,—villages, towns, cities, states. The old blind faith in doctors has gone forever. If we are to receive and retain the public confidence we must first deserve it; and to deserve it we must serve the people in public health. Now the community is going to look to somebody for public-health conservation. Already it is looking more and more anxiously to health officers and health departments. The health department has a better reputation for altruism than the physician. They are closer to the people, and are getting closer every day. They are doing every day new things for the people. They are inevitable. When the people compare the health departments and the physicians shall they be found in antagonism? It is, or ought to be, unthinkable. The profession is as much concerned with the prevention of disease as with the cure of disease. It is even more concerned. Everything that relates to the general health is a vital part of the broad practice of medicine. The mere diagnosing of disease and the giving of drugs for its cure is not to-day, thank God, the greatest or the best part of medicine.

The world is moving on; let us move with it. Every health officer should be a physician specially trained in sanitary science. He is not now. Every health board should be controlled by physicians who are also sanitarians. They are not so controlled to-day. Every line of work, every activity inaugurated for the betterment of existing health conditions, should be
directed and influenced by physicians familiar with sanitary science. Now, the law is that society will support those who serve it well. The useless are cast aside to starve. In this great field of public health there is urgent and immediate need for a legion of efficiently trained physicians. When the public thinks of public health it should also naturally think of physicians. But the occupation of this field involves a readjustment of practice. And most of all it demands skilled and efficient teaching in sanitary science and public health — not a miserable and wretched smattering thrust in an obscure corner of the course, a disgrace and laughing-stock, but a complete, broad, and thoroughly balanced course that shall make the doctor more of a man and the man a good deal more of a doctor. One of the greatest difficulties which any local Board of Health has to contend with is the finding of the proper sort of men to carry on the work of inspection and protection of the public health. There is not in the United States to-day any means of providing the training which is necessary for an executive health officer or health inspector. Two years ago the Commissioner of Health of New York State received a copy of a resolution passed by the Medical Society of the State of New York. It was the opinion of the Society that only those physicians should be appointed as health officers who could show evidences of special training in public-health work, and the inference was plainly a request that future appointments be made on this basis. Unfortunately, as the Commissioner pointed out, there was then no institution in the State, nor in any other State, offering courses giving special training in public-health work. It is said that the object of the physician's interest is the organism, and the object of the sanitarian's interest is the environment. If we are to hand over all health work to others, divorce it from medicine absolutely, the statement must be accepted. But the physician is as much interested in the environment as in the organism; he is as anxious to prevent disease as to cure it. Every physician may not be a trained sanitarian; but every qualified sanitarian should be a physician. In other words, the physician, because of his medical training, should make the best-equipped sanitarian. We cannot divorce medicine and public health. They are united by the plain mandate of nature, and what nature has joined together let no schoolmen put asunder.

So, in closing, I ask for a fitting recognition in our medical teaching of the vital importance of sanitary science and public health. I ask that every medical school endeavor to do some of this teaching, and I ask that every university school take prompt steps to establish a School of Sanitary Science and Public Health.
I know, as Stevenson has said, that problem gives rise to problem. We may study forever and we are never as learned as we would. We have never made a statue worthy of our dreams. And when we have discovered a continent, or crossed a chain of mountains, it is only to find another ocean or another plain upon the other side. And so we travel often we know not whither. Soon it seems we must come forth on some hilltop and, toiling a little way farther, against the setting sun descry the spires of El Dorado. Little do we know our own blessedness; for to travel hopefully is a better thing than to arrive, and the true success is to labor.


A university is established and maintained for the community, state, and nation. Its value is measured by the extent of the service it renders, in the education of youth, in the shaping of high ideals of living, in the cultivation of a scientific spirit, and in the training of specialists, who in their departments shall be leaders of society.

It is fitting, when a new president is inaugurated as the head of a great university, that one chord in the harmony of acclaim with which he is greeted should be attuned to the theme of legal education. This is especially true of Boston University. Her Law School was coeal with her founding. During the greater part of these almost forty years of its existence two men have been its Dean,—the one, Dean Bennett, distinguished as a successful practitioner in the courts, broad in sympathies, wise in knowledge of men and affairs; the other, Dean Bigelow, eminent on two continents as a profound and erudite scholar in the history of the law, each author of learned treatises. They were both teachers of rare power. They instilled into the hearts and minds of their students reverence for the law and zeal in its study. The names of these men will be held in grateful remembrance by all who were privileged to be under their guidance. Their influence will widen as the years go by. They have realized that which Mr. Justice Holmes has happily described as the "business of the law school . . . to teach law in the grand manner." And it has been no fault of theirs if their students have not all become great lawyers. They both had another characteristic of preeminent teachers,—an unspoken tuition of moral power radiated from their presence and their speech to uplift and strengthen all whom they taught toward a higher plane of thinking and living.

The Law School of this University has a creditable history. I believe it was the first to provide a three-years course of study, now generally rec-
ognized as the preferable, and in many quarters as the necessary, period of preparatory instruction. It has numbered among its corps of professors men who have won distinction at the bar and on the bench and as juridical writers. There has been a practical coloring to its instruction. Its graduates from its earliest years have been active in the beaten paths of the profession. They have borne also their share in the performance of those public duties in the legislative and executive departments of government to which it has been the custom from the foundation of our state and nation to call large numbers of lawyers. The past of this Law School is strongest incentive to even better work for the future. While the law school offers opportunities for a profitable learning to students of social science, to business men, and to others, its chief function is to furnish the preliminary training essential for those who are to become active lawyers.

The education of lawyers is the education of public servants. The qualifications of those entering certain other professions and employments are regulated to a greater or less extent by the statutes. But the lawyer alone is required, besides satisfying a board of public examiners and the courts of his technical attainments and moral character, in addition to take and subscribe a solemn oath of office. This oath, by its terms, expresses a condensed code of professional ethics. It points the way for the striving of a noble ambition, and sets the seal of the Commonwealth upon the one who takes it as an officer of the State. He is dedicated in a sense to the service of the people.

A significant fact in legal education in this country has been a remarkable increase in the number of law schools, and an even larger increase in the number of those who attend them. In 1872, when this University was organized, it is said that there were 37 schools, with less than 2,000 students, while it is stated reliably that last year there were 114 schools, with 19,567 students. These figures attest a radical change in the methods of training these public servants. It is now universally acknowledged that the law school is the place in which to obtain legal education. Thither flocks the great majority of all those who are seeking to become lawyers. The profession of the future is largely in the hands of the schools. Responsibility for the kind of public service its members may be able to render rests in no small measure upon the law schools. This work is of last importance. Such a school is fortunate which is a department of a university. It should not be a detached and separate entity, but permeated and vitalized by the methods of thoroughness, and the intensity, and the idealism, which characterize a university.
This is neither the time nor the place to discuss the details of a course of study. There are, however, broader aspects of legal education. It is, of course, the primary purpose of the law school to teach the fundamental principles of the law of the land. These are to be taught in such a way as to train the powers of the mind to think according to logical processes. This must perforce constitute the bulk of the visible work of the school. The various branches of the law must be mastered, not as a dull and heavy task, but as a joyous and triumphant struggle to understand the guiding principles for practically establishing human rights, and effectively declaring human obligations, and plainly marking out the duties of the individual to the social body, and of the social body to the individual, as these principles have been wrought in the slow process of years. The accumulated wisdom of all the sages who have labored in the structure of the law lies before the student. It is for the law school so to map and chart its confines that the eager mind of youth may grasp its controlling elements, and make them his own. It cannot be too often repeated that the purpose of legal education is to prepare a class of public servants for their work. They are to be trusted with the administration of justice between man and man. They have in their keeping, to a large extent, that respect for the law by which civilization can go forward. Ours is "a government of laws, and not of men." These, its ministers, must know the substance of the laws, and cherish their spirit.

There is one phase of legal education to which one adverts with some misgiving, and yet it is important. The jest of a chief justice of England, that a jurist was one who knew something of the laws of all countries save his own, has tended perhaps to make unpopular the study of any except the bare necessities of our own common law. But there have been written in recent years histories of the law, treatises upon comparative jurisprudence, and upon other juristic systems, which constitute a most inviting body of legal literature. The science of the law has been greatly enriched by these contributions. The time allotted to the law school course is brief for the task set for it to accomplish, yet the labors of the active practitioner are so engrossing that if a student leaves the law school without having had his eyes opened to this field of juridicial study, which lies just outside the absolute requirements of any case in hand, he is likely to go on without investigation of that which, while not essential, is most profitable.

There is a field of opportunity for the American lawyer quite beyond that open to our brethren of England. It is the study and practice of con-
stitutional law. All our state and national governments are administered under written constitutions, which are the supreme laws of the land. The domain of constitutional law is vast in extent, and mighty in importance. It is of increasing concern to all people. The federal constitution and that of this Commonwealth are extraordinary instruments. Those who know them best revere them most. It is sometimes said to our shame that lawyers trained in the more deliberate atmosphere of agricultural communities give constitutional law a closer study, and have a stronger grasp of its principles, than those in larger centers of population. It is certain that the people's freedom, safety, and prosperity depend in no small degree upon a thorough knowledge of the meaning of these great charters of our liberties, and a careful observance of their provisions. This aspect of legal study gains added significance when one considers how frequent are the questions argued in our courts which touch in some phase upon the principles of constitutional law. Accurate, thorough, and comprehensive understanding of this branch of law might avoid pitfalls, which when encountered occasionally give rise to deep and perhaps abiding disappointments. With its growing magnitude, a greater emphasis should be placed upon its study in any scheme of legal education.

A complete system of legal education must needs take into account the fact that many students are likely to become members of Legislatures. In the past, the fitness of lawyers for this service and the confidence of people in their character have given the profession a large representation in most law-making bodies. There is reason to believe that this may continue in the future. The relation of the statute to the common law is a subject written upon rather rarely. Its importance will be readily conceded. Legislation would be more intelligently undertaken, and more effectively discussed, and more perfectly enacted, if in the law schools there could be formulated certain general principles as to the modification and improvement of the common law, whenever it becomes necessary, by legislative action, and a definition of the line separating matters which can be better left to the elasticity of judicial determination from those which require the unyielding language and corrective power of the law-making branch of government. Wide experience, historical learning, and acute observation would be needed to deal with this subject. Yet it is one which invites the attention of those who have academic opportunity and skill, and seems especially fitting for those connected with a university law school.

The law is not a dead body of isolated decisions already evolved to a state of perfection. It is not a completed science. It is permeated by a
living spirit, which, gathering the fruitage of the past, becomes the power by which the present is governed. It should be purified and strengthened for greater usefulness in the time that is to come by all who toil in her service. It finds its illustrations in cases which have been determined. In these its rules have been manifested and declared. But its growth is not bounded by that which already has been decided. It is vibrant with the necessity of applying established principles to the new conditions of advancing civilization.

The seers of mankind have a vision wider and clearer than those who are in the thick of material struggles. One of the greatest of these has divined the mission of law to be this:

"Speaking through Law's dispassionate voice, the State
Endues her conscience with external life
And being, to preclude or quell the strife
Of individual will, to elevate
The grovelling mind, the erring to recall,
And fortify the moral sense of all."

Law is the "uttered conscience" of the State. It should be taught as such with the enthusiasm of high, ethical adventure, as to those who are to be its keepers in the generation to come. To train men fit to respond to this exalted call is the function of legal education. This is in very truth a pinnacle of public service, worthy of university aspiration and achievement.

The School of Theology, The Reverend Charles R. Brown, D.D., Director of Yale Divinity School.

I realize that the hour is late, and yet the sight of these friends making their way resolutely toward the door makes me feel entirely at home. It was my good fortune to live in Boston for seven years, and I think that during that entire time there was scarcely an occasion when I appeared in public when some one did not need to hurry away before the close in order to catch the last train to West Newton or North Billerica. But there are a few things I should like to say, and if I may presume upon your kindness I shall not detain you very long.

I count it a joy and an honor to be invited to come back as a graduate of the School of Theology of Boston University, not only to bring the greetings of Yale University on this happy occasion, but also incidentally,—this was not included in my invitation or in my appointment, but it has a very large place in my heart,— also incidentally to express some part of my
sense of indebtedness for the help I have received in my own Christian life and ministry from the Theological School of Boston University.

In view of the fire of criticism now being directed toward the output of the theological schools, I have wondered sometimes if it would not be well for the divinity school to have inscribed upon the door-posts of its house and to have as a frontlet between its eyes those words addressed to the bishops and deacons of the church of Philippi,— "I pray that your love may abound yet more and more in knowledge and in all judgment."

The two main elements in a vital ministry are there named,—love and knowledge, character and efficiency. Back of everything else, as the driving-force of everything that may be undertaken there must be a great love for Jesus Christ and His cause, a love for men which amounts to a passion to help them. Then, coupled with that, there must be a thorough knowledge which does not come to a man over night, that knowledge which is the result of long, hard, patient study. "I pray that your love may abound in knowledge and in all judgment."

Let me emphasize very briefly those two points. The student comes up to the school of theology to study religion. He comes to study it as it has found expression in two great literatures, the Old and the New Testament. He comes to study religion as it has found expression in the long and checkered history of the Christian Church and in the faiths of other races. He comes to study religion as a profound philosophy of life; he undertakes to ground his faith in the universal reason, and to discover its fundamental agreement with the constitution of things as they are. He comes to study religion as an ethical programme, a programme which, if followed, will give the sense of peace and worth, one that will produce the desired results. He comes to study religion as a social aspiration, a dream of better things for the toiling millions, a kingdom of heaven at hand and realizable. And from each of those lines of study he will derive great benefits.

But underneath them all, and behind them all, and overarching them all, he comes to the school of theology to study religion by experiences at once the most personal and profound. He comes that he may know religion as a life, a life to be lived more nobly, more effectively, more joyously, by the stimulus, the guidance, and the reinforcement afforded by religious faith.

The school of theology should be in a very noble sense a laboratory of religion. The man who is teaching chemistry in the chemical laboratory yonder is not content to stand up and give his students tons of information about chemical law, or merely to impart wisdom about the history of chemistry. He is not content to perform before their astonished eyes interesting
and wonderful experiments. He insists that every student shall go into the laboratory and, standing there on his own two feet, take into his own hands the tubes and the materials, and with his own particular amount of blunder and breakage perform the experiments for himself. In that way he will come to know the various actions and reactions as they have been wrought out by his personal experience.

This is likewise the method in religion. The "oratory," the place of prayer, is the "laboratory," the place of personal experiment in spiritual reality. And the student comes to the school of theology that under competent direction and with inspiring fellowship he may take into his own hands and into his own heart the materials of religion, the great spiritual verities with which he is to deal.

In this way he comes to have the note of certitude. People are much more tolerant to-day toward the dogmatic than they are toward the groping, uncertain nature. They want a man to speak, not as the scribes or the newspaper reporters, but as one having authority,— the authority of first-hand knowledge. The man who comes to the laboratory of religion in the theological school which understands its business will go out by and by able to speak as the man who has been studying physics speaks of having seen a piece of steel wire burn like a match in oxygen, or as one versed in chemistry speaks of having seen oxygen and hydrogen, two invisible gases, combined in such proportions as to produce water which a thirsty man could drink. The man versed in religion will go out and speak about faith and hope and love, about reconciliation and moral renewal and spiritual invigoration, as a man who has first-hand knowledge.

The man comes to a divinity school to study religion in that personal and profound way. It is not enough that he should be merely "a good man," as we lightly use that term; good enough, as we say, to keep out of the hands of the policeman, good enough not to have any special inquiry made into his character, good enough so that when the District Superintendent hears a name called in Conference he will be able to answer, "Nothing against Brother Wesley."

The minister of Christ will need to be a man of vision and insight, a man of unselfish devotion and of ready sympathy, a man whose spiritual life is so energetic that it strikes out instantly in the presence of evil, it leaps in the presence of duty. And in order to be a man of that type he must have religion. That type of character cannot be achieved by any kind of mental dexterity; it must spring from experiences which are constant and dynamic.
I speak of this because I know that there are young men who do not make progress in individual Christian life in schools of theology. On the contrary, they slip back; they grow cold; they become less conscientious; they lose some of the fine sense of awe and reverence which they once felt in the presence of holy things. It need not be so, but it is so. The Bible becomes a text-book like a trigonometry. The various activities of the life of the Church are mere material on which the student is presently to pass an examination. Prayer, the communion, the hymns of love and trust, lose much of their power of appeal because the student has become so familiar with them all.

I know something about theological schools. I spent three years in one of the best of them in this country, and afterwards did graduate work in another. For a number of years I spent one week each winter in a kind of personal retreat at some theological school, hearing lectures and mingling with students and professors. I have lectured in many theological schools, and I know something about the problems of these young men, and how some of them slip back in vital religious experience.

There is very great necessity that the theological school should not only train up expert scholars, but should send out men who are profoundly versed in religion by personal experience; men whose love shall abound more and more in order that they may be able to render the high service contemplated by the founders of these schools and universities.

In the second place, this love was to "abound in all knowledge and judgment." The scholars are not quite sure whether this letter was written by Paul — if it was not it must have been written by some other man of equal ability whose name was Paul. If Paul wrote it we may be sure that a man brought up at the feet of Gamaliel,— a man able to preach with equal facility in Hebrew, his native tongue, or in Greek, the universal language of culture in his day; a man who wrote the best hymn on love in print, and the best argument on immortality,— we may be sure such a man would not be content with having the bishops and deacons at Philippi merely devout men. Their love must abound in knowledge and all judgment. They must have knowledge,— sound, thorough, exact knowledge,— and insight, the habit of discrimination and discernment. The mind must be full, and wise. The men were to have a grasp of facts, and know how to organize material and bring about certain results. The man's love must abound, therefore, in these qualities which are to be gained only by thorough training.

You know men who are engaged in preaching who are good men,— good enough, so to speak; so good their people would scarcely want them
to be any better,— and they are able to pour forth a steady, and perhaps a showy, stream of words. They think, therefore, that they can preach, that they are competent to interpret this varied literature, competent to offer a satisfactory philosophy of life to those who are groping, competent to take positions of leadership in this modern, intricate world of ours. Yet it may be that they have scarcely a bowing acquaintance with anything you can call thorough and accurate scholarship.

They do not know their Bibles. They have a glib familiarity with John 3: 16, and the Twenty-third Psalm, and that lovely fourteenth chapter in the Fourth Gospel; but they do not know the life that found expression in that literature; they are not workmen approved of God, rightly dividing the word of truth, separating that which is local and temporary from that which is permanent and universal; they are not able to meet the doubts and queries of men who cannot quite adjust the authority of the Bible to the conditions of modern life.

They do not know their church history. They do not know how certain blunders and heresies have been sufficiently tried out and need not be tried on again in all the parishes of the land.

They have never done any continuous hard thinking in philosophy. They have merely received a certain dogmatic system as one might receive the contents of a dry-goods box without inquiring very carefully as to its contents.

They have not even taken pains to study the technique of their profession. They do not always know how to spell, or punctuate, or write grammatical English. They do not know how to give good literary form to their message. It comes out any way. How much it means that "He spake as never man spake"! The subject-matter was matchless; and the literary form was matchless. He took pains with it. He was familiar with the great literature of his own day,—Deuteronomy, Isaiah, and the Psalms. Read the Sermon on the Mount; read the parable of the Prodigal Son; read that group of parables in Matthew XIII.; and study the perfect literary form of them!

There are men engaged in preaching who have not taken pains to learn how to stand or to speak. I had the misfortune within six months to sit under — literally "sit under"—a minister who gave us nearly all his utterances with his teeth shut. I suppose souls could be saved even though the Gospel message reached them through a wall of ivory — the Lord's hand is not shortened. But if that man is to preach for five years, or if by reason of strength and no time limit, ten years, to one congregation, he will
have to open his mouth or move. The people will not stand it; and they ought not to stand it. This is but a sample. There are many preachers possessed of great earnestness who, because they have not given attention to the technique of their profession, are rendering the Word of God of no effect as compared with what it might accomplish.

I rejoice to lay emphasis upon these two points in this presence because every graduate of the School of Theology of Boston University (and I think I may venture to add those who may be fortunate enough to enjoy the ministry of the men it has sent out into the world) knows how these two fine qualities are there combined. In this theological school we find thorough scholarship coupled with spiritual earnestness. The school is a seat of learning, and it is a place of spiritual culture, a home for the deepening of religious experience. The sense of gratitude which I cherish for my own Christian development in that School of Theology is a standing obligation; it is a fixed charge, as business men say, upon all my operating-expenses.

And as we gather here to give our expressions of good-will to President Murlin, I think of that school yonder on Beacon Hill looking out over this area which has enjoyed a certain intellectual primacy in our country, looking out upon this city which has furnished so much of the spiritual earnestness needed for moral reform and religious advance; and when it sees its students approaching, it cries to them all, "We pray that your love may abound more and more in knowledge and in all judgment."

At the conclusion of the address Dr. Fletcher said: —

Before separating I am sure you will be glad to listen to a letter sending greetings from former President Huntington, which will be read to you by Dr. Bronson.

Dr. Huntington's letter was as follows: —

As Boston University enters upon the third chapter of its administrative history I cannot refrain from sending across the continent a word of congratulation to my honored successor, President Murlin, and to the University which, in the impressive inaugural service, he pledges faithfully to administer. The task he undertakes is great; the duties are arduous, varied, absorbing.

Students, graduates, Faculties, Trustees, make up his immediate constituency — and all these are by their relations to the University virtually pledged to be his loyal friends and supporters. He will receive gladly and consider carefully their counsels and their friendly criticism; but he must
have their devoted service for the good of the University, if it is to prosper under his guidance.

Beyond these inner circles of which the general life of the University is constituted there are regions of influence that the administrative Head naturally keeps in mind and with which he stands in active relations,—the city of Boston, the people of the New England States, the educational institutions of New England, and that organic Christian power in the nation which nourished the Founders and chief benefactors of this University. From all these different sources the University should receive accessions of life and wealth. Into all these regions of influence the administration will seek to send the light and blessing of scholarly refinement from this center of Christian learning.

President Murlin receives the high sanctions of his office in Trinity Church. We do not venture to hint, however, that he thereby attains a nearer approach to the meaning of "apostolic succession." President-emeritus Warren and I do not claim that any special grace of "apostolic" virtue was bestowed upon us! But we do welcome Lemuel Herbert Murlin to that "succession" of noble men who have, ever since the days of our Lord and His disciples, tried to do His will and exalt His truth in the world.

Pasadena, Cal.

WILLIAM EDWARDS HUNTINGTON.
The Trustees' Dinner to Delegates from Colleges and Universities and Invited Guests

Hotel Vendome.


Dr. Bates called upon the Right Reverend William Lawrence, Bishop of Massachusetts, to invoke the divine blessing. The Invocation was as follows: —

We bless and magnify Thy name, O Lord God, for all Thy goodness and lovingkindness. Bless now us; bless this food to our strength, and us to Thy service. For Christ's sake. Amen.

At the conclusion of the banquet Dr. Bates introduced the speakers with the following remarks: —

A distinguished Japanese who was here visiting our country recently, in giving his impressions of America, said that it was a land where there were many wonderful things to see, and that it was a land where there were enormous banquets to eat, but that it was a land where there was no sleep. We sympathize with that Japanese to-day. There has been no sleep for some of those who are here, and there is not to be any sleep for a considerable time yet, for the programme of the day is not to be completed with these exercises. Hence we must hasten on, and I must delay you for but a moment in my introduction of those who will speak to you.

As president of the Board of Trustees, I desire to express the cordial appreciation that we feel for the kindly courtesies that have been extended to our University to-day by Dr. Mann and the Trinity Church, and by Dr. Gordon and the New Old South Church. It seems to us that we have drawn new and larger inspiration from having had the opportunity of having those gatherings in their magnificent temples to the living God.

Our University, as you know, was founded by men of distinctive religious belief, but nevertheless they so planned and the University has been so conducted that, save in the Theological Department, it has never known any distinction among its Faculty or students. Its doors have been opened to all. It has known neither race, nor sect, nor creed.

I desire, also, to thank those who have come here from far and near, representatives of great institutions, distinguished guests, who have hon-
ored this occasion with their presence. We owe to them also a debt of gratitude.

I am glad to be here to welcome officially President Murlin and President Murlin's wife. We knew what we were doing when we invited the doctor to come here. We inquired, first thing, in regard to the helpmeet; and we found that the doctor was the mate and there was a captain there, also, and found that if we invited the mate the captain would be sure to come. So, we extended that invitation to the mate. We believe that Boston is going to gain in gracious womanhood by the coming of Mrs. Murlin to this city.

I have said so much, Doctor, that I think I ought to go further and say to Mrs. Murlin that if she does not receive her fair share of the salary she should report to the Trustees and we will see that she does.

This is the beginning of a new era for Boston University. We are confident of that. To-day, while our minds have been filled with precious memories of the past, they have become exultant with hopes for the future. I knew it was a new era when the city of Boston sent out its policemen to halt traffic in the street. For the first time I think the city has been "held up" by our University. There has been a certain sitting up and taking of notice.

I feel almost as though I could see on the walls of the University to-day that old railroad legend, "Stop. Look. Listen;" and I believe that that legend of "Stop. Look. Listen" should not be merely a warning sign, but that it would be appropriate also for our University. It is something that should be at the approach of all avenues of hope and progress; for it is only as men stop, look, and listen that they can discover the opportunities that are open to them. Dr. Murlin, I trust you will keep the city of Boston and the great constituency which this University in a measure serves looking and listening and approving of all that is done under your administration in this institution.

I found that one of our most distinguished Trustees, without whom the services could not proceed this morning, was missing just before our departure for the Trinity Church, and I inquired of Dr. Haven: "Can it be possible that Bishop Hamilton has gone to the church instead of coming here?" He said, "It is absolutely possible for Bishop Hamilton to do anything;" and he meant for me to take that in a complimentary sense, and I did. I know of no man who represents to me more the type of an indefatigable worker in the cause of others than does our Trustee and our Bishop, John W. Hamilton. It is a pleasure to present him to you to say a few words at this time.
The Reverend John W. Hamilton, D.D., Resident Bishop of the Methodist Episcopal Church, responded as follows:

Mr. Chairman, you would have embarrassed any speech out of me, if I had any in mind, by such a eulogy.

Mr. President, Trustees, Sisters, and Brothers:

I want to congratulate you on this magnificent representation of Boston University. I congratulate you, President Murlin, on your triumphant entry into Boston. I want to congratulate Mrs. Murlin, too. I suppose there was a period of what might have been some solicitude to you, Doctor, concerning the election; but I knew enough of Mrs. Murlin to feel that she could have reassured you at any time, as did the wife of one of our candidates for a governorship in the West, where there was some solicitude on his part as to whether he would be nominated. As he was leaving the house on the night which was to determine the success or failure of his efforts she said to him, "Don't be disappointed, for you know if you cannot be governor you can come home and be lieutenant-governor."

I am delighted with the significance of this occasion. Chief Justice Coleridge, when he was in this country, told us that an after-dinner speech consisted of a story, a platitude, and a quotation. But this is no mere after-dinner business. We are not met here to-night for such trifling. The round table will level us whether Sir Galahad or McGregor sits with us. There must be no caste at the banquet. When we can get together to eat, we are all one. I am so delighted with the significance of this occasion, because Boston is here — the Boston of trade, politics, letters, science, and religion!

We have often been misrepresented as a denomination. We have received quite as much applause for our noise as for anything else that we may be able to do. I remember when I went to Philadelphia the first time, a good old Quaker brother to whom I was introduced said, "You are a Methodist?" I said, "Yes." He said, "Do you know the difference between a Quaker and a Methodist?" I said, "What is it?" He said, "The Quaker is just a plain, everyday, inoffensive Quaker, but a Methodist is an earth-Quaker." Now, he had an opinion, you know, that we were all noise; but I think we have been able to demonstrate to-day, by calling together the entire city of Boston to share with us in this magnificent occasion, that we are doing something besides sounding trumpets in Boston.

I remember very well when this institution was chartered; I remember the poverty with which the Theological Seminary struggled in its early
history in New Hampshire; and I remember what hope was put into our denomination here when three men who had come up out of their poverty, and made their money within our borders, came to our relief. There were some dark days, but there was one good feature about our Methodism. There are several of them. First, Mr. Wesley never intended, while he went to the common people, that we should be a people that represented only the unlettered and provincial people. That first organization of the Holy Club, whether you have noted it or not, had four scholars who were representatives of the entire kingdom. Of course there were the Englishmen, but also the Scotchman and the Irishman. You cannot do anything without an Irishman. One of the interesting things about him is: whenever he may hear of a good thing he will be sure to find it. The first one of those four to die was the Irishman; so the first Methodist in heaven was an Irishman.

When Mr. Wesley said, "The world is my parish," he intended a kind of aristocracy that could be universal; and he laid down as his creed the liberalism of his heart,—"If thy heart is as my heart, give me thy hand." And then that declaration which we carried in our Book of Discipline until Dr. Warren wrote another forepart summed up all the doctrine and aspiration that we had in our early history,—"A company of persons having the form, and seeking the power, of Godliness."

There was no disposition to make a sectarian institution of Boston University. The very name showed sagacity on the part of the founders. Some of those who are here remember the difficulties, the hindrances, that beset our way. For a time it was uncertain whether we should have, at first, the name of Boston; but with no little finesse we succeeded, and there was much wisdom in naming it for the city of Boston,—"this darling town of ours," as Mr. Emerson was wont to say.

Now you have some indication of what these men meant when they looked over the garden fence of our Methodism and saw all Boston here, with its great opportunities, rather than "problems"—and by the way, I never like to use that word "problem." I have just said to my brother here, "This is not a day of problems, but a day of opportunities." A problem is nothing more than an opportunity; and when this institution moved into this city, in the midst of all its "problems," it simply came here to find opportunity.

Now what has happened? Seven thousand graduates, thirty thousand students, the great majority largely out of homes of Boston families. Persons who could not send their children or did not care to send their chil-
dren away from home for their education kept them within their own
doors, and were pleased to send them to an institution that bore the name
of Boston.

And here, to-night, as ex-Governor Bates has already said, we can
congratulate ourselves upon the wide fellowship that we have found mani-
ifested not only in these delegates who have come here from near and far,
but in the magnificent treatment that we have received at the hands of our
sister denominations. And you will recall, perhaps, that it was not always
so. You will recall how our George Whitefield came to Boston first, and
how he came the second time. Recalling that, you will recall that Boston
Methodism did not always have the same reputation, and was not always
so welcome. The Governor sent out his son with an embassy to meet Mr.
Whitefield when he came here first, but he had not been here long when
the doors of the churches were locked against him and Harvard University
issued brochures to denounce him.

Things have changed — not changed very much with us; there was not
much necessity for a change of creed, but we have come to be better under-
stood by that breadth and liberality of judgment that should go into all
the churches with the spirit of Methodism, and hence it is we have an
occasion like this.

There is nothing that any "problem"-opportunity needs so much as an
occasion. This occasion to-day has done more for Boston Methodism
than any other single occasion that I can recall in the University's whole
forty years.

First, what a magnificent kindness it was upon the part of our Protes-
tant Episcopal brothers! I want to say this in the presence of Bishop
Lawrence. We have not always been quite so close to our Protestant
Episcopal neighbors as to get into their churches and their pulpits. One
good brother came to me to-day after I came down from the chancel and
said, "I don't see but what we might as well keep you there. I think possi-
bly you would stay on this platform about as well as you would on your
own." Now, it was a gracious thing for Dr. Mann and the vestrymen to
throw wide open that great church for a background for this institution.
It not only showed great liberality upon their part, but it gave us an oppor-
tunity of declaring ourselves within that noble and capacious edifice as we
never could have done if we had simply gone into one of our little Meth-
odist churches over here, where we would have had to crowd in. And
then I want to thank Dr. Gordon for the opportunity he gave us for an oc-
casion in his church. The "Standing Order" has not always received us so
favorably in other years; but we have gotten rid of so much aloofness that it was a delightful thing to hear in that church those addresses in our honor.

I want to thank you, therefore, for this occasion which you have given us. Give us other occasions of this kind, and you will understand us better, and we will understand you better. It might be said that the success we have had here, from the first, is but natural for Boston; for we have numbered among our associates Roman Catholics, Jews, or Hebrews,— for they tell us that the only difference between Jews and Hebrews is a few hundred thousand dollars,— all nationalities, all denominations; in fine, citizens of Boston, and without any thought of annoying them with any sectarian views from our side of the house. Not at all. Education is a thing that is creedless in the sense of segregation as to fellowship; there are not any peculiar theological views to which we are to tie up the students who come here.

And not only the students; not only the Faculty; but the Board of Trustees are men of many minds. One of the delightful things which I found when I was urging the Trustees to raise four hundred thousand dollars was that there were many persons besides Methodists who were giving generously. We have numbers, but we don't always have much money. I told the Methodists up in Canada, where the Methodists had agreed to unite with the Presbyterians, that when we got their money, and they got our numbers, we would be a very important communion.

Give us an opportunity from this hour to let this institution go on as intended when it was founded, and as it has been going for forty years, and with an occasional occasion given us like this, the time will come when the city of Boston will be proud of her University, and it will become as much a matter of her investment as of her pride.

I tried to tell the citizens, when they were raising that four hundred thousand dollars, that if these several hundred students who are here spent only half a thousand dollars each in the course of a year it was a perpetual endowment to the city of no very mean amount. Every merchant in the city receives some benefit from the amount of money that is expended here every year; and when you spend one hundred thousand, two hundred thousand, three hundred thousand, annually, in this city as a perpetual benefit to it, all public-spirited citizens will regard it with favor; not only financially will it commend itself to the city, but from all the different departments of instruction there will go forth a far more valuable endowment.

Now, brothers, I want to thank you for the very kindly consideration
you have shown in coming to be with us to-night; and I want to plead for the future, that we shall be as neighborly as we have been to-day. I want to pray that this institution shall be able to extend itself as it has in the past forty years to all Boston and the wide beyond, and that education in the broad and liberal sense, without sectarianism or selfishness, may make us brothers, each helpful to the other for the making of a better city and better world.

I have no fears of the incoming immigration. There sits a man over there, who is at the head of one of our University departments, whose father I congratulated in a Western city recently, as an immigrant who still has the brogue which he brought with him when he came here. Our First Church in Portland, Maine, has for its pastor the son of an immigrant, and Bangor has another. We all came over. It is only a question of a little time; and this coming of immigrants affords us not problems in Boston, but opportunities. Never such an opportunity for Foreign Missions as we have here in our own city. And, certainly, reaching all the world from here, we shall live to see some approach to that final triumph which is to be in the city. Not only the city of new people, but the symmetrical city, the city that lieth four square, and the length as large as the breadth. It shall be the city which shall descend from God out of Heaven, with the light most precious, even like a Jasper stone; and the nations of them which are saved shall walk in the light of it.

I thank you once more for the opportunity of speaking to you, and not only of speaking to you, but of meeting you here in this brotherly way. May we meet so on many occasions like this!

Dr. Bates then introduced the second speaker, Rev. John W. Butler, D.D., Superintendent of Missions in Mexico, with the following words: —

We hope to have many occasions of equal benefit and value to the University, but we do not want, Dr. Murlin, to be inaugurating presidents very often. We hope it will be a long day before we have occasion to do that.

I was invited the other day and took pleasure in attending the banquet tendered to the son of a distinguished British author whom the people of Boston were glad to welcome because they had met, a generation ago, the great father of the man, and had learned to love him. To-night we welcome the son of a great missionary; one who established the missions in India. I might say the son of great missionaries, for his mother also had great part in that work. We would be glad to go a long ways to greet him, merely be-
cause he is representative of those parents. But we welcome him not on this account alone, but rather because he himself has devoted his life successfully to a great work of a similar character in Mexico, and there is he engaged as our Superintendent of Missions, a graduate of our University. We are glad to have him with us for the hour, and we shall listen to him with pleasure,—John W. Butler.

Dr. Butler replied as follows:—

Mr. Toastmaster, Dr. Murlin, Christian Friends:

I am more than happy to be here on this auspicious occasion. Everybody has been congratulating Boston University to-day, and I enter most heartily into these congratulations; but I make bold to congratulate myself to-night that, after an absence of thirty-seven and a half years, I am permitted to be for the first time at a function of this importance connected with the Boston University.

I have always come North in the summertime, and therefore I suppose I have lost a good many precious opportunities. But I repeat that I congratulate myself that I have this privilege, and that I am permitted to say a word or two from my heart concerning this hour and the land from which I come.

I come from a land of romance and of history which is largely romance. I come from a land of flowers and singing birds, and occasionally earthquakes, Bishop Hamilton; and according to your story we ought to have a good many Methodists down there. In the providence of God, sometime we will have. And it is a land, as some of you may say, of revolutions. That is true. Revolutions are not always bad things, however, Mr. Chairman. When a revolution has its inspiration in a heaven-born principle it is not a very bad thing. You have read a great many things about Mexico recently, and some of you, I suppose, have read a good deal about “Barbarous Mexico” in a well-known magazine. And I want to say that the most barbarous thing about those articles was the barbarous exaggeration of the author. We were never half as bad as we have been painted. We have had some faults, but we have some virtues. We have had some defects; but, after all, we are a pretty good people, and I hope for an even better condition of things.

The revolution out of which we have just come has set the country forward in a marvelous manner. I believe that we are twenty-five years further ahead to-night than we were twelve months ago. I believe the people are just that much ahead of what they were twelve months ago.
And I believe, and firmly believe, that Protestant Christianity has, in Mexico, to-day its supreme opportunity. There was never a time when our people were studying, reading, and thinking, and searching as they are to-day, and this gives us a great opportunity in our sister republic.

I want to say, Mr. Chairman, that I am glad to be here for more than one reason. We have sent a good many or quite a number of students to Dr. Murlin in days past, to a university a little nearer to our territory than Boston. We have picked up some of our crudest material in the mining and in the agricultural districts, and after a few years the doctor sent them back to us as polished diamonds; and they are occupying very important positions, some of them, and they are an honor to the doctor and to Baker University.

I am glad to be here, also, for what Boston University has done for Mexico. The first five young men sent into that field were from the school of this University. I had the honor, Doctor, of leading the procession when but two and twenty summers had passed over my head, when you, Dr. Warren, sent me down to Mexico. Drees followed in a few days, my senior in age and many times my senior in equipment and piety. Then came Craver a year later, and Siberts a year later; and then came Barker, who is now in your Faculty. When he came down into Mexico he was sent up into the mountain regions and got up against the gold and silver of our mountains. And I understand he has been up against that same kind of material ever since. Ohio Wesleyan University, and Boston, know very well what we mean. One half of the missionary force to-day in Mexico represents the School of Theology of Boston University, and, like Dickens's well-known character, we are calling for "more."

Now, Dr. Murlin, I wish I could tell you to-night what is in the hearts and minds of some of us down in our country, representing Baker, and Boston, too. I would like to bring to you some of our beautiful flowers of deepest hue and sweetest perfume. I would like to bring to you some of our tropical birds, with their precious plumage, those that could sing their highest note and sweetest song; but if I cannot do that I can bring you the deep affection of every Baker boy, and, I may add, of every Boston boy, in the mission in Mexico to-day. I would like to bring to you, too, a little of the invigorating atmosphere of our altitude cities. If you had gone to Trinity Church in Mexico City for your inauguration we could not have repeated the exquisite courtesy of Dr. Mann, but we could have given you sunshine. We have that sunshine every morning in the year, and we could have given you many other things that would have taken your
mind away from the three days' weather such as we have had here in Boston during this inauguration week.

Mr. President, I want to add only one more word. His Holiness, the Pope, sent over to Mexico and to Texas, just after the Mexican War, a special envoy to report on the condition of the Church in Mexico and her lost provinces. Abbe Dominick landed at Galveston and undertook to cross what is now the great State of Texas. After a few days he reached Houston, and in his diary — which was published for the use of the Vatican primarily, but some copies of it got out to the public — in his diary he makes an entry like this: "We reached Houston last night, and found it to be a miserable little village, infested with ants and Methodists." If the good Abbe could lift his head out of his grave to-night he would find that the Methodists had been growing in numbers in that empire State ever since, and a lot of them have gone down into Mexico. Possibly you don't quite appreciate the reference to the ants. Down in that part of the world the ants go about the country in great armies. Sometimes you may meet millions of them out on a cleaning-expedition. When they come to a house the only thing to do is to get outside. They will clear out the spiders and all the vermin and eat everything that is eatable within reach. And when they have passed through that house it is the cleanest house in the county. My wife was with me down in the hot country not long ago, and we were passing the night in a little hut. About midnight I was awakened by these visitors: some insects had fallen from the ceiling onto my face, driven from their hiding-place by these cleaners. And my wife sat up in her little cot in the other corner, and asked, "Is it the army?" for that is what they call it down there. If you have ever seen a woman dress and get out-of-doors in fifty-six and a half seconds it was Mrs. Butler that night; and every one followed her, each with a broom to keep those insects away, because they bite and sting terribly. But, as I said before, when they pass through a house there is nothing left whatever. Nothing undesirable is left, and some things desirable are gone. They eat up everything that is available.

Now, Mr. Chairman, we are trying to do some of that kind of house-cleaning ourselves in Mexico. We are up against that old historic Church, and that Church has begun to preach. When I went into the City of Mexico, there was not a church of any importance there with pews; now all have pews. That means that Catholic priests are beginning to preach. They are establishing schools beside their churches. The bishops are looking after their priests as they never did before; and God knows if that can stir up others to "good works," we do not object to that at all. But in this
matter of house-cleaning we need the help of Boston University. You have done something for us, but we need more. We not only want preachers, but we want good doctors, and we want good lawyers. We sent up a Mexican Señorita here a few years ago, and you sent her back to us in fine shape as a teacher and a leader; and the governors of the States are running after her to-day, not with the hope of winning her heart and hand, but that they may get her at the head of one of their institutions. She has refused offer after offer which would carry with it positions of double the salary that she can ever hope to earn with us. But she stands faithful to the Church that brought her to the light and educated her, first in Mexico and later here.

Now, we want your help; and if you will give us the helpers we will carry on this house-cleaning work until there shall be no idolatry and no superstition, but the life and light of Jesus Christ, among the millions found to the south of the Rio Grande in Mexico, and reaching down even to Central and South America.

Dr. Bates then introduced Assistant President Osmon Grant Markham, of Baker University, as follows: —

I never had but one doubt, and then only for a moment, as to whether or not we had secured the right man for the presidency of Boston University; and that doubt was occasioned by President Murlin himself. He called me on the 'phone yesterday and told me that Dr. Markham was to be here to-night. I said, "Who is Dr. Markham?" He said he was sorry for my ignorance. I told him I admitted my ignorance and begged for information; and he replied, "Why, Dr. Markham is assistant president of Baker University." I said, "How long has Dr. Markham been assistant president of Baker University?" He said, "For twenty-five years. And," he added, "Dr. Markham has made Baker University what it is;" and that is when I began to think we had the wrong man. However, we are willing to take Dr. Murlin; and if necessary, Doctor, we will go out and see if we cannot get the assistant. At any rate, we have him here this evening, and we want to listen to this long-time faithful friend of Dr. Murlin,— Dr. Markham.

Dr. Markham replied as follows: —

Mr. President, and Friends of the Boston University:

It may be that you can appreciate in part the sympathy that I should have had all this day while in attendance upon the very gracious welcome you have given to the incoming President of this University. For some years it has been my high privilege to be a worker with him, to carry out his
suggestions and instructions with reference to the work of the university; and coming here duly commissioned by the Faculty of our university, and the Board of Trustees of that institution, I have had great pleasure in noticing the fine spirit of enthusiasm and unmixed loyalty, and the high grade of ideals that have marked the very excellent exercises of this day.

I have had impressed anew upon my mind the feeling of regret; and you can see how that could be so, for you are not without sympathy, even when you have enthusiasm.

Some friends might suggest that President Murlin has been promoted. Some would even venture to suggest that he has been translated. But the friends of Baker University suggest that he is given to you as a gift. With that spirit of appreciation upon your part, and with that degree of estimate of him, your courtesy to the official visitor from Baker University is esteemed in all cordiality. Whatever of recognition was given to me through the introduction that I have, I am conscious that it should come to the institution where President and Mrs. Murlin have, for these years, wrought out a life-work in the character and integrity of the institution, in the character of the personal life of the student body, and, in fine, in the help of a lofty life and character that they have been able to give to a strong and growing commonwealth.

Is it advisable for me in this presence to mention the word "Kansas"? Could I add any words that would give you any information about Kansas? I think I shall forbear upon that point, because I should not care to presume to do a thing that is entirely unnecessary; but with reference to Baker University, may I say an added word?

Baldwin, Kan., where Baker University is located, bears the name of a gentleman who came there from Ohio, but first from Connecticut, and belongs to that character of life that the Connecticut schoolmaster is known to be; and he was himself a schoolmaster, and yet with thrift and foresight was able to find in the hills of Ohio a sandstone that makes Berea and Cleveland, O., famous for its sandstone. Out of that wealth he has given to the world his personality and his ideals. In Louisiana, as well as in Kansas and Ohio, and in India, schools are named for him, or communities where schools of learning are located are named for him, because of his foresight and giving and sympathy with the work of Christian education.

Baker University is named for your Bishop Baker. Bishop Osmon C. Baker was the first bishop of our Church to come upon Kansas territory to look after the interests of that Church in the two territories, Kansas
and Nebraska. In October, 1856, he traveled from Hannibal, Mo., by wagon and mules across the State of Missouri, and a part of the time under conduct and care of the United States soldiers, reaching the place of Lawrence, Kan.— the name known to you, no doubt, by the name of Lawrence, Mass., from which came the friends for the establishment of Lawrence, Kan. At Lawrence, Kan., in a tent, he organized the Kansas and Nebraska Annual Conference. The brethren were so impressed with his royal spirit that at a later meeting, while investigating the establishment of a school of higher learning, they decided that that school, wherever it should be located, should be called "Baker University."

I said a moment ago that Baker University wishes you to believe, as it brings you its cordial greeting, that President and Mrs. Murlin are given to you as a gift. They came to Kansas when they were young, and more or less untried. By virtue of the experience that the life of Kansas afforded, and by virtue of study and travel as time to time permitted, they have been so cultured and so prepared as to be able to come to you to render a service in which we join with you in hoping that they may grow more and more unto the perfect day.

Mr. Toastmaster, and President Murlin, in recognition of the kindly interest that this university bears to you, I do not have the opportunity to confer any academic distinction, but I am asked to deliver into your hands a parchment from the university, bearing the seal of the university, and reading as follows:

"To the Boston University, Baker University sends greetings on the occasion of the inauguration of Lemuel Herbert Murlin as President. It is the hope of the President and Faculty that the cordial relations existing between the two universities may be perpetuated for the advancement of higher education in our beloved church and country."

Dr. Bates here replied to the congratulations of Dr. Markham, and introduced the next speaker in the following words: —

Delegate Markham, Boston University appreciates this kind greeting from Baker University, and I wish, sir, that you would convey to the Trustees and Faculty of that University not only our cordial appreciation of this expression of their good will, but also our cordial appreciation of the way in which they have released their president and sent him to us. There has never been one word that has come to us from any one connected with the Baker University but what has indicated the spirit of unselfishness in their willingness to lose the man whom they cherish in order that he might assume
the work which seemed to demand his services, and we have appreciated
the spirit in which he has been released to us.

Boston University sought its President in the West. For generations
the East had been sending its men to the West. They are coming back to
us. It was but a few days ago that the University of Vermont called Presi­
dent Benton from the West and inaugurated him. It was but a few months
ago when Dartmouth College called President Nichols from the West and
inaugurated him. It was not long prior to that when Williams College called
President Garfield from the West and inaugurated him. And so down in
Connecticut one of our sister institutions, highly esteemed, called its presi­
dent also from the West. He is here with us this evening. We are glad to
greet him because of what he represents; also because of the policies for
which he stands. He came from that State of Missouri; but, contrary to the
general legend, he does not have to be shown. He shows the way, and is
already a leader in New England. We are pleased to welcome here Presi­
dent Shanklin of Wesleyan University.

President WILLIAM ARNOLD SHANKLIN replied as follows: —

Mr. Toastmaster:

This University, whose guests we are this evening, has lived a life so
strong and so helpful to humanity that any event in its life which indicates
a new vigor or strengthened activity deserves to be celebrated as an event
of high and holy character.

As you enter upon your great office, Mr. President, the responsibilities
of which are as solemn and as sacred as any that can be assumed, it is my
privilege to bring to the University and to her new President greetings from
the old college in Connecticut, which gave to Boston University her first
President,— that distinguished son of Wesleyan of the class of 1853, William
Fairfield Warren. To some of us you have been a friend of many years,
tried and true, and we know you, sir, as one who has ennobled human
character with your own lofty purpose, above all things loving and living the
truth — a worthy successor to William Fairfield Warren and William Ed­
wards Huntington. As we gather to-day, the guests of this University,
whose history is one of glorious achievement, we realize that all the mighty
forces of the magnificent past are waiting only to be summoned, that, with
their collective influence, they may be wielded with the new forces which
are now being set in motion. I congratulate you, sir, upon your holy heri­
tage, and that you enter thereinto under such auspicious circumstances.
May God give you many happy years of steadfast devotion to the noble task, for which you are so well prepared!

The colleges and universities of this country, though bound by no legal pact, constitute a genuinely sympathetic fraternity, "confederate to one golden end." More and more closely knit together we are becoming in the bonds of confidence and trust, in the spirit of courage and devotion to the service of truth, our country, and our God.

While in the past the universities stood too largely for scholarship alone and held themselves aloof from the activities of the world, to-day they deal with real problems and relate themselves to life as it is. They are none the less loyal to their high calling for scholarship, while they are also and equally for service. They are essaying to meet every legitimate demand for expert knowledge, for leadership, and for personal service. A cynic has recently defined the modern university as an institution where they have a football and a baseball team in operation, with an occasional lapse into literary pursuits. Another man has soberly defined it as "the means by which the highest culture of one generation is best transmitted to the youths of the next." That it must do; but it must do more,—it must deliver each generation into the hands of society trained and developed and adjusted to the moral relations of life. The moral sense of the modern world makes character a more important element than it used to be in the ideals of a cultivated man. Now, character is formed, as Goethe said, in the "stream of life"—not in stillness or isolation, but in the quick, flowing tides of the busy world of nature and of mankind. The cultivated man of the twentieth century must think and feel keenly just where the men and women who constitute the actual human world are thinking and feeling most to-day.

This does not mean that we are to yield to the movement now going on to standardize all American colleges and universities. In your pregnant plea this morning, as you presented the peculiar field of work of Boston University, you well recognized that each institution must possess its own distinguished characteristics; while at the same time all of them have the common mission of the nursing of vision, "the forming of that imagination which generalizes and dares, the clarity of a moral decision and a public purpose, the disciplining and ripening of personality." The man whom we must send forth from our colleges is the man, great as he is able to take up the most of other men into himself, great also because he is not afraid or unable to put his conscience into all his mental operations. The world is loudly calling for such men—men with intellectual length to them and
with moral girth to them. Scholarship for service, moral leadership linked with intellectual leadership — this is the meaning of education.

The product of the ethical revival at the heart of education is whole men, equal to the demands of the enlarging partnerships of mankind. College men, as never before, are accepting the peculiar responsibility laid on them by the rule of Christ "To whom much is given, of him shall much be required," and, in exalting humility, with wills grounded on morals, struck through with humanity, obedient to God, are not content with simply resisting temptation, but are taking the initiative against the enemies of the nation and of social order. More and more conspicuous is the college man's independence, his support of good causes, and his determination to play an important part in solving the problems of humanity.

Courageous, joyous, efficient, serving the State for the State's sake, he is making citizenship a high profession and birthright within the nation a holy trust.

To a large and honorable part in this our common task of training such men and women, I congratulate you that you are called, Mr. President. My prayer is that Boston University may hold fast to her integrity as a school of rounded manhood and womanhood, building to and not away from her past, and for a long and prosperous administration for the distinguished man who now becomes President of the University.

The Toastmaster then said: —

Dr. Murlin has to leave to go to the University for another function, and we will all follow him soon. But before he goes I know you want to hear just a word from him.

The response by President Murlin was as follows: —

I have no speech now. I have made three or four speeches to-day and have another one to make yet to-night; but I am glad to take this opportunity to thank you for favoring us with your presence, for the hearty words of welcome that have been spoken on every hand, for the cordial greeting which you have given the stranger from the West, and also to say that we shall make large demands upon these promises of loyalty and cooperation which you have made during the day.

The Toastmaster then said: —

The Committee of Trustees having in charge the selection of the President had scores of names submitted to it by friends of men whose qualifications they thought we ought to look into. And we did, so far as pos-
possible. We made a most diligent canvass and search. We found the assistance of one man of the greatest value to us. He came to us with all the knowledge that he obtained in the great position which he so worthily filled and laid it at our disposal. Time and time again he came to Boston for the purpose of consulting with our committee at our request, and gave us valued information in regard to various men. I don't know where we could have obtained the information needed except as we obtained it from him, and the Trustees feel under great obligation to Dr. Nicholson for the service which he so disinterestedly rendered to them. And it is a pleasure to present him to you this evening, not only as the secretary of the Board of Education, but as the sincere friend of Boston University.

Dr. THOMAS NICHOLSON responded as follows: —

Mr. President, and Friends of Boston University:

It is certainly a great pleasure to have had any part, however small, in bringing about so great a function, and so happy a consummation, as that which it has been our business to attend to to-day.

It is said that when the Hon. Elihu Root was Secretary of State the Postmaster-General then in office one day received a letter from a woman whom he was prosecuting for fraudulent use of the mails. She had made a series of pleas, and finally wound up with this: "If you will not believe what I say, if you will only let me go to Washington and look into your beautiful brown eyes and tell my story I know you will let me off." The Postmaster-General, in playful mood, wrote across the back of the letter: "Respectfully referred to the Secretary of State for advice," and sent it over to Secretary Root. Secretary Root looked at it and endorsed: "The Secretary of State respectfully advises that you try one eye first."

Now, Mr. President, I think you have looked with one eye first, and I think to-day you have ceased to take Dr. Murlin on probation, but you have taken him into full membership.

I am glad to be here to-day. In behalf of the Board of Education of the Methodist Episcopal Church, which represents one hundred and seventy schools, I bring you felicitations. And I want, in behalf of these institutions, to add my thanks to Bishop Lawrence and Rector Mann, and Dr. Gordon, and those friends for their very great courtesy. I am not surprised at what we have seen to-day. One month ago yesterday I sat beside Bishop Hamilton in the dedication of a building in the West. We dedicated a new boys' dormitory, at an institution under the auspices of the Methodists in Wisconsin, known as Lawrence College. I was interested to discover that
although it had been for many years under the auspices of the Methodist Church, though its president is a member of that Church, the land which comprises the campus of that institution was given by the distinguished father of the distinguished gentleman who graces this table with his presence to-night,—Bishop Lawrence. And I learned another fact which ought to take from us any little feeling which we may have had that toleration and fraternity belong altogether to the years 1910 and 1911. Mr. Lawrence, an Episcopalian, gave the land and also gave, I think, the first contribution of some thousands of dollars to the fund which formed the endowment of that institution, saying that he wanted an ideal institution here before the great company of people came. I learned that he was joined by a Roman Catholic, and they two were joined by a Unitarian, one of whom gave the endowment and one the buildings; and that institution under the auspices of the Methodist Church to-day was founded by an Episcopalian, a Roman Catholic, and a Unitarian, and it has a Methodist president.

Now the word I wish to say to you in the moment given to me is this: I have been impressed more and more as I have gone up and down this great country of ours with the marvelous mastery we have of material resources. We make up our by-products into merchantable goods; we harness the great cascades with the iron band and make them turn our industries at our will; we have practically solved the problems of communication and transportation; we have done vast things; and I am here to say that although this institution in whose honor we have met to-night is, as has been said several times, on a religious foundation, it stands for a piety which believes in the mastery of things, which believes in progress and advancement, which believes in the culture, training, and education which is to make man to have dominion over all the world.

I call to your attention the fact that, with all our great deeds, in our physical masteries we are far ahead of our moral and spiritual masteries. I have a friend who went into one of the great steel-mills. He was shown the enormous trip-hammers which went up and down with the force of some hundreds of tons. The guide said to my friend, "I will show you our mastery." He took out his open-faced watch and laid it down where this powerful hammer would deliver its blow. He pushed a button and down came the hammer and stood just where it broke the crystal of that watch, and did no further harm. Such was his mastery of the forces. And we are all familiar with the power which enabled a man in the city of Washington, with one finger of his right hand, to start all the machinery of a great exposition hundreds of miles away. But we have hardly kept pace in our moral and
spiritual masteries, and the great problems of this hour are problems of
moral mastery, problems of spiritual mastery.

I want in just a moment to express that in a different way, and then I
will relieve your patience. Some years ago I was the pastor of a congrega-
tion in a small town in northern Michigan. In that town was a lawyer.
They called him — and I use the term in no disrespect here — a “copper-
head Democrat.” Now I was a Republican, but he came to hear me preach.
I went to visit him and found him an interesting man. I said to him one day,
“What are we going to do in this great State of Michigan with the political
situation which we have?” The Republicans had been in power; there had
been revelations of graft and greed and political corruption that were a dis-
grace to the State. They had been turned out, and the Democrats had come
in, and some people thought the revelations of graft and greed were worse
than in the other case. In either case they were bad enough. He turned on
me and looked me in the eye, and said, “Elder, there is only one remedy:
make men better. That is your business, and there is no greater on earth.”
That is the first thing I wish to say to you. If all our conquests of nature,
if all our physical masteries, if all our great solutions of these great physical
problems, are to end with giving men greater opportunities for greed,
greater opportunities for graft, greater opportunities for sinful and selfish
indulgence, for extravagance and pleasure, great as they are and noble as
they are in and of themselves I think we would better not have made them.
But they are not so. They are simply the scaffolding on which to build the
greatest achievement, the noblest citizenship, the purest type of character,
that the world has ever seen; and when our physical masteries are matched
by equally great moral and spiritual masteries we shall have the greatest
people on the face of the earth.

The glory of every nation is in the character of its citizenship. Is it not
a fact that every great nation began to decline from the time it achieved a
great material triumph? Babylon, Tyre, Sidon, were great material civil-
izations which have perished. The Augustan age of literature in Rome
was succeeded by the age of Nero, with its unspeakable horrors. We travel
to our Pacific Coast and see our great gold-mines, our wonderful mineral
resources, our great areas irrigated and those which need no irrigation, and
I am proud of them; but I remember that Athens never had more good land
than could be found in a single county of those Western States. It is not
the amount of your material resources; it is not the extent of your material
domain; it is not all these combined; it is the quality of your moral type,
the spiritual power that you put into your citizenship, that makes your
nation great.
I think we need sane and sober men. Let me give you an illustration. Three or four years ago I was going from the capital of a Western State on the closing day of the Legislature. I happened to have the acquaintance of the State senator who was a leader in a movement there. This particular movement was against the railroads. It was for a reduction in fares. It was a heated controversy. I hold no brief for the railroads; I hold no brief for the corporations. That is farthest from my thoughts. I shall not attempt to say where the right is, I suspect there is truth on both sides; but this man said to me this thing: "Doctor, I have been in a fight. I don't know whether I have been right or not. I have won what I went after. When the thing came up the attorneys on this side came and gave us a mass of facts. The attorneys on the other side deluged us with facts, and we had facts and statements until my head swam. I didn't know whether we ought to have that reduction, or what we ought to have. But I turned on my common sense and I said, 'One thing I know: these railroads are constantly making millionaires, and I guess it will be all right to go ahead and give them a dig anyhow;' and I won out." Now I hold no brief for the railroads or corporations, but you can never settle the problems of a great republic that way; and the man to-day who is the greatest asset of this republic is the clear, concise, scholarly, sober man toward corporations, toward labor, toward the clergy, toward citizenship, toward every problem; the man who would rather be right than to be successful, rather be true to God and his conscience than to have any monetary emolument.

I go to your great Public Library, which is a credit to the city of Boston. I delight to go into it; but do you know what it is pleases me more than anything else I see in it? It is to go around to Copley Square, and step into the front and look up in that vestibule at the names: Webster and Choate, Emerson and Hawthorne, Bancroft and Motley. I think I counted fifty-seven of them there one day—fifty-seven names of men any half-dozen of whom would have made Boston and Massachusetts renowned the world over; clergymen like Phillips Brooks, the beloved, the revered, the great, of whom James Bryce has said, I think in his "American Commonwealth," that, with the conditions which we have in this country, where the ministry stands for ideas, ideals, and personal worth, Phillips Brooks attained an influence, a popularity, and a power second only to that first American of our later day, Abraham Lincoln — Phillips Brooks and William Ellery Channing; there their names are, I think about every man of them the product of your great New England colleges.

If Boston University shall succeed in the next fifty years in gaining you
a half-dozen such men as the smallest and least influential of those men
whose names are there inscribed it will have repaid every dollar that you
have bestowed upon it, every dollar you can put into it. And I say to you
to-night that this is more than a local function, more than a civic pride; we
represent here to-night a great formative, national influence, and this is my
closing word.

It is a religious foundation, did you say? Well, if you mean by that that
it stands for a little list of tunes which it is to play over and over again, I say
No; and if it means that the students will have a few things merely to
believe and go out with, as a creed, I say No. But if you insist that it stands
for bringing men first into scholarship, and then through scholarship into
rectitude and character and power and sober thinking, and by and by into
vital touch with humanity, having imbued them with the greatest moral and
spiritual teaching that ever came into this world,—the words and the
spirit of Jesus Christ, who gave new moral energy by which men could
live up to the highest standards,—if it stands for the work of which I am
speaking, I am willing it shall be on a religious foundation. And in this way
we shall forget whether we are a so-called religious institution like Wesleyan
or Boston; thus we shall forget, after all, whether we are Episcopalians or
Unitarians or what we are, and we shall stand by the product we make,
by the manhood we produce, by the citizenship we inspire; and if we shall
send out an ever-increasing supply of broad, noble, Christian men we shall
all have realized our highest hopes. In the faith, then, that Boston Univer-
sity will do this work for the century that is to come, I congratulate you
most heartily on this great occasion this day.

Chancellor James R. Day, of Syracuse University, was announced as
one of the speakers, but found himself unable to attend the banquet.

The Toastmaster then said: —

It was my pleasure for many years to spend a portion of each summer
at Cottage City, where on one side was a Methodist and on the other
a Baptist Tabernacle, and I never failed to appear at the latter when
O. P. Gifford was to preach. And so to-night, with hardly a moment’s
warning, I am going to ask this distinguished representative of the great
Baptist Church to say a word to us,—Dr. O. P. Gifford.

The Reverend O. P. Gifford, D.D., responded as follows: —

Some men are born great, others attain greatness, and others have
greatness thrust upon them when the foreordained speaker fails. You had
no Day, so you came to night.
I am delighted to join in the congratulations of the day and hour. But how things have changed! My ancestors would not have been welcomed to a feast like this. When I was a lad in western Massachusetts I knew for many years a venerable pillar of the Baptist Church who told me this incident of his early life. He was reared in the town of Shelburne. Before his day the one great church of the town of Shelburne was the standing order of Congregationalists. It was supported by the tax or tithe. There came into that community a vagabond Baptist preacher,—a man without culture, but with character; a man without education, but with knowledge of the Bible. He rented the vacant hall and commenced. Wherever there is natural ability the boys like to go, and they watched and listened. And the sons of the Congregationalists would go and hear him Sunday evenings, and then they would go home and their fathers would baste the teaching into them with the whip-lash. They were forbidden to go and hear that heresy. One evening a deacon's son went home and said, “Father, I have been to hear the Baptist preacher. You cannot answer an argument with a whip-lash. He preached to-night on baptism. I want you to get our parson to preach on baptism next Sunday and answer the argument.” That was a new point of view. The next Sunday morning the pastor took for his text: “And they were all baptized into the sea, the fathers and the mothers and the children, the whole nation, and they all went through dry shod. And the Egyptians, essaying to follow, were overwhelmed. The Egyptians were the original Baptists, and their judgment was the judgment of the Almighty upon that organization, and the hymn of Miriam was a hymn of thanksgiving that that nation had inherited its doom.”

Now that was in the western end of Massachusetts not two hundred years ago. This is the other end, at the beginning of the new century. We are all changing. We are transferring the emphasis. We are shifting from the battling over denominational points of view to union in common ends.

Our brother who has just spoken has laid emphasis on character. When I was living in Buffalo a friend of mine went to the Philippines to serve as a surgeon in a regiment during the unpleasantness with the Brown Brothers. At the close of the campaign he was discharged and returned by way of Tokio. At Tokio he bought a temple mirror. It is polished on one side so that you can see your face as distinctly as in a plate-glass mirror. He handed me the mirror and I saw the vision that suits me,—my own face, really the most interesting bit of nature or art ever produced. If you had looked into it you would have seen the same vision, but the one that pleased you,—your own face. I handed it back and congratulated him on the ex-
cellence of the mirror. He said, "You have not seen the mirror. You have only seen yourself. Don't think for a moment that these Japanese workmen made that to show you yourself. You take that mirror to-morrow morning and hold it in the light of the morning sun at an east window, and look at the ceiling." I did, and there on the ceiling was outlined in form and face the god Buddha. Somehow the Japanese workmen had wrought their god into their work, and four hundred million men, women, and children haunt the temple that they may see the mirror kissed by the newborn sun.

The meaning of education is to lift the man from the light of the world until the vision strikes the light of the angels, and there is rejoicing in heaven over the human soul that has been kissed to life by light; and the education that comes short of that is not worth your money or your time.

**Dr. Bates introduced the last speaker as follows:**

There are many here to whom we would like to listen, but I must draw these exercises to a close. We began the day with the acceptance of the hospitality of a great denomination, and I am delighted that we have with us this evening its most distinguished representative in this Commonwealth, the friend of every good cause, the man in whom every Massachusetts citizen has an interest, and he has kindly consented to say a few words to close this evening's exercises,—Bishop Lawrence.

**Bishop William Lawrence responded as follows:**

I thank you, Brethren and Ladies. I rise under protest. Governor Bates has very kindly urged me, and I can feel your protest, too, that the governor has led you on with the thought that there were only going to be two more speakers, and that we were going to close with Dr. Gifford's eloquence.

Two words, however, I am glad to say. My father has been referred to in connection with the founding of Lawrence University, or Lawrence College, in Appleton. When he contributed some $20,000 towards its foundation he wanted it to be called by another name than Lawrence, and to be entitled "school" or "academy," because he said it behooves a school to call itself a school and not try to be a university. But people were ambitious in those days in the West. He was a member of the Episcopal Church, but he wrote at that time, "The Methodists are out there founding churches, and are a strong religious and moral influence, and although I should be glad to found an Episcopal college, I take the Meth-
odists as they are, for I know that they can do the work there in a way that the Episcopalians cannot." I speak of this to show how the Methodist denomination has been in the fore in the home-missionary work in this country; and as a member, an officer, of my own Church, I want to recognize, and recognize fully, the great work that the Methodist denomination, the heroes of our country in the Middle West, the itinerant preachers, have done in carrying the Christian faith, the Christian civilization, throughout the great Mississippi Valley; and it is spreading both east and west.

The other thought that I have is this: We have heard a great deal tonight of education, and of education based on Christian ideals and Christian principles, and it is all true. But I throw my thoughts back to the days of Wesley, when the Church of England was, or at all events was thought to be, and probably was, worldly, and in close relations with the State, and lacking in enthusiasm. Wesley came and preached a gospel not understood by the Church of England, but understood by the common people of England,—a gospel of personal religion that reached the personal heart, and that touched the personal life. Therein was and still is the strength of Methodism, as it is the strength of any and every Christian Church; and I want to emphasize the fact that, however great may be our universities, however high our education, we who are officers and members of the Church must hold fast to the thought that deep and below it all must come the element of personal religion, personal consecration, and personal communion with Christ.

Dr. Bates said in conclusion:

Dear Friends, we thank you all. May our enthusiasm not end here, or our interest in the University, but may President Murlin know that he has in us all friends and supporters for his future work.
The Informal Reception to President and Mrs. Murlin by Faculties, Alumni, and Students

Jacob Sleeper Hall, 8.30 P.M.

Rev. Dillon Bronson, D.D., Presiding.

Music by Boston University Glee Club.

The Chairman, Dr. Dillon Bronson, opened the exercises with the following words: —

This has been a great day, and we did not know until to-day that Boston University had two such magnificent chapels. There are not many universities in the country as well situated as we are in that regard. But before I say anything more we will hear from the Glee Club.

Music by the Glee Club.

Dr. Bronson continued as follows: —

Mrs. Atherton thinks you did not get the point about our two magnificent chapels, so I remind you that we had a dignified service this morning in Trinity Church and a beautiful one this afternoon in the Old South, and you will perhaps be persuaded, before the speaking is all over to-night, that we have saved some of the best of the wine until the last of the feast. To-night we are in our own less pretentious quarters. We are a family gathered here by ourselves. Now, it is the first time in the history of our school that we have ever held up electric cars, and it happened to-day. Boston has sat up and taken notice. As ex-Governor Bates said at the banquet in Vendome a few moments ago, it makes us think of the sign-board at the railroad-crossing,—"Stop. Look. Listen." Boston has stopped, and looked, and is listening, and knows more about Boston University than she did this morning. Now, you are asking yourselves, of course, why I am holding up the speakers. I have made only one request, and that is that I be allowed to be time-keeper, and that I notify every speaker when the five minutes are up. I expect every speech to be like a freight-train: you can break it off anywhere and put on the caboose; and I want these speakers to be ready for the caboose. I will give them notice when the five minutes are up, and then they must be ready to break off the moment the signal is given. I will introduce as the first speaker Mrs. Atherton, who will speak for the alumni of the College of Liberal Arts.
Mrs. Caroline Stone Atherton spoke as follows: —

I am here to bring the greetings of the alumni of the College of Liberal Arts, and I can bring them straight from our rally held not two hours ago, the rally of Epsilon Chapter. At that meeting we passed sundry resolutions; but I shall give you only one of them — and this is the spirit of that meeting, this is the spirit of the University, this is the spirit of the College of Liberal Arts to-day: —

Resolution: “Epsilon Chapter expresses its pleasure at the opportunity of welcoming Dr. Lemuel Herbert Murlin as President of the University, and wishes him great success in the arduous duties that confront him. The Chapter pledges him its support and loyalty in the work that is before him.”

When we were preparing for our part in the procession of to-day we found that a great many of our graduates wanted to come but were not able, because they were teaching, and we thought first we would ask the members of the committees and the superintendents of schools round about Boston to allow us to have them in our procession; and then we found that most of the preparatory schools in and about Boston would have to be closed if our graduates who were there teaching were to be allowed to join our procession! That is a part of what the College of Liberal Arts of Boston University is doing for the world to-day. Some of us have been out of college long enough to have had plenty of opportunity to compare our training with that received by the graduates of other colleges, and we have not had any occasion to be ashamed of the instruction which we received here, or to complain of the lack of incentive to earnest endeavor. If there have been any shortcomings the fault has been with us, and not with the University. Now, with appreciation of all that this college has been, with gratitude for all that it has done for us, we still feel that its golden age is in the future, and we welcome this as an occasion of peculiar promise. We look to see a new Boston University, a new College of Liberal Arts. Not another Harvard. That would be impossible. There is but one Harvard. Certainly not another Wellesley, for we have a vision of an increasing number of men in these college halls of ours. But an institution such as Dr. Murlin had in mind when he spoke to us to-day of the municipal university. That is what we hope to see: a university that is awake to present human needs; that is going to send out trained men and women, with trained minds and trained hearts, fitted to grapple with the problems of economics and social ethics, and rejoicing in the challenge that such a contest means. We feel that Boston University has a part in the world’s
work to-day that it can do better than any other institution, and we rejoice that we graduates are to have a part in that work, and we promise our new President our loyal support.

The Chairman then said: —

You can always trust a lady. She only used four minutes, so let me have one minute to say that the name of the next speaker reminds me of my early boyhood days in the wild and woolly West, when I was awakened many a morning at four o'clock by a bird pecking on the shingles. Mr. Pecker will wake us up to-night, and certainly cause us to forget the tired feeling which has stolen upon many of us already. Mr. Pecker will speak for the students of the College of Liberal Arts.

Mr. Irving O. Pecker spoke as follows: —

Mr. Chairman, Ladies and Gentlemen:

After the very able and happy address made by Mrs. Atherton it would seem almost superfluous for me to try to add anything thereto, and yet I suppose that on such an occasion as this it is eminently fitting that the undergraduate body, who more than any one else will be benefited by the association with President Murlin, should add their modest word of welcome, and give assurance of their loyalty and good-will towards him and towards the University over which he has just been put in control and which we all love. And since it has fallen to me to express this welcome, I can do so only to the best of my ability, hoping that my willingness and good-will may make up for any shortcomings in public speaking.

When I was chosen to perform this duty I felt like the Nevada cowboy who was on an annual vacation and found himself in the thriving city of Reno. Passing along the street he saw a great concourse of people entering a public building. In fact, it was a sort of revival meeting. Just before the cowboy entered, the orator had been telling the familiar story of the sheep and the goats, and after depicting in thrilling terms the difference in the future state of the upright and the lost, he thundered forth, "Which of you would like, then, at that last trump, to be a goat? I repeat, which of you would like to be a goat?" And the cowboy, who had failed to grasp the situation, but was overflowing with good nature and strong spirits, spoke up and said, "I don't understand why it is necessary to be a goat, but if that is necessary for the game to go on I am willing to be the goat." So I feel, if it is necessary for the undergraduate body to be heard from this evening, I am willing to be the goat.
The President will be welcomed this evening by representatives of the alumni and of the Faculty, but perhaps there is no body of men who are more interested in the President, in his work, and in his personality than the undergraduate body. The Faculty the President will be connected with in his daily life; the alumni will watch his progress with interest and with pride; but it is the undergraduate whose steps he will guide, whose mind he will train, and whose future career will be influenced by his precept and example. And however great the interest of the Faculty may be, and however great the support of the alumni may be, I venture to make the assertion that in the interest of the advancement of the University, and in the feeling of loyalty to the University, the undergraduate is second to none. For although in the years to come we are to live the lessons we have learned here, and although we are to try in the future years to honorably uphold the aims of Boston University, yet it is to us as undergraduates that the public look to find a standard by which to judge a course of study here; and however able and learned a president may be, without the earnest support and hearty cooperation of the student body his work is bound to be more or less unsatisfactory, and I stand here in behalf of the student body to assure him that it is our desire, and always will be, so to conduct ourselves and to assist the President in any way possible that the fruits of his labor as evidenced by our progress may always be a source of gratification to him and of pride to this institution; and although we are young in years and experience, we feel that we love the University and have a hearty respect for its traditions and aims that will always guide us in the future so that the relations between the President and the students may always be of a pleasant nature. Coming, as President Murlin does, from noted fields of usefulness in the past, we pledge ourselves so to conduct ourselves in the future as to make him feel that his field of usefulness has now been increased rather than diminished; and we hope to make the name of Boston University stand in the future, as it always has in the past, as a synonym for the best and highest aims that an American college can furnish. I thank you.

The Chairman introduced the next speaker as follows:

We are next to hear from the Theologs. I read the other day of a Doctor of Divinity who talked for about an hour and a half, and when he had finished he said, "What shall we sing?" And a small boy in the audience called out, "Revive Us Again." May be, after the first set-to of the Theologs we shall need the Glee Club to revive us again. Of course, in a
great deal of our preaching we make about the same progress the man with
a wooden leg made when he had been out to a banquet where he had im­
bibed rather too much, and, starting home, kept walking, walking, walking,
and did n't reach his home. Day dawned, and he took in the situation and
found he had put his wooden leg in a knot-hole and had been walking
around it all night. But the Theologs who speak to us on this occasion are
da different type, and we are glad to hear first from William R. Leslie,
who represents the students from the Monastery on the Hill.

Mr. LESLIE responded: —

Ladies and Gentlemen:

A few days ago President Murlin was asked what was to be the nature
of this affair to-night. With that beaming smile which never comes off he
replied, "Oh, it is just to be a family affair for Boston University." And that
is the key-note which our Chairman has struck for us this evening. We
are just a family gathered together,—some of us students in the tad­
pole stage, some learned instructors, alumni, and friends. We are all just
one family together, in one accord and in one place. We are here this
evening to rejoice because of the festivities of this magnificent Inaugura­
tion Day; but, more especially, we are here to rejoice because of our new
President, whose inspiring influence we are already beginning to feel
throughout the University family. It means a great deal to our monastery
on the hill to feel that we are not a poor, exiled child out there, unloved and
uncared for, but that we belong to this radiant family circle; and this rela­
tion not only broadens our course of study, and not only does it bring us
in touch with manifold intellectual interests, but it broadens our views and
disturbs us with the joy of elevated thoughts. You know it is not good for
man to be alone, and it is not good for a professional school to be alone.
We need the family life to polish and to finish the individual life, and
there is a reciprocal benefit that comes from the relation as well. It is not
a very bad thing for a family to have a preacher in its circle, especially if
he is a Methodist preacher. The Boston University School of Theology
has proved to be such a brilliant exponent of this family name that it has
made Boston University known from the Lakes to the Gulf, from ocean
to ocean, and even to the Antipodes. There you will find pulpits, editor­
ships, college chairs, university presidencies, and bishoprics that are being
filled by our alumni, and wherever the Church is known there you will find
to-day graduates of our great school. It is true that our men have gone over all the earth and our words to the end of the world. And this evening we place to the family credit, and deposit in the family treasury, all the laurels which we have won, all the glory which we have achieved, as a School of Theology.

Perhaps you have heard of that young woman who had recently undergone the trying ordeal of matrimony and was being congratulated on the kind of a husband she had chosen. Some one said, "You have just a model husband." So she sped away to the dictionary to look up the meaning of the word "model." Imagine her consternation when she found that the word "model" meant "a small example of the real thing." But that is not our case. At 72 Mt. Vernon Street you will find the real thing, a model Theological Seminary—not a monastery, as Mr. Chairman has termed it, but a castle of the round table, where knighthood is in flower; not a mixture of antiquated theology and musty dogmatics nor a hotbed of poisonous heresies, but a place that is just as fresh and exuberant as the Public Gardens in early springtime; a place where the young men are growing fascinated with the highest ideals, and especially with the Christ ideal. The Theological Seminary is a house by the side of the road, with outstretched arms, with hearts that are beating in sympathy with this great humanity of ours; and, as we who go to school there know, none of us is getting an over-abundance of Hebrew and Greek, but we are getting to have a love for humanity, for which our Saviour suffered and died. And, in conclusion, the Theological School is launching out on this new year under the most favorable and auspicious signs. With the noble careers of our alumni to spur us on; with our tall Dean, coming, as he does, in trailing clouds of glory from a great pastorate; with our different professors, whose names are becoming household names in modern Methodism; with our splendid body of students; and, above all, with our new President, fresh from the busy, breezy State of Kansas, gifted as he is with the genius of leadership and organization — with him to lead us on, it does not yet appear what Boston University School of Theology shall be.

The Chairman then said: —

Who ever heard of a Theolog being unloved and uncared for? Certainly, if he has been heretofore he will pass out from that category tonight. Dr. Frick will now speak in behalf of the alumni.
Dr. Philip L. Frick replied as follows: —

Mr. Chairman, Ladies and Gentlemen:

That was a noble conception of the University which defined it as an institution that was to minister to the universal needs of mankind. Wherever there is any sickness, any cry of agony, there the School of Medicine must offer assistance. Wherever there is intrigue or tyranny or roguery, wherever the failure of justice, there the lawyer must appear to restore the social equilibrium and bring justice to pass. Wherever there is the aspiration for things that are true and noble and beautiful and of good report, wherever the effort to build character that abides, there the School of Liberal Arts must have its existence. But where these three great departments of the University that deal with the universal problems are at work, how equally necessary that there should be the fourth,—that which relates to the holy Being above us, and to the men that are about us; so that we may learn to love Him that is above us and the men that are about us.

Let me remind you, therefore, that with reference to this fourth department of our University there are several outstanding features of interest. It is the oldest part of the University. It is the pulsating heart around which all the others had their existence. I like to believe that its wonderful achievements and marvelous growth during these years have helped to enhance the reputation and to increase the usefulness of the University, in a manner excelled by no other department. Notice this also,—the wonderful reach of the School of Theology; for wherever the reputation of Boston as a historic intellectual center has gone, and wherever the reputation of our justly celebrated Faculty has reached, from there our students have come, passing a half-dozen other institutions to attend Boston University, until, during the last ten years, we have probably had a larger average membership than any other theological school in the country. Then, again, it has had a very definite purpose. Its aim has been not to rear scholars, but to make scholarly preachers; not to teach its students how to read in Hebrew, but how to think in English; not to teach us how to make speeches about dead systems of theology, but to relate us to the practical, everyday facts of life; and to make us alive to every need of the present. And then the School of Theology through all these years has been characterized by a passion for truth. It has insisted upon investigating everything in a spirit of reverence. It has claimed the privilege of examining every page of the great Book, in order to prove to our time the everlasting sovereignty of the Book. It has been animated by an unswerving loyalty to
Him whose name is above every other name. It has given full-hearted allegiance to the Church as the supreme organization of God for the uplift of humanity. Upon these things the school is primarily instituted. And what a noble contribution it has made to the good of humanity; to the clarifying of the conceptions concerning the Divine Being; to the strengthening of the bonds that hold the units of society together in that ideal union we call the brotherhood of men. Thirteen hundred alumni have borne its name during the years, and all but two hundred and fifty of them are at work at the present time doing what they can to teach men how to love God and how to love their neighbor. Five bishops of the Methodist Church are numbered among its alumni. Numerous educators — some of them you have had the pleasure of listening to this afternoon — are among its worthy sons. And now Dr. Murlin comes to lead us. I think he has the right to expect certain things of us. There is no group of alumni of this University that has a larger opportunity to reach men and women of means, and to induce them to turn their riches into the channels of this University. There is no group of alumni that has a better opportunity to influence young men and women to join this splendid rank of undergraduates. I am sure that I voice the sentiment of every alumnus of the School of Theology when I pledge on their behalf our loyalty, our support, our sympathy, our prayers, to Dr. Murlin in the rich days that we believe the loving, all-ruling God has in store for him as the leader of Boston University.

The Chairman then introduced the next speaker: —

We welcome the President and his body-guard to the platform. Now, I think we might as well hear from the two professors who are overdue before the Glee Club. We may need the Glee Club more after the professors. First we will hear from Dr. Coit, who represents the College of Liberal Arts and who speaks for the Faculty.

Dr. Judson B. Coit replied: —

Mr. Chairman, Ladies and Gentlemen, President Murlin, Friends of the University:

Dr. Knudson and I are tardy by reason of a misunderstanding for which we are not in the slightest shade responsible; neither are our watches. Listening to the speeches that are being delivered over at The Vendome, looking at this room crowded to its utmost capacity, looking at the decorations of the building, allowing the mind to run back over what has
transpired during the last ten or twelve hours, a careless observer might be inclined to say that this is a grand occasion; that this is a great day for Boston University. Now, perhaps it is, and perhaps it is not. But, you say, "We have inaugurated a new President. We have inaugurated Dr. Lemuel Herbert Murlin as President of Boston University. Does not that mean it is a great day?" Perhaps. There is danger,—that word may be a little too severe,—I might say there is a possibility that this day will turn out to have been a grand holiday, simply a festal occasion, a sort of academic celebration followed by headache, lassitude, and lack of energy. If the Trustees, if the members of the Faculty, if you who are here, greet Dr. Murlin with a smile, a cordial shake of the hand, tell him occasionally that you are praying for him, and then lean back, as it were, and say, "Doctor, you are President of Boston University. The control of the whole machine is practically with you. And now, sir, we are looking, with profound interest, with prayerful, eager expectations, to see what you will do. The Trustees have put you down here on the course. It is all clear. Now, we are intensely interested in watching you and seeing how you run and what you will accomplish." Do you know what he will do? I do, although I have not had a secret interview with him, and have not asked him what he would do; but I can tell you what he will do under those conditions. He will reach out and lay hold of every line of influence that he can touch. He will work heroically, and he will achieve a most magnificent failure. This is just as true as the world. He does not come to us with any power to work miracles. We have heard frequent reference to the fact that he comes from the West, the breezy West; but he does not bring with him any bottled-up, concentrated energy of the Western cyclone which will sweep us on to success, if we are lethargic and do not work for success ourselves.

If you should turn back, perhaps two or three generations in the literature of the churches, you would find an expression frequently appearing something like this: "Each member of the Church came to feel upon the heart a great burden of souls." And if you read the history that immediately follows, you will find that something was done, and something wonderful happened. Now, what do we need here? We need that every member of the Board of Trustees, every member of every Faculty, every student, and every alumnus,—every one of you and every one whom you represent,—shall come to feel an intense burden of the soul for Boston University. Then something will be done. Then this will be a great day, and Dr. Murlin will be able to accomplish something. He is not looking
for those who will stand beside him. I believe, Dr. Murlin, you are looking for those who will march beside you; and, perhaps, you will welcome a few who may attempt to get about half a step in front of you, if they can.

The Chairman thus introduced the next speaker: —

Many years ago, before most of you were born, I remember General Booth, the grand old man, speaking in our Monastery on the Hill; and as he arose to speak, some one of the brothers said, "Oh, close the window there. The draft will be on the General." The old man said, "In Heaven's name, if you can find a draft, turn it this way." That is as our new President says, as he comes in here to-night. He asks for fresh air. Let us have air. Let us have those windows open, please. And I will now introduce to you Dr. Knudson, who will speak for the Faculty of the School of Theology.

Dr. Albert C. Knudson thus responded: —

President Murlin, Ladies and Gentlemen:

It is a very special pleasure to me to represent on this occasion the Faculty of the School of Theology. For two years our new President was my chief in Baker University, and I am glad publicly here to welcome him again as chief. In those Kansas days of ten or twelve years ago I came to know his sterling qualities: his remarkable poise, his unfailing industry, his unfailing geniality, his strength of character, his firmness of purpose, his simplicity of spirit, his lofty idealism, his remarkable grasp of the concrete problems of education, his administrative genius, and his unconquerable optimism. It is a great asset to any institution to have such a man at its head. And second only to these qualities which he possesses are the intellectual keenness, the soundness of judgment, the refinement of taste, the cordiality of heart, the culture of mind, and the largeness of vision of her who rules as queen in his home. We, therefore, as a University, congratulate ourselves on such an addition as this to our working-force, and we congratulate likewise President Murlin and Mrs. Murlin on the magnificent field which we offer for the exercise of their gifts.

As the Faculty of the School of Theology we are proud of the past of our institution. We are proud of our alumni. They have literally girdled the earth with their activities as preachers, as educators, as missionaries, as ecclesiastical administrators. They are unsurpassed by the alumni of any similar institution in the world. We are likewise proud of our present student body. Coming, as they do, from upwards of two thirds of the States
of the Union, representing two score or more educational institutions, they form a company of young men who for intellectual earnestness, virility of mind, and religious passion are second to no similar student body in all this country. We are proud of the past and proud of the present of our institution. Yet we look forward to even greater things in the near future. We have always aimed, as an institution, to stand near to the throbbing, religious life of men, but at present we are about to enter upon a new era in this regard. Aside from our new President, we have recently welcomed a new Dean and a new Professor of Religious Psychology. And these men are bringing the school into a closeness of contact with the Church such as was impossible before. This closeness of connection with the Church will mean a larger and better school, and this in turn must needs mean a larger and better University. We as a Faculty believe in the University idea, and we here pledge ourselves to devote all our energy and power to make real and vivid and vital the University idea on Beacon Hill.

The Chairman replied: —

These monks are awful braggars. Now, we will hear from the Glee Club.

Music by the Glee Club.

The Chairman then said: —

Dr. Hooker will now speak for the alumni of the School of Medicine.

Dr. Edward Beecher Hooker responded as follows: —

Mr. President, Ladies and Gentlemen:

This is, indeed, an auspicious occasion. It is a peculiarly happy occasion for the medical profession, and for me, as its representative, because I am going to preach a sermon. Now, it is not often a doctor has a chance to preach to a minister, but this is my opportunity to-night and I intend to take advantage of it. Generally, when we have a minister in our power it is when he is sick in bed, and then he is so much like every other man, only more so, and so helpless, that one has not the heart to preach to him.

We are indeed a blest and fortunate people. We are living in a country of great expanse and fertility and wonderful diversity of crops of one kind or another. But there is one crop that is more valuable than any other for man; more valuable than the corn of Kansas; more valuable than the
codfish and beans of Boston; more valuable than the cotton of the South; more valuable than the minerals of the West; and that is the crop of boys and girls. They come at every season, God bless them, whether the sun shines, whether it rains or whether it is dry; and this very precious crop must be taken care of, and must be brought up. And of all the occupations in the world there is none higher, of greater importance and of heavier responsibility, than that of the rearing of this crop of boys and girls. Now, the lesson which the medical profession is learning to-day more than any other is prevention,—how to prevent disease and preserve health. This applies to education. We must strive to prevent evil and preserve goodness and to build character, to make good men and women and citizens possessing civic virtue. Prevention, then, is the word which we bring to the teaching profession and to the President, as we have found it the forward word in our profession. Now, President Murlin comes to you, we know, well equipped. He comes from the broad fields of Kansas, where the mighty winds sweep over the plains. Of all his equipment, there is one thing which he has not brought with him. He has not brought with him a cyclone cellar. Now, a cyclone cellar is needed in Kansas, and it is needed in Boston. Every man of arduous labor needs a place to which he can retire to escape from the winds, no matter whence or how they blow; to avoid fatigue; to find a place of rest and meditation. No man of fifty years of age,—and in twenty-seven days your new President will be fifty years old. I do not know Mrs. Murlin's age; but if I did know it I would not tell it—

President MURLIN interpolated: —

If you did you would have to seek your cyclone cellar.

Dr. Hooker replied: —

If you were there I should be in good company.

Then Dr. Hooker continued: —

No man of fifty years of age can work as arduously and continuously as a man of thirty or even a man of forty. Therefore, he must have his cyclone cellar into which to retire occasionally, if he is to do the great work which we believe he will do for this University. Therefore, another word which we bring him from the medical profession is that he must take his periods of rest. He will perhaps place his cyclone cellar, his place of rest, on the shore, where the mighty waves and the mighty tide beat against the rocks with a force almost irresistible; and he will know that behind that
force, almost irresistible, there is a greater force that is irresistible,— nature,— and behind nature, the God of nature. He will, perhaps, place his cyclone cellar on the top of a mountain, where he can gaze into the sky and see the stars moving serenely in their unchanging orbits, through space almost limitless; and he will know that within that space is a power which is limitless, a power which is the commander, which gives orders, and he will see again that there is the God of nature ruling the universe. He will, perhaps, plant his cyclone cellar in a forest beneath the trees. If he seeks his hours of rest in the wood at this season of the year the brilliant coloring of the leaves will not blind him to the fact that they are falling, and perchance the falling leaf may seem to him an emblem of sadness and of death. But he will remember that in nature there is no such thing as destruction, only change,— transition from one form of growth to another; but always life,— life. And again will he see God, the God of life, the Creator and Sustainer of life; and will know there is no death, but only everlasting life.

Emerson has said:—

"Whoso walketh in solitude,
And inhabiteth the wood,
Choosing light, wave, rock, and bird
Before the money-loving herd,
Into that forester shall pass
From these companions power and grace."

So, wherever he plans his cyclone cellar, his place of rest, whether it be on the shore or the mountain, or beneath the trees, there may he find rest, and knowledge, and power, and grace, and the ability to impart these to the young men and women under his care, that they may be pure in heart, and see God in this life, which is but a part of and one with the life eternal.

The Chairman then said:—

Now, if Newton Center isn't a cyclone cellar, I should like to know where you will find one. Dr. Coffin will speak for the Faculty of the School of Medicine.

Dr. John L. Coffin spoke as follows:—

Mr. President, Ladies and Gentlemen:

I have been so submerged in an atmosphere of oratory for the last two or three hours that I hardly know where I am at. I am a good deal like the Scotchman's third wife. He had been unfortunate enough to lose his
two other wives, and married as a third a most estimable woman, but she was known as the homeliest woman in the county. He was asked one day, "Well, Sandy, how is it with the new wife?" "Aw, mon, she is fine. She is e’en one of the good Lord’s handiworks, but she is na one of his masterpieces." And so I say that among the assemblage of orators here to-night I feel that I am by no means a masterpiece.

It is my duty and privilege to bring to you, Mr. President, greetings and a most cordial and heartfelt welcome from the Faculty of the School of Medicine, with the assurance of their loyalty to the University and all its aims; and with that assurance I wish to express a desire for a more intimate and closer relation between the different parts of the University, that we may work together to achieve the ends and aims which were so graphically portrayed in your address when you pictured the ideal municipal university.

The Medical School is really the Cinderella of this University. She has had to do her own cooking and scrubbing and washing and ironing, and sometimes she has had to do her washing in very hard water, with little of that financial soap which renders cleanliness so easy; but she has done good work, as her graduates will prove. Her standards, both of entrance and for graduation, have always been among the highest; and when we are sometimes twitted on the smallness of our number, we remember what Dr. Bartol said of his parish in the old North End, when he invited an out-of-town gentleman to preach for him and the preacher was surprised at the size of the congregation. He said, "I never saw so small a congregation of people." "Well," replied Dr. Bartol, "my dear sir, there are but few such people." So it is with us. But I feel that all these things will be changed. We have felt that we did not get the recognition from the public that we deserved. But we have been so busy making good physicians that we have not had time to educate the public to a proper appreciation of our efforts and results. Now, I expect all this is to be changed. Murlin, the enchanter, has come,—

"Him who was famed throughout those ages past,
Merlin who knew the range of all their arts.
Who built the King, his havens, ships, and halls,
Was also Bard, and knew the starry Heavens;
The people called him Wizard."

So I trust this wizard of the West has brought with him that magic slipper which will fit this particular Cinderella and enable her to appear before the public the princess which she is.
The Chairman thus introduced the next speaker: —

As we look back over the programme of this day, it makes us think of the English master who asked some of his pupils what they knew about America and one small boy said, "America is the land where they kill their criminals by elocution." We are certainly dying in a good cause, and we are getting good stuff as we go along, and we are willing to continue a little longer. We will next hear from Mr. Austin, who will speak for the students of the School of Law.

Mr. Thomas D. Austin replied in these words: —

President Murlin, Ladies and Gentlemen:

As the representative of the Boston University School of Law, it affords me great pleasure to express to our new President our hearty congratulations, and with all sincerity to pledge our allegiance to him, and to Boston University as a whole.

It was with no little interest that we listened to President Murlin's address at the opening exercises of the Law School. We were profoundly impressed with the generous attitude he presented when he outlined his plan of setting apart at the Law School a portion of a day in each week when he will be "at home" to all students who may wish to make his already busy existence still more burdensome by unloading upon too willing shoulders the many trials which they imagine they may have. We appreciate this friendly spirit on the part of Dr. Murlin, knowing, as we do, that it is entirely voluntary and not in any sense a requirement of his office.

The law students, being situated some distance from the University proper, have, at times, found it difficult to imagine themselves a part of a large institution comprised of several departments of learning. Dr. Murlin's visits are anticipated with a keen interest, not only because we will all have the privilege of meeting him personally, but also because it seems to us a means by which we may be brought into closer relations with the entire institution.

About the only time we have the privilege of meeting the students from the other departments, especially those of the fairer sex, is when we pay our tuitions. Is it not fair to inquire how we can do ourselves justice upon such an occasion when we are consumed with the natural bashfulness of a lawyer and vexed with the idea of having to lower our bank accounts? Being of a most retiring nature, we ourselves are unable to remedy this unhappy condition. Our only hope is that the present-day suffrage move-
ment may so gain in strength and purpose that the B. U. Law students will some morning see marching up Ashburton Place an organized body of fair academics who shall command us to come forth and kneel at their feet. Then, and not until then, will our happiness be complete. Some might say that we are inviting trouble; but where there's trouble there is apt to be a lawyer; and where there's a lawyer there is bound to be trouble.

*The Chairman then said:* —

I heard the other day of a colored minister who said, "My Brederen! I am going to do something that took a great deal of deep thought. In the first place, I am going to define the undefinable; I am going to explain the unexplainable; and, lastly, I am going to unscrew the unscrutable." If there is any man among us who can unscrew the unscrutable it is Homer Albers, who will speak for the Faculty of the School of Law.

*Mr. Homer Albers spoke as follows:* —

*Mr. Chairman, Mr. President, Ladies and Gentlemen:*

When I was asked to make a few remarks this evening for the Faculty of the Law School, it was with the distinct admonition not to say too much; that there was a five-minute limit, with gratitude increasing in geometrical proportion for each minute less. Now, I do not want gratitude exclusively, so I am going to take a few of those five minutes, but not all of them. The fear lest I talk too long makes me think of an occasion when a judge down South said too much. He had a negro before him for sentence. The negro had been convicted for chicken stealing, and it was the duty of the judge to sentence him; but instead of proceeding promptly about his business, he began to question Sam. He said, "Sam, I wish you would explain to me how it happened that you should attempt to steal those chickens from a yard with the windows in the house all open and a dog loose in the yard and not expect to get caught." And Sam said, "Jedge, there ain't no use in my trying to splain that to you-all. You would n't understand it. Like 'nuf if you tried it you would get your hide full of shot, and you would get caught besides. If you want to engage in any rascality you stick to de bench, where you am familiar."

The judges produced by our Law School are not of the kind that deserve that sort of a reply, for they have been noted for their promptness, their conciseness, their accuracy, their saving of time, almost as much as for their fairness and their lucidity. And the judges produced by our Law
School can be found all the way from the Chief Justice of the highest court in this Commonwealth to the Philippine Islands. The Theological School is not the only school that has sent missionaries out to do good to the heathen,— or, perhaps I should say, to do the heathen good.

It is the ambition of the Faculty of the Law School to make good practical lawyers; to turn out young men fully equipped to fight the battle of life for themselves and for their clients. But our ambition does not stop there. We hope to teach them not only cases that have been, but cases that will be, decided, so that they will know the fundamental principles of the law, and thereby be reasonably able to prognosticate that which is to come. That is not all. We want to make them not merely practitioners, but lawyers; and not only lawyers, but men; and not only men, but public servants; for every lawyer is, as we were told to-day, a public servant. We want them to go out and maintain the great reputation, the historic reputation, of the bar in the preservation to the people of their rights of liberty and the pursuit of happiness and the retention of that which they honestly get. There is no less occasion at the present time for such guardians as the famous lawyers of history have been, because in this country our ruler is a majority of the people themselves, instead of a king or despot; in these days it is of the utmost importance that the rights of the minority shall be safeguarded against the sudden impulse, the temporary wave of passion, that may come over a temporary political majority.

The lawyers have been conservers of the rights of the people from time immemorial. The Faculty want to produce more lawyers. But, more than that, the Faculty want to produce better lawyers. We want more quantity, but we must have better quality. And if some other department of this University will do its share towards producing better men in their sphere we will endeavor to attend to our duty too.

We feel that we have a President who will help us. He has shown it; he has come to us and gained our affection and our confidence, and we welcome it; but we want his aid, and we want your aid, and we want the aid of every citizen of the Commonwealth, and of the country, to the end, not only that we may be successful as a school, but that we may be successful in maintaining the historic traditions and the useful respect for law which maintains our institutions.

The Chairman now said: —

Before this meeting adjourns we must have a word from the king whom we all delight to honor.
President Murlin concluded the meeting with these words: —

I hope to keep within the five minutes. The day has been a great one. It has required an immense amount of work to bring it about, but all have entered so heartily into the plans that the programme has been carried out in every detail. It is a fine illustration of what can be accomplished for Boston University every day in the year when all its friends are united to carry its interests forward.

Let it be understood that the President has an equal interest in every department. One of the speakers said — I think he was from the Law School, and he made a fine speech, but he made this mistake,— he referred to the work going on in this building as “the University proper.” This is not the “University proper.” It requires each and every department considered together as one whole to make Boston University: the Law School, the Theological School, the Medical School, and the College of Liberal Arts, each equally is an essentially vital part of the University. I hope I shall not be considered the President of one school more than of another. I desire to be at the service of each equally. To this end I hope to have an office at the Medical School and to become intimately identified with the work there; likewise at the Theological School, the Law School, and the College of Liberal Arts. I hope to be of service not only to the members of the Faculties, but also to the students, of each department. I shall never feel I am doing my duty by this University until each and every member of the Faculty and of the student body, in each and every department alike, believes he has in the President a personal friend.

Dr. Coit has made the speech I expected to make on this occasion. We must have every friend working in the interests of Boston University. No one man can accomplish the task. The new President is not a wonder-worker; he is not a magician; he is not a wizard; he is simply a willing worker. If all the friends of Boston University will join him in his plans he feels very sure the institution can be made to realize its great opportunity.

He has considerable joy in undertaking this great work; he believes he has the right of appeal to all friends of humanity. In promoting a great educational enterprise, opportunity is given to men and women to invest money, influence, time, and strength in such a way as to bring unfailing dividends in increasingly large percentages, not only for time, but for eternity.

Let me repeat, then, that no President, however able he may be, can accomplish much for Boston University unless he has the enthusiastic and
generous cooperation of every friend of the institution. Coming back from the service in Trinity Church this morning, glancing over Copley Square, crowded with the great company who honored us with their presence, a distinguished gentleman of this city said, "All these are friends of Boston University; but not all the friends of Boston University are here, by any means." If in some way we can rally all these friends, and all the educational influence and interest which they represent, and vitally attach them to the University, its future is assured. If each will contribute his share, however small, each helping according to his ability, we shall be able to accomplish the great task.

As an illustration, think of what one circle of friends, the alumni, could accomplish. I understand there are seven thousand graduates. Supposing each would give ten dollars per year, the total would be seventy thousand dollars per year! This, added to the resources we now have, would multiply many-fold the efficiency of the work we are doing. As matters now stand the margin of efficiency falls on the wrong side; you understand at once what that means. With seventy thousand dollars a year added to our income, the margin of efficiency would fall on the credit side, and every dollar would be doubled in the value of returns in increased efficiency. We could then give the Medical School the little additional help it so much needs, and is so worthy to have; the Theological School, which has not only a national, but an international reputation, could have the additional funds needed to carry on its work in the new lines of opportunity opening before it; the Law School, which has already accomplished so much for the public life of New England, could enter new fields of activity so opportune and so invaluable to the community; the College of Liberal Arts could avail itself of the half-dozen rare opportunities opening before it to render a large and invaluable service to the city; and the general efficiency of the University as a whole would thus be greatly multiplied.

Relieved of anxiety at these points, we could, in the meantime, be gathering about us the friends who will give us the larger sums of money which will surely come to us when we have proven to the public our right for larger support. To reach this favorable consideration, our hope is in you. Your ten dollars per year is all that is needed now to make Boston University realize its great opportunity. In an institution such as ours, so peculiarly characteristic of American democracy, it is far better to have seven thousand persons cooperating to the extent of ten dollars per year than to have one person giving us seventy thousand dollars per year. But we must have both. And so sure as the seven thousand friends contribute ten
dollars per year, we shall soon have not only one, but several, who will be giving us seventy thousand dollars per year. In the meantime our hope is in the large number of friends giving us small sums of money. You are our Endowment. Without your help we can accomplish nothing; with your help we can accomplish everything we ought.
President and Mrs. Murlin are residing at 647 Commonwealth Avenue, Newton Centre, in the mansion so long occupied by President and Mrs. Huntington. We are privileged to state that Mrs. Murlin will be at home to all Trustees, graduates, Faculties, and undergraduates of the University, and to all other friends, on the afternoon and evening of the first and third Wednesdays of each month. The announcement that Mrs. Murlin is waiting to welcome all who call will bring to Newton Centre a goodly number of earnest well wishers for her happiness and best success in her delightful home and her responsible position.

The college bookseller has on exhibition some very fine photographs taken at various points during the procession from the College Building to Trinity Church. One striking group picture, taken in front of Jacob Sleeper Hall, includes all the Trustees, members of the Faculties, and Delegates who took part in the procession. Some of these photographs will appear in the souvenir volume which the Trustees are about to issue.

The unprecedented demand upon our space, owing to the extensive programme of Inauguration Day, has made it necessary to limit this issue of Bostonia exclusively to the proceedings of that day. A considerable amount of general University news now ready for the press will appear in the January issue.
The University Glee Club rendered invaluable service on Inauguration Day by its singing of glee and college songs at the Hotel Vendome Banquet and the evening rally in Jacob Sleeper Hall.

The readers of BOSTONIA will find in this issue a complete account of the exercises of the Inauguration, including the full text of every speech delivered during the various exercises of the day. As very few of those who were in attendance at the Inauguration found it possible to be present at every gathering of the day, these complete official transcripts of the addresses will be found of special interest. To those who were unable to attend the Inauguration this edition of BOSTONIA will furnish a more complete chronicle of the events of the day than any daily or weekly paper was able to supply. Recognizing the profound interest which the graduates of the University felt in the Inauguration, and anticipating their desire to possess a souvenir of the exercises, the Trustees have generously appropriated a publication fund which makes it possible to offer this greatly enlarged issue of BOSTONIA. The Trustees will also issue a memorial volume which will be sent to all colleges and universities and learned bodies which were represented by delegates at the Inauguration. The memorial volume will be nearly identical in contents with this issue of BOSTONIA. It will, however, be printed on specially selected paper, with an appropriate cover, and it will contain a number of half-tone illustrations. The account of the Inauguration will be prefaced by an historical sketch of Boston University, including the administrations of Dr. William F. Warren and Dr. W. E. Huntington. The price of this memorial volume will be fifty cents, postpaid. Orders may be sent through the office of BOSTONIA.

PRESIDENT MURLIN’S INAUGURAL ADDRESS

The programme for Boston University which Dr. Murlin set forth in his inaugural address in Trinity Church met an instantaneous and hearty response in the Boston press. Dr. Murlin’s proposition to make Boston University a municipal university in the proper sense of that term came at a singularly happy time. Never, in recent years at least, has the civic spirit been so awake in Boston as it is at present. Business men are keenly interested in any proposition that promises to advance the interests of the city of Boston. To those who watched the recent campaign
to add four hundred thousand dollars to the permanent endowment of Bos­ton University it was evident that the merchants of Boston regard the presence of Boston University within the actual limits of the city as a valuable asset, and that they are willing to give substantial money subscriptions to the University, in the conviction that by helping this institution they are really helping the city of Boston. To these far-seeing business men Dr. Murlin's announcement comes as a distinctly advantageous proposition. Dr. Murlin made it clear that by a municipal university he does not mean a city or State supported institution, or an institution subject to any political control; he simply means an institution which shall put all its resources at the service of the city, shall identify itself with the life of the city, and shall throw itself unreservedly into the work of bettering civic and moral conditions. For years Boston University has been endeavoring to do precisely this work, but the times are ripe for a closer alliance of the University with the moral and educational forces of the city. Dr. Murlin has been quick to see this great opportunity, and he has made his appeal to the public. That the appeal was effective and the response unanimous and cordial is strikingly attested by the many editorials in the Boston press commending the University and predicting for it a vigorous life in the directions indicated by Dr. Murlin in his inaugural address.

THE INAUGURATION OF PRESIDENT MURLIN

THE Inauguration of Dr. Lemuel H. Murlin as President of Boston University was an exceedingly impressive ceremony. Experienced observers of stately university functions agree in the statement that rarely have they been privileged to witness an inauguration which passed with such precision and dignity as did that of President Murlin. Only those who have been called upon to share in the task of preparation for such an event have an adequate conception of the multitude of details which underlie so great an undertaking. To President Murlin and Dr. Dillon Bronson are due high praise for their executive ability and untiring efforts. To Dr. E. Charlton Black and his staff of marshals should be given unstinted praise for the dignity and efficiency with which they conducted the imposing procession to Trinity Church. Many committees, composed of Trustees, Faculties, graduates, and undergraduates, worked early and late in deco­rating the building and in providing for the reception and comfort of the
guests. The Trustees of Trinity Church and of the Old South Church, by their princely generosity in throwing open the doors of their splendid edifices, made possible a stately procession through Copley Square and furnished an ideal architectural setting for the brilliant pageant of academic gowns and hoods. The Associated Press rendered invaluable service by generously offering to take entire charge of the distribution of press reports throughout the country.

Those who contributed in any way to the success of this great undertaking have the gratification of knowing that the exercises of Inauguration Day distinctly added prestige to the University and gave it a higher place in the estimation not only of the citizens of Boston, but of the educational world which was so widely represented by college and high-school delegates.
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. 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.