

Civilization implies the protection of people of all nations. An American may travel in Germany, in Great Britain, in France, and feel that he is quite as safe and that his property is quite as safe as if he were at home. This is not true of all parts of China. It is not true of all parts of Persia, or of Morocco. The establishment and maintenance of orderly government in those countries, therefore, is in the interest of all nations. Similar conditions affect great parts of the Turkish Empire. On the other hand in large parts of Central America and South America governments have not yet succeeded in establishing a stability which gives confidence to the nations of the world and there is in those countries no such adequate security as civilization ought to bring to pass. These conditions have in the past at various times led to the possibility of European intervention, which might result not merely in the establishment of order but in the actual conquest of many of these lands and placing them under the flag of the European military powers.

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beyond that which they are called on to do under their contract of appointment, the University pays at the rate of two-thirds of the salary given for regular work. This has been the custom from the beginning of the University. If on the other hand, a professor prefers to defer his payment and in lieu of the two-thirds seek to appear in the public press during that time. Of course newspapers are read by jurors, and anything said in that way is improperly brought to their attention and may tend to influence their verdict. On the case itself I have nothing to say now. That belongs to the General Counsel of the University. On the subject of the rule as to payment for extra work, however, I have this to say: of books or other results of research. In this way, however, valuable to the University, and more valuable to education and science throughout the country. If, however, a professor dies or resigns, not having used this credit for such deferred vacation, the University does not get the value for which it is willing to make the full payment, and therefore the reason for it disappears. These three months form what is ordinarily known as the regular vacation, and the University should pay simply what it is accustomed to pay in such for extra work. In my opinion the regulation in question is entirely just and proper.

Under the contract of appointment a member of the faculty is paid a fixed salary for giving instruction within a period of not to exceed thirty-six weeks. This salary is paid in twelve annual installments. The last three installments are paid within the three months after the thirty-six weeks of instruction have been given. These three months form what is ordinarily known as the regular vacation, and the University should pay simply what it is accustomed to pay in such for extra work. In my opinion the regulation in question is entirely just and proper.

When members of the faculty do work for the University

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I have declined to make any statement to reporters on the subject of the suit of Cappe v. The University of Chicago while the case was pending, regarding it as improper for anything of the sort to appear in the public press during that time. Of course newspapers are read by jurors, and anything said in that way is improperly brought to their attention and may tend to influence their verdict. On the case itself I have nothing to say now. That belongs to the General Counsel of the University. On the subject of the rule as to payment for extra work, however, I have this to say: Under the contract of appointment a member of the faculty is paid a fixed salary for giving instruction within a period of not to exceed thirty-six weeks. This salary is paid in twelve annual installments. The first three installments are paid within the three months after the thirty-six weeks of instruction have been given. These three months form what is ordinarily known as the regular vacation. Payment for this regular vacation is always made in full. No discount is made by the University on account of resignation or death or for any other cause. When members of the faculty do work for the University

beyond that which they are called on to do under their contract of appointment, the University pays at the rate of two-thirds of the salary given for regular work. This has been the custom from the beginning of the University. If, on the other hand, a professor prefers to defer his payment and in lieu of the two-thirds' cash to take vacation, the University is willing to give such vacation and to make payment at the full rate, instead of payment at the two-thirds rate, for this reason: in such case a professor, being free from University duties, is able to give his entire time to advancement in his professional attainments by way of research, or the completion of books or other results of research. In this way he becomes more valuable to the University, and more valuable to education and science throughout the country. If, however, a professor dies or resigns, not having used this credit for such deferred vacation, obviously the University does not get the value for which it is willing to make the full payment, and therefore the reason for it disappears, and the University should pay simply what it is accustomed to pay in cash for extra work. In my opinion the regulation in question is entirely just and proper.

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The banquet of the Frenchman, that America is the land where there are a hundred religions and only one sauce, is like most epigrams, more piquant than exact. True, religious organizations with us are many. True, there was a time when the most of these organizations found their main interest apparently in assailing one another. True—again, there are many small communities in any one of which it would not be too easy to give adequate support to one vigorous and useful church, and yet in each of which several rival organizations are struggling to exist. Still, time has greatly mollowed ecclesiastical acerbity, and the pressure of modern social need has enormously lessened interest in sectarian controversy. History, habit, the memory of our fathers, keep alive

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our attachment to our own form of religious expression. In it, too, underlying all the mass of non-essentials, there may be a fundamental principle which accords with our own intellectual idiosyncracies, and by virtue of which we frankly prefer our own Communion, be that Presbyterian, Methodist, Episcopalian, or what not. But we should be helpless in the attempt to put ourselves in the state of mind of the austere puritan to whom prelacy and Erastianism were of the very devil, of the high churchman who despised all forms of what he was pleased to call dissent, of the fanatical anabaptist who heard heavenly voices bidding him separate himself from all social custom as unclean,- from the state of mind, in short, which led all of these to war for supremacy with sword and musket. Whatever our creed, we are to-day much of the satirical mind of

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Butler in his whimsical painting of the
Presbyterian Knight, Sir Hudibras:

"For his Religion it was fit
To match his Learning and his Wit:
'Twas Presbyterian true blew,
For he was of that stubborn Crew
Of Errant Saints, whom all men grant
To be the true Church Militant:
Such as do build their Faith upon
The holy Text of Pike and Gun;
Decide all Controversies by
Infallible Artillery;
And prove their Doctrine Orthodox
By Apostolick Blows and Knocks."

We do not talk of "toleration", as was done
in the time of English William of Orange -
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past ages who would have suppressed variety of religious doctrine by law. Further, few of us to-day are interested, for instance, in the old-time debate over free will and predestination. These questions seem to us to smack of the theological study - we care more for matters of flesh and blood. Many and many of the ecclesiastical polemics which exercised our fathers and our grandfathers we have more or less consciously relegated to the same category with the traditional problem of the mediaeval scholastic philosophy: "How many angels can dance on the point of a needle?"

When we examine the various denominations into which Christianity in our country is divided the differences are quite simple. To begin with, there are differences on points of theology. For example, as has been noticed, there is the old irreconcili-

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Sir Hudibras above quoted, one learns to

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Science proves its conclusions by demonstrations which convince all who are competent to judge. Speculative philosophy is not open to scientific demonstration. It is to be expected, then, that on these matters of speculative theology there will be differences of opinion which are ineradicable. There can be no religious unity which involves unity of theology.

Another difference among the churches relates to forms of worship. Some exhibit a stately and impressive liturgy. Others are devoted to the stern simplicity which commends itself as the expression of a rugged democracy. Some place great emphasis on the historic ordinances. Others are content with the spiritual essence of these, and care little for form. Here again it is evident

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that intelligent and sincere minds may and do differ in their judgments on these matters. So long as human nature remains what it is, it is not to be expected for a moment that there can be uniformity of opinion and of taste as to liturgies and ordinances.

Again, our churches differ in their forms of government. Some are more or less hierarchical, others prefer the similitude of a representative republic, others are almost a pure democracy. One is tempted to remember that for a time Thomas Jefferson was quite regular in his attendance, especially on the business meetings, of the little Baptist church near Monticello. The pastor at last ventured to express the hope that the aged statesman was becoming interested in evangelical religion, only to be told that it was not religion but democracy which he was studying. These differences in organization

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In short, the churches differ, radically and hopelessly, on all the above points. But when we come to analyze the nature of these differences we see that they resolve themselves at once into three classes of phenomena. The differences are differences of metaphysics, differences of methods, and differences of machinery.

But are metaphysics, and methods, and machinery, the essence of religion? Hardly. Without discussing the status of the church with reference to teleology, we can hardly

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fail to agree that, whatever its other ends, it exists here as a force for social betterment. It seeks to make people clean and honest and helpful. It aims to energize the conscience and to mellow the sympathies. It tries to surround the young with a pure atmosphere - to educate childhood and youth and those of riper years towards the higher life. It is ready to alleviate suffering and to help those in trouble. Its teachings tend to develop the generosity and public spirit which make our modern life after all so rich in noble character. All this the church does, or aims to do.

The church, I say, Do I mean the followers of any one creed? By no means. What I have said describes Presbyterian and Episcopalian, Methodist and Unitarian and Baptist, Roman Catholic and Lutheran, and many more of many names, but all with one

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As a social force, then, the churches, so hopelessly diverse in metaphysical niceties and in ecclesiastical mechanism, are in fact one body. Here lie the possibility and the pressing need of church unity - not union, which is possible only of fragments, but of that sort of coöperation which makes our federal union a power. There is no valid reason for the jealousy of one another, for the paltry particularism, for the sectarian segregation, which robs religion of its force. When all the churches join hands for the attainment of their common objects, they will together be a power for righteousness which should transform the land.

Another result should follow from the union of religious organizations for specific social achievement. To-day the Irishman is quite right when he

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declares that the churches are usually manned by women. Not infrequently, indeed, a man in one of our churches feels like an island in an ocean of femininity. Where are the men? They are accustomed to do actual things in business, in law, in medicine. Can a grown man be content to serve God by passing a contribution basket or by singing a psalm tune? Let our churches give a man a man's work to do, and the men will be on hand to do it. Let the churches set out to do definite things which will make the world better worth living in, which will remedy injustice and open the door of opportunity, which will lessen suffering and increase comfort and defend health and multiply the wealth of spirit which makes the real prosperity of a nation - let the churches unite to do these things and cease to fritter away their money and their strength in

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Here, then, and now, there is a task which calls for all the masculine force and for all the feminine fineness which our society affords. Men in their large business affairs have worked out the problem of uniting scattered enterprises into powerful combinations. They have learned how to economize agencies, how to multiply efficiency, how to get far greater results with a minimum of effort. Our churches as agencies of social betterment demand

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the same genius for business which has created our modern organized economic life. Here in creating religious co-operative unity is indeed a task for men. And until this task is wrought our churches will largely fail in their mission, and religion will be a feeble factor in the busy and growing life of modern civilization.

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DISCUSSION OF MR. WILLCOX'S PAPER

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books have made to many of us the propositions in question. But in substance MR. JUDSON: There is possibly another way in which this matter may be regarded. I suppose if the student in our American college, not intending necessarily to become a lawyer or a physician, should elect certain studies of legal character for professional work. He does just as much in the way of general training, or studies in science or in medicine, that these elections might be regarded as useful toward his general education. Surely, as a part of liberal training, certain legal studies would be quite applicable. Many students in college elect to take science courses quite largely - their tastes lie that way - and they take chemistry, zoölogy, and bacteriology to a very considerable extent. If a student in the choice of his electives selects them in these ways, can it be fairly said that his course will be injured under the elective system? Then the student taking his college degree - his first degree - under those conditions comes up to his professional work, and the professional school finds that the college has already fitted him largely for this work. He has done in college perhaps a third, or a quarter, or a half of the entire work of the professional school. That being the case, is it not a fact that the professional school may justly require less of him? It may easily be said that if the student would choose something else, he would have another year, and he would be older, and would know more. He might, so far as that goes, take still another year, and be still more valuable. But after all is it worth while to protract preparation for a profession to that extent? Many think not, and I must admit that we in our part of the country are inclined to look at it in that way. Of course, students enter our law school after they have taken their Bachelor's degree - quite a number of them. At the same time, students may choose their electives in such a way that they eliminate

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MR. JUDSON: I am extremely skeptical of the practicability of trying to systematize those courses which we call graduate courses. The status of graduate work seems to me to depend on several postulates. Perhaps one of these postulates is a number of students who have had an adequate college course indicated by the bachelor's degree. Perhaps a second postulate would be that these students have about three years of time which they are willing to give in working toward the degree of Doctor of Philosophy. A third postulate would be a faculty composed of men who have had such training that they are masters of their subjects. Admitting these postulates, I am inclined to say that a graduate course is a course of instruction or of study of such kind as a faculty of that character thinks it advisable for such students to follow. That seems to be about as near a definition as can be attained. However, the weight of a doctor's degree depends in the long run on the character of the faculty and the reputation of the institution granting the degree. Doubtless there will be great variety in the way in which subjects are handled in different institutions. That does not seem to me, however, a matter of great importance. Standardizing courses of instruction may be fairly easy in a secondary school, and perhaps in the earlier years of a college. The difficulty, however, increases rather rapidly as we go up in the scale, until in the later years the practicability of thus standardizing fades out. It does not seem to me, therefore, practicable to standardize graduate subjects, nor does it seem to me very desirable.

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THE SYSTEM OF FELLOWSHIPS

Fellowships have been established and maintained in American institutions of learning in order to encourage students in the pursuit of advanced work. But a single generation ago a bachelor's degree marked the acme of scholastic attainment in our colleges. The few who realized a lack of something beyond a college course were forced to cross the ocean in order to find it. The beginnings of real university instruction in this country had to be fostered by a system of bounties - in effect a sort of protective tariff on domestic learning. Under this stimulus, and doubtless largely on account of it, graduate schools have multiplied and grown luxuriantly. The number of resident graduate students, other than those in professional schools, was 5,612 in 1898-99, which was at the rate of 74 graduate students to a million of population, as against 5 to the million in 1872. The report of the United States Commissioner of Education for 1898-9 enumerates 447 fellowships in 52 institutions - in each case excluding strictly professional schools. Of this number 293 are reported from universities within this Association. This is exclusive of scholarships, many of which are given to graduate students. In the last academic year sums were expended reaching from \$15,000 to \$25,000 by different universities for fellowship stipends. In the methods of handling these considerable funds there is quite a number of diversities.

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The amount of the stipend attached to the fellowship differs within quite wide limits in different institutions. In some the tendency seems to be toward a large number of fellowships with a resulting small stipend, in others toward a smaller number of fellowships yielding each a stipend relatively larger. Again, in some institutions the fellow is expected to render some service in return for his stipend, while in others there is no such requirement. Another difference lies in the exemption of fellows from the payment of tuition, thus in fact to that extent increasing the amount of the stipend - an exemption not granted in all universities. On the whole the preference seems now to be given in most places to students who have already done some graduate work, though there are still some appointments made from those who have just taken the bachelor's degree. The date of making the annual appointment varies. Action seems general in the spring months, but in some institutions comes a month or two later than in others. Finally, some universities require from appointees an agreement to make the doctorate at the institution appointing, this being by no means a general rule.

The mode of making appointments implies uniformly an application filed by candidates, and appointment at the best discretion of the University from the list of applicants. Under the existing customs it seems possible usually for a candidate to file his application in more than one place. He may have several strings to his bow, and failing of success in one institution he may still succeed in another. There is the further possibility that he may receive an appointment from more than one. In this case of multiple appointments the candidate has the privilege of electing the fellowship which seems to him

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the more eligible. It has more than once happened that, an appointment being made and duly published by one university, a month or two later the same person is tendered elsewhere a fellowship carrying a larger stipend, which naturally he is inclined to accept. Of course the university whose appointment is declined is at some disadvantage subsequently in filling the vacancy. It is not impossible in such cases that the fact of an appointment being made in one place to a certain extent aids the authorities of the other in coming to a conclusion more readily. Perhaps it is deserving of consideration whether it is worth while to encourage this drag net process of applying for fellowships; whether multiple appointments become the dignity of universities; whether, in fact, it is desirable for institutions to enter into competition for the privilege of paying a fellowship stipend to a given candidate.

The primary purpose of giving fellowships at present seems still to be to recruit the ranks of candidates for the degree of doctor of philosophy. In some few cases fellowships are established for the encouragement of research. In these the appointee must usually be already a doctor of philosophy, and in some instances there is no limitation of residence in a specific place.

It may be noted in passing that usually fellowships either are not given in schools strictly professional, like those of law and medicine, or at least that the number of fellowships in such schools is relatively small.

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themselves to teach. They hope for a college place. Many of them have to be content with high school appointments. Moreover, the conditions which once prevailed with reference to teaching places are now radically altered. The colleges expect as a matter of course that young men whom they appoint shall be doctors of philosophy. Secondary schools are more and more making the same requirement. I am convinced, indeed, that the time is in sight when it will be only in exceptional cases that a position can be secured in a secondary school unless by a thoroughly trained specialist.

This being the case, a second query suggests itself. Is there now the need for subsidizing the preparation of specialists for teaching more than the preparation of specialists in law and medicine? Teaching can hardly be said to be a more important or a more humanitarian profession than that of medicine. The demand for experts now exists. It is sure to create a supply, without artificial stimulus. Has not the system of bounties largely served its purpose?

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THE TRAINING OF OUR PRESIDENTS

The heir of a king, even when a child, looks forward to wearing the crown in due time, and his parents have the same fact in mind throughout his childhood and youth. If they are wise they take great pains with the future king's training, to the end that he may be fit for the great position which will be his. Of course there are some royal children, like not a few in more humble stations, who are headstrong and perverse, and who grow up, therefore, ignorant or vicious, and quite unworthy to be the head of a nation. Again, the death of immediate heirs may bring to the throne one who had little expectation of it, and whose training was not intended as that of a monarch. This was the case with Queen Victoria, who was brought up merely as a quiet and wholesome English girl, but who at the age of seventeen found herself Queen of Great Britain and Ireland. On the other hand, the sons of the German Emperor are carefully taught all ^{that} which a monarch ought to know, in the full expectation that one of them will ultimately be King of Prussia and German Emperor, and will need all the discipline and all the knowledge which a painstaking education can give.

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We live in a republic, whose president is elected to his high office from the mass of citizens, and for a limited term of years. No one,

therefore, is the president's heir, and no one can look forward with the least shadow of confidence to occupying the president's place. It follows that it would be idle to plan a boy's training with the view of his becoming president.- and indeed no such special training is needed. The education which ~~makes one fit~~^{one} to make his way honorably in life, and which enables one to deal intelligently with important affairs, is the education for the presidency. The lives of the men who have been presidents, from Washington to Taft, show plainly the truth of this. Not one of them when he was young could have had any possible ^{grounds for believing} ~~notion~~ that he would ever be president of the United States. The first five of them, Washington, Adams, Jefferson, Madison and Monroe, were trained for life before the revolution, and hence before anyone had thought even that there would ever be a United States at all. Their successors, one after the other, had only such a training as a boy of energy and brains was likely to get in the community in which he was brought up. Up to the present time twenty-two different men have been elected to the office of President of the United States. Five of these have died in office and have been succeeded by their respective vice-presidents. Only one of the latter ^{Theodore Roosevelt} ~~was~~ afterwards elected to the presidency. Thus the great office has been held by twenty-six different men. Of these twenty-six men, ^{fourteen} ~~fifteen~~ had a college education. Harvard claims three - John Adams, his son, John Quincy Adams, and Theodore Roosevelt. William and Mary College, in Virginia, had Thomas Jefferson and John Tyler. No other college has had more than one of its alumni in the White House. Yale appears in the list now for the first time in the person of Mr. Taft. Bowdoin was represented by Franklin Pierce; Williams by James A. Garfield; Union

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by Chester A. Arthur; Princeton by James Madison; Dickinson by James

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College by Rochester B. Hayes; Wisconsin College
by Benjamin Harrison.

It may be added that all of these men in their college life won distinction as students. They were eager in the acquisition of knowledge and assiduous in training their mental powers. John Adams was offered by his father a choice between sharing with his brothers in the family estate, or using his portion to get a liberal education. He chose the latter, preferring a course at Harvard to a share of landed property. Jefferson took away with him from college not only a familiar acquaintance with Latin and French, but also, what was quite unusual at that time, a good command of science. Madison was a brilliant scholar and a practiced debater. Garfield worked his way through college, earning his own living while he studied.

Of the twenty-six presidents, nineteen were lawyers. Thus it was necessary for them to study for admission to the bar. Nearly all of this work was done in the old-fashioned way of reading in the office of a lawyer as a preparation for the bar examination. It is only in recent years that law schools have assumed so prominent a position as a means of legal education. Franklin Pierce studied for a time in a law school at Nor-

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thampton, Massachusetts, but took a course in the school at Albany, N. Y., and Mr. Taylor was at the Cincinnati Law School.

Mr. Madison, while not a legal practitioner, was an accomplished student of law, making himself indeed one of the most eminent authorities on constitutional law in ^{our} history.

General Grant was the only president who had a military training in the Academy at West Point. Washington, however, was a major in the Virginia Colonial troops at the age of nineteen; the elder Harrison was appointed Ensign in the United States Army at the same age in 1792; and Taylor became a lieutenant at the age of twenty-four. These three men may all of them be regarded practically as professional soldiers, although none of them had the early schooling in that profession with which Grant was favored.

Washington had little schooling ^{of any sort} in his boyhood. He made considerable progress in mathematics by his own exertions, however, so much so indeed that at the age of sixteen he ^{became} ~~was made~~ a land surveyor, and served in that capacity for three years. Still, he had little education but what he picked up by his contact with men and affairs in a busy life. But his ^{industry and} sound judgment made the most of every advantage, so that as soldier and statesman he has left a great name. In point of learning and culture, however, he was far inferior to the brilliant attainments of such versatile and profound scholars as Jefferson, Adams, and Madison.

Andrew Jackson had almost no ^{formal} schooling, living in his boyhood a life of poverty. His home was on the frontier, amid rude surroundings, with the scantiest advantages of schools and books, and with his way to make

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unaided. But his industry and determination enabled him to get a knowledge of the law, and to secure admission to the bar. He became interested in the Tennessee militia, and as an officer of those troops he had to lead them against the Indians, and later was in command against the British in 1814-15. Without any sort of early military training he showed himself endowed with natural military talent, and is perhaps best remembered as a victorious general. In fact, however, his military life was very brief, and he spent the greater part of his days as lawyer and politician. For these avocations, as has been seen, he had only the slender preparation which his own efforts could make. He is thus in respect to his early training in striking contrast with his brilliant and learned predecessor, John Quincy Adams, graduate of Harvard, student at the University of Leyden in Holland, and student also in Paris and London.

Abraham Lincoln had a boyhood much like that of Jackson. He was brought up in poverty amid the rude surroundings of a frontier and had little or no schooling. He was, however, an untiring student, getting knowledge greedily wherever he could, and he succeeded in fitting himself for the bar examination in Illinois - no great ordeal in that day - and also in becoming the master of a marvelously clear and cogent English style. His Gettysburg address and his second inaugural, for instance, could not have been written by an uncultivated man. His mental training was the result of his own tireless labor, without aid from school and college.

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and yet in the end became a man of wide knowledge and influence. He had no advantages of fortune and after a moderate academy course entered a law office to read for the bar. Mr. Cleveland never ceased his education as long as he lived, learning laboriously the duties of each new responsibility as it came to him. He greatly appreciated the early advantages which he so lacked, and in his later years gave much attention to the encouragement of college education.

James Monroe was a student at William and Mary College in 1776 when the revolutionary war began, and left his studies for the army. In the last years of the war he had reached the rank of captain, and when his military duties were ended he read law instead of returning to college.

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It should be said that not one of the twenty-six presidents was ever a sluggard. Those of college training were industrious and ambitious students, and those who had few early advantages were tireless in their labor to overcome their disabilities. Each of them made the very utmost of what he had. These habits they kept up to the last. When John Quincy Adams was one of the American Commission at Ghent in 1814 for making a treaty of peace with Great Britain it is said that some of the

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On the other hand, it is clear that the first place in our land is open as a possibility to any citizen who may make himself qualified. But the duties of the great office are steadily becoming more exacting, and while no one can safely plan a specific training with the expectation of being president, yet ^{some} ~~these~~ points are clear. To be in the line of practical possibility one's character must be spotless, one's industry must be a habit, one's training should be the best that can be had. A college course, especially in these later days, will be an enormous help. It is a great honor to be President of the United States. It is a sufficient honor to be worthy of the presidency. Not many boys can hope for the former. All may confidently aim at the latter.

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A SKETCH OF EUROPEAN COLONIZATION

Very judiciously, too, a large part of the discussion relates to processes passing beyond the scope of the British Colonies. Lectures alone are not a fruitful means of instruction. These, indeed, are of the essence of colonization, not a fruitful means of instruction. In many cases little else was practicable. Modern colonization began with the Portuguese and the Spanish in the fifteenth century and for a hundred years they were alone in the enterprise; the Dutch were among the first of those to attack as that monopoly; the turn of events was by no means confined to America, indeed to the average American would have meant little more than the state of things preceding our revolutionary war. To be sure, there was a hazy notion that of late there had been going on a rapid extension of European control in Asia and Africa. The fact that our government had been concerned to some extent in the treaty of Berlin of 1878 was known, the Congo Free State was understood to be in some way connected with attempts to crush out the last of African slavery, and there was a general notion that China was crumbling to pieces and would soon be divided among certain European powers. In 1898 our war with Spain brought close attention to the Philippine Islands, and aroused a widely spread interest in the problems of which those islands formed a part. The small number of observers who for years had been watching the processes of the extension of European ideas and authority throughout the non-European world was thus suddenly recruited in all parts of the nation. Magazine articles, books and addresses on these subjects began to multiply, and regular courses of instruction on colonization were offered in many colleges and universities. Those who undertook to offer such courses at the outset were confronted with the difficulty of getting material in English which could be used in the average class. There were no general textbooks, and assigned reading was not easy when a couple of chapters in closing cover the brief Scandinavian experience, and the very recent Italian and German undertakings.

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To remedy some of the difficulties in the way of the college instructor Professor Keller has prepared a textbook on Colonization of upwards of six hundred pages. The purpose being to provide a text for college classes in those branches of the subject for which material is especially lacking in this country, the author has not attempted to use primary sources, and has omitted the great field covered by the British and French. After the preliminary chapters, therefore, the greater part of the book is devoted to the work of the Portuguese, the Spanish and the Dutch. A couple of chapters in closing cover the brief Scandinavian experience, and the very recent Italian and German undertakings.

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Very judiciously, too, a large part of the discussion relates to economic and social processes. These, indeed, are of the essence of colonization. Commerce has from the first been the crux of the colonial question, and the reaction on Europe of the acquisition of colonial possessions is of vast significance. Such discussions, ^{by Professor Keller,} for instance, as that bearing on the collapse of the Portuguese Indian Empire and the decadence of Portugal, or that covering the production of gold and silver bullion in the Spanish Americas and the economic effects in Spain and the rest of Europe following the flow of this tide of the precious metals from the new world, or that treating of the Dutch experience with colonizing chartered companies, are illuminating chapters in the history of modern society. Indeed, the book is of value to the thoughtful general reader quite as much as for the purposes of a college class - a value enhanced by a small but well-selected bibliography. It is by no means an easy task to get so much into the compass of one volume without compression that leads to confusion, but Professor Keller has done it, and done it well. It is to be hoped that in subsequent studies he may contribute to the solution of some of the many problems which remain unsolved by the original investigator.

H.P.G.

COLONIZATION: A Study of the Founding of New Societies. By Albert Galloway Keller, Ph. D., Professor of the Science of Society in Yale University. (Boston and London: Ginn & Company. 1908. Pp. xii, 632.)

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It is not my purpose to make a formal statement at this time, nor have I anything to say which will relate to subjects not within the common knowledge. At the same time, certain events have happened within the quarter just closed of such general interest that it seems that attention should be called to them at this time.

During the winter quarter two members of the faculty, Professor J. Laurence Laughlin of the Department of Political Economy, and Professor A. A. Michelson of the Department of Physics, returned from a meeting of the Pan-American Scientific Congress at Santiago, Chile, where they represented the University of Chicago. In order to meet that engagement they traveled twenty thousand miles and brought back important

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The University owes to the public not merely that its doors be open for instruction and that its faculty and advanced students be engaged in active scientific investigation, but also that any members of the University should be ready to give the public the benefit of any special knowledge which may be able in any way to

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In the way of scientific research the many activities of the University departments have been as usual busily engaged. One of the most striking results has attended the long and patient study of the Rocky Mountain spotted fever by Dr. H. T. Ricketts of the

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The Rev. Dr. Frank W. Gunsaulus recently presented to the University a very interesting painting representing one of the quadrangles of Christ Church College, Oxford. This painting, formerly the property of Dr. Liddell, the eminent Greek lexicographer, was brought by the donor from Oxford and is now appropriately on the walls of the Hutchinson Commons, a building which is itself a replica

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The subscription for the Harper Memorial Library was closed in February last, and amounts in round numbers to \$814,000. Of this sum \$590,811.09 cash are now in the University treasury drawing interest. The remainder will be paid promptly, and the building is therefore assured. The plans have been completed and the architects are busy with the details. It is expected that at an early date the cornerstone may be laid, and thus in a reasonable time this magnificent building will be added to the facilities of the University.

Within the past quarter three generous gifts have been received by the University from the founder. The first is a cash gift of \$76,960 for various purposes mostly connected with the care and improvement of the physical equipment of the institution. The

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THE LAYMEN'S CAMPAIGN AND OUR DENOMINATIONAL LIFE

The history of organized religion makes plain an inevitable tendency in all churches towards a differentiation in status, function and authority between clergy and laity. At its highest development this tendency exhibits an ecclesiastical hierarchy which dominates the church. The extreme form of revolt from such ecclesiasticism is seen in such an organization as that of the Friends, in which a separate clerical class has been studiously avoided, spiritual light being supposed to shine in all alike. Between these extremes we find all shades of church polity, often with a clean line not drawn dividing ecclesiastical aristocracy from ecclesiastical democracy. Further, we incessantly find institutions organized in one way drifting towards the opposite principle. Especially is this true of a democracy. Sooner or later a clerical class is set up and entrusted with certain duties. Then the tendency of the laity is gradually to neglect taking an active part in affairs, and to leave church matters to those who are under salary to conduct them. In this way in the end the clergy have the burden, not only of instruction and inspiration and leadership, but also of managing everything which calls for united action. It is too heavy a load for a few to carry. It is a system wasteful of energy, too, as it leaves to the great mass of the church membership little to do beyond providing funds, and thus loses the great store of knowledge and experience and capacity on which it ought to be possible to draw at all times.

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If the church has any adequate reason for existence it must be something more than a place for periodical spiritual entertainment. A Christian

church should be an organization of people who not merely seek for themselves an opportunity for worship, instruction and inspiration in the religious life, but who at the same time are seeking to be an agency for making the world better and happier. Then the local church should be a centre of activities for the social betterment of its community in just as many ways as can be found. Then, too, the church at large should use its united force as an influence for righteousness in the nation, and at the same time to spread the blessings which we enjoy in parts of the world which are destitute.

These things cannot be done by the clergy alone. They can be done, and done effectively, if the church as a whole takes them in hand. The laymen, to be sure, are busy with their many secular avocations. Still, a part of the business of every church member is to see to it that he does his part of the church duties. These duties are not limited to mere attendance at religious services. When the laymen realize that the church is theirs, that they are responsible for its policies, for its business, for its results, then we shall see a new era not in religion alone but in society in general.

The Northern Baptist Convention means that the denomination proposes to take direct charge of its general denominational interests. The Laymen's movement means that the people of the churches propose to take charge of the denominational business and conduct it on business principles. It will easily be possible, if all work together, to provide the men, the money, the wisdom, to make the plans of the missionary societies meet the largest success. But the denomination should mean far more than this, and should do far more than this. If our laymen are once for all vitalized with the true church life, if all do their share in carrying forward the great work for which the church exists in the world, the missionary activities will be but a ripple in

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a wide and deep and strong current of power for social righteousness. We sometimes wonder that Mormonism is so tenacious a cult. I am told that there are always in the field two thousand Mormon missionaries, all laymen, all working at their own cost, summoned at any moment to drop their private affairs and to carry the interests of their church it may be to the remotest lands. They put the church first and their individual interests second. We hardly expect the same sacrifices. But if that spirit animates our laymen we may well expect in future years that our churches will be such a power in the world as has never been seen. The laymen can bring this to pass. Without the laymen it will never come to pass. The Laymen's movement is our Baptist democracy in action.

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H. G. F.

INTERCHANGE OF PROFESSORS WITH GERMANY. -2-

During the past year the Germanistic Society of Chicago has been organized, of which organization the President of the University has the honor to be President. The Society consists in equal numbers of those of German birth and those of American birth. The purpose is to do what lies in its power towards bringing to pass a better understanding between the two nations. During the last winter the Society maintained in Chicago a series of lectures by Germans or by Americans familiar with German conditions. Among the latter were Professors A. W. Small and C. R. Henderson of the University Faculty. This course was eminently successful. For the coming year a similar course is planned. A further undertaking of the Society is more directly connected with the University. The Board of Trustees will be asked at its next meeting to extend a formal invitation to Professor Ernst Daenell of the University of Kiel to lecture in the University of Chicago during the autumn quarter on subjects connected with American history; and at the same time to authorize Professor John Manly, Head of the Department of English in the University, to accept the invitation of the Prussian Government to lecture during the winter quarter in the University of Göttingen. In neither case is it the thought that the lectures given shall be popular in character. Professor Manly will carry to Göttingen simply some results of American scholarship in the field of English literature, intended to be presented by a scholar and for the use of scholars. In like manner the lectures of Professor Daenell will be for the benefit of research students in the University of Chicago. It is felt that an interchange of this kind cannot fail to be helpful, in being a real contribution in each country to its higher University work, and at the same time as affording a means of a better

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THE INDIANAPOLIS STAR

OFFICE OF THE EDITOR

March 23, 1910

Hon. W. Pratt Judson, Pres.,
University of Chicago,
Chicago, Ill.

My dear Sir:-

May I ask for an expression of opinion,
suited for publication in our columns, as to the view
that history will take of the recent undertaking by
the House of Representatives to curtail the power of
the speaker?

Yours truly,

Ernest Bross
Editor.

THE INDIANAPOLIS STAR
OFFICE OF THE EDITOR

March 28, 1910

Hon. W. Pratt Johnson, Pres.,
University of Chicago,
Chicago, Ill.
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Editor.

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failure to provide an adequate budget system, and the concentration of authority in the hands of the Speaker, - all it seems to me are not in accord with popular government. Therefore the recent transactions, while by no means completing a well-ordered reform of the organization and procedure of the House, are undoubtedly in that direction.

March 24, 1910

Dear Sir:-

Very truly yours,

Your favor of the 23d inst. received. It is difficult to say what view history may take of any event occurring at the present. It seems to me, however, that the tendency of many years past which has centered great power in the Speaker of the House of Representatives, while easily to be explained, is not in accord with the best views of political science. Whatever may be said of the point of parliamentary law under which the recent motion received consideration in the House, - and for my own part I may add that I do not believe that the point of order that the House established was sound - nevertheless, the result I believe on the whole to be for the public interest. Of course a legislative body as large as the House of Representatives must be thoroughly organized or legislation would be impracticable. At the same time I feel confident that it will be the open judgment of history that the organization heretofore has been on the wrong lines. The dissipation of jurisdiction among the multiplicity of committees, the

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The Ambassador comes of a family of states-
INTRODUCTION OF THE ORATOR.

man, being in the fourth generation to hold

The University is favored to-day in the
presence of His Excellency, the Brazilian
Ambassador to the United States as Convoca-
tion Orator. His country is unique in the
Americas. It is the home of the country-
men of Prince Henry the Navigator, of Vasco
da Gama, and of Camoens. For many years
it was a monarchy in the midst of republics.
It has had few revolutions, and all of
them bloodless. It has a vast area of
virgin soil and forest, whose possibilities
for the development of wealth and as af-
fording homes for a great population are
unmatched in the world. Brazil has more
unknown lands than Africa, and in total
area is greater than the United States.