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

LONGFELLOW
Rudolf Eucken.
RUDOLF EUCKEN.

Benjamin W. Van Riper, Ph.D., Assistant Professor of Philosophy.

APPROXIMATELY one year ago it was announced that the Kaiser of Germany had appointed as exchange professor to Harvard the famous veteran religious philosopher of Jena, Rudolf Eucken,—the man who but a few years before had been awarded the Nobel Prize in literature, and whose books, printed in a dozen languages, are known and read throughout the civilized world. This announcement, welcomed by every sincere student of philosophy in this country, was especially gratifying to those of us who studied at Boston University during the great days of her philosophical department. Professor Eucken and Professor Bowne held each other in very high regard, and in the systems of thought that these men expounded there are many points of contact; and, what is best of all, their agreement is most noticeable on those issues where religion and philosophy rise highest. Professor Eucken’s tribute to Professor Bowne in his speech before the Alpha Chapter last month is still fresh in the minds of many who may chance to read this account. A wider circle, perhaps, have been watching the progress of his work at Harvard; and every reader of philosophy knows something about his famous books, especially his great historical essay on “The Problem of Human Life.”
Professor Eucken is a decidedly picturesque figure as he stands behind the desk in Emerson Hall. His hair and beard are white as snow; and his kindly blue eyes are still quick and alert, though he was born some sixty-six years ago. His movements show the energy and enthusiasm that one expects to see in a man in the very prime of life, and his voice is surprisingly clear and strong. He lectures altogether without the use of notes, and every individual discourse is a literary gem. He speaks exclusively in German, but so distinctly that many in his audience who know their German only from American schools and textbooks are still able to understand and enjoy him.

He was born in Aurich, Ostfriesland, Germany, in 1846. From 1863 to 1867 he was a student in Göttingen and Berlin, being, in the first-mentioned place, a friend and pupil of the great Hermann Lotze. In 1871 he was called to be Professor of Philosophy at Basel, and in 1874 he went to the old University in Jena, where so many of the great philosophers and literary men of Germany have studied and taught. There he has remained ever since, in spite of many lucrative offers from larger institutions. To Jena, the town of Goethe and Schiller, Fichte and Hegel, Schopenhauer and Ernst Abbee, our prophet of the new religious philosophy is absolutely devoted, and he has for many years been the idol of the students there. It is, perhaps, a part of the irony of history that in this little and somewhat secluded town one of the profoundest interpreters of the great modern culture movements and of the wide and shifting currents of the world's thought should live.

His home at Botzstrasse 7 is a well-nigh ideal one. His house itself is beautifully furnished, and stands in a characteristically pretty and typical German garden. And at this home the students of Jena are always welcome. There are certain hours each day set apart for student calls, and it is very seldom the reception-hall is vacant at such a time. Here one knows Professor Eucken to best advantage. He is always cordial and willing to assist his students in any way that he possibly can. He takes a great personal interest in every student who gives any evidence of being in earnest about his work, and this personal interest of his is a great antidote for discouragement or flagging ambition on the part of his students.

But these informal hours are only a part of his hospitality. Every Sunday afternoon a number are invited to the Eucken residence for tea. Here there is no talking "shop," but just a free, happy, friendly meeting of professor and student. Frau Eucken is a delightful hostess,
and Fräulein Eucken, who is an accomplished musician, is always in demand on these occasions. And just incidentally, while any native student enjoys the hour he spends at the Eucken residence, it is especially valuable to the foreigner. The professor has students from many lands; German etiquette is a hard thing to cope with; and the foreigner is fortunate who has the opportunity of an introduction to the intricacies of German social life under the favorable surroundings of our philosopher's fireside.

Frau Eucken, we ought to add, has other than social accomplishments. She is a very successful painter in oils, and on the walls of their home hang many beautiful examples of her work. She has also unusual ability in the use of language, and it is occasionally suggested that a part of the impressiveness and charm of Professor Eucken's books might be traced to her untiring cooperation. Whenever occasion permits, she is sure to be found seated among the students in the auditorium when her husband lectures, to appreciate and criticize his work. She and Fräulein Eucken are with the professor in this country at present, and here, as at home, they are faithful attendants at his public lectures. It is not surprising that the sons, too, of such parents should both follow the educational profession. One is first assistant to Professor Nernst, the famous Professor of Physical Chemistry at the University of Berlin, and the other is at present in London studying political science and economics.

It is well known that Professor Eucken's ruling interest is in the great movements of history, their meaning, and the great personalities that led them. And in Jena he has found an appropriate place for a man of his interests to live. Not far from his home is the pretty garden where Goethe (the man whom Professor Eucken takes greatest delight in quoting) used to visit his poet-friend Schiller and "exchange great thoughts with him." And still within easy reach of here are the rooms occupied by the great philosophers Fichte and Hegel when they were students in the University. And if, for his afternoon stroll, Professor Eucken follows Botzstrasse up the high hill immediately north of his home, he comes, at the summit, to the "Napoleon-stein," the vantage-point from which the invincible Corsican directed the great battle of Jena,— the battle that meant such a thorough and crushing defeat for the Germans. And in a thousand other and minor ways the little city of Jena presents at every hand suggestions of a thousand years of European history; and all this must prove a continual stimulus to the honored
burgher who stands so resolutely as an apostle of high idealism and a champion of the strenuous life.

His philosophy of the "Geistesleben" is throughout a tremendously effective protest against the inadequacy of a mere naturalism to account for the facts of history or to give meaning and value to life. On such a basis, he insists, we face an intolerable dilemma: consider a man apart from the vast movements of history in which he lives, and he is a lonely and unintelligible accident; consider him in his place in the measureless temporal series of concatenated successive events, and the individual seems altogether lost in the immensity of the Whole. Science and culture, in so far as they remain on the naturalistic level, only add the gloss of sophistication. They cut the ground from under the world of our golden dreams, and seem to give nothing to put into its place. In the long run they only emphasize even more painfully the triviality of the individual and the dreary bigness of the All.

As opposed to this, the Jena philosopher argues for the existence of a world-transcending Life that is overwhelmingly superior to the simple rattle of mechanical change,—a Life that shows itself first of all in the progress and spirit of history and in the swelling sense of personality and responsibility in the individual soul. The greater the man the more does he feel himself a factor in a great scheme,—the more is he aware of the enormous momentum of the tide that moves in history. And yet, this linking is to something that is above Time rather than in it,—to that which gives meaning to the temporal order and which therefore must transcend its infinite multiplicity and otherness. This timeless Soul of the changing world is the "Geistesleben" of his philosophy.

This view differs from most German idealism in that this Spirit of the World is not thought of in purely intellectual terms. It is not a world of meaning and Ideas, only, but one of power, action, Life. The thin and delicate abstractions of thought are altogether too frail and airy to support the leaden currents of the world's life and action. The Geistesleben is present in the beauties and glories of the world; it also shows itself in the telling conflicts of great human interests, and in the ponderous swing of history. It is this same Life that now and then strikes fire in the clash and struggle of finite ambitions, and lights the way of Progress.

This fearless assertion that life comes before logic; that even in the Absolute Himself an eternal Will must actualize what eternal Thought conceives, if the finite is ever to be explained; his respect, too, for the great truths that have been wrought out in history and which form so
important a part of our intellectual capital, especially in the field of
religion and morals; his complete and unqualified contempt for the verbal
logic-chopping, the high-sounding phrases and pretentious claims of
the superficial naturalistic type of pseudo-scientific philosophizing; his
faith in the great compelling sentiments of humanity which eternally
give the lie to every pettifogging attempt to materialize and cheapen
human life,—the sentiments from which true religion springs and on
which it lives;—these and many other of the cardinal tendencies of
his system of thinking show how closely he sympathizes with Professor
Bowne's way of regarding the world and life.

It would be strange indeed if Professor Eucken's visit to this country
and the opportunity thereby afforded so many to see and know him at
closer range did not lead to a wider and more careful reading of his
work—a result, by the way, from which no harm could come! One
does not need to accept every detail of a man's teaching in order to be
inspired by it; and no reader of the philosophy of the Geistesleben
can fail to admire the great, sweeping, Gothic lines of its structure, and
the simple, hearty human interest that its author shows.

AT the annual meeting of the Trustees of the University on Monday,
January 13, the following persons were elected to membership on
the Board of Trustees: Frank W. Kimball, Rev. Allen A. Stockdale,
John A. Sullivan, Lee C. Hascall, and James W. Campbell. Mr. Kimball
and Rev. A. A. Stockdale were nominated by the alumni of the Univer-
sity; the names of Mr. Sullivan and Mr. Hascall were also suggested by
the alumni.

THE profound sympathy of the college will be extended to Mrs.
Agnes Knox Black, Professor of Elocution, whose mother, Mrs.
Margaret Hunter Knox, passed away on St. Andrew's Day, Saturday,
November 30, at Fern Hill, Ontario.
A STUDY OF THE LATE DR. BORDEN P. BOWNE.*

Professor Rudolf Eucken.

Gentlemen: I thank you very much for your welcome to me personally, and I hope you will extend the same good feeling to what I have to say. I beg for your indulgence; for there are scholars here who knew our respected and beloved Dr. Bowne much better than I, and more intimately than I could know him. For I never had the pleasure of a personal acquaintance with him, and felt the touch of his personality only through our correspondence, which was, indeed, most hearty and intimate. I felt that our relation to each other was close and most friendly. He intended to visit Jena on his way to Constantinople, whither he expected to take a trip in a few months; but within a week after receiving this letter containing the news of his promised visit I received the announcement of his untimely death. It is a sad pleasure to me, and yet a satisfaction, to be able to give you this evidence of my personal admiration of Dr. Bowne, and of his personality as shown in his writings.

The first general impression which one receives in taking up his books is a favorable one on account of the concise and definite form in which they are written — so clear in concept and straightforward in expression, not at all confused or indistinct. They are pervaded by an energy and manliness which show no fear, either of criticism on the part of the half-enlightened, or of the dictum of those assuming to be in authority. On the contrary, his words are sympathetic and almost tender in his desire to recognize what is good in the writings of others, with an unsparing denial of what he considers might do harm. His works show a personal warmth which gives the reader almost the impression of “confessions” on the part of a living and strong personality. This feature is especially to be valued, inasmuch as he himself placed a very high estimate upon personality. He says to the reader: “Above all things, be personal in your expression of the Truth as you see it.” Secondly, we find in his writings his own inmost convictions expressed clearly, and the openness of his “confessions” is a marked and fasci-

* An address delivered in German before the Alpha Chapter of Boston University, Dec. 9, 1912, and interpreted by Professor Marshall Livingston Perrin, Ph.D.
nating element in them. In reading some philosophers we feel what I might call "personal untruth," as in Schopenhauer, who preaches a Hindu's self-abnegation and indifference, while we find in him personally the genuine epicure. The question arises at once: "What have his great ideas made out of a man, if, in his own life, we find him to be small?"

On the other hand, I find in Spinoza the expression of his inner convictions, and I must have respect for him even if I do not agree with his conclusions. In reading Bowne, one respects and agrees, for there is no word uttered behind which one does not feel the man.

Let us turn now to find the content of his works, the central thought. Bowne has often been placed by the side of Lotze, the famous Göttingen professor with whom he studied. There are many points of similarity, as well as many differences. First, Lotze was a logician, a dialectician; he struggled to overcome the material, or else to reconcile it. Lotze's religion we feel to be rather on the fringe of life, and it is a question whether it ever affects the central thought. For this reason it does not exert any strong influence upon his philosophy. Bowne, on the contrary, puts religion at the very center, and regards it as the crown of being, maintaining that metaphysics and logic are enlightened by the fundamental question of religion, and are to be understood only in connection with it. While Bowne makes a definite distinction between religion and ethics, he makes it clear that they are inseparable, and that the one gains worth in the light of the other. The relation between them is that of the deep and underlying to its manifestation; the two should not be studied apart. And, moreover, the key-note of both lies in personality, which gives value to religion as well as to ethics. Studying them further, he maintains that religion includes ethics. This view he bases upon the close connection of religion with every kind of moral progress and advancement.

Religion cannot be proved or explained in ordinary words; neither can anything that lies deep in our nature. Aristotle asserts that the knowledge of anything must be derived from something higher than itself. Religion, therefore, would have to be proved through something of a still higher nature; and as we have access to nothing higher, it must remain unproved. Consequently, we must not try to prove it, but to demonstrate it; and this, by showing that every phenomenon closely depends upon it, and, also, that an intelligent being is the established basis of every reality. Hence, religion lies at the basis of our life, if it is real; and if this be denied, there is nothing to fall back upon. Bowne
maintains that any other attempt to explain life is due to bad thinking. The practical application of any tenet is so important in Bowne's philosophy that he takes that truth almost for granted; for by it our very life becomes exalted and valuable. The proof of religion, then, so far as it can be proved, is the creation of a new life and a new world in a man.

Secondly, the content of the world points to a unity in the universe. We must learn to see more unity in the world's phenomena, or, rather, behind them. The reign of law in all existence shows that there is interaction among all the elements of nature. What would happen if the world were made up of separate, independent particles? There would be no mutual interaction. As it is, we know that what happens in a produces a result in b, so that every phenomenon depends strictly upon a cause, and proceeds from something else. If all things were independent of one another, nothing could result. Again, this unity must rest in mind or spirit, for it is not to be found in the visible; it is to be sought in the invisible. And once again: no spiritual mind can exist without personality, for otherwise it would be shadowy and vague, and have no independent existence of its own. Such a mind must be an active, self-existent principle, and such a principle must exist. So far, Lotze and Bowne advance together. Bowne further adds that this activity in nature must proceed from a God, who shall be considered the active, underlying principle. As Goethe says in "Faust," "Nature is the garment of God."

There are two ways of viewing phenomena: first, as mere appearance; and, secondly, with some Being behind it as a personal Mind. Now, every language has expressions for the visible, but only metaphors for the spiritual and invisible. Love is inexpressible, and cannot be defined; no more can personality. The manifestation can be described, but this has nothing to depend upon without a deeper basis for its very existence. Bowne maintained, in the face of fierce criticism, that we must be able to force our way to the certainty of some such basis. It is wrong, as well as foolish, to say that we must be content with the visible and be satisfied with leaving the invisible as something incomprehensible; and it is erroneous to say that we can appreciate only the visible. If we study the life of Luther, shall we regard him merely as a phenomenon, and say he had no real existence? No, indeed! Luther was the true man behind it all, and his acts were the expression of this hidden existence. We must believe in a creative power behind all phenomena, or we are not true even to our own subjective lines.
I should like to recommend to your younger men a good subject for a dissertation; and it would be: "Bowne's Philosophy in Its Relation to that of Kant," together with the objections which Bowne would raise against the latter. Hegel, too, makes a great deal of "thought processes." To all this Bowne replies: "All right, if a personal existence is recognized as the basis for them; otherwise there is no reality to these processes." Bowne is a sharp critic: not unkind, not fault-finding, but severely punishing those writers who assume to be contented with the natural, the visible, or with the unpersonal spirit. He demands personal spiritual life, and consequently a living, personal God, out of whom proceeds all power, and who is the active principle out of which proceed all phenomena. Another thesis that I would suggest to young men is: "Bowne as an Opponent of the Materialists," for indeed he was the chief antagonist of naturalism. Naturalists deny the metaphysical, and take the visible as the basis of their so-called metaphysics. This is illogical, as it turns effect into cause. So Bowne criticizes evolutionists as being in the habit of getting the two ideas mixed by starting with forms and asserting that they proceed and develop of themselves, while they stoutly maintain that other people are thinking in the clouds. Bowne goes further. He not only makes these truths, which he asserts, the basis of all real theism; he has developed a metaphysics of theism. He does not simply posit certain truths of theism, but treats all these from a metaphysical standpoint; and this is of great value to-day in the field of philosophy.

If we consider the content of religion according to Bowne and his development of it, we find three leading points which mark the chief directions of his thought: first, religion consists in life, and not in teaching or doctrine; second, the kernel of religion is ethical, and religion is the lode-star of ethics, with which it is inseparably connected; third, religion is common to all humanity, and not confined to an individual or to a certain environment. I might add, as a possible definition of Bowne's standpoint, that religion is the spiritual experience of humanity, and manifested in the individual. Concerning the first point, he maintains that religion means life, and relates to life as a whole, as well as to the whole life. In Germany certain phases of this thought have been emphasized separately, but never grasped comprehensively. With Kant, religion was a moral matter, and manifested in the individual as Will; for Schleiermacher, it was a matter of feeling, and showed itself in the emotions; while Hegel maintains that it is a form of intelligence. These
elements which have been separated in Germany are for Bowne only
different features of one thought. He would have religion embrace all
forms of life together; and he maintains that it should influence and
ennoble every act and thought. Hence it is impossible to base religion
upon any fixed doctrine. The fundamental beliefs underlying religion
from the start should be maintained, but we must allow the develop­
ment from time to time of new theologies. While fundamental truths
are eternal, man is still developing; and consequently these eternal
truths must be manifested in the different stages of man's development
in different ways. These truths do not become new, but are newly pre­
sented; so we find in the education of children that the same truths
appear to them in different lights, as they grow up.

True religion will change its theology, while the underlying ideas are
not changeable. There has been too much abstract speculation, aside
from the concrete experiences of life, too much holding to abstract con­
ceptions. Experience is the true teacher, and through her teaching we
can grasp new thoughts and new views without endangering the eternal
truths by abstract speculation. The old philosophy was established
upon the universe as we understand it, and upon this a doctrine was
built up, and then life was explained according to that doctrine; whereas
Bowne starts with life, out of which grows the world of experience, and
upon this rests the doctrine, which must change as experience changes.
Another good thesis would be: "Bowne's Definition of Life."

James leads us back to the practical; so does Bowne, but with a
different meaning, for, with him, behind the practical stands the meta­
physical. This is a new step in the development of philosophy. But this
practical is not that which means useful, nor that which rests upon
utilitarian grounds; so that still another subject for a thesis would be:
"The Definition of the Practical as Used by Aristotle and Later Philo­
osophers, up to Bowne." This would help define his position. I would
urge the study of Bowne's philosophy particularly, as there is always
danger lest tradition, which crystallizes soon after a man's death, may
put his works in a wrong light. Bowne's contention is that the spiritual
basis of life is not new, but it becomes new in its forms of development.
God does not develop, but it is man that changes and develops. This
is shown characteristically in the development of religious ideas; for
instance, since medieval times, when the dogmas of Catholicism were
universally accepted. The study of theological development, as a mani­
festation of religion in the varied experiences of humanity, cannot but
bring all views and doctrines into a clear and healthy relation one to another.

Our second point refers to the relation of ethics to religion, which we have already touched upon. Bowne, differing from the men of the Illumination period, as well as from Kant, declares that religion is distinctly ethical; that ethics is the mere form of religion. Without the latter, ethics would have no life, content, or character; so that ethics depends wholly upon religion. We must not lose our bearings by a consideration of the ethical as such, but regard it as the medium through which religion shines and produces new life, and that the two exert a mutual influence on each other. So Bowne would have us hold no harsh or crude ideas of God's relation to the world. Theologies of the past hold that God created the world for His own glory; this was the severe and strict doctrine of the Jesuits, as well as of the Calvinists. Over against this, Bowne would have us believe, with modern Christians, that He created the world out of the fulness of His love. All religion and worship should come under Love, and mean the worship of a loving Being, not of a tyrant. The Christian should be cheerful and joyous, because his religion should make him so. We should be glad that God created the world and us, and that He will save us.

The third point is one that needs emphasizing, particularly among Protestants, who are apt to view religion too subjectively. Bowne urges that there are many ways of arriving at religion. There are some that have the experience of perceiving God's love all at once; whereupon a sudden change comes over the man's whole nature. Such persons are those whose temperament is susceptible to contrasts; but this is only one form of the manifestation of God, and quite dependent upon the individual. There are, on the other hand, many in whom this change takes place more quietly. We must only be sure of a complete turning about; and not judge of the manner, but of the results. Religion leads to lives, not to theologies; for it is based upon the fundamental principles of life, and not upon temperament or environment. In these ideas of Bowne we find a reconciliation of opposite ideas: of earnest seriousness and happy enjoyment; of problems and conflicts, combined with hope and joyous courage. We must sympathize with the many forms of life and experience, with the serious and the merry; and our children should learn that they may combine the liberty of freedom and the soberness of earnest effort, both in their mental and in their spiritual development.

Dr. Bowne was not only a member of your Faculty, but he was a
philosopher of America; and as such all America as well as your own Faculty may be proud of him, and of his memory. His strong personality showed itself in such vigorous effort, his humor was so happy and flashed forth so frequently in the midst of the most serious work, that moroseness and melancholy were impossible to him. He remained fresh and youthful in spirit to the end; and even in his last letter to me, he seemed to be more than ever pervaded with a spirit of youth and joyous living. It is given us to say, as did Goethe of his friend Schiller, "He belonged to us."

THE GENESIS OF THE AMERICAN REPUBLIC.

George Howard Fall, Ph.D.

WHENCE began this great federal union of forty-eight States, known to mankind as the United States of America? The philosopher may say there are no beginnings, all progress is life and movement more or less rapid; hence the American Republic did not begin, but is a phase of a process. Be it so; we never quarrel with the philosopher; we always allow him the middle of the road. Nevertheless, every student of his times, and particularly the student of constitutional law, is vitally interested in seeing how this process came to proceed.

We are all tolerably familiar with the so-called Germanic origins of our institutions. Stubbs, who has stubbed exhaustively over the field, Professor Edgar A. Freeman, Sir Henry Maine, and others have developed the fact that our jury trials, our land attachments, our devotion to the principle that the Englishman’s house is his castle, and the limitations upon the power of the king which were so firmly fixed by the English Revolution of 1688 all mark the Teutonic sources of our government. And many of us rest with this explanation,—an explanation which may be conclusive for England, but by no means covers the ground for the United States.

The Colonies which by means of the American Revolution cut themselves loose from Great Britain hark back to another source of liberty, which they do not share in common with the English, and which is not of Germanic origin. We refer to the example of the Hebrew Commonwealth.

The democracy established by Moses, who had successfully conducted three million people, more or less, across the Red Sea, and who had established a republic on the borderland of Canaan some sixteen or seventeen
centuries B.C., was the model and pattern of our Colonial forefathers. To its principles they turned for relief when oppressed by the despotism of their home government. The English Revolution of 1688 stopped when constitutional limitations were set up against the prerogatives of the crowd — but our American ancestors did not stop here. They went further. The Hebrew Republic had filled their souls with admiration for its liberty and veneration for what they believed its divine origin. Inspired by this ideal, they deliberately transferred the sovereign power from the king to the people, to whom they believed it belonged; and, moreover, they said, "We desire no king but Him who by reason of infinite goodness is alone worthy to possess infinite power."

At the close of the eighteenth century the Republican form of government was discredited. Sir Henry Maine is authority for this statement; and if he were not, the briefest inspection of the facts would make it apparent. The English Commonwealth under Oliver Cromwell had been repudiated and the House of Stuart was again seated upon the English throne. The Republic of Holland was in a critical condition, and so was the Republic of Venice. The Swiss Cantons were continually at variance with one another; and in short, there was in the entire civilized world no successful example of democracy.

In the Old Testament, however, our forefathers found an original government, controlled by the people governed by it, which had lasted for five hundred and fifty years. They perceived the remarkable similarity between the Hebrews and themselves. Appreciating this likeness, they were pleased to call their condition Egyptian Bondage, and James I. they hailed as Pharaoh. The Atlantic Ocean was the Red Sea. They themselves were three million strong, if Patrick Henry can be believed; and there is no reason for doubting his statement. The Israelites who crossed the Red Sea must have been that number, if we allow five persons for each of six hundred thousand fighting men.

Continuing in this manner, the eastern portion of the United States, filled with Indians and wild beasts, was their "wilderness," while Washington and Adams were spoken of as their "Moses" and "Joshua." From 1643 to 1684 was a term of forty-one years, during which their form of government was a pure theocracy, in all essentials like that which Moses set up over the twelve tribes. Then they organized the New England Confederacy, composed of the four New England Colonies, and this Confederacy, later on, became the basis of the thirteen confederated States.

It was the continuous daily reading of the Old Testament at home
and the hearing of it preached in the "Meeting-house" on the Lord's Day that brought our forefathers into this theocratic state of mind. Their leaders came over here from England and Holland steeped in religion. The sovereign God, who walked about on the firmament of heaven and governed the world at arm's length, was their conception of Deity. The Bible was the Word of God, and that part of it which described the Hebrew Commonwealth was their guide and model, forced as such upon them by the wonderful analogy which we have just indicated. They were now in the "Promised land." "Canaan" was theirs, and they did not propose to lose it by disobeying what they believed to be God's will. Moses, under divine guidance, had constructed a government upon the principle that all men are equal and that God alone is King. Everything, from their point of view, indicated that this was the government which they must set up for themselves in America.

The Established Church of England, which controlled the policy of the Crown, proclaimed the doctrine of unlimited submission and non-resistance to the king. The Colonists, who believed in the Hebrew model of government, said they must have no king but God. Over and over again they read, over and over again they heard preached, the text,—Samuel 8: 7,—"And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee, for they have not rejected thee, but they have rejected me, that I should not rule over them." This was on the occasion of Saul's being chosen king at the demand of the Hebrews. Here was the opinion of God Himself on the exact point in controversy. And yet the Established Church was calling for and the Crown was demanding more submission and less resistance to a king whom the Colonists felt they were forbidden by God to obey at all. Therefore, more and more the conviction grew upon them that they must cut loose from the British king and set up a government in which monarchy should not exist.

In these early days newspapers and books were few and scarce. The Bible and the pulpit were the chief sources of information. The weekly sermon was the chief topic of thought and of conversation during the week that followed; and this sermon was as likely to treat of governmental affairs as it was to expound religion. The lessons taught by the Hebrew Commonwealth were the chief subjects of ministerial exposition.

In addition to the discourse preached once a week from the pulpit, there was the special discourse, known as the "Election Sermon," preached on the day of the general election by the ablest ministers of the Colony. This day was fixed by the charter of William and Mary for the last Wednes-
day of May, and from 1691, the date of the aforesaid charter, until the
Revolution this day was known as "Election Day." On that day these
Election Sermons were preached; they were scattered over the Colonies;
every representative received several copies, and they were looked upon
as the political pamphlets of the period.

What were these sermons about? Let us take samples of a few:

On May 23, 1766, Dr. Jonathan Mayhew, sometimes called "the
father of civil and religious liberty in Massachusetts and America," preached
the Election Sermon in Boston. This Sermon was known as the "Morning
gun of the Revolution," and in it he said, "God gave Israel a king in His
anger, because they had not sense and virtue enough to like a free common­
wealth and to have Himself for their King."

On May 31, 1775, Dr. Samuel Langdon, president of Harvard Col­
lege, preached the Election Sermon before the Congress of Massachusetts
Bay, and in it he said, "The Jewish government was a perfect Republic,
and it was held to be a high crime for Israel to ask to be given a king;
and when they were thus gratified, it was rather as a just punishment for
their folly."

This sermon of Dr. Langdon was printed and sent to each minister
in the Colony, and to each member of the Continental Congress.

In May, 1776, George Duffield, the Presbyterian minister in Philadel­
phia, with John Adams sitting in the pew before him, compared George
the Third with Pharaoh, and said that "the same providence of God
which had rescued the Israelites from Egyptian bondage intended to free
the Colonies."

In Boston this year Rev. Samuel West preached the Election Sermon,
and said, "We are to remember that, all men being by nature equal, they
have a right to make such regulation as they deem necessary for the good
of all; that magistrates have no authority but what they derive from the
people."

In 1780 the Election Sermon was preached before the Great and Gen­
eral Court of Massachusetts by Simeon Howard, who was Jonathan May­
hew's successor as pastor of the West Church of Boston. Robert Treat
Paine and Samuel Adams were in the audience. Nearly all of the sermon
was about the Hebrew Commonwealth under Moses.

In 1783 the Election Sermon in Connecticut was preached before the
Governor and General Assembly by Dr. Ezra Stiles, President of Yale
College. It covers one hundred and twenty pages, closely printed. He
prophesies the future splendor of the United States, calls it "God's
American Israel," and proclaims George Washington as the American "Joshua."

Many more instances might be given, but these are enough to show how the leaven worked in the meal. Throughout the thirteen Colonies the example of the Israelites was held before the people. Thomas Paine, who wrote the pamphlet called "Common Sense," which produced at that time an effect equaled in our own day by "Uncle Tom's Cabin," attacked Monarchy and Hereditary Succession with tremendous vigor. He bases his argument upon the Hebrew Commonwealth. "Monarchy," he says, "was one of the sins of the Jews for which a curse was reserved." He details the process of making Saul King of the Jews. "But where," he says, "is the King of America? I'll tell you. He reigns above, and doth not make havoc of mankind like the royal brute of Britain."

In the second chapter of his pamphlet he goes into the story of Gideon, and quotes Gideon's reply when the Jews propose making him king, saying, "Rule thou over us, thou and thy son and thy son's son; and Gideon replied, I will not rule over you, neither shall my son rule over you; the Lord shall rule over you." And Paine closes his pamphlet by saying, "These portions of the Scripture are direct and positive; they admit of no equivocal construction. That the Almighty hath here entered his protest against monarchical government is true, or the Scriptures are false."

One of our civic writers says, "The admonitions of Samuel were as familiar to the people of America as the words of the Lord's prayer."

George Washington, in a letter dated Jan. 31, 1776, said of Paine's pamphlet: "The sound doctrine and unanswerable reason contained in the pamphlet 'Common Sense' will not leave numbers at a loss to decide on the propriety of separation from Great Britain."

We need not wonder, then, that the committee appointed to devise a seal for the United States — and it consisted of Franklin, Adams, and Jefferson — should have proposed a device of Pharaoh in his chariot, with Moses extending his hand over the Sea, causing the waters to overwhelm Pharaoh, and underneath, the motto: "Rebellion to tyrants is obedience to God."

Again we need not wonder that Washington refused a third term as President of the Republic.

The idea of a republic in which all men were equal and in which God alone was King, by precept and by example following the great Hebrew model, had been burned in and branded upon the minds of our American forefathers. Grimly and silently they prepared themselves to act when the
time was ripe. That time came when blood was spilled at Lexington and Concord. Then came Bunker Hill, and in the early spring of the following year Washington drove General Gage from Boston. The fighting-ground then shifted to New York and the South. Seven years of war followed, till Yorktown ended the drama.

Later on came reconstruction; but neither in the articles of Confederation nor in the final Constitution adopted by the Great Convention of 1783 was any place found for the monarchical idea. A new kind of government had been formed, hitherto unknown to the Saxon and English world.

At the beginning of these remarks we stated that our American forefathers went further than their English predecessors, who were content with placing constitutional limitations upon the power of the Crown. They went further to this extent: that they cut loose from monarchy altogether by setting up a republic; and we think we have shown why they did so.

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REUNION OF '91.

The class of '91 of the College of Liberal Arts held a reunion Friday, December 27, at the College Club. Fourteen, including Dr. and Mrs. Huntington and Mrs. Geddes, who were guests of the class, gathered at the round table with its Christmas greens and enjoyed a home dinner. There were no toasts and no formality, but there was plenty of good fellowship and it was a very pleasant reunion.

It was voted to print a class record within the next two years, in preparation for the twenty-fifth anniversary celebration.

Miss Augusta Putnam was re-elected president; and Mrs. O'Brien, secretary. These two, with Miss Collins, Miss Cobb, and Mr. Bemis, were appointed to prepare the record.

The following were there, in addition to the guests:

Miss Allen, Miss Collins, Mrs. Dunn, Dr. and Mrs. Emery, Mrs. O'Brien, Mrs. Seaver, Miss Putnam, Professor and Mrs. Wilson, and Miss Wentworth.

*EMILY YOUNG O'BRIEN.*
On December 12, 1912, the Board of Regents of the State of New York formally registered Boston University School of Medicine as an “approved school of medicine,” and two days later sent an official notification of its action to the officers of the school. Friends of the school, together with its Faculty and students, rejoice especially in this action of the Regents, since it removes the stigma which defaced the fair reputation of the school for nearly two months; or, to be exact, since October 16, when for rather trivial reasons the Regents refused to re-register the Boston University School of Medicine among the “approved” schools.

Under the circumstances, and especially in view of the fact that the school is now facing problems of vital importance to its continued existence and success, a frank and full statement of affairs is in order; and without going too much into detail, such statement is here offered to those who may desire, or who have a right, to know what, if any, defects were discovered in the school by the Regents.

The Standards of the Regents.

Something over a year ago the Regents announced that a re-classification of medical schools would be made in October, 1912, and the schools would be judged by new standards. The new standards, which were adopted June, 1911, are to the effect that medical schools “must, by October 1, 1912, have at least six full-time, salaried instructors, giving their entire time to medical work, a graded course of four full years of college work in medicine, and must require for admission not less than the usual four years of academic or high-school preparation or its equivalent, in addition to the pre-academic or grammar-school studies.”

According to the old rules which remain unaltered, a medical school, to be recognized as in good standing, “must have apparatus and equipment and resources of $50,000. . .

“It must require candidates for graduation (1) to be at least twenty-one years of age; (2) to be of good moral character; (3) to have studied medicine not less than four school years, including four satisfactory
courses of at least seven months each, in four different calendar years, unless admitted to advanced standing on graduation from a registered college course which was the full equivalent of the first medical year. The medical school must require (1) that, before beginning the course for the degree, all matriculates afford evidence of a general preliminary education equivalent to at least a four-year high-school course after eight years of elementary preparation, and any condition for deficiency (which must not exceed one year of high-school work) will be made up within one year; (2) that no allowance whatever be made in the period of study for work not done in an accredited medical school. Graduates in liberal arts and sciences, in dentistry, in veterinary medicine, in pharmacy, and from other professional and technical schools, under no circumstances receive M.D. degrees in less time."

It was properly ruled by the Regents that medical schools should make formal application for re-registration under the new requirements, and blanks were furnished for that purpose.

The Application of Boston University School of Medicine for Registration was duly made, but not until within a few days of the meeting at which the Regents were to take action. The school, having always been classified among those meeting the requirements, did not appreciate any special urgency in the case, and naturally expected an opportunity to demonstrate its possession of adequate facilities if perchance they were to be questioned. The school's application, however, was acted upon adversely, its registration revoked, and, unfortunately, the action of the Regents was published to the world more or less sensationally through the daily press, through which source the knowledge came to the school.

The "Incompleteness of the Application" for which the school's reputation suffered was subsequently found to consist of two or three technicalities, according to a letter from the Regents in reply to questions addressed to them by the school:

I. "It [the application] was not authenticated by seal or affidavit."

II. "It did not give the number of professors devoting their entire time to instruction."

III. "It did not give the salaries of those enumerated as giving their entire time to instruction."

A. It so happens no "affidavit" was required; that is, there was no room on the application-blank for an "affidavit." There was a corner
left, however, for seals, and by an oversight the affixing of the University seal was omitted — an offence hardly serious enough to warrant the punishment meted out to the school. The stationery which accompanied the application, the envelope containing it, the data and statistics given in the application, to say nothing of the signatures of the Dean and Registrar, might have established the genuineness of the document in the minds of even the most sceptical.

B. The application did not contain the number of professors devoting their entire time to instruction, but it gave a list of ten salaried instructors who should qualify under a reasonable interpretation of the requirement.

C. The application very frankly and intentionally omitted the "salaries" of the instructors who receive remuneration:
   I. Because to declare the salaries would be not unlike the "betrayal of professional secrets."
   II. Because the signers of the application could not see the relationship between a salary received by and the efficiency of an instructor.
   III. And because the school could not acknowledge the moral obligation of telling the world how slender its resources are, and how inadequately its staff of able, conscientious, loyal, and capable instructors are compensated for the time and labor they put into their work.

And on these technicalities and omissions the school was condemned by the Regents!

THE STANDARDS OF THE BOSTON UNIVERSITY SCHOOL OF MEDICINE, briefly summarized, are:

A four-year high-school course or its equivalent as minimum entrance requirement. Applicants for matriculation who have acquired a primary degree in Arts or Science must be certified to having had Latin, Chemistry, and Physics. Since graduates in Arts frequently have had no Chemistry or Physics, and graduates in Science frequently have had no Latin, it has become the fixed policy of the school to require in addition to the primary degree in Arts or Science certification that such graduates have had courses in Latin, Chemistry, and Physics. Biology is to be added to this list in 1914. Otherwise, the applicant must submit, with all others whose certificates are not acceptable, to examination in these subjects.

A full four-year graded course of eight months each has been its standard for twenty-two years.
A minimum average percentage of 70 for graduation. Attendance upon all the work of the school in lecture-room, laboratory, and clinic.

The completion of one year's work before promotion to the next. Under no circumstances to allow entrance to Senior class with conditions.

To allow no advanced standing whatever to graduates in Arts and Science, or to graduates of schools and colleges below the professional.

To accept students from other medical schools only on demonstration of competency in the curriculum of Boston University School of Medicine up to the year to which entrance is asked.

Candidates for graduation must be at least twenty-one years of age, of good moral character, and must have complied with all the requirements of the school.

Apropos of "standards," the only criticism of our school ever made by any inspector was to the effect that the entrance requirements were not high enough. No one, except the unfortunates who failed, ever criticised the graduation requirements; and the fact that Freshman classes lose on an average 50 per cent of their number by the time they reach the Senior grade and graduation testifies to the democratic principles of the school, as well as to its adherence to high standards of scholarship.

The equipment of the school far exceeds the requirements of the Regents, for the school land and buildings are valued at about $200,000; it has endowments and other funds amounting to $70,000; its general laboratory and museum equipment will cost $10,000 to $20,000 to replace; making in all a valuation approximating $300,000.

The school makes use of eight amphitheaters and lecture-halls having capacities of from fifty to two hundred.

It uses seven laboratories having a student capacity of from ten to fifty.

It has a library of 5,300 volumes, besides several thousand monographs and pamphlets, the phenomenal usefulness of which is abundantly testified to by the fact that, with an enrolment of about one hundred students, loans of books for home use to the number of over 2,500 are made annually!

It is affiliated with a hospital having a capacity of four hundred beds, and its clinical facilities exceed 20,000 patients annually.

It has an active Faculty of over seventy members, representing all branches of medicine, surgery, and the specialties.
A Brief Historical Survey shows that Boston University School of Medicine was founded in 1873.

From its inception its doors have been open to students of both sexes on uniform terms and conditions.

It was the first medical school in this country to demand entrance examinations of all applicants for admission who were not college graduates.

It was also the first to offer a graded course of three years (1873).

It was one of the first to make the three-year course compulsory (1877).

It was the first medical school in this country to offer a four-year course (1878).

It was the first to make the four-year course compulsory (1890).

In 1878 it offered courses leading to the degrees of Bachelor of Medicine and Bachelor of Surgery, and in the same year it lengthened its annual sessions to eight months each. These degrees (M.B. and Ch.B.) are granted to students obtaining a minimum average percentage of 80 in the studies of the first three years, with an average percentage of 85 in certain major courses. Only ninety-one (91) of these degrees have been granted in thirty-four years, an average of less than three a year. This fact may be considered illustrative of the standards maintained by the school.

It was the first medical school in this country to institute an optional five-year graded course (1907).

In 1908 it offered, in conjunction with the College of Liberal Arts of Boston University, a Six-Year Combination Course whereby the two degrees, S.B. and M.D., may be acquired.

In 1912 its graduates became eligible, under specified conditions, to the degree of Ph.D. from the Graduate School of Boston University.

It is the only medical school which possesses three medals, won (in 1904, 1905, and 1908) on the merits of its anatomical, physiological, and pathological exhibits in open competition at national and international expositions and congresses.

Within its brief history its buildings have been more than doubled in size, its course more than doubled in length, its Faculty and the subjects included in its curriculum more than doubled in number, and its clinical facilities have been increased more than fourfold.

Affiliations of the School. Boston University School of Medicine from its inception has been closely affiliated with the Homœopathic
Medical Dispensary, and with the Massachusetts Homœopathic Hospi­tal, which moved into its new building adjoining the school in 1875, was greatly enlarged in 1884, and again in 1891. In 1897 it opened a Maternity Department, which has furnished exceptional opportunities for obstetrical experience to the students of the school. In 1908 a Children's Department was added to the Hospital facilities; and in 1908, also, these facilities were further increased by the opening of the John C. Haynes Memorial Hospital for Contagious Diseases, with accommodations for one hundred and twenty or more patients. In 1912 another addition was made by the dedication of the newly erected Robert Dawson Evans Department of Clinical Research and Preventive Medicine.

In 1875 the Hospital and its equipment represented an outlay of $76,716, and its investments were valued at $23,120,— a total of about $100,000.

In January, 1912, the Hospital buildings and equipment had reached a valuation of about $1,200,000, and its funds had reached about $1,700,000,— making a grand total of about $2,900,000.

From October first, 1874, to October first, 1875, the Hospital treated a total of 78 in-patients. During the year 1911 there were treated a total of 5,213 in-patients, an increase of nearly 6,700 per cent.

Special emphasis should be laid on the fact that it was through the influence of the Faculty of the school and the generosity and enthusiasm of the homœopathic laity that the phenomenal growth and success of the Hospital, here recorded, were made possible.

To the clinical opportunities of the school there was added in 1886 the Westborough Insane Hospital, where in the course of twenty-five years nearly ten thousand patients were treated. In 1912 the Westborough Insane Hospital had accommodations for about eleven hundred patients, thereby offering special clinics of exceptional value and size.

What may be called the PUBLIC ACTIVITIES of the school may be demonstrated by enumeration of the functions, scientific and educational, it has participated in during the last nine years. For instance, it has made exhibits, chiefly of the work done in its pathological and physiological departments, at the:

Louisiana Purchase Exposition at St. Louis, 1904.
Lewis and Clark Exposition at Portland, Oregon, 1905.
International Congress of Tuberculosis at Washington, 1908.
International Congress of Hygiene and Demography at Washington, 1912.
Harvard Medical School Dedication, 1906.
Massachusetts Board of Health, 1904.
New York Board of Health, 1905.
Philadelphia Board of Health, 1905.
American Medical Association at Saratoga, 1903.
American Medical Association at Atlantic City, 1905.
British Medical Association at Toronto, 1906.
American Institute of Homoeopathy at Boston, 1903.
American Institute of Homoeopathy at Niagara Falls, 1904.
American Institute of Homoeopathy at Chicago, 1905.
American Institute of Homoeopathy at Atlantic City, 1906.

In addition, the school has given in June for the last four consecutive years a "Clinical Week," consisting of thirty-five hours of lectures, clinics, and demonstrations of clinical methods, to which all the physicians of New England have been invited, and which have been attended by gratifying numbers.

The school also offered, in 1910, and still offers, Postgraduate Courses in fourteen or more subjects.

And in cooperation with noted hygienists, sociologists, settlement workers, etc., members of the school Faculty have participated in the public education lecture courses given under the auspices of the Evans Memorial.

The Public Positions and Offices of Responsibility and Honor held by graduates of Boston University School of Medicine might here be enumerated.

The Faculty and Administrative Officers of the school are to a large extent composed of its graduates.

Graduates of the school form the majority of the staff of the Massachusetts Homoeopathic Hospital, and the alumni and Faculty are represented on the Board of Trustees of said Hospital. The Superintendent and Assistant Superintendent of the Hospital, as well as the Pathologist and Associate Pathologist, are all graduates of the school.

The Superintendent and the Pathologist of the Westborough State Hospital are graduates of the school; and on the Consulting Staff of the institution are graduates and members of the Faculty.

The Superintendent of the Fergus Falls, Minnesota, Insane Hospital is a graduate of the school, as are also some of the staff. This hospital has facilities for treating 1,600 or more patients.
The Gowanda (N. Y.) State Hospital for the Insane numbers on its staff a graduate of the school.

Other graduates are, Medical Director and Medical Examiner of a large Life Insurance Company; are County and City Medical Examiners; and are on local Boards of Health.

Still other graduates are chairman and member of the Massachusetts Board of Registration in Medicine, and are on the Examining Boards of Rhode Island and New Hampshire.

"By their fruits ye shall know them" is as applicable to a medical school as it is to an individual. The financial apple is not the only fruit indicative of a school's life, activities, and worth; and this "Statement and Review" has not been drawn up in any boastful spirit, but simply and modestly in the effort to demonstrate that if the school's treasury is not full to the bursting-point it has produced fruit of which it need not be ashamed. The records made by the graduates of a school before the Examining and Licensing Boards of the various States, and their success in practice, should be the fruits by which a school should be judged and known. Our graduates have not only shown a creditable degree of proficiency, but have frequently outranked the graduates of other schools in the tests all have been impartially subjected to, and the records thus made show the fruitfulness of the school's efforts.

In this connection, it may be asked, were Leeuwenhoek's brilliant and life-saving discoveries of micro-organisms made with a modern $300 microscope, or with an insignificant instrument that to-day could be duplicated for fifteen or twenty dollars? It was the brain behind the imperfect lenses that saw and recognized the seething world of germ life, and not a costly and luxurious instrument that did the work.

Did John Hunter have a high-school and college training as preliminaries to a four-year medical course to fit him for a lifework that has ranked his name among the immortals of medicine? Not if history teaches the truth.

Were J. Marion Sims and Ephraim McDowell taught in superbly equipped laboratories and schools by a corps of full-time adequately paid instructors? Did they acquire their daring skill, their superb courage and ingenuity, in their medical schools? Not if the stories of their lives have been faithfully told. And yet no one would care to deny the usefulness of their labors, or deny the fact that through their inventive genius many thousands of lives have been saved and inestimable suffering prevented.
Can one attribute Pasteur's insight into the mysteries of nature and the marvelous discoveries made by him to his training in any medical school possessing the "requisites" of the Regents of New York?

The names of many eminent physicians and scientists (physicists, chemists, etc.) might be enumerated to emphasize the fact that it is not always or perhaps often the school or the adequately paid instructor who moulds the character and develops the skill, ingenuity, and power of the individual. Not that we would undervalue high-grade instruction or decry high standards of education in any branch of science; but we would make a plea for allowing the continuance of the principles underlying this liberty-loving country of ours and giving a fair opportunity to any ambitious and earnest man to demonstrate what kind of stuff he is made of. It is the possession of knowledge and insight and natural endowments and personal acquirements that should be the criterion of a man's fitness, and not the particular school he has studied in. The possession of means (money) is not always an advantage to a man or an institution. Useful and desirable as affluence may be, it is not infrequently a disadvantage in the formation of character and development of ability.

When Robert Louis Stevenson wrote his noble tribute to the physician — "the flower of our civilization" — he was not thinking in the least of the financial question in any of its aspects, but of something far more worthy.

A CONDITION AND NOT A THEORY, a fact and not sentiment, is what confronts the school at the present time. The future can be assured only by funds. "Financial adequacy" is to be the gauge by which medical schools, among other things, are to be measured. "The old order changeth, giving place to the new," and the new order demands that teachers of the fundamental medical sciences (Anatomy, Histology, Embryology, Chemistry, Physiology, Bacteriology, Pathology) must be research workers, investigators, students themselves, as well as teachers, and must therefore be able to devote their time unreservedly to acquiring and imparting knowledge in their special department of science. In order to do this they must be salaried, and therefore the school itself must have the necessary means. Boston University School of Medicine, through a generous donation by the New England Hahnemann Association and by special vote of its Faculty, has been able to rearrange its salary list so as to meet the requirements of the Regents along this one line in which only it was deficient. The retention of its position among the "approved" and its ability to continue its useful
and successful career depend upon the generosity of its friends in rallying to its support. Plans for a fund-raising campaign are being thoughtfully matured, and it is to be hoped that the school's confidence in the loyalty and interest and responsiveness of its graduates and friends, professional and lay, will be rewarded by the addition of sorely needed funds to its treasury.

A MUNIFICENT GIFT.

At the annual meeting of the Board of Trustees of the University on Monday, January 13, the following resolution was adopted in recognition of the noble generosity of Mr. R. R. Robinson, a member of the Board:

Whereas Dean Birney of the School of Theology has gladdened our hearts by the announcement that one of our number, Mr. Roswell R. Robinson, has agreed to give to the Trustees of Boston University, in addition to his previous generous gifts, the sum of forty thousand dollars, for the benefit of the School of Theology, which sum will make his benefactions to the University amount to over one hundred thousand dollars;

Therefore, Resolved:

That we hereby accept the same and record our hearty appreciation of Mr. Robinson's princely gift to the cause of Christian education;

That we commend his excellent example to all persons who are seeking the best investment of their money;

That we take this opportunity to express our high esteem of Mr. Robinson as a patriotic citizen, a Christian brother, and a patron of every worthy cause. We extend to him our best wishes for a long life and God's richest blessings.

That we spread these resolutions upon our records, and instruct our secretary to send a copy to Mr. Robinson.

At the personal request of Mr. Robinson the Trustees voted that $37,000 of this gift shall be devoted to the purchase of the property in Louisburg Square, for a dormitory, to which reference is made in another item.
A CAREFUL reading of the frank and lucid article of Dean Sutherland which we print elsewhere in this issue of Bostonia will deepen the profound conviction of all who know the standing and work of this school that in excluding this school from the list of medical schools the graduates of which are permitted to take the examination in that State a serious wrong was done the University by the Regents of the State of New York.

The objections of the Regents were based entirely upon technicalities, the omission of a few details in the application-blank,—details which could easily have been remedied; were, in fact, remedied, as soon as the attention of the University was called to the omissions. A note from the Regents declaring their intention of omitting the school from the accepted list in case the lacking data were not supplied within a given time would have brought an immediate response. No warning was given the school; the first intimation of the action of the Regents was an article with large headings in the daily press, announcing the exclusion of the School of Medicine of Boston University, in company with several other medical schools in various parts of the country.

In view of the damage done to the school by this act of exclusion without warning, and as a result of the mere omission of a few unimportant details in the application-blank, it is difficult to voice our protest in
language of studied moderation. After the damage was done the school was given a hearing. President Murlin simply had to present to the Regents a statement of the facts which entitle the School of Medicine of Boston University to a place on the accepted list. The facts thus presented were so convincing that the Board at once rescinded its act and placed the school on the accepted list.

The Board of Regents of the State of New York has done what it can to undo the damage which it had previously wrought. But the broader question forces itself upon our attention: Are boards and experts without any first-hand knowledge of a college or a university to be allowed to "classify" and "admit" and "exclude" without a previous personal examination of the institution which they propose to judge? This is not the first time that a department of Boston University has been judged by an expert who made a thorough examination of the institution after he had pronounced his judgment. If a school with as fine a record as that of the School of Medicine of Boston University is to be excluded without previous warning; if a school of medicine which an eminent and impartial investigator who examined the school had already pronounced a model school taking into consideration its relatively slender resources, is to be excluded from the list of accepted schools by a board who knew little about the school except that "the application-blank was not authenticated by a seal or affidavit," what college or university is safe? What record of solid, substantial work extending over a long series of years can protect the reputation of an institution against the ex cathedra judgment of an expert or a board from a distant State?

The graduates of Boston University should not feel unduly disturbed by the various "classifications" and "accepted lists" which miscellaneous "boards" and "bureaus" are issuing just now in unwonted numbers. Boston University welcomes thorough, impartial investigation and criticism. The University could not, with good grace, protest any rating made by a competent authority after an examination of the equipment and a study of the record of the University. The University does protest, and earnestly protest, a rating or a classification made by men who have no first-hand knowledge of the institution.

One significant outcome of the present plethora of "classifications" is that the whole system is rapidly falling into disrepute among sensible educators. We predict that within a short time the educational world will return to the old method of judging colleges, the reliable method, the
infallible method,— the record of the graduates of the college. Boston University welcomes a thorough and impartial examination on this basis.

EUCKEN AND BOWNE.

BOSTONIA presents in this issue two notable contributions on a kindred subject. Professor Van Riper's article on Dr. Eucken is a clear and vivid portrait of the great philosopher in his home life and his professional work in the fine old city of Jena. The study of his philosophic system as presented by Dr. Van Riper, with its insistent recurrence to the "Geistesleben," will repay careful study.

Dr. Eucken's address before the students of the School of Theology was a sympathetic and discriminating study of the personality and the teachings of Dr. Bowne, the philosopher who is regarded and reverenced as a peer by the greatest thinkers of Europe. Dr. Perrin's translation of Dr. Eucken's address is a remarkable bit of English, entirely free from the mannerisms of the average translation and presenting the thought of Dr. Eucken with a lucidity that carries the conviction that we have an exact reproduction of the words of the original speaker. The portrait of Dr. Bowne which accompanies the translation of Dr. Eucken's address will bring anew to vivid recollection the great teacher whose memory is so revered by his former pupils and colleagues.

THE DEPARTMENT OF MUSIC.

PROFESSOR JOHN P. MARSHALL, of the Department of Music, deserves the congratulations of all friends of Boston University for the success which has attended his work as organist and soloist of the Boston Symphony Orchestra. His playing at the Symphony concerts in December was warmly praised by competent musical critics. Professor Marshall's classes in The Appreciation of Music are among the most numerously attended courses offered by the University Extension Commission. In view of the fact that the Department of Music is a recent addition to the equipment of the College of Liberal Arts, the readers of BOSTONIA will note with satisfaction that the newly organized department, under Professor Marshall, has already taken its place as one of the strongest and most highly esteemed departments in the legitimate work of the University.
The exercises in connection with the laying of the corner-stone of the new Wesleyan Building on Copley Square were held in Jacob Sleeper Hall on Wednesday, Dec. 11, 1912. Boston University was represented on the programme by President Emeritus William F. Warren, who offered the prayer; by Bishop John W. Hamilton and Dean William E. Huntington, who gave addresses; and by Dr. Dillon Bronson, who pronounced the benediction.

At the annual dinner of the Wesleyan Association, which was held at Young's Hotel on Wednesday, December 11, President Lemuel H. Murlin delivered the first address of the evening. Dr. Murlin took as his theme: "What I Desire to Find in My Religious Paper." The address was printed in full in Zion's Herald of Dec. 18, 1912.

COLLEGE OF LIBERAL ARTS.

The Boston University Women Graduates' Club held its first regular meeting of the year in the Gamma Delta Room, the College Building, on Tuesday evening, November 19. The meeting took the form of a reception to President and Mrs. Murlin and the Deans of the several departments of the University. Preceding the reception, however, an hour's business meeting was held, at which the question of a Dean of Women, of Faculty rank, to serve all departments equally — a question first introduced at the May meeting — was further discussed. The need of such an official was considered from various view-points, and it was generally voiced that the influence of a Dean of Women would prove beneficial to the university life, the student body, both men and women, and to the standing of the University in the community and among its fellow institutions. It is a significant fact that forty-four co-educational institutions, similar to our Alma Mater, all have Deans of Women. Desiring to act with all wisdom and consideration, the club deemed it best to ascertain the desires of the President and the Trustees upon this vital matter, and a committee of three, composed of the club's president,— Miss Ruth L. S. Child, '93,— Mrs. Caroline Stone Atherton, '84, and Mrs. Mary Ingraham Wren, ex-'06, were given charge of the matter and asked to report at the January meeting.

Of the guests invited, President and Mrs. Murlin, Dr. and Mrs. Huntington, Dean and Mrs. Birney, and Dean and Mrs. Warren were present at the reception. President Murlin and Dr. Huntington spoke by way of greeting to the club, and Mrs. Jessie Morse Berenson, '04, Professor John P. Marshall accompanying, sang with her customary beauty and richness of tone. Refreshments were served, and the whole affair was delightfully informal and enjoyable. LUCILE GULLIVER, Secretary.
REUNION OF '87.

The members of '87 met for their annual reunion with Miss Lillian Packard, at her home in Auburndale, Friday, December 27.

At one o'clock Miss Packard served a delicious luncheon, and while the coffee was being served the original prophecy, read by Mabell Clarke at the Class-day exercises in 1887, was reread.

After luncheon, a short business meeting was held. Miss Tyler was elected president; Mr. Meserve, vice-president; Miss Teele, Miss Rogers, and Dr. Chenery, members of the Executive Committee. Letters from Miss Lowd, Mrs. Sarah Belcher Hardy, Mrs. Mary Cass Reynolds, Miss Damon, Mrs. Margaret Bradford Hildreth, and Rev. W. A. Sullivan were read.

Eleven members of the class were present, including Dr. and Mrs. Huntington, Dean Warren, Dr. Hobson (who had not been able to attend a reunion since graduation), Mrs. Anna Gooding Dodge, Mrs. Martha Sprague Mason, Professor Hanscom, Miss Tyler, Miss Rogers, Miss Packard, and Miss Wellington.

Just before the meeting adjourned a telegram of greeting from "'87 in New York to '87 in Boston" was received from Miss Lowd, Mrs. Sarah Belcher Hardy, and Mrs. Mabell Clarke Smith.

MARY J. WELLINGTON, Secretary.

During the past few months substantial additions have been made to the equipment of the Department of Physics. Special mention may well be made of the most important machines.

A Michelson interferometer and a constant deviation spectrometer fitted with etalon and Lummer-Gehrcke plate attachments will materially extend and improve the laboratory work in Spectroscopy.

A Société Genevoise combination comparator and dividing engine fills a long-felt need. An instrument of this character is an essential of every well-equipped laboratory.

A Clapp-Eastham transformer operated by a Holtzer-Cabot rotary converter well illustrates the improvement over the old induction-coil method of operating vacuum tubes.

Several beautiful experiments dealing with electric waves will be rendered possible by a new 500-volt Holtzer-Cabot dynamotor, a Chaffee gap, and a large induction-coil.

A large Tesla coil will permit interesting classroom demonstrations of high-tension electrical phenomena.

A May-Nelson vacuum-pump will prove of great value in both laboratory and lecture-room.

The aim of the instructor has always been to put at the disposal of the students first-class apparatus, as well as to offer the best courses possible under existing conditions. For the fields of Physics now covered, the department is, for the present, fairly well equipped with apparatus.

NORTON ADAMS KENT.

At the forty-fifth regular meeting of the New England Chemistry Teachers' Association, held at the Lynn Classical High School, on Saturday, December 7, Professor Lyman C. Newell read the annual report of the curator, and also made a report on the Eighth International Congress of Applied Chemistry.
Mr. David H. Kyes, A.M. '11, recently addressed the students of the day school of the Boston Young Men's Christian Association, on the subject "Making the Most of One's Self."

The semi-annual meeting of Epsilon Chapter was held at the College of Liberal Arts the night after Christmas. At the business meeting action was taken on a number of amendments to the By-Laws which had been proposed at the previous meeting. These amendments make a slight change in the organization of the Chapter, dispensing with the Literary Committee, which for some time has been practically inactive, and substituting a Board of Directors to have control of the interests of the Chapter. By another provision adopted at this meeting, an Advisory Council, consisting of the secretaries of all the classes graduating from the college, is given a prominent part in the Chapter.

After dinner, which was served in the main hall of the college, President William B. Snow introduced Dr. Franklin B. Dyer, Superintendent of Schools of Boston, who addressed the Chapter on the general theme of "Dynamic Culture." Dr. Dyer was followed by Dean W. E. Huntington, who expressed his profound pleasure at finding himself once more at work in the University which has for so many years been an integral part of his life.

At the annual meeting of the University Club of Malden, Mass., Professor Lyman C. Newell was elected president of the club for the current year. His presidential address was on the topic, "The Appreciation of Values in Education."

On Thursday evening, November 21, Gamma Delta held its annual banquet at the College Building. Among the alumnae present were: Leola M. Cole, '07; M. Louise Dornte, '07; Anna Harris, '07; Miriam H. Harris, '07; Regina Horton, ex-'09; Ella M. McGrath, '10; and Flora Alwildia Chase, '12. Miss Chase, last year's president of Gamma Delta, responded to a toast for the alumnae.

The Department of Music of Boston University announces six opera lectures on Tuesday afternoons, beginning on January 14 and continuing on the afternoons of January 21, January 28, February 4, 11, and 18, at four o'clock, in Jacob Sleeper Hall. These lectures are to be given by Professor John P. Marshall and Mr. Olin Downes, with the co-operation of Mr. Henry Russell, director of the Boston Opera Company. Singers from the Boston Opera House will assist. Tickets, at two dollars each, are on sale at the office of the Treasurer of the University, 688 Boylston Street.

Mr. McGregor Jenkins, editor of The Atlantic Monthly, addressed the University Extension Class in English Writing on Thursday, November 21. A general invitation had been extended to the students of the College of Liberal Arts. The lecturer was introduced by Professor Dallas Lore Sharp, by whose invitation Mr. Jenkins delivered the lecture.

On Friday, December 20, the last day of college exercises before the Christmas recess, a special Christmas service, to which the public was invited, was held in the college chapel. The Students' Chorus, under the direction of Professor John P. Marshall, sang several ancient French Christmas carols, and the chorus "And the glory of the Lord shall be revealed," from "The Messiah." Mrs. Agnes Knox Black read from the King James' Version of the Bible the story of the Nativity.
At the annual meeting of the Trustees in January Professor Norton A. Kent was granted leave of absence for the next academic year.

The college classes in Shakespeare and in Public Speaking gave, during the last semester, a series of recitals in Jacob Sleeper Hall. At the first recital, on Thursday, November 14, Mrs. E. Charlton Black gave several readings; on Friday, December 6, Dean Ross of the Emerson College of Oratory presented songs and readings from Kipling; at the third and last recital, on Wednesday, December 18, the Senior class of Emerson College gave a series of sketches from Dickens.

Dean William M. Warren and Professor Norton Adams Kent represented Boston University at the meeting of the Association of Colleges in New England held at Bowdoin College on Tuesday and Wednesday, November 12 and 13.

On Tuesday evenings in November and December, in the Milton High School, before the Milton Teachers' Association, Professor E. Charlton Black gave a series of lectures on "Ideals in American Literature, from Jonathan Edwards to Emerson."

At the Boston Symphony concerts of Friday and Saturday, December 27 and 28, Professor John P. Marshall was the soloist. Professor Marshall played on the organ Bach's Toccata with Fugue in D-minor. The musical critic of the Boston Transcript, in a discriminating estimate of the concert, has this to say about Professor Marshall's playing:

"Under the hands of Mr. Marshall, Bach's thunderous Toccata gave off its sonorous ejaculations with impressiveness, and thereto a certain cleanness of enunciation which is by no means common among even the masters of the instrument. The organists who can pile the tonal masses of its rich, warm coloring are many; the organists who can give the fleet, running passages the distinctness of line-drawing are few, and Mr. Marshall is of them; and very finely did he build the cloud architecture and tint the sumptuous fading of modulations at the end."

Miss Alice M. Lawton, '02, is a member of the staff of the New York Evening Sun. Since her return from Europe last fall, where she had spent a year and a half in study and travel, Miss Lawton has been writing special articles for the New York papers and for several magazines. Her story "Winter Days in Switzerland" appeared in the November issue of Travel. Her address is 170 Nassau Street, New York City.

Miss Gladys May Barber, '05, was married to Mr. Herbert Henry Walley, at Newton, Mass., on Thursday, Dec. 19, 1912. Mr. and Mrs. Walley will be at home, after January 15, at 66 Summit Street, Newton.

Miss Elizabeth Edna Wheeler, '10, was married on Tuesday, November 5, to Mr. Alton Cheney Roberts, Harvard '11. Mr. Roberts is secretary of the Young Men's Christian Association of Carroll County, New Hampshire. Mrs. Roberts's address is Conway, N. H.

Mr. L. Raymond Talbot, '06, conducted the chapel exercises at college on Wednesday, November 13, and spoke to the students on the work of the Young Men's Christian Association.

Miss Emma Louise Evarts, '11, is assistant secretary of the Young Women's Christian Association, Buffalo, N. Y. Her address is 19 West Mohawk Street, Buffalo, N. Y.
SCHOOL OF THEOLOGY.

A splendid new building has been added to the equipment of the School of Theology. It is ideally located,—on the corner of Louisburg Square and Mount Vernon Street, but a few yards from the main building. It will be used as a home for students, many of whom are now rooming outside the dormitory. The view from the building includes the Charles River Basin and Back Bay district.

The purchase of this building was made possible by the princely gift of Mr. R. R. Robinson, of Malden, Mass., who has recently given $40,000 to the School of Theology for added equipment. Every graduate of the school, as well as every present and prospective student, owes him a debt of gratitude.

The school will hereafter be a graduate school only, a full college course being required for admission, with the following exceptions:

(1) In the case of colleges offering a combination course with the view of making college and professional course possible in six years instead of seven. The student will be admitted at the end of the Junior year, his first year in the seminary counting as his Senior year in college.

(2) Students lacking but a few hours of graduation can be admitted on request of the president of the college, on condition that definite arrangements are made for ultimate graduation.

(3) Special students, who desire only particular courses, will be admitted, but cannot be granted room privileges.

Plans are under way for doubling the endowment and equipment. The new building which will be added when sufficient funds can be secured will include a chapel, a gymnasium, a large classroom sufficient for classes of one hundred or more.

Applications are already being received for 1913-'14.

The new Department of Missions, made possible by the gift of $100,000 by Mr. T. D. Collins, will begin work next fall. The professor for this chair has not yet been chosen.

The new catalogue will be ready for distribution about February 15.

A very interesting pamphlet has just come from the press. Its title is "Is a Seminary Course Worth While?" It contains the estimates of the value to the minister of a seminary training, from six bishops, thirteen college presidents, and other leaders of Methodism, all graduates of the school.

Dr. L. T. Townsend, Dr. Melville B. Chapman, and Dr. George S. Butterers are special lecturers for January. A neighboring pastor will conduct chapel service once each week during the remainder of the school year.

At the annual meeting of the Trustees in January Professor M. D. Buell was granted a leave of absence for the remainder of the academic year, beginning with March first.
SCHOOL OF LAW.

The second semester of the Law School begins on Monday, February 3. The school is fortunate in augmenting its regular teaching-staff with a number of special lecturers:

Former Chief Justice Emery, of the Maine Supreme Court, will give a course of fifteen lectures on "Probate Law" during the first few weeks of the second semester.

Professor Colby, of the Dartmouth Faculty, will deliver a course of lectures on "Jurisprudence" before the members of the third-year class who are candidates for honors during the present school year.

In accordance with the general policy of the present administration, a number of supplementary courses will be given in addition to the regular courses required for the degree: Judge Charles Thornton Davis, of the Land Court, will lecture on "Conveyancing" in supplementing the course on Property; Edgar J. Rich, Esq., attorney for the Boston and Maine Railroad, will lecture on "Interstate Commerce," thereby supplementing the course in Carriers.

The course in Insurance will be supplemented by several lectures on "Business Relation of Insurance to the Law," to be given by Alfred D. Foster, Esq., president of the New England Mutual Life Insurance Company.

On Tuesday, December 17, William J. Kinsley, Esq., the well-known hand-writing expert of New York City, addressed the students of the Law School on the subject "Forgery of Documents." The address was in the form of a stereopticon lecture, and was extremely interesting and valuable to the student body. The school was privileged to listen to this lecture through the generosity of Judge Thomas Z. Lee, of Providence, R. I.

The Master's Course under Dr. Melville M. Bigelow, which this year for the first time has been open only to those with a bachelor's degree, has been well attended by members of the bar, and many more have announced their intention of taking the work during the next school year for the purpose of broadening their general conception of law as a science. Two hours a week are given to the course, extending through the school year: one hour a week is devoted to seminar work, and one hour to the argument and discussion of cases (on pleadings), relating to the work of the seminar. All members of the class are required to prepare briefs in the cases assigned for argument.

On Friday evening, January 10, Dean Albers addressed the members of the Harvard Improvement Association of Dorchester. This Association is a citizens' organization for public improvement.

SCHOOL OF MEDICINE.

Dr. Frank C. Richardson, Registrar, was called in December to examine and give his expert opinion as to the sanity of Davie, the convicted "boy broker," who has been petitioning the State for pardon.

Dr. Stuart Close, of Brooklyn, N. Y., Professor of Homoeopathic Philosophy in New York Homoeopathic Medical College, gave in December two of a series of four lectures on "The Essentials of Homoeopathic Practice." The remaining two lectures are to be given in January. Dr. Close is a careful student, and his lectures are scholarly and of great interest.
PUBLICATIONS OF BOSTON UNIVERSITY

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

Graduate School. Circular of Information concerning the degrees given, and a pamphlet on the preparation of A.M. Theses and Ph.D. Dissertations. Address Graduate School, 688 Boylston Street, Boston, Mass.

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

School of Law. Catalogue 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.

School of Medicine. Annual Announcement and Catalogue. 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.