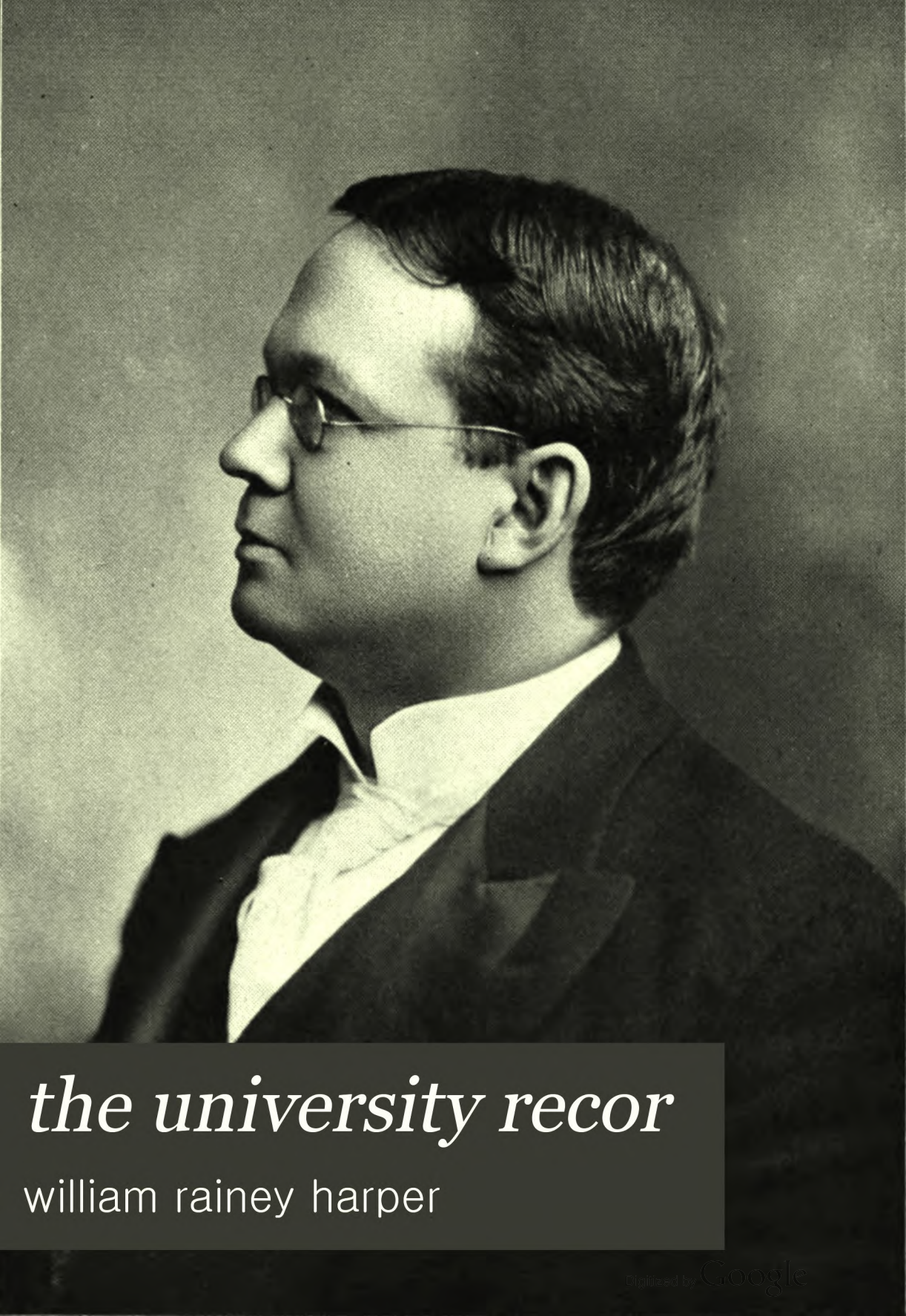

the university recor

william rainey harper

THE

UNIVERSITY RECORD

William Rainey Harper

MEMORIAL NUMBER

March, 1906

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MEMORIAL NUMBER

UNIVERSITY RECORD

MARCH, 1906

MEMORIAL ADDRESSES AT THE FUNERAL OF WILLIAM RAINEY HARPER, PRESIDENT OF THE UNIVERSITY[1]

ADDRESS

BY WILLIAM H. P. FAUNCE
President of Brown University

"Your young men shall see visions," said the Hebrew prophet. Because one young man began to see visions some thirty years ago, and was true to what he saw, we are here today and the University is here for centuries to come.

A great personality, like a great mountain, is many-sided. Those who dwell on different sides of the mountain all alike see it looming large against the sky; but they see different outlines, form various impressions, and their reports must vary. A rarely gifted soul, a born leader of men, can be understood only when all reports are united, and his services to the nation and to the world can be evaluated only when seen through the long perspective of many years. Leaving to others, or to the future, the estimate of our departed leader's place in history, we may occupy these moments simply with the utterance of affection and gratitude.

No one could know William Rainey Harper without admiring the rare simplicity of his spirit. He had something of the simple s diness of the Old Testament heroes that loved so well. This simplicity appeared in manner: he was always approachable, ger unaffected as a child. It appeared in speech, whether public or private, and in all writings. He never attempted any spe force or brilliancy of style. Oratory was him impossible. The striking phrase or pa graph was never an object in itself. He sp lucidly, solidly, forthrightly, and the sin language of the fireside was the language which he addressed listening thousands.

This native simplicity was seen in his phi ophy and religion. His mind was distin concrete and non-metaphysical. He decli to dwell in the clouds of philosophic discuss A companion all his life of metaphysicians theologians, he propounded no philosophic t ory and defended no dogmatic system. His ligious faith was not the outcome of lo it was the product of instinct and wide exp ence. His conduct of worship in the ho or the church was marked by a naiveté childlike sincerity that was touching and c vincing. He approached the infinite, not the pathway of speculation or sacrament, as confidently and simply as a child reaches to a father.

[1] These addresses were given on the afternoon of Sunday, January 14, 1906, in the Leon Mandel Assembly Hall.

tions calling for support—why was it granted here rather than elsewhere? Because the man was here, and not elsewhere. "Institutions are but the shadows of men." Wealth alone is powerless to establish a seat of learning. It can no more create a university than it can create a human being. We may put millions into a treasury and the heart of youth still be unstirred, the voice of scholarship still be silent, and the fountains of inspiration still be sealed. But when the man comes who can take our gold and by his insight, foresight, and energy transmute it into the fellowship of scholars, into the eager pursuit of truth whether it lead to joy or pain, into undying allegiance to the ideal and the eternal, then waiting wealth follows the man as the tides unswervingly follow the moon.

But President Harper had more than imagination and faith—he had a tenacious and indomitable will. His entire being tingled with vitality, and his will was simply immense vitality in action. His vast power to originate sprang from a wealth of passion, for the passions are the driving wheels of the spirit. He was no ascetic or recluse, but took a frank, undisguised enjoyment in the good things of life. Always he felt delight in sound, and therefore studied music; delight in color, and gave it expression at all academic functions; delight in festivals and pageants and paintings and sculpture. It was his principles, not his tastes, that made him a staunch advocate of democracy. A man of warm red blood, he carried within a store of intense feeling which made his will inflexible. In the glow of his own nature he fused the most diverse elements of the constituency around him. In his tremendous purpose were included men of all political parties, all sects and creeds and classes. He instinctively divined the strength and weakness of the men he knew. To their weakness he offered support, to their strength he offered a sphere of action, and the world, a saw men who could agree in nothing agree in upholding the educational ent of this leader unprecedented and unsurp

But let us not forget today—for he have us remember it—that his great an was not to be an administrator or exe but to be a teacher. Administrative were thrust upon him and he could not The love of teaching was inborn and he not lose it. On his sick-bed he reached feeble hand and holding up his book Minor Prophets, just from the press, he "I would rather have produced that th president for forty years!" It was the of the scholar refusing to be silenced b babel of administrative cares. With what ing of heart he turned from the compa leisure of the professor's chair to assum burden of the presidency none can know those who fifteen years ago stood by his Plato in his *Republic* says that in the idea the magistrate will be chosen from among who are unwilling to govern. Surely i respect, also, Dr. Harper was amply qua More than once we have seen him plung uttermost dejection as he felt that he wa rificing his career as a scholar to the desu vexatious demands of an office. More once he has been tempted to drop the b and resume the work in which he deli In recent years he felt a growing sense of tion, and became increasingly sensitive misconstruction which always surrounds of originality and achievement. But his science and his religion held him to his n task. Are not our greatest warriors thos hate war? The fact that President H hated official routine, and longed to r that simple personal relation of teache student, gave to his administration pe power.

But a still deeper element in his powe

to continue, shall we not make that faith our own? Quietly he said: "I feel less hesitation in advancing into the unseen than I had in accepting the presidency." His life is not to be understood apart from that basal conviction. For myself, without reference to the faith of the fathers, I find it wholly incredible that that titanic strength which changed for some of us our horizon and our career, has vanished from the universe. Taught as we have been from our youth to believe in the indestructibility of force, in the conservation of energy, surely, to believe that the end of all service has come to our dead leader would be as great an affront to our intelligence as a mockery to our heart. We dare with John Fiske to affirm that belief in the hereafter which is simply "an act of faith in the reasonableness of God's work." Dr. Harper's last service was to make immortality more credible.

> Therefore in some far-shining sphere,
> Conscious, or not, of the past,
> Still thou performest the word
> Of the spirit in which thou dost live,
> Prompt, unwearied as here.
> Still like a trumpet dost rouse
> Those who with half-opened eye
> Tread the border-land dim
> 'Twixt vice and virtue; reviv'st,
> Succour'st; this was thy work,
> This was thy life upon earth.

ADDRESS

BY E. BENJAMIN ANDREWS
Chancellor of the University of Nebraska

If there was any fitness in the request that I should be one of the speakers at these obsequies, it lay in the circumstance that at three important moments in the life of our departed leader it was my privilege to stand as near to him as any man stood.

One of these was when, in his very young manhood, he faced the question of questions that comes to every ingenuous spirit, whether to try and live for himself or guide hi with a view to the divine will and the w good. Mr. Harper settled that issue in a way. He accepted joyfully the law of s to God and man, with the creed naturall companying—Christ, the church, the prim the spiritual, and the endurance of our i terial part after bodily death. From that he never swerved in any iota. His th on immortality in his last days was but a intense form of reflection to which he h ways been accustomed.

Another decisive moment in Mr. Ha life occurred when he was forced to ask w er he could be unequivocally a Christia yet accept the critical attitude toward the cal oracles, studying their meaning and tent without preconceptions as in the of any other literature. At that time, all most church standard-bearers and theol leaders held to the traditional view of ture origins and to dogmatic methods in eral.

Our friend deeply reviewed this pro and, at risk of failure in the life-career h chosen, espoused, with modesty, moder and reverence, yet with unflinching po ness, the critical point of view. Men have ly acted with greater moral courage or happier results, Dr. Harper's conclusion decisive for a multitude of his disciples.

Mr. Harper stood a third time in the of decision when called to determine the of this University touching religion, to whether or not it could be positively dev its attitude and yet boldy face the entir dimmed, and unrefracted light of science, osophy, and history—all that men's deepe searches had revealed or could ever Many thought such a combination impo some of these speaking in the supposed i of religion, others in that of *soi-disant* s

Our brother believed the friendly y

pupils, and his books, as in his youthful years.

This inability of fame to make good the loss of domestic joys another has voiced thus:

I came into the city and none knew me,
  None came forth, none shouted He is here,
Nor a hand with laurel would bestrew me
  All the way by which I drew anear,
Night my banner, and my herald, Fear.

But I knew where one so long had waited
  In the low chamber by the stairway's height,
Trembling lest my foot should be belated,
  Singing, sighing for the long hours' flight
Toward the moment of our dear delight.

I came into the city and you hailed me
  Savior, and again your chosen lord,
Not one guessing what it was that failed me,
  While, along the streets, as they adored,
Thousands, thousands shouted in accord.

But through all the joy I knew, I only,
  How the Refuge of my heart lay dead and cold,
Silent of its music, and how lonely!
  Never, though you crown me with your gold,
Shall I find that little chamber as of old.

Some, contemplating Dr. Harper's vast plans and towering ambitions for his University, its proud and numerous edifices, with others yet more magnificent to come, and the stupendous endowments realized and reached for, imagined that the master-builder was moved by pride, by lust for fame. It was an entire error. Dr. Harper wished to rear an immense and perfectly equipped university because he believed—and he was right—that the country, civilization, and humanity needed such. Rational, far-sighted philanthropy was at work, not pride at all save of the sort that is legitimate, necessary to all high enterprise.

We have been told of the very remarkable confidence Mr. Harper had in his own reasonings and plans, of his will, so firm and hard to change. But he was not stubborn or opinionated. He could sidestep or retreat as well as advance, and he often did both. Wi too, his willingness, his desire to hear all all opinions, that he might not err. Thes not the ways of a self-willed man.] strongly believed in the essence of his] he was like the prophets whom he loved an pounded so well. He had drunk in their s They worked and spoke for God out of a of his presence in them, and so did he.

Rest, then, dear soldier of the legion soldier of the cross, rest thou forever! now wearest thy medal and thy crown, right richly dost thou deserve them. W camp upon the field; but, animated by th ample and by the good spirit that was in we hope to fight well our fight and ultin to share thy rest, though few indeed of th low-men may hope to attain thy glory.

ADDRESS

BY HARRY PRATT JUDSON
Dean of the Faculties of Arts, Literature, and Scienc

Today we stand face to face with the mystery of the ages—the mystery which e philosophy, which has given the deepest to the song of the poet, its most somber to music and art. Life now flows with dant tide through every vein—thought an and strife, the tender touch of the hand friend, the countless emotions and vision busy planning which fill the living soul— all are pulsing strong in the riotous vig rugged vitality. But now—the great sile and for those who remain on this side th

"Oh for the touch of a vanished hand,
And the sound of a voice that is still!

The mystery envelopes us now. Its sh dims the sight and chills the heart. Is it darkness—the darkness of a limitless Is the speech of the old Northumbrian e man true:

victory, it never cleansed a decayed society, never uplifted the thoughts of men. But when truth becomes incarnate, when it animates the soul of a loyal and courageous man, then it is no longer an abstraction of thought—then it is a dynamic force. So was it with our President. When he once clearly apprehended truth, it possessed him. It was not laid away ticketed on the shelf of the museum. It was the very life of his life—it was himself. Hence came the tremendous force of his advocacy of any cause. His belief in it was not as in some extraneous entity; he was himself the cause—in him it was incarnate.

It is here, it seems to me, that we find the keynote of his complex character. Service to others—that was the essence of his life. Scientific truth which seemed to have no bearing on bettering human conditions did not appeal to him. If he found some form of learning a spiritual benefit to himself, he was at once possessed with a passion for spreading it far and wide. When the building of a university came in his way, again he threw himself into it with the same devoted [redacted] new

ERRATUM: Page 11, column 1, lines 15 and 16 from bottom—"intellectual thought" should read "intelligent thought."

[redacted] endeavor appealed to him in vain. His interests therefore were manifold—but through them all ran the one golden thread of service to humanity. He had no atom of selfish ambition. In this age of greed and of shady public life he shines as a star of pure white light.

Finally, this prince of teachers, with a passion for truth, truth inspired, busy always in his multifarious forms of helpful energy, was confronted suddenly with the supreme problem of life. Is there life beyond the silence? What is it, and what means it?

These are questions which every thoughtful man must in the end answer for himself fr the ripeness of his own experience. There a those of us who find it impossible to consid the orderly law of physical forces, the stea sequence of cause and effect, the progressi evolution of social progress, without the infe ence of an underlying power, intelligent, wi Then, on the other hand, as we face the appa ent futilities of existence, the incompletene of such a busy life as that of our Preside cut off in the flower of his ripened powe with so much yet to do, we cannot reconc it with the underlying wisdom unless on t hypothesis that life goes on somewhere, in so form, to the working out of full fruitic Where? We do not know. How? We ca not understand. In what form? The questi is idle. Can a child think the thoughts of Lei nitz and Newton and Pasteur? What can o believe save that our life here is a fragme of a greater whole, a small arc of a migh circle whose curvature vanishes in the clou but which yet is complete.

Men for many ages have tried to paint t realities of a life after death, but have nev succeeded in more than imagery. The symb of poet and prophet and priest are but symbo rude and crude at the best. But that that life real, that it is better than the mind of man c conceive, is the conclusion to which for r there is no alternative. The logic is not th of mathematics, which of necessity is concl sive to all rational minds. Each man mu judge for himself; for me it is enough.

It was enough for our President. Furth in his characteristic way he looked the probl squarely in the face, he worked it out thorough fashion, he made the conclusion part of himself, bone of his bone, flesh his flesh, life of his life. He rested in t serene assurance of a future of conscious a tivity, in which his great mind and his gr

RESOLUTIONS IN MEMORY OF THE PRESIDENT OF THE UNIVERSITY

BY THE UNIVERSITY BOARD OF TRUSTEES

The Trustees of the University of Chicago, neither as a body nor as individuals, can ever express in terms that seem to them adequate their opinion of President Harper or their sentiment for him. Long and close association with him has constantly increased their admiration and their affection. If it be true, in general, that a man's intimates lose the edge of their appreciation of his great qualities, then it is a peculiar tribute to President Harper that we who knew him so well, and who in the ordinary course of our obligations were called upon to scrutinize closely the proposals through which he built up his wonderful life-work, are among those who most admire his achievements, most approve his methods, most wonder at his qualities, and most love and cherish his memory.

He was to us, as he was to the outside discerning world, a great man. No American of his day came more distinctly and unquestionably—and none more worthily—within the small circle of the world's great men. And we deliberately express the judgment that with hardly more than a single exception no contemporary was more important to the nation, or in view of actual and potential usefulness, could be more missed from among the makers of its highest progress.

The building of the University of Chicago almost as with a magician's wand is the immediate concrete monument of his most conspicuous activities. But that great—truly great—construction was but the seat of his western, his national, and his fast coming world-wide influence. That such a University, comparable with those that are the growths of centuries, should have risen in fifteen years—with every stick of its timber necessarily hewn and fashioned from the forest—is one of the marvels of human endeavor; but it is paralleled by the extraordinary development of a c paratively unknown professor, filling a chai remotest though deep learning in a quiet di ity school, into a man whose achieveme influence, and fame in education, religion, the progress of national ideals have made one of the most distinguished and impor men of his time.

He became a strong, virile leader. And developed all of the gifts that are necessar make leadership powerful, successful, fam and pure.

His imagination proved itself phenome but it was no more phenomenal than his c mon-sense. He showed unfailing initia both intellectual and executive, and with it keenest practical sense of what could achieved. He spontaneously dealt with th of such large importance, and with an out and comprehension so broad and unive that, as his few prominent years went on, sphere grew larger and larger, and his life work grew more and more important, structive, and leading.

We who knew how his thought grew, his imagination saw more and more cle how his practical and wise plans took f and how his personality and leadership d oped, feel how deep a pity it is that he c not have continued his remarkable and al indispensable career. For he had wond reserves of apparently inexhaustible gr and force; and ambitions and aims pecu unselfish, and unsatisfied.

And yet, in his comparatively brief op tunity, he accomplished so much and in so terful and complete a manner that his is thoroughly established, and with abun vitality and individuality. He did not plete his plans; indeed, such fruitful g as his never could complete itself; but he

labors, he not only organized, directed, and stimulated, but led by his own example. His personal and intelligent interest in every department of the work of the University was felt by all. To an exceptional degree he was in sympathetic touch with every phase of the endeavors of his colleagues.

We wish to record our profound admiration of the height and breadth of his conception of a university's functions. With the fullest sympathy for the work of the colleges and all the antecedent schools, for extensional and pedagogical education, for professional training, and for all recognized university activities, he sought to extend the institution's work to neglected fields. Especially did he seek to promote original research in all the higher realms of human interest, and to give to the world the fullest and best accredited truth through appropriate publications. The results thus far realized are but meager foreshadowings of his larger hopes, whose fruition, we trust, will, through others hands, yet crown his labors.

With the progressive embodiment of these large ideals and sympathies in concrete achievement there kept pace, step by step, a growth of ideas in which accessions from a multitude of sources were conjoined with his own fertile conceptions and moulded by his own originality. In this evolution he blended reverence for the past with appreciation of the present and anticipation of the future. He united in a singular degree conservatism and progressiveness, idealism and practicality, the intellectual and the emotional, the material and the spiritual. Consonant with this, he was in cordial sympathy at once with physical, with intellectual, with social, and with religious education, and regarded all as but necessary parts of a composite whole.

The wonderful activity, the abounding cheerfulness, the unhesitating courage that signalized his endeavors have ever commanded our highest admiration; and their influence o the future life of the University constitutes possession of incalculable value.

In the intimacy of our relations we hav come to know that with the joys of gre achievements and the higher delights c scholarly pursuits there was commingled kee suffering from the thrusts of unjust criticis and misinterpretation of his aims and motive Nobly as he accepted the conscientious oppc sition and the open criticisms, however severe of those who sought with him the best way an the best things, it was not the least of the test of his fortitude that he bore with cheerfulnes and without reply the detractions that spran from unworthy motives, from careless miscon struction, or from indifference to the grea ends for which he labored.

Other great qualities endeared him to us a individuals, and had no small share in makin him a leader whom we could love and trus Notable among these was his strong persona interest in every member of the Universit staff. Many who felt that their relations t him had been entirely and merely official foun with surprise, when suffering or distress as sailed them, that the President's interest, fa from being merely official, was personal, warm and unwaveringly faithful. No clamor, how ever loud, no opposition, however powerful could move him; and his simple statement a few days before he died that he had neve abandoned a man under popular attack wa one which many had long ago formulate for him from experience or observation. S careful, so sensitive was he upon this poin that he sometimes seemed to have carried hi principle too far.

Under the shadow of the last year of suf fering and impending death we have come t realize, as never before, the greatness of Presi dent Harper's personality. Far above th courage that so unhesitatingly met the diffi

policy, would eventually have great significance, on the one hand in saving the University from sterile pedantries, on the other hand in transplanting all that is fruitful in university ideals into the large life of the world.

"President Harper's work has already become the guiding tradition of the University. No part of that tradition deserves to be more loyally cherished than that of which the Congregation is both guardian and symbol."

BY THE BOARD OF TRUSTEES OF THE DIVINITY SCHOOL

At a meeting of the Board of Trustees of the Divinity School held on January 11, 1906, resolutions were spread upon the minutes, setting forth the life and character of President Harper. Included in these resolutions were the following special testimonies to the late President:

"First of all, President Harper was a student. He loved original investigation. He had a passion for fundamentals. In him the modern historic method and large academic freedom had a noble exemplification and advocate. His influence in these realms cannot now be fully estimated. While his name in public became afterward more identified with university management, the love of his heart lingered in the study and classroom. His attainments as a Semitic scholar have a world-wide acknowledgment.

"He had marvelous talents as a teacher: he had the magnetism of passionate fondness for his tasks; his personality was in all his instruction, making it vital and interesting as well as solidly instructive.

"He had unsurpassed genius for organization and administration as an executive. It was this commanding ability that made leading business men respect him and bow to the urgency of his lofty ideals.

"Such a man would naturally find dissent and opposition at times; but in all such experience he ever maintained masterful self-control. To oppose a new venture of his was never to lose his esteem or friendship. He met one defeat by another new-born project more skillfully adjusted than the last.

"He had a tact born, not of compromise, but of deep determination that could wait and in the meantime flood the intervening space with the sunshine of kindliness always sure to win its way for a more lenient treatment.

"His fidelity to associates was of rarest quality; his devotion to friends of the inner circle like that of Jonathan and David.

"He was profoundly ethical. His religion was of that reverent, wide, simple kind that made him a brother to any man who feared God sincerely."

to get the co-operation that was necessary to carry on his work, and it was thus that he achieved his success.

But, after all, we who knew him better and loved him because we knew him, we think more today, and I am sure we shall think more throughout our lives, of him on the other side—the side of his life which the world at large did not know and could not know. At first sight, he seemed to a stranger to be nothing but a man of energy, of push, rather unattractive, a man whose success was almost inexplicable. To those who knew him better his was a loyal, lovely, sensitive soul; a man who was deeply pained by the misunderstanding that he met throughout his life. He had the mind and manners of a captain of industry, but he had the heart and soul of a scholar and a sage. That brave heart, which throughout all the suffering of the last years kept him true to his work, kept him courageous and brave to do was in him to do; that loyal heart, whic him throughout all this time to devoti the university to which he had given hi where he would rather have devoted th years to the completion of that work of arship which was, after all, the chosen of his heart; that sympathetic heart, whic abled him to say just the word that soothe sorrow or encourage weakness and iness; that faithful heart, which made hi model of devotion, the model of life, for man that knew him, and which led him t with those words on his lips, "God always h No, to the world he was a great administ but the side of his life which will appeal the side of his life which we shall remembe love, was the life of family affection, th of the student, and the service, not to the w but to his friends and to his neighbors.

MEMORIAL ADDRESS AT COLUMBIA UNIVERSITY

How large a portion of my life on earth is already passed! Still there are works which, with God's permission, I would do before the night cometh. But above all let me mind my own personal work—to keep myself pure and zealous and believing—laboring to do God's will, yet not anxious that it should be done by me rather than by others, if God disapproves of my doing it.

Between Thomas Arnold and William Harper there were many differences of personal quality, yet in ways there were also strong resemblances. Both realized at forty-seven that the end of life was near. In the case of Arnold the prophecy was fulfilled immediately; in the case of Harper two years later at forty-nine. Both as ardent educators were filled with plans waiting development; both on receiving the intimation of approaching death sought in brave self-surrender to be willing that others should carry into effect those cherished plans. Both, through life and in the hour of departure, sought above all else to do the will of God.

I would that it might be known by all, as it is known by those who were nearest to President Harper, how profoundly all his plans were filled with religious devotion and unselfish desire for the good of others. In the development of the University his interest was not personal aggrandizement but the creation of larger opportunity for the young men and women of this country. In his labor to establish the Religious Education Association, he was expressing only patriotic solicitude that the nation he loved should not surrender itself to the dominion of material ideals. In his zeal to cultivate academic relations with India and the Far East, his ambition was that the gulf between East and West, if not removed, might at least be bridged for the interchanges of thought between earnest men who could trust each other.

I would that all could know concerning him what some of us know, how gentle was his sonal life. To see him in his home, surrou by his children, or radiant with hospitali the head of his table, was to receive an im sion of his personality which can never b moved from the mind upon which it has re

I cannot conceive that his plans for the versity, the country, and the oriental w remain unfulfilled. His influence must cont mediated and enlarged through the devo of those who, surviving him, shall attemp consummate his purposes on these several l

There come to my remembrance, sugge by the early ending of this eager and full ca the noble words, written long ago and u other circumstances, by James Montgomery deeply applicable in the present hour—

"Servant of God! well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter Thy Master's joy."
—The voice at midnight came;
He started up to hear:
A mortal arrow pierced his frame,
He fell—but felt no fear.

. . . . . .

At midnight came the cry,
"To meet thy God prepare!"
He woke, and caught his Captain's eye;
Then strong in faith and prayer,
His spirit, with a bound,
Bursts its encumbering clay:
His tent, at sunrise, on the ground
A darkened ruin lay.

The pains of death are past,
Labor and sorrow cease,
And life's long warfare closed at last,
His soul is found in peace.
Soldier of Christ! well done;
Praise be thy new employ;
And while eternal ages run,
Rest in thy Savior's joy.

PRESIDENT WILLIAM R. HARPER
Died January 10, 1906

MEMORIAL ADDRESS AT THE UNIVERSITY OF ILLINOIS[1]

BY PRESIDENT EDMUND J. JAMES

When great and good men pass away, it is proper that in response to those deeper instincts of humanity which make for the higher life of the race we shall turn aside from our accustomed vocations for a time and with bared heads and devout hearts pay our last respects to their memory. This not so much on their account, for they have passed beyond being affected by what we say or do or think, but for our own sakes, and the sake of our fellow men, of our society, of our civilization. The study of the work and life of the men who have been intellectually and morally great has ever been one of the most fruitful sources of new interest in the things which make for righteousness and efficiency in human life. We give our children the biographies of the great and good men of the past, with the hope that their aspirations may be awakened for the best things in life, and their determination quickened to reach for those higher things, to live the higher life in every sense of that word.

It is not easy for us, of course, to gauge properly the services or character of the men with whom we live, and with whom we have worked and toiled. We are almost inevitably driven either to overestimate or to underestimate their strength and power. If they have been leaders in whom we have had confidence and to whom we have looked up with respect, we may easily exaggerate their importance for our day and generation and for the time which is to come. If we have been in conflict with them and struggled for other things than they; if we have had differences of opinion, and have tried to make our own ideas effective and prosecute through to success our own plans against their will, it is easy for us to underestimate, not simply their power and vigor but their good faith, their honesty of purpose, their moral courage. And so of course the ultimate estimate of a man's life and character must be deferred until long after he has passed away. But that should not prevent us from expressing our opinions and ideas now as to what men are doing and have done whom we have known, and with whom we have lived and worked, for our testimony is one of the evidences which will be used by the historians of the future in making up their judgment as to the really vital influence of those few men whose memory posterity will cherish and whose biographies posterity will read.

I make no apology, therefore, in using what some may think exaggerated language in presenting an estimate which some men may think is too high; but I know, at any rate, whereof I speak so far as *facts* are concerned; and the judgment of different men in interpreting these facts will, of course, be almost as various as the men themselves.

Doctor William Rainey Harper was not a native of Illinois. He has lived in this state less than half of the years allotted to him, and his really prominent activity began only sixteen years ago. But in that time, without having held any public office; without having been associated with any military glory; without having written any books which have commanded wide interest; without being distinguished as an orator; without having achieved distinction

[1] In the absence of President James, who was in attendance at the funeral of President Harper, this address was read by Professor David Kinley, Dean of the College of Literature and Arts. Other addresses at the memorial service at the University of Illinois, which was held on Sunday, January 14, 1906, were made by Professor Thomas J. Burrill, Vice-President of the University; Professor Edwin G. Dexter, and Assistant Professors James W. Garner and Edward O. Sisson.

ous personality struck the popular imagination in a way to fix attention upon the things which he was urging upon the public, and I think it is not too much to say that every teacher in a rural district, in a public high school, in a college or a university in the United States today, enjoys a larger respect in the mind of the common man, because of the influence of Doctor Harper's work. I am confident that the pecuniary returns for teacher's work and the money expended on lower as well as higher education in the Mississippi Valley are today larger, and in the future will be still larger, because of the indirect, reflex, subtile influence of this increasing respect for the profession which such a career as this is bound to beget. Our western world today is turning aside to pay their respects to this man; and in their doing that they cannot help being influenced by the things for which he stood, the policies which he advocated, the ideals which he cherished and urged upon their attention. It is hardly necessary to add that the effect of his work has been to stimulate greatly the facilities and opportunities for higher education in this Mississippi Valley. It is easier for us here at Illinois today to get money from the legislature for the higher work which we ought to be carrying on. It is easier for us to get money for necessary equipment than it would have been except for his activity. The establishment of the University of Chicago with the announcement of the things for which it was to stand, opened a new era in this Mississippi Valley. Every institution of higher learning has profited by these altered standards and these higher ideals.

I was privileged to stand in very close relations for seven years with Doctor Harper. As director of one of the chief administrative divisions of the University I came in contact with him almost daily upon one or another question of university policy. I had many differences of opinion with him as to the wisdom of this or that policy; but I never discussed any sub without getting a new point of view, new ic and even if I were not convinced, a higher spect for the intellectual power, for the m earnestness, for the devotion to the highest best things, which characterized this man.

A president of a great university in the Ur States today, must assume such a multipl of duties, must decide such a vast variet questions, that his decisions must oftentime and still more often seem to be, arbitrary ungrounded in considerations of wisdom. must keep in mind so absolutely the interes the institution which he represents that he sometimes seem to be unsympathetic and s times perform acts which seem inconside and even cruel. His only consolation is a ing that he is doing his duty according t best light. But he should do it with all due sideration, with all due respect to the feel and rights of others. Dr. Harper had su vast range of enterprises under his direct su vision and control that his decisions oftent had to be made very quickly, and steps t which, though in the interest of the enterp seemed to inflict hardship upon persons nected with it. I had occasion to witness conflict in President Harper's mind in n of these cases. His kind feeling for the culties and troubles of others, his deep pathy with every aspiration toward hi things, inflicted upon him the keenest pai connection with many steps which he was pelled by circumstances to take. And I known him on many occasions to go out o way for years after he had been compelle inflict a wound, in order to lessen the pain discomfort of that affliction by every mean his power. It was this feeling of symp which rallied to his support the enthusiasti votion of the men who worked with him never felt, myself, even when he was d things which I did not like or disapprove

ment as the whole past history of the race cannot afford. The question is, are you and I ready to avail ourselves of these opportunities? Are we, in the quiet of our study rooms, in the whirl of our factories, amid the rustling tassels of our corn fields, developing those qualities, moral as well as intellectual, which must underlie any great success? For we must not lose sight of the fact, and I have not dwelt upon it because it was so evident that I did not think it worth the notice, that Dr. Harper's success after all was not his intellectuality and not his rare sympathy for humanity, but his moral qualities and moral nature. Not all his intellectuality and not all his sympathy could have accomplished any of these things if they had not been grounded in a moral character, in a moral nature which dominated and controlled them all.

I believe that when the history of the last fifty years of Illinois is written a century from now by the historian who can pick out the real forces that have determined the life of this commo wealth in the century to come, after the nam of Grant and Lincoln, no name will be enroll higher than that of Dr. Harper—but yesterd the first citizen of Chicago, and one of the fo most educators of the world.

William Rainey Harper: The foremost fi ure of the last decade in the educational fie either in Europe or America; an educatio statesman of the first order; a man of the rare insight into the very inmost recesses of t forces which make for the higher life in o civilization; a leader of men, of broad view wide sympathies, and uplifting influenc Every institution of higher learning in the Mi sissippi Valley is doing better and larger wo today because of his efforts. If the Universi of Chicago had done nothing else in the last fi teen years than afford an opportunity for u folding the activities of this unique personalit it would be richly worth to the world all that has cost in money or effort.

We shall not soon look upon his like agai

bounded enthusiasm in all who came under his instruction.

In the third place, he had an immense driving power among his classes. He could get more work out of his students than any teacher I ever knew. He made large demands upon them and made them feel that they must meet them. He made them feel that they wanted to meet these demands. They wanted to do it more than anything else. In fact, this went so far that I have known his colleagues to object that he was drawing to his work the whole working power of his students, so that they had little left for other studies. The students often felt that they must get Harper's lessons before all others. The others could take what was left.

I have called these three qualities or characteristics which President Harper possessed in a very high degree the frequent accompaniments of great teaching power, because, although they usually accompany it, a man may, in my judgment, possess them all and not be a really great teacher. In fact, some great teachers do not possess any of them in a high degree. They are important but not essential. They are valuable but not indispensable.

The one thing which made President Harper the great teacher that he was, was his attitude toward the truth—linguistic truth, philosophical truth, biblical truth. He was eager for it. He wanted to possess it. He was willing to work for it and to sacrifice for it. And more than that, he was willing to accept it when he found it, no matter what it was, or how it appeared. I have known men who would work for truth, but who were afraid of it when t found it. If it had any different appeara from the truth with which they were famil they were unwilling to accept it. They did like its unsettling effects. They could not br themselves to make the new adjustments wh this new truth, or new phase of truth, manded. They wanted things left as they w as they had been accustomed to them. President Harper was not of this sort. wanted the truth, and when he found it he that truth have him; he let it possess h Other things could take care of themselves. truth had the right of way. Other things m yield to it and adjust to it.

In all these respects the truth to Presid Harper was not, as it is to so many, a thing the past; something done up in a package wit label on it to refer to. The truth to him not a dead past, but a living, present rea and power; something that could be used, propriated, adjusted, wrought into the life the present. He did not despise the truth the past, but he was most interested in that the present. He was not afraid of it. wanted it, and he was willing to yield him to its guidance. He felt safe in following He did follow it with confidence. In the letter which I received from him, less tha year ago, he said that he did not know w God had in store for him, but that he sho fearlessly follow on, doing the work assig to him, to the end. Surely it is a worthy ample for every believer.

ever goes to bed. I have lived in the house with him three months. He is always at work when I go to bed, late or early. and he is always at work when I arise, late or early." Once at Chautauqua he told his Hebrew class in which I studied, "You are neither to eat, drink, nor sleep. You will recite three times a day, six days a week. Study nothing but Hebrew. Go to no side interest. Begin with the rising of the sun Monday and stop with the chimes Saturday night." That is the way this unusual man worked himself, and others were willing to do it for him.

Dr. Harper's use of time was a thing that impressed me. He knew the value of odd minutes. He did not lose time doing over and over again things already done, nor idly contemplating his achievements and flattering himself about them. Time was too precious. Once a thing was done he dismissed it, except as he had to review it. On he went to new tasks. His day was carefully planned. Office hours, class hours, study hours, committee meetings, were all set in order. Not a minute went to waste. Odds and ends of time, incident to executive work, were carefully utilized. He has told me that many a time after his day's work at Denison Academy was over, he would spend the whole night in studying Hebrew. Some of us remember reciting to him at Chicago at seven in the morning, and afterward going to our breakfast, he having had his at six. By nine his class work was over and the day was given to business.

Another great characteristic of Dr. Harper was his ability to set others to work, not merely for his own plans but for theirs. He drew many very able young men to his side. He energized them. They became enthusiastic over the possibilities of a given course as he opened it. Hundreds have felt his power in this way. They flocked to his classes at Yale, and in the summer schools, and later at Chicago. They have gone out over the cou and still feel his powerful personality. It not magnetism so much as enthusiasm example that did it. He cast a spell over peo They wondered and admired. Hundreds men in American pulpits, colleges, and divi schools today owe their zeal in careful B study to President Harper. Through them reaches hundreds of others. His boys like work for him. Many of them were older t he was, but they gladly acknowledged his z ous leadership and held up his hands.

The outward facts of his life were rem able. At the age of nineteen, after two y of study, he took his doctor's degree at Y under the famous Dr. Whitney, his thesis ing a comparative study of the preposition Latin, Greek, Sanskrit, and Gothic. He fo his earlier work at Morgan Park in teach Hebrew. He began to organize sum schools for Hebrew and the Bible, and s had five scattered over the United States. wrote books, started magazines, taught ev ing classes. He became a professor at Y and there his fame grew. He was a wonde teacher, with a capacity for interesting pe that was unequaled.

Dr. Harper lived with a great moral p pose. His dispositions of will were right. allied himself with good men for good wo He daily threw his powerful influence on side of great ideals. He was clean in his h and in his speech. He worked for good ca all the time. His nature concealed noth He was true to his convictions. He had f in God and in his fellow men. He wrought lasting ends, never sparing himself. There nothing perverse about him, nothing cynical censorious. He tried to be all that he belie in. He was cheerful, even jolly. He was k to every member of his classes, even to th who might irritate him. All the while worked he felt guided by Divine Provide

He was great in his life and great in his death. Knowing that the shadow was on him, he never flinched. He did not even murmur. He dared even greater things. Forgetting the things that were behind at the very moment when one might expect reminiscence, he pressed on to the things that were before:

To feel the fog in my throat,
  The mist in my face,
When the snows begin, and the blasts denote
  I am nearing the place,
The power of the night, the press of the storm,
  The post of the foe.

There was for him "one fight more, the b
and the last." So he girded himself, and fou
the fight, and conquered. He grounded
life in the Bible—in its ethics, religion, psych
ogy, practical wisdom and examples. He li
much with Moses, David, Isaiah, Amos, J
Paul, and Jesus the Christ. He caught th
inspiration. He lived for their ideals. For
unusual methods he was condemned sometim
as they were. But they were in his blood, a
he died with the fortitude and moral grand
of the heroes of old.

founded. We must remember, too, that the University is not its lands, its buildings, its endowments alone. The University is the entire body of men and women, faculty and students, who compose the University community, who are here for the common purpose of attainment in a high intellectual life, with the common purpose of adding to knowledge by research. If we, then, wish to do our best to keep green the memory of the intellectual founder of the University, shall we not all of us, Faculty and students alike, unite in doing the best that within us lies to make the University all that Dr. Harper ever dreamed? To that end above all things we need to remember that we can do nothing without unity. Let us stand by one another; let us act as members of a common body, and let us never forget that we are members, above all, of the University of Chicago. And this implies, in the second place, a loyalty on the part of each one of us which will make him cheerfully ready to give of his time, of his efforts, of whatever is needed to make the institution what it should be. It is by the sacrifice of time and thought and work that great things are accomplished in the world. The University can be maintained and extended; its life can be kept strong and vigorous and glowing through the years that are to come only by all of us putting in together our best efforts, our knowledge our life, to that end.

ADDRESS ON BEHALF OF THE DIVINITY SCHOOL

BY ERI BAKER HULBERT
Dean of the Divinity School

Not many of the students whom I address this morning, and not all of the teaching staff, are familiar with the circumstances under which this University began its career, and under which the President consented to assume the headship. Those who are familiar with this early history, into the details of which I need not here enter, can well understand the grounds of our loyalty to the University in general, to our departed leader in particular. Be the doors of the institution were opened were pledged in advance to the support of main outlines of the policy which has s been carried out. We have never had occa to regret these initial steps, and subseq events have abundantly confirmed the wis of our decision.

Besides the general compact into which entered with the President at the beginning on the basis of which he accepted the respo bilities of leadership, there are peculiar cumstances in our situation as a school of th ogy which bind us in loyalty to the lar scheme of education which is here represen and to him whose fertile brain conceived created it. Our position is such, chiefly virtue of our connection with the Univers that we enjoy a liberty both as regards the fc and the substance of the clerical discipl which is enjoyed by scarcely any other semin in the land. Encouraged by the President have striven to make wise use of this libe In our sphere we have addressed ourselves the solution of many delicate and, as we lieve, vitally important problems which confr the modern religious world. Some of th problems we think we have solved to the sa faction of the more intelligent members of various Christian communions; others are in process of solution.

It is our conviction that incalculable ben will accrue to the Christian world by the st of theological science in the reverent, tru loving spirit, and by the accurate and painst ing method that obtains in other divisions of University. It is by virtue of our orga relations with these other colleges and schc and of our participation in the scholarly, sci tific, and progressive spirit of our lamen President that it is made possible to us to c tribute somewhat to the correcting and clari

who was to us an elder brother and a helpful friend was to the world at large a man of influence and mighty power.

It is not for me to speak of our President as a scholar, an educator, an executive, or as a religious leader. To me is given a humbler and yet a more congenial task. I come this morning to speak briefly of President Harper from the standpoint of those who have shared the inspiration of his life through this great institution. It matters not whether we knew him intimately or not. No man or woman who has entered the halls of the University during these fifteen years but has felt in some way the touch of his life. How deeply he was interested in all our student activities, how concerned he was for all who have gone out from among us, only his absence will reveal. For some of us his friendship was one of the choicest privileges of our college days, and to us his death comes as a bitter, a personal loss. On behalf of all the alumni and the older members of this student body I come to lay a tribute on the bier of our departed leader.

There has been a tendency on the part of some to speak of our institution as "The University," to describe it as a material thing. Many have told of the extent of its campus, the amount of its endowment, the number of its students. With the loss of the President, what this University is and what it stands for has been revealed as it could have been revealed in no other way. We have begun to see how truly this was "His University;"and what a monument it is—not these buildings of brick and stone, not this wide-spreading campus, but this institution, a vital force in America's future, a life-giving power for the centuries.

I bring to you this morning a higher conception than either of these, a conception which I believe our President would wish to have emphasized by anyone who presumed to speak for the alumni at a gathering like this. This is "The University," it is "His Universi but in a truer and deeper sense it is " University"—his and ours. The hig privilege that has been granted us in decade and a half has been the opportu of being co-laborers with him in building this institution of learning. The Trustees h had a part, the Faculty have had a part, and have had a part in molding this life. We h shared in his work, his achievements, his bitions, his friendship.

Our thoughts are, therefore, toward the ture, not the past. He would have it In these last days he has thought not what has been accomplished but what be brought about in the years to co As he lay dying on our beautiful Midway looked out over the beginnings—for they only the beginnings of this institution—he tured the University a hundred years he And then he closed his eyes in the firm b that others would carry on the work he had gun. He has gone; the work remains. He laid the foundation; ours is the task of build thereon.

The Faculty and the Trustees will conti his policy in the administration of this inst tion. Upon the alumni and students of the U versity is laid as high and holy a task. I for us to exemplify in the world of busi and law and politics and education and re ion those qualities of character which made President what he was. If we can do work with that open-mindedness which was ready to accept truth from whatever sourc came, with that optimism which made him lieve in the future of the University and in future of every man and woman who has ceived her training, and with that sublime co age which made him live patiently and her ally a year after the death warrant had b read to him—then shall we pay in some sli

dent a tribute at all consistent with what he has done and desired to do for us, we will at least give our reasonable service toward making the University what he wished it to be. We will contribute our best effort toward establishing unity and harmony in our university life. To the work that we have in hand we will give the best that is within us. We will pledge to our University our unswerving and undying allegiance and loyal support, and in so doing we shall pledge our highest tribute to the University's creator.

ADDRESS ON BEHALF OF THE JUNIOR COLLEGES
BY JOHN FRYER MOULDS

It was not within the plans of Providence that the present members of the Junior Colleges should have the privilege of coming into that intimate association with President Harper which the members of the Faculty and the older students have enjoyed. Pain and disease have kept him from us. Yet to have been a member of this institution during his administration is a privilege which all of us shall cherish all our lives. Even though during the past year and a half he could not be present at many of our meetings, we have continually felt the influence of his wonderful personality—his energy, his broad-mindedness, and his spirituality.

We owe him a great debt. We cannot repay it all, but what we can we must. His work, great as it is, was but the beginning of the work he set out to do. Now he is gone from us. His years of active service have ended. But cannot we aid in carrying out his plans? That is the question, fellow students, which you and I must answer. He has sacrificed his life to give to the world this University. Then upon us, his beneficiaries, rests part of the responsibility of fulfilling his hopes. The work which time made him leave undone we must aid in finishing. We have come here from all parts of the world. It is our duty to extend each to our own locality those truths which we ha learned here, and thus spread abroad the spi of this University. Externally the institutio is judged largely by ourselves, its product, a unless we endeavor truly to reach those stan ards which our President himself has set, are not loyal to the University.

We are here for a purpose—to gain materi knowledge, to learn more of the world and i people, and if we are truly loyal we will mal *thoroughness* the keynote of all these endeavo Let us keep continually in our minds that pri ciple of our President, "Honor above all things whether in the classroom, on the athletic fiel or in our relations with one another. The things we can do in honor of our beloved Pre ident. Let us, then, honor him not only tributes of bronze and marble, but also in dee that will bring good and honor to his—our University. For he labored not that this shou be a monument of mere buildings, but that the should result a monument of flesh and blood-true men and true women.

If we would honor his name, let us honor t name of the University for which it is a sy onym. If we would be loyal to him, let us loyal to the University for which he gave h life. This is the tribute he would have us pa And, above all, let us not forget that all th was vital in his wonderful character still live and will continue to be a source of inspiratio to every seeker after truth and wisdom. Pre ident Harper's hope was that he might inspi his students to do the good, the noble, and t best that is in them, and to the attainment this desire we pledge our thoughts, our hear and our lives.

ADDRESS ON BEHALF OF THE WOMEN OF THE UNIVERSITY
BY EDITH BALDWIN TERRY

Our President is gone; our first and sure our greatest—for who, following in the pat

MEMORIAL EXERCISES OF THE ALUMNI ASSOCIATION[1]

A LETTER FROM PRESIDENT HARPER TO THE SECRETARY OF THE ALUMNI ASSOCIATION OF THE OLD UNIVERSITY OF CHICAGO

NEW HAVEN, Conn., February 16, 1891.

Mr. E. A. Buzzell, Chicago, Ill.

MY DEAR SIR: Your kind invitation to be present at the banquet and reunion of the Alumni Association of the University of Chicago has been received. It is a source of sincere regret that previous engagements forbid my acceptance of the same. I should have deemed it a most fortunate circumstance if I could have joined you on this occasion.

My personal relations with so many of the alumni of the old institution make me feel sometimes as if I were one of them, and I suppose that my interest in the new University of Chicago draws me all the more closely to the alumni of the old University. I wish I could describe the extreme satisfaction it gave me as a member of the Board of Trustees, to vote for the resolutions which are to be read to you at this meeting, adopting all graduates of the old University as alumni of the new, and renewing the degrees conferred upon them. This action of the new Board shows, I am confident, its hearty interest in the past and all that was connected with that past. We trust that the feeling of interest may be reciprocated and that you will pledge your loyalty to the new institution as your alma mater.

No harm will be done, I am sure, in saying to you that my formal acceptance of the presidency of the University of Chicago is in t hands of the Secretary of the Board of Tr tees, and that my face is turned toward Chica It has been a long struggle with me to deci this question, but it is at last decided and believe decided rightly. May I not hope th the alumni of the old institution, one and a will join hands with me in the effort to bu in Chicago a university of which not or Chicago but America shall be proud? T history of the old University in spite of misfortunes is to me evidence that such a thi is possible. The new interest aroused in t work, within the city and abroad, convinc me beyond a doubt that if harmony prevails a God assists, the result within ten years w surpass all our expectations. Again I sa shall we not join hands, the old and the ne and, forgetting that there has been a break five years, push forward with all possible ze

Hoping that in due time I may become pe sonally acquainted with every alumnus of t old University, I remain

Yours very sincerely,

(Signed) WILLIAM R. HARPER.

N.B.—At such a time who can forget o old friend, Professor Olson. Oh, that he we here to see what is being done and to take pa in the new work.

THE PRESIDENT AND THE STUDENTS OF THE UNIVERSITY

BY WILLIAM SCOTT BOND, PH.B.
Of the Class of 1897

Ours is the loss of a great family. O President, the head of our family, has be taken, and we are gathered to honor his me ory. Our bereavement is a great person sorrow as well as a realization of the loss our University, our city, and our nation.

It is this personal sorrow of which I wish speak especially. Knowing that each of

[1] Held in the Leon Mandel Assembly Hall on Sunday, January 28, 1906. Mr. William Otis Wilson, Ph.B., of the class of 1897, presided. Judge Frederick A. Smith, of the class of 1866, made the opening address. The letter from President Harper to Mr. Edgar A. Buzzell, A. B., of the class of 1886, secretary of the Alumni Association of the old University of Chicago, was read by Mr. Arthur Eugene Bestor, A. B., of the class of 1901, general secretary of the Alumni Association of the University.

worry to his students. When the clouds hung close to the earth and despondency came to every heart, he with his kindly, beaming face threw sunshine into our lives and gave us strength to go on with our work. He was

One who never turned his back, but marched breast forward;
Never doubted clouds would break;
Never dreamed, though right were worsted, wrong would triumph;
Held we fall to rise; are baffled to fight better,
Sleep to wake.

That courage helped us to hold up our heads and go forward, to lift every obstacle from the road and to smile as we went about our work.

Dr. Harper was zealous in helping his students to lay well the foundations for the traditions of the University. His attendance at the volunteer activities of the men was constant and cheering. He was a good listener. The interest that his intense attention revealed was an inspiration to a speaker and it brought out the best that there was in the man. Where he found the time to attend our meetings, we could not imagine. He was there and all there, not indifferent or listless but the most eager to catch every word and to appreciate every point.

He had a serious concern for the fair fame of the University. A certain man, more notorious than famous, was asked to preside at one of our intercollegiate debates. When our President heard of it, he called in the executive committee of the Oratorical Association and in his quiet, kindly, tactful way advised us to change our plans, giving as his reason that no man honored the University by appearing in any of its activities, but that the University honored him; and therefore, he knew, if we looked at the question in his light, that arrangements could be made to cancel the engagement. Of course, he was right. The men thought that some cheap advertisin could be given the University by having ou notorious chairman talked about, but Dr. Har per's timely and wise counsel kept us fron making the serious blunder. He kept his han on the helm and steered his students clear o many a reef.

In the early days, we saw more of ou President and had the rich privilege of attend ing his classes. He stamped every studen who listened to him with the deep convictio that here was a man who lived what he taught His eyes were not fixed close to a manuscript but full upon his class. As he unfolded th interpretation of the prophecies in the Ol Testament concerning the Christ, his eye flashed full with light and his voice trembled with intense conviction. What an impressio the evolution of the prophetic idea made upo us! From the germ thought that the seed o the woman should bruise the serpent's hea to the "man of sorrows acquainted with grief," we were led into a revelation of a stronger more wonderful Christ. Perhaps when ou beloved President, in his last days lay waiting for the personal, perfect appearance of th Son of God, he, with Tennyson, coul murmur:

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless dee
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;

For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar.

amazed us all. He was a man with a new horizon every week.

But today we do not bring tribute to Dr. Harper as a scholar, nor as a theologian, nor as a professor, nor as an organizer. We come to pay our tribute to him as a man and a friend.

One of the things which we all remember so well about Dr. Harper was his graciousness of manner, and the cordiality and the personal element in his handshake. Helen Kellar, in her *Story of My Life,* says: "The touch of one hand may seem an impertinence, while that of another is like a benediction. I have met people so empty of joy that, when I clasped their frosty finger tips, it seemed as if I were shaking hands with a northeast storm. Others there are whose fingers have sunbeams in them; their grasp warms my heart."

The one element in his character which first of all impressed everyone who knew Dr. Harper, everyone who met him, everyone who heard him speak, was his absolute sincerity; for it was not a surface sincerity, but the very essence of his nature, the soil out of which grew his simplicity, his earnestness, and his consecration.

When we realize that there has passed out from among us a life so good, so strong, so true, our consolation must come in the belief in the immortality of influence. Let me quote the words of another: "The law of the conservation of energy is found in the spiritual as well as in the material universe. No true minstrel ever swept the strings of poesy in vain. The harpist and the harp may perish, but the song once sung pulsates forever. No true artist ever dies. The marble may crumble, the pillar may totter, the dome collapse, and the light fade from the canvas; but the ideas thus conceived and imaged in color, or imprisoned in marble, entering the world's heart, become a live force, which shall operate even when this old planet reels in her orbit."

The nation today puts another headstone on the burying ground of fame; the Universit mourns the loss of the man who had so large part in its creation; we, all of us, grieve over th death of a friend, but, through it all, eternit draws nearer.

Dr. Harper has left us all a message; his lif was his message. His life was an epistle writ ten in language so clear and strong that it coul not be misunderstood.

I am going to close with the words of Dr Harper himself—words which he once used a the funeral of my brother. "Every life is message sent directly from heaven for thos with whom it is to come into contact. The di vine hand prepares the message, and it is al ways complete, for no message from God eve stops in the middle of a sentence. When th message has been delivered, there is nothin more for the life to do and, rightly, its en comes. As time passes, the message will trans form itself into a poem, more and more beauti ful, more and more perfect, a precious memor to be guarded and cherished in loving hearts.

PRESIDENT HARPER'S RELATION TO EDUCATION

BY FLORENCE HOLBROOK
Of the Class of 1879

The life and work of a truly great man fasci nate us. Every word, habit, act, and desire i scanned and debated. Most great men we kno could have been great in many ways; Dr. Har per would have been a man of mark in any lin of activity he had chosen. That he did not de vote his energy to building up a vast fortune, t organizing a great commerical enterprise—ye even to the accomplishment of his heart's desir the work of pure scholarship—is a matter c sincerest congratulation for us and for th great world.

To organize an army, to control politica conditions, or to explore unknown continent demands intellect and will and power of hig order, but nowhere, in no department of huma

own natures and by giving to all we meet the freedom and power to be and to do; never setting a limit to the growth of the spirit, using our strength as he used his, ungrudgingly, in furthering educational ends which we deem worthy.

His was a policy like fate
That shapes today for future hours;
The sovran foresight his to draw
From crude events their settled law—
To learn the soul and turn the weight
Of human passions into powers.
His was the mathematic might
That moulds results from men and things;
The eye that pierces at a glance,
The will that wields all circumstance,
The starlike soul of force and light
That moves eterne on tireless wings.

DR. HARPER AS A TEACHER

BY THEODORE GERALD SOARES, PH.D., 1894
Professor of Homiletics in the Divinity School

We cannot fail to be impressed by the difference between our gathering today and that occasion, which none of us who were present will ever forget, in this same room a fortnight ago. Then the sense of sorrow was struggling with the sense of victory. We have not forgotten our sorrow, but victory is victor. It is not the mere healing of time. It is the certainty that came to the disciples of Jesus—"He is not here; he is risen!"

Today, therefore, we are not come to mourn, but to give thanks that God gave to us a great leader. Lovingly, we are met to recount what he was to us; trustingly, we recognize that he has been called to higher service.

It is the grateful task of one who was in nearly all the President's classes in the first two years of the University to speak of him as a teacher.

It may not be generally recognized, but it is unquestionably a fact, that the very highest qualities of a teacher can only be brought into exercise in the teacher of religion. There are certain important characteristics that are r quired in any great teacher. It needs not say that Dr. Harper possessed these in a supe eminent degree. Profound, accurate, and ev widening scholarship, love of learning, love men, and love that men shall learn, a recogn tion of truth as more precious than rubies ar more to be desired than fine gold, a longing share the truth with all others, tact and stimu lus and leadership—all these qualities were h and in them all among teachers he was *faci princeps*. But more than all was a fine qualit of sympathy in the teaching of a subject whic demands that quality above all else.

The subjects of divinity share with a sciences the common difficulties. Every teache must find his student on his lower intellectu level. He must lead him to an understandin of processes and methods. The scientific an historical point of view the student onl reaches under a master's guidance. But th teaching of the Bible and the subjects of th christian religion presents a wholly unique di ficulty. The student is not only ignorant, un trained, immature, rude of grasp, as in an sphere of learning, but he is fortified in pre judice. I wish that word could be used witho offense. I mean simply that the student ha prejudged the results of his study. All th sanctity of parental instruction, all the influ ences of the teaching of his church, that funda mental basis of eternal and inevitable truth, a he conceives it, upon which the whole structu of his thinking is reared, have furnished hi before entering the classroom of the biblical in structor a set of certain opinions which he woul change at his peril, nay, which it may be almo a sacrilege to re-examine. Therein lies the de icate and difficult task of the teacher of relig ion. If it is not quite so delicate nor so diff cult as it was twenty, fifteen, or a dozen yea ago, the difference is largely due to the influ ence of Dr. Harper.

Israel, became real and vital for our day and generation. Faith, yes faith. It was the teacher's noblest gift to his students. Of course, if faith means an unchanged adherence to a set of opinions, then the experiences of Dr. Harper's classroom often shattered it. But if faith means that there is one God, the same yesterday, today, and forever, and that this world is God's world, and that men may dare to think God's thoughts after him and may reverently and earnestly ask questions, and ask them again, and ask them again, sure that at the end of any earnest path of inquiry they shall never find a lie,

> That right is right, since God is God,
> And right the day will win;
> To doubt would be disloyalty,
> To falter would be sin—

if it is faith that the soul rests confident in the integrity of the universe, then was our great teacher the man of faith, and his disciples followed him.

Dr. Harper was not the first to teach scientifically the Old Testament. He was too young to be a pioneer in modern religious thinking. He was not the only man of his generation who believed that it was safe to let the people know the truth. He was only one in the extraordinary galaxy of biblical scholars that has distinguished the last thirty years. His supreme place was that of the teacher, and the remarkable advance of biblical and Semitic study in America, which he effected, came through his ability as a teacher. He spoke today in ten thousand pulpits and in ten thousand bible classes, even from the lips of men who never knew him. And so the teacher lives in the messages of other teachers and preachers—me sages in his own spirit, strong, brave, fair, wi never a sneer nor a gibe, with no hot argume nor noisy stage play; for he helped us und stand the promise of the Supreme Teacher, "' shall know the truth, and the truth shall ma you free."

RESOLUTIONS IN MEMORY OF PRESIDENT HARPE

The Alumni of the University of Chicago, special memorial service assembled, Janua 28, 1906, would testify to the great loss sustain in the death of our President.

William Rainey Harper has been to us t prophet of an educational movement which manded clear-cut pursuit of fundamental tru Recognizing the many-sidedness of life and t unity of all truth, he became a leader of m who encouraged research in every departme of knowledge. He was broad-minded, earne brave, and true; comprehensive and clear plan; convincing of presentation; and swift execution. He laid hold on the past of the h man race, wrought wonderfully in the prese and, like a prophet. brought the future bef us.

Dr. Harper was far more to us than Pre dent. He was our guide, our friend, our eld brother. We have worked with him and ha come to love him. His memory will ever i spire us to make all life greater, more beautif more abundant.

With a deep sense of personal loss we exte to his bereaved family our heartfelt sympath

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[1] These resolutions were read by Mr. Allen Burns, A. B., of the class of 1898.

WILLIAM RAINEY HARPER

lieve that he would probably have mastered a curriculum of sciences in as brief a time, so eager was his mind for mastery. I was shocked, though I was interested, to know from his own lips, soon after the first attack of the fatal disease, how thoroughly he had mastered the literature of that disease and its treatment. This I speak of because I believe it was so indicative of the conquering spirit of the man.

The period of his active work after this phenomenally early preparation was only thirty years, including the first few years of apprenticeship and the year at the end of his life, which was as a year of resurrection—a year of return to the earth. But the achievement of these three decades, begun at an immature age and crowned with the glory of the heroic struggle of the last year, was the achievement of three men, and of three extraordinary men. It was as if these three men of the same basic character, having all much in common and having each a sympathy with the others, yet differing in their possessing interests and their intellectual gifts, were joined together in a loyal and enduring union. The great bounding heart was common to all. And they all worked together always. Only they divided their time among the interests of these three giant men. Now it was teaching to which he gave himself with the strength of three men; another hour or another day it was to study, to the seeking of a scholar; and then the next hour or the next day it was the complex and tangled task of the executive to which this man of three men's brains set his hand. By this co-operation he accomplished what three men working independently, though of great ability each, could not have done. It seems as if nature had here exhibited in human life the wisdom of combination and had given example of economy in the diversity of interest and effort.

The triple accomplishment of this life has been so often in these past few months recited in its detail that it cannot be necessary to repeat here. The story is known upon the street well as in classroom and study. It must he suffice to say a word out of my own observati and affection, of that achievement.

I have said elsewhere that he was first of a teacher. I have been reading today that o who stood nearest to him of all, perhaps, in h university work, and who knew perhaps bett than any one else his achievement as an exec tive, put the teaching man in him first, too. C course, it is less possible to estimate accurate that service than to assess the results of schola ship or the tangible creations of the executiv Dr. Harper is certainly to be put among t first few of our great teachers, and possibly the teachers of the world. He has been a lat Abelard, attracting scholars and students fro all parts of this country to a place remote fro the older seats of learning. He went out what was, in the eastern imagination, a wilde ness, but scholars and students followed hi and many of them would willingly, had it be necessary, have made the sacrifices and endur the hardships of the old students of Abelard, be near him. Dean Judson said that at o time he seemed to think it his mission to set a the world to studying Hebrew, and that, und the magnetism of his teaching, it really appear as if it might be done. With Abelard, it w theology. With Harper, it was Hebrew. T great inspiring teacher was there in both case It mattered little what the subject was.

Upon his achievement as a productive schol I cannot dare to set my own valuation. It reported that he said shortly before his end th he would rather have produced his boo on the "Minor Prophets" than to have be university president for forty years. Short after the death sentence came to him, I saw hi one memorable afternoon last spring at Lak wood. He knew that he had but a year most to live, in all probability, and he kept as

being, "Come, let us reason together." This is the best depiction of himself—not a mere interpreter of the past or a measurer of the present, but a militant, dynamic prophet of the future as well.

He has left us, among other writings, his little volume of addresses and essays entitled "The Trend of Higher Education." This is not a good title. The book is not the survey of one who is sitting calmly apart watching the tendency of things; it is the appeal of one who, seeing waste on the one hand and need on the other, is creating tendencies against the waste and toward the meeting of the need. It is again the militant scholar crying, "Come, let us reason together," but employing his great energies of soul and body to avoid waste and meet the need which his own eyes have seen.

The heroism of the last year of his life ha glorified his patient achievements. The she kinah has manifested itself in the great templ he has builded. That presence has hallowed a that his spirit has touched. This is the bes promise for the future of the university, tha the great machine conducted by him—comple as it seems, almost beyond the efficient manage ment of any one else—is ever to have that at tendant spirit, even as the wheels which th prophet Ezekiel saw in his vision had their cher ubim which went whenever and wherever th wheels went.

The University of Chicago now has its pas in the completed chapter of his life, and come among the great universities of the world wit a chronicle of which any university might wel be proud.

noyance in Dr. Harper's greeting, no matter what the circumstances of meeting him might be.

Another experience of my own characteristically illustrates the wisdom with which he dealt with his pupils. I remember being in a class of graduate students who were dealing with some of the general problems of the Old Testament. His object in that class was not so much to add to the information of the class as to better its methods of investigation. One day he assigned me as a task, to be reported whenever I was ready, a paper on the First Book of Samuel. His directions were simple and comprehensive: thoroughly to master the book and to bring before the class in due time my judgment of it based upon independent study. I received the assignment with some indignation, regarding it as trivial. As a matter of fact, I found it a task peculiarly valuable to me. So far as I am able distinctly to determine, my own fascinated interest in biblical study began with that bit of original work. Instead of reporting to the class as I had planned to do within a week or two, I allowed two months to pass, each week filled with the hardest kind of study, before I ventured to present my results, apologizing at that time because my investigations had not been really complete. It was just such a bit of work as I needed at that particular stage in my own career as a student. I have often felt grateful to my honored teacher for his kindly firmness in insisting on that assignment.

Another characteristic experience will illustrate the generosity with which he dealt with those he trusted. After receiving my graduate degree at Yale, I continued there as one of Dr. Harper's assistants. My energies at the first were only in part devoted to strictly academical work. A large proportion of time was given to the development of the Institute of Sacred Literature, a school for correspondence instruction in Hebrew and other Semi languages and in the English Bible, which h grown out of the older American Institute Hebrew. It was my duty, not merely to ass in the work of correspondence instruction, t to carry the principal responsibility of detai management. This was an important respo sibility for me at that time, and involved ma perplexing problems. It was characteristic Dr. Harper, however, to allow me to shoul the responsibility and to reap whatever hon there might be in carrying our plans to a s cessful issue, merely contenting himself w saying: "If you get into trouble, let me kno It was this habit of his to sketch out an ent prise, but to leave considerable freedom in development to his subordinates, that ma them so appreciative of his friendship and continuously loyal to his leadership.

So masterful a man as he, with such bro vision and such unlimited capacity of achie ment, was tempted to use his ability relentle ly, to drive straight over opposition. It w always true that he neither spared himself n others; but his unselfishness was so genui his friendliness so real, his willingness to sh with others so marked, that no one who worl with him ever resented being driven; he rat felt that he was one of a team and that it w his privilege to do his utmost.

Many tributes will be paid to Dr. Harpe courage and faith, to his energy and zeal, his enterprise and wisdom. We who have b his close companions rejoice to bear affecti ate testimony to his real goodness, to his frie liness, to his delight at the achievement others, and his quick sympathy with all t was worth doing anywhere. To serve un him was an education. To know him well w a constant inspiration for life's service. To his familiar friend was a revelation of some the elements which enter into the finest ty of Christian manhood.

ident's house at Chicago, I found it true. All the time that Dr. Harper was occupied in forming and administering the University, he taught his own subject two hours daily, he lectured much away from home, and during the Chautauqua term, July and August, he spent from Saturday afternoon to Monday morning at that summer school, though it lies over eighteen hours by rail from Chicago. In addition to all this, he preserved his mastery over the rapidly widening science of the Old Testament, and was able, just before he went into the surgeon's hands, to publish one of the most learned and judicious commentaries on the Old Testament which have appeared during the last fifty years.

But his greatest and most enduring monument will be the University itself, the work of only fifteen years; a vast and noble pile of buildings, a staff of more than two hundred professors and lecturers, and a body of many hundreds of students. Besides the teaching and examining work common in universities which has been sustained from one year's end to the other—the summer or vacation school filling up the holidays usual in other universities—Chicago has issued, in some cases under the editorship of Dr. Harper, a large number of periodicals on various sciences, which are the recognized American authorities on their subjects. One can hardly conceive of a larger range of labor efficiently commanded and in parts personally served by one man in our day.

Throughout this varied career of attention to so many departments of academic life, Dr. Harper has preserved his religious temper, and worked loyally for the ethical and religious character of his university. And his courage and faith in face of the early death that has confronted him for these two years has been even more of an inspiration to his friends than the unwearied devotion of his strength to the great work of his life.

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This spirit of service is here too sharply differentiated from that of other and older institutions of learning, for accuracy of definition is never possible in the spiritual realm; but it is the emphasis which the University of Chicago has put upon this spirit in its organization and administration that has given to that university its peculiar history and its distinctive features. An institution to equip men for service belonged not in an academic town; rather in a great commercial metropolis, and in such a metropolis in the middle West. The location was fitly chosen. Equipment for service appealed to men to whom mere culture and mere scholarship made no appeal, and so brought to Mr. Harper the financial partners whose generous co-operation has given the University its endowment; and never, we suppose, in academic history has so large an endowment been given in so brief a time. Equipment for service led to the organization of a course of study continuous throughout the year, with liberty to pupils to come and go, taking their instruction in fragments as best they could. Equipment for service inspired it to develop a university extension scheme and to form affiliations with sister and smaller institutions, so extending its organic influence into other communities and through other states. This spirit of equipment for service has inspired it with a more than intellectual devotion, has imparted to it an atmosphere of absolute intellectual freedom, has bestowed upon it high ethical standards, pre-eminently so on all sociological topics, and has preserved it from the perils which otherwise might endanger an institution organized in a commercial city and directed to practical ends in a commercial community. And last, but not least, this spirit of equipment for service has been caught by other and older institutions, from which the new institution has inherited traditions of culture and of scholarship, and to which it has given in ex change a spirit of direct and immediate servic ableness.

Dr. Harper was a greater man than his gene ration realized. Doubtless he had the defect of his qualities; but the qualities will be re membered long after the defects are forgotten To the future he will appear great, not merel for his scholarship, his teaching enthusiasm, hi mastery of detail, his indomitable energy; h will be recognized as one who felt America' need of a new type of university, not to sup plant but to supplement other types, and as on who, with the vision to see, had also the powe to realize. The future, which he has himsel helped to educate, will see that he was th founder, not of a commercial college nor of technical school, but of an American university It will see that he was an educational seer an an educational pioneer. And some appreciat ing friend will build for him the one monumen he would desire above all others, by putting i the center of the University campus the colleg cathedral which it was his ambition to erec there, to symbolize and to nourish that spiritua life which he sought to make the inspiratio and the glory of the University, as equipmen for service was its dominating purpose.

Such a soul cannot die; death has no domin ion over it. Alfred Tennyson has written it biography:

> Life piled on life
> Were all too little.

Jonathan Edwards has interpreted its spirit "To live with all my might while I do live. When death sent a message before to say, " am coming," he altered not one whit his life He neither defied death as an enemy that h hated, nor welcomed it joyously as a friend tha summoned him to rest from his labors. H counted death as an insignificant incident, an with unabated devotion to his fellows and h

THE DEATH OF WILLIAM R. HARPER[1]

The long fight which President William R. Harper, of the University of Chicago, has made against the inroads of a mortal disease reached the inevitable result Wednesday. The institution over which he had presided since July, 1891, and which he had developed upon such broad and efficient lines, will be his monument. He would have been fifty years old next July, so that within this short life have been crowded his large achievements in the educational world. He was one of the most modern school of university executives, and his capacity for work was marvelous. That his life has been shortened by it will not be questioned, but he has paid the price, and gladly, of his large accomplishments. When Professor Harper was brought from the Yale divinity school, where he had occupied the chair of the Semitic languages, and was also during his later years there Woolsey professor of biblical literature, a man had been secured who was to represent the most hustling spirit of his environment. Chicago does things in pork and wheat, and what not, and President Harper did things in the collegiate world that were equally masterful and amazing. That wonderful university sprang from his brain and hands into a development that commanded recognition all over the world, if not always, at once, scholarly approval. It was astonishing that a theological professor, however youthful, possessed, and developed so broadly, all the modern executive resources. The system by which he advanced and conducted the University embraced the most close attention to details, while it comprehended a wide and free outlook in educational progress. The amount of work which Dr. Harper performed, in addition to his thorough organization of the University, has bee rarely, if ever, equaled by any man in a simila position. . . . .

The work which Dr. Harper did for th study of Hebrew is worthy of remark. H brought life and interest into a study whic had been relegated to theological seminarie where students gave little time to it, and tha little grudgingly, from things which appeare to them to be of more immediate interest an value. Hebrew scholarship, outside of a fe seminary chairs, was unknown. His corre spondence school did much to change this situ ation, and there came the discoveries of th treasures of the Assyrian valley to quicken an widen the investigation by students not onl of the Bible, but of history, art, and civiliza tion. He established a summer school in Ch cago back in 1881, where the best teacher of Assyrian, Arabic, and Syriac came into alli ance with the Hebrew instructors. Distin guished scholars were called to lecture on thei special themes in connection with these lan guages and the Old Testament. Thus th professors of the Semitic languages in mor than fifty institutions were formed into th American Institute of Hebrew. In this new Semitic movement Dr. Harper was the leade and organizer. Dr. Harper's method of in struction and inspiration in these lines hav thus been set forth:

> He calls his method inductive; but before a characteristics of method is the fundamental as sumption that complete mastery of the language attainable with reasonable effort, and nothing les is fit to be aimed at. This brushes away all the ol superficial, empirical ways of study, and brings on to the thorough scientific pursuit of knowledge. H inductive method is the method of nature, of fact before principles, language before grammar. He more than a linguist—he is a philologist. In the ana ysis of forms he carries the mind back continuall

[1] Reprinted in part from the *Springfield Republican* of January 12, 1906.

WILLIAM RAINEY HARPER, THE MAN[1]

BY ALBION WOODBURY SMALL

Dean of the Graduate School of Arts and Literature

It can seldom be said of anyone with more truth than of President Harper that he seemed to concentrate his whole self upon the programme of a given moment. Naturally, therefore, many persons who have been in direct touch with him at some point assume that they have the only true view of the real man. A large number of persons have been in close contact with one or more phases of his life. In many cases those who have been associated with him longest and most frequently may have less precise insight into one of these special aspects of his character than others who have received exceptionally vivid impressions of that particular side of the man.

A stranger who had seen him order a dinner under the most favorable circumstances might forever after cherish the illusion that the key to his whole character is to be found in the tastes of an epicure. Another stranger who had seen him leave the table for a night or a day or several days of forced work with scarcely a thought of food or sleep, might say that the man was at heart an ascetic, and that the pleasures of the table were to him merely items in a programme of winning his way by a show of good fellowship. If one were to judge solely by the amount of thought and labor he would expend upon the forms and ceremonies of an academic or social function, it would be easy to class him as a martinet with vision only for trifles. One might have known him simply while he was studying large questions of general policy, and might have gained the idea that he cared nothing whatever for details, but was interested merely in probing down to essential principles.

Some men have doubtless been intimately associated with him in certain ways without detecting any signs that he was religious. These may imagine that they have found him out as at bottom a hard-headed man of affairs, cynically indulgent of the superstitions of others, prudently silent about his contempt for their opinions, but really a pagan and a materialist. Their perceptions would be quite as near the truth as those of a man who is color-blind and can see only one shade of light in the rainbow. Other men would discover in President Harper a simple and sturdy Christian faith daily overcoming the world.

Antitheses of this sort might be multiplied at great length by comparing different divisions of President Harper's life. There would be a basis of truth behind each of these partial views. Facts that lend themselves to the most contradictory estimates are actually in evidence. A perfectly just combination of them could be made only by a man as many-sided as he was, who had also known him with equal intimacy in every phase of his character. No one is likely to profess these qualifications. Any single picture of the man will be credible in the degree in which it leaves room for lines to be drawn from many other points of view.

No portrait of President Harper can be quite natural unless it reveals him as an unspoiled boy frankly interested to the very last in every aspect of life. There was no more virility and no less morbidness in his eager attention to reports from the last Thanksgiving day football game than in his earnest reflection the same day about the future life. Each was a candid trait of his nature. Life to him was not one type of activity to the exclusion of others. It was all the activities that give genuine expression to any frac-

[1] Reprinted, by permission, from the *Standard* of January 20, 1906.

sary to act as I did. I cannot remember that I have ever willingly done harm to anybody." When he was reminded that he had intentionally done good to many hundreds of persons, at great expense to himself, he did not disclaim it, but treated it as a matter of course, in consequence of his central thought. In another conversation, a few days later, he said to two friends, "I have always felt that both of you were too much inclined to say severe things about other men's weak side. I have tried my best to make the most of the good side of everybody."

President Harper's outlook upon life may be pretty fairly indicated by use of these landmarks. Life presented itself to him in terms of work to be done. It was not his way to sum this work up in abstract ideas. He thought of it rather in definite details and in concrete pictures. The words which seemed to serve him best as signs of his largest purposes were "democracy" and "education." By "democracy" he meant all the progress through which human possibilities will at last be realized. "Education" represented to him the special division of progress and means to progress through which his personal efforts for democracy must be made. What other men, and he himself sometimes, would mean by such phrases as "the kingdom of God" or "the divine plan" took more practical shape in his mind, for working purposes, in these two words, "democracy" and "education." All his physical and mental and moral force converged upon work for these ends. All that he thought and did was with reference to them. The idea of a "far-off divine event" inspired him only when it fell within the perspective of these principal and secondary conceptions. The scheme of work that took shape in his mind in view of these two conceptions was his final test of value. Nothing was trivial enough to be ignored, if it could be enlisted for education and democracy. Nothing was important enough to be tolerated, if it wa inconsistent with these ends.

President Harper's attitude toward men an things was a consistent reflection of his belie that they all had a place to fill and a part to per form in human progress. Perhaps his remark able catholicity is best understood in this con nection. He was not merely indulgent towar other men's views, and generous toward thei part in life, but every man seemed to him t have a unique sphere for special work. Hi catholicity was not mere consent to refrain fron interfering with others. It was a habit of ideal izing other men's powers and opportunities, an of wishing he could put himself in their plac and do their part for all it was worth. One o his most characteristic exclamations was: "How I wish I could drop everything and give mysel to that!" The catalogue of things about which different persons have heard him make essen tially this expression would include some of the most hopeless and thankless kinds of tasks i school and church and state. Every thing tha needed to be done stimulated his ambition to d it. A cynic might call this envy of other work ers, and greed to do everything himself. It wa sane and contagious sympathy with every part lesser or greater, that belonged in the whol harmony of life.

In the same light we may best appreciate hi loyalties to persons. Friendship to him wa primarily partnership in work. Every man ap pealed to him who was serving a purpose in life or who seemed to him to have dormant power available for better uses. He wanted no friend ships with people who were good for nothing but every one who was trying to be good fo something could count on him as a friend "There are great possibilities of good in tha man" was a remark which he made oftener per haps than any other. It would be a seriou error to suppose that possible usefulness for hi own purposes was the condition of his friend

lieve that his personality could be so revolutionized. The occupations of his past life had come to seem relatively trivial, and he wanted to adjust himself to the larger interests that were now foremost. In the talks that followed he studied the new situation as methodically and frankly as though it had been the routine business of a university committee. He returned time and again to this point of departure: "I am not a philosopher, and never could be. Leave out all the philosophy and all the theology, and help me get a plain man's view of what I really think about God, and the future life, and my own personal relations to Jesus Christ."

After the struggle was over, and the talks had become surveys of results, or meditations upon what they meant for himself and others, he was asked: "How do you account for your complete calmness and freedom from problems before the operation a year ago, when you understood that the chances of recovery were only one in twenty, and the conflict that you have gone through since?" He answered instantly, "Why, I never had time to think these things through before. I could only do my work. In the last year there has been plenty of time to think."

But this change was after all a spiritual revaluation and affirmation of what he had been doing all his life. It brought out more pronounced desire for fellowship with Christ than he had been conscious of before, and it prompted him to express severer judgments upon his faults than his friends would accept. In effect, however, it was merely the mental and moral maturing of the faith that had controlled through life. Its main points were simple and unequivocal: God, the spirit of life, manifested in the whole visible universe; the individual soul; Jesus. "the way, the truth, and the life the most intimate revelation of the nature God and the destiny of the soul; the parable the Prodigal Son, as the deepest disclosure the relation of God to his children. He w perfectly clear in his conclusion that the ult mate test of his relations with God is not balancing of the good against the evil that h had done, nor reliance upon any scheme of pr pitiation, but simply the question of fac whether, as the total outcome of his experienc his heart was set on knowing as much of th divine purpose as he could learn, and on de voting himself to it with all his powers. Wit perfectly calm contemplation of death as imme diately at hand, he said, "I have no idea wha the activities of the next stage of existence wi be like, but I have less hesitation about takin the next step into the future than I had abou leaving Yale and coming to Chicago."

One of President Harper's lieutenants ha been associated with him a great many time when he had escaped from the routine and th restraint of his professional duties. He ha been with him in distant cities, both in thi country and in Europe. He has seen him mak ing a business of relaxation as intensely as h made a business of work, and under condition which granted him the largest freedom fro observation. He has seen him do a great man things that, considered by themselves, woul fairly be classed as frivolous. He has never, i a single instance, known President Harper t do an act, or to utter a word, which, either a the moment or in the retrospect, could justly b pronounced a compromise of his dignity. H invariably held himself subject to instant sel control when the moment arrived for a seriou attitude. In work and in play he was a since and consistent Christian gentleman.

his true perspective, it is probable that as President he will be longest known. But he was also one of the foremost Semitic scholars in the world. There is no president of any university of any considerable size who is in his class as an original investigator. With the exception of one or two collections of essays, his writings are essentially those of a specialist. Treatises on Hebrew grammar and syntax made his early reputation, but he lived long enough to complete the finest piece of work on Amos and Hosea ever produced in English, if not in any language. Teaching and scholarly pursuits served him as a tonic and an inspiration. He was holding two professorships at Yale when he was called to Chicago. He taught as much, if not more, than any other man on his faculty. For years, in addition to two or three regular courses during the week, he taught a Sunday morning class composed largely of undergraduates. I never saw him so enthusiastic as after one of these Sunday morning sessions, for above all else he loved to teach the Bible to college students. He did not believe it was the business of the teacher to impose his opinions upon his students, and chose to set before them the various possible positions. But one could not avoid the inspiration of the born teacher.

As a teacher of the Bible, he could appeal not only to special students, but to the rank and file. There are few professors of biblical subjects under fifty in the United States who have not been members of his classes. They do not all agree with his positions, but they all recognize their debt to him as a teacher and friend. His power over an audience when talking upon biblical subjects was something hard to analyze. He never was a popular speaker, as such speakers go, and yet in Chautauquas, in lecture courses, in addresses, in clubs, in churches, and in religious gatherings, his exposition of the Bible was something that could never be forgotten. More than any oth man I ever knew, his method of thought w controlled by biblical concepts. Who oth than he would have thought of founding philosophy of education on the distinction b tween the priest, the prophet, and the sage?

I knew him best on his biblical side, but n duties constantly brought me into contact wi him in the region of administration. As an one who had any dealings with him knows, h had extraordinary powers of analysis and ass ciation. There never was a man more inte to get hold of general principles and carry them out analytically. It was anoth illustration of his many-sidedness. As scholar he was inductive; as an administrat he was deductive. This power led him in t early days of the University to undertake wo in regions which would be surprising to an one who knew him only as an authority Semitics. For years there was practically detail in the management of the Universi that was not controlled or determined by hi From the general plans of a building to t style of type in a convocation program his w was final. Yet he was never arrogant. In h creative moods he was singularly susceptib to suggestion. To work with him at su times was almost intoxicating. One share in his exuberant vitality and enthusiasm. O of the charms of an hour's conversation wi him was that, no matter how great the pressu might be upon him from many duties, he nev seemed to be hurried, but was always ready run off with almost boyish eagerness into a subject suggested by the main matter und discussion. Such excursions seldom failed result in some suggestion for later consider tion, and to be jotted down in one of the sma red notebooks all of us came to know so wel And what is more, one always knew that a suggestion that was worth while would ult mately bring results. Though it might lie i

that he was only one among many to feel his cordial and unaffected sympathy. I have talked with him on many subjects, but the more I knew him the more I saw there was to know.

Back of all this variety of great powers which made President Harper more than a merely versatile man and more than a mere genius, was a genuine and profound religious faith. He never was a theologian, and his faith was in many ways untouched by philosophy. If I were to characterize it, I should say it was essentially biblical. He was both consciously and unconsciously controlled by the Bible. In the storm and stress of his manifold life, there was always a unifying faith in God. He did not wear his religion on his sleeve, but any man could touch it if he wished. No student in religious difficulty was ever denied a conference. How far his influence was exerted over the young men and women with whom he worked it would be hard to estimate, but down among the very elemental motives of his soul was the desire to bring the Bible to everybody. There are some things too sacred to put in writing, but there is many a man who knows what it is to have found in his words and influence a new grip upon faith in God. As simple as a child in his public prayers, he was as elemental as a child in his religious life. Never dodging a difficulty or fearing to face a mystery, he has left us the memory of a faith in God and immortality which was as distinct and as controlling in his life as was any element of his educational policy.

In these moments, when the sense of loss is still acute, one dares not trust one's self to speak of him too intimately. The recollection of a year of heroic suffering, in which duties were never forgotten and the kindly offices of affection and love never neglected, is too sacred to bear disclosure. It is enough to remember now his splendid life and its achievements, and, above all, to believe as he himself believed, that his magnetic, creative, masterful soul is now taking up new duties in a better life.

gan Park became vacant, and Dr. Harper, being strongly recommended by President Andrews and Professor Chandler, and doubtless also by others, was appointed, and entered upon his duties in January, 1879. It was at about this time that he formed that determination which in very large measure shaped the course of all his remaining years. He recognized it as his mission to devote himself to the study of the Bible and the promotion of such study. In the latter days of his life he said to his intimate friends: "In all these years I have never doubted that God had given me a work to do which would go undone if I failed to do it." Coming to Morgan Park, he threw himself with all his characteristic energy into teaching in the Theological Seminary and into religious work. He filled successively various offices in the church, including those of deacon and superintendent of the Sunday school. Of the manifold labors of the years 1879–86 in which he remained at Morgan Park, this is not the place to speak, save to mention the heroism and unselfishness with which he devoted himself to the work to which he felt himself called. Singlehanded and without money, his reputation as yet unmade, he toiled night and day at his tasks. It was in these years that he founded the Institute of Hebrew, which afterwards became the Institute of Sacred Literature, and began his correspondence school, and established the *Hebrew Student,* and *Hebraica,* the former becoming subsequently the *Biblical World* and the latter the *Journal of Semitic Languages.* In 1886 he was called to Yale to the professorship of Semitic languages, to which was added in 1889 the Woolsey professorship of Biblical Literature. Throughout these years he was engaged not only in the work of his professorship, but at Chautauqua in teaching and the building up of the Chautauqua system, in the editing of the *Old Testament Student* and *Hebraica,* in the writing of articles and books, and in lecturing upon the Bible in colleges and before large audiences in Philadelphia, New York, New Haven, Boston and elsewhere.

In 1891 he was elected president of the new University of Chicago. He hesitated to accept the office, not seeing at once how he could do so consistently with that former unrevoked and irrevocable devotion of his life to Bible study. Only when he became convinced that as president of the new university he could do more to promote the study of the Bible on the part of the people than by remaining as professor at Yale, did he obtain his own consent to the acceptance of the presidency. Let it not be supposed that he ever for a moment intended to make the presidency a mere instrument for the advancement of Bible study; rather was it his conviction that, while discharging the duties of the presidency for which his past experience had convinced him that he had competency, he could from the vantage ground of the presidency, do more for the promotion of Bible study than in the less advantageous position of a college professorship. During the nearly fifteen years in which he was president of the University he threw himself with all his unparalleled force and enthusiasm into the tasks which the presidency brought him and the opportunities which it opened to him. But he constantly kept before him that his life-work was to study the Bible and to promote the study by others. He often said that if it ever became necessary to choose between the presidency and his work as a Bible teacher, it would be the former that he should have to give up. From the strenuous duties of administration he turned for relief and refreshment of spirit to his classroom and his books. And in the days of his last illness he declared that he would rather have produced his volume on Amos and Hosea than to have achieved all that he had accomplished through his presidency.

lieved not only in Christ, but in institutional Christianity. He expressed strongly his conviction that men of religious purpose should go into the church and take active part in its work and life. In his childhood he had been dissuaded from his wish to unite with a Christian church by the advice of his elders. In his early manhood he had taken the step which previously he had wished to take, and after thirty years of singularly rich and broad experience, study of the Bible, and knowledge of men and life, he emphasized even more strongly than formerly the need of the church, and the duty of Christian men to connect themselves with it and contribute to its progress.

In his last days he sought not only to gain clear thought for himself, but also to impart this thought helpfully to others. But this was by no means new. All his days he had been a teacher in spirit and in practice. He had learned that he might impart, he had gained that he might give. He persisted in teaching so long as it was possible for him to reach his classroom. On the Sunday preceding the Convocation Day above referred to, he taught his Sunday morning bible class at the University, and added to the series of difficult tasks in the week following the meeting of his regular class on the day before his last Convocation. And when at length, confined by the relentless progress of his disease to his bed, wrestling himself with problems of religion, he gathered about that bed his family and friends to give to them each new thought and conviction that he had gained in his hours of quiet reflection.

Remarkably free throughout his life from self-seeking, he was to the last characteristically self-forgetful.

In his last days his thoughts turned to the life beyond. In previous years he had given much study to the subject of conceptions of the future life among ancient peoples, and especially in the Bible. The life after death was the subject of his last classroom instruction, and in the hours of his last illness the question took on for him a new personal significance. But characteristically the thing for which he longed was not rest, but work. Calling four of his friends of many years about his bed less than two weeks before he died, he asked them to pray with him, adding, "Let us not be formal, let us be simple." And when each of them had prayed briefly, he also offered a prayer in words of utter simplicity and childlike yet masculine faith. Among the sentences of that prayer was this: "And may there be for me a life beyond this life, and in that life may there be work to do, tasks to accomplish." And he closed the prayer with the words, "And this I ask in the name of Jesus Christ." The prayer of his last days was the prayer of his life—more work to do, tasks still to accomplish.

Amid all the diversity of his life's tasks that life itself was one of unity and continuity. These final expressions, cherished by his friends as a precious heritage, were but the blossoming forth at the last of what had been present throughout all the years.

lifelong friend. It was a matter of deepest regret to every one in Granville that a higher work called him away, when, in 1879, on the recommendation of President Andrews, he became professor of Hebrew and cognate languages in the Baptist Union Theological Seminary at Morgan Park, Ill.

At this time two educational notions seem to have been firmly rooted in his mind; one the belief in the value of the inductive method of teaching languages, and the other a determination to awaken fresh interest in the study of Hebrew by means of instruction by correspondence methods. With great vigor he devoted himself to these ideas, planning and becoming the joint author of an extended series of Latin, Greek, and English textbooks on the inductive plan, at the same time publishing a series of text-books in Hebrew, organizing Hebrew correspondence methods and Hebrew summer schools, and editing a periodical called the *Hebrew Student*. To awaken interest in a dead language like Hebrew was no easy task, and there was required an expenditure of large sums of money in the printing and circulation of literature connected with the work. The needed funds were secured at great personal sacrifice, many an outlay for personal gratification being denied for the sake of advancing the interests of the cause to which he had given his heart.

He enlisted the co-operation of many who contributed money in small and large amounts, and who also suggested to him that there were many other thoughtful persons who would encourage any plan for the more systematic study of the Bible. The result was a broadening of the scope of the Hebrew Correspondence School by the organization of the American Institute of Hebrew, this again being succeeded by the American Institute of Sacred Literature, which, perhaps, more than any other single agency, has had influence in extending a knowledge of the Bible, and the experience o which laid the foundations broad and deep fo the Religious Education Association. For year Dr. Harper carried on the work of promulga tion, not alone through the correspondenc schools and the *Hebrew Student,* but also b means of Bible lectures, delivered in variou parts of the country, which made his nam familiar to all those specially interested in Bibl study. While teaching at Morgan Park h gave inspiration to many students, who wer stirred by his earnestness, aroused by his tire less energy, and encouraged by his friendl spirit.

The natural outcome of the interest in hom study under direction and in summer school was his connection with the Chautauqua Systen In 1885 he was made principal of the Chautau qua College of Liberal Arts and six years late principal of the entire system, maintaining thi relationship until 1898. The year after beginnin the Chautauqua work he received and accepte a call to become professor of the Semitic lan guages in Yale University. In this wider field h again stirred his students to great enthusiasm and by means of his public lectures in New Ha ven, New York, Boston, Chicago, Minneapoli and other large cities, and at Vassar, Wellesle and other colleges awakened widespread interes in Bible study. In 1889 he had the great dis tinction of being elected by the authorities o Yale to the Woolsey Professorship of Biblica Literature, thus holding two full professorship in the institution at the same time.

Before this time, however, he perhaps ha received intimation that the great work of hi life was to be done in Chicago, for, in th autumn of 1888, Mr. John D. Rockefeller sough opportunities of conference with him regardin the establishment of an institution of learnin in this city to replace on surer foundation the earlier university which had closed its door in 1886. The outcome of these conferences wa

[illegible] November, [illegible] Dr. Harper was [illegible] the new [illegible]

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day school—in a thousand ways he shared the busy life of the age, and gave what of good he could for the uplifting of his fellow men.

In the University he always taught more classes than the ordinary rules suggested, and it was one of the trials of his life that his administrative duties so often interfered with his class-room work, and especially that men should think of him primarily as an administrator instead of as a scholar and teacher. It therefore was peculiarly gratifying to him, when some book came from the press which revealed the scholarly work he had been doing even when burdened with the heaviest administrative demands upon his time and strength. Forced by the position he held to give much time to public functions, he loved his personal friends and was never happier than when in the midst of his own family. A tireless worker himself he trained a corps of assistants who gained inspiration from him and tried to help him i the realization of his ideals for the University No greater testimonial could be his than th manifest spirit of loyalty to his ideas that pre vails among the University Faculty and in th student body.

A wonderfully magnetic and inspiring teach er, a trained scholar and specialist, a masterfu administrator, a patriotic and active citizen a man of warm personal friendships, a lovin husband and father, a hero of industry, Pres dent Harper filled full the record of his les than fifty years of life. It is hard to realiz that he is dead. It is certain that though h is dead his spirit will be felt for years in th lives of those he has influenced, in the ideas an ideals he has cherished and inculcated, in th great university which for ages "beneath th hope-filled western skies" will tell of his suc cessful labors for the good of humanity.

from the beginning of his career selected fields of activity that seem especially to have developed his qualities as a leader. As principal of an academy, at Granville, Ohio, as professor of Hebrew and Old Testament exegesis in the seminary at Morgan Park, as organizer of the American Institute of Hebrew, as principal of the Chautauqua College of Liberal Arts, as professor of Semitic languages and biblical literature at Yale University, he exhibited on the one hand his rare abilites as a scholar and as a teacher, and on the other his genius as an organizer. In 1890 he took up the task of organizing the University of Chicago, having served his apprenticeship and bringing from his experience the fullness of power which made possible the results with which all the world is familiar.

It would not be appropriate to undertake a minute analysis of the illustrations of his administrative ability as shown in the organization of the University of Chicago. Two or three examples of it are, however, pertinent.

Among the provisions which his insight showed him to be necessary in order to meet more completely than heretofore the need of the people for higher education, was that of the extension of teaching beyond the university premises. The idea of university extension did not originate with President Harper, but he saw, as no one else had seen, its possibilities for American students and communities, and he reorganized this form of teaching accordingly. University instruction was given to classes formed in various parts of Chicago; lecture courses by university men were made possible in any locality desiring them; correspondence instruction in a great variety of university subjects was promised. As a matter of fact, the class organizations have developed into the University College in the heart of the city. The lecture courses have been given in closely neighboring centers, literally from the Atlantic to the Pacific, and members of the Universit Faculties, through correspondence, are instruc ing students in every part of the world, in sub jects ranging from oriental literature and phi osophy to manual training. The organizatio of this work as effected by Dr. Harper ha given the University of Chicago a wholl unique position among the universities of th world.

The President was quick to perceive anothe opportunity for rendering a larger service t students in the organization of continuous ses sions. It was announced that the Universit would offer its courses in full throughout th entire year. This has been a great boon t young men and women. A few weeks more o less are frequently of vital significance to student. The opportunity to take up courses o study at the beginning of any quarter and o continuing, if need be, during four quarters of year, has saved to many young men and wome needed money and priceless time, and has de termined in their favor the securing of impor ant positions in life. The summer quarter ha been of incalculable benefit to literally thou sands of students and teachers. In the continu ous sessions, and in the summer quarter, D Harper led the way, and many of the stronges and oldest universities in the country have, s far as they could, followed in his steps.

It was inevitable that Dr. Harper shoul never be satisfied until the University was s organized as to present a continuous and closel compacted educational system from the begin ning to the end. As in other instances, so her he at once combined with the insight of geniu the ability to realize his conception. Ready t his hand were the Chicago Institute, unde Colonel Francis W. Parker; the Universit Laboratory School, under Dr. John Dewey; th Chicago Manual Training School, conducte by Dr. Henry H. Belfield, and the South Sid Academy, under Principal William B. Owe

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PRESIDENT HARPER AS THE CHRISTIAN SCHOLAR[1]

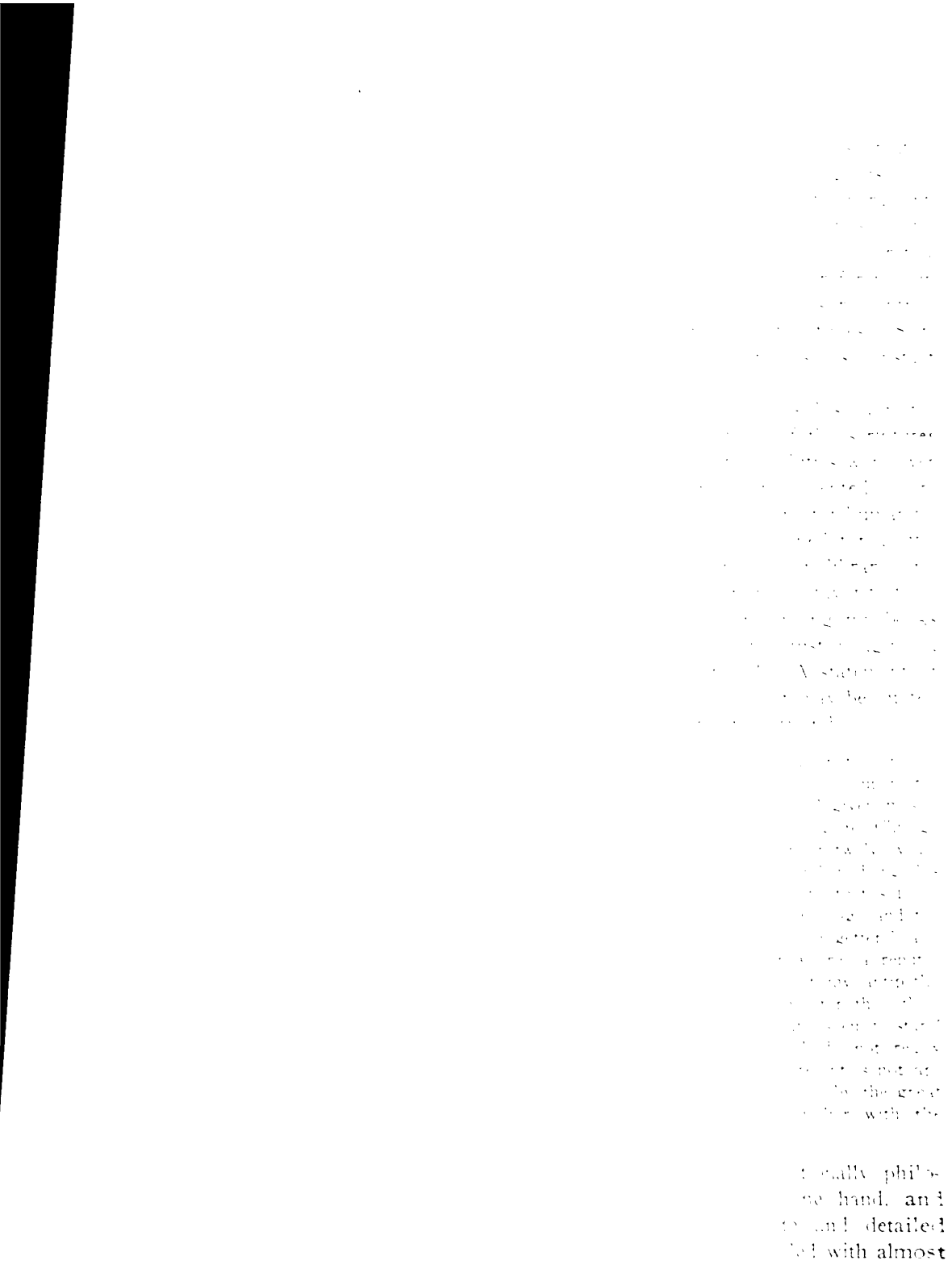
BY JOHN MERLIN POWIS SMITH

Of the Department of Semitic Languages and Literatures

The great work of President Harper in originating, organizing, and guiding the growth of the University of Chicago has so laid hold of the popular imagination that the fact that he was a scholar has escaped the minds of many people. Yet had he not been a scholar, the vision of a great university could never have come to him. It was but the outgrowth of his passion for scholarly ideals and his determination to propagate them to the full extent of his powers. His scholarly qualifications were widely recognized before he became a university president, and the assumption of the great tasks and reponsibilities connected with that office did not involve the cessation of his activities as a productive scholar. Nothing but the most ardent and unselfish devotion to scholarly pursuits could have held him fast to his early ideals in the midst of the turmoil and distraction of his official life. The place occupied by his studies during this later period may be learned from the following sentence from the preface to his recent commentary on Amos and Hosea: "But in all these years of administrative concern I have had recourse for change, comfort, and courage to my work on the Twelve Prophets."

The tangible evidence of President Harper's own productive capacity as a scholar is to be found largely in the columns of *Hebraica,* a technical Semitic journal founded by him in 1884, while teaching in the seminary at Morgan Park, and now published by the University of Chicago Press as the *American Journal of Semitic Languages and Literatures.* His most important personal contribution to this journal, aside from his editoral activity, was a series o articles on "The Pentateuchal Question" pub lished in Vols. V-VII (1888–90). These were i the form of a discussion with the late Professo William Henry Green, of Princeton University then the greatest representative of the tradi tional view of the Old Testament. Dr. Har per's articles still remain among the mos exhaustive and powerful presentations o the evidence for the delimitation of the mai sources in the Pentateuch as they are generall recognized by the scholarship of today. I addition to this must be mentioned his *Amo and Hosea* (International Critical Commen tary) published in March, 1905, together wit its two companion works, *The Structure of th Text of the Book of Amos,* and *The Structur of the Text of the Book of Hosea,* which ap peared about the same time. This commentar is President Harper's masterpiece, and, wit its two subsidiary studies, represents the bes work of his life. It has received unstinte praise for its learning in all quarters, and i unhesitatingly described by the most competen to judge as standing abreast of the best schol arship of the age. It is characterized by it thoroughly scientific method; by the abundanc of materials brought to illustrate and elucidat the text and interpretation; by the enormou amount of reading it represents and repro duces; by the familiarity it evinces with all th best work, ancient and modern, upon thes two prophets; by the wide range of the subject it includes and treats at length; by lucidity o expression; by the great analytical power i shows; by its true interpretative sympathy and by its independence and soundness o judgment. The untimely cessation of this worl

[1] Reprinted, with slight additions, from the *Standard* of January 20, 1906.



boundless energy and supreme devotion, might have made him the acknowledged leader of the scholars of his own department in his own generation, deliberately abandoning this high honor when it was already within sight, in order that he might minister the more directly and widely to the men of his time.

I would fain speak of many other characteristics of this great scholar, such as his desire for truth and hatred of shams, his interest in men rather than things, and his catholicity of spirit; but I must content myself with the simple but heartfelt acknowledgement of my own inestimable indebtedness to him for the impartation of higher and broader ideals of scholarship and of life. No influence can surpass in value that which comes through daily contact with the life of a great man.

IX

THE UNIVERSITY OF CHICAGO
FOUNDED BY JOHN D. ROCKEFELLER

The Board of Trustees and the Faculties of the University of Chicago announce with profound sorrow that their honored leader, President William Rainey Harper, died on Wednesday, January the tenth, 1906. Dr. Harper served from the founding of the University a period of fourteen and a half years. Although it is impossible to give any adequate impression of his great qualities of mind and heart such tribute as can be paid will be embodied in a memorial number of the University Record which will be mailed later. At this time we make grateful acknowledgement to all who by word and deed - and they are many - have expressed their sympathy with us in the sad trial through which we have passed.

February 19, 1906.