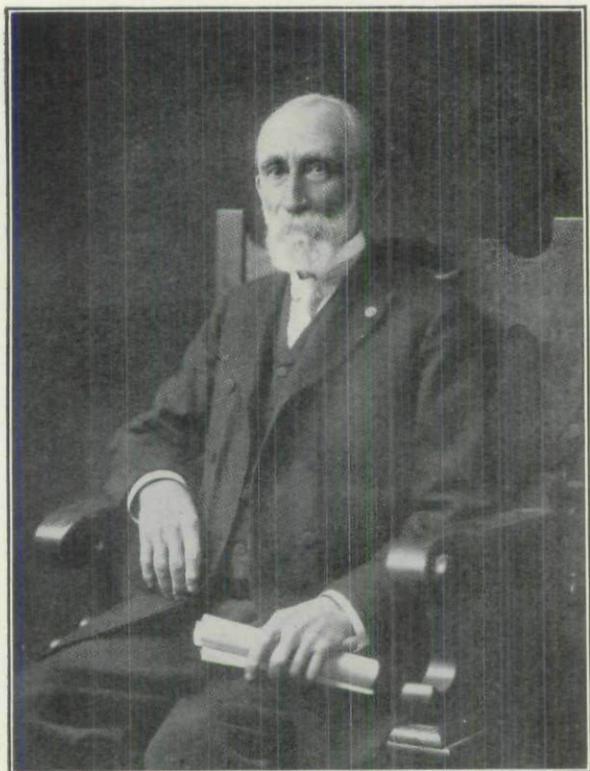


AMOS NOYES CURRIER.

BY MRS. VIRGINIA J. BERRYHILL.

Dean Amos Noyes Currier, for forty-two years a member of the faculty of the University of Iowa, died from pneumonia Sunday morning, May 18th, 1909. The community of Iowa City, whose interests are chiefly associated with University affairs, reflected in its atmosphere a sense of bereavement upon hearing that Professor Currier had passed from life. As the word was carried from neighbor to neighbor, and the newspapers of the community heralded it to those at a distance, tributes of affection and messages of sympathy came from far and wide, showing the respect and love in which the man was held. It is an inspiration to stop for a brief moment and study the conditions which moulded the character and developed the career of this man, who came of New England ancestry, having been born October 13, 1832, on a farm near the town of Canaan, New Hampshire. The habits and customs of the New England farm life of the period, embracing the early half of the century, have been admirably told in his paper, "A New England Hill Farm," read before the Political Science Club in Iowa City in 1903.

The conditions represent the primitive life of the pioneer, who wrested from the forest-covered mountain side a few acres of tillable soil, and from it gained a living for himself and family—usually a large one of sons and daughters. In this instance, however, the family was a small one. Professor Currier was one of a family of four children of Eber Farrington and Sophia Noyes Currier. His genealogy is traced to Richard Currier, who was born in England and came to New England in early manhood, and was one of the first settlers of Salisbury, Mass., in 1638. Such names as Pinter, Osgood, Barnard, Hoyt, Challis, Sargent, Bagley are among the an-



Amos N. Currier

cestors by marriage with the Currier line of descent, and Salisbury and Amesbury, Mass., are the places of settlement.

Upon the mother's side the ancestry records Rev. Mr. Noyes, who was born in New England in 1568, graduated at Oxford, 1588, and was rector of Cholderton Parish in 1602. His son, Nicholas, married Mary Cutting, settling in Newbury, Mass. John was one of twelve children, and it was his descendant three generations later who went up into New Hampshire and was the ancestor of Sophia Noyes.

Through the war record of John Barnard (2nd), 1631 (father of Thomas Barnard, who was slain by Indians in 1677 during King Philip's War), Professor Currier was admitted to the Society of Colonial Wars. This ancestor was of Watertown, Mass., a soldier in King Philip's War in Captain Davenport's Company, and later a lieutenant under Edward Tyng. One of his forebears was a millwright, another a mariner, and one accompanied Roger Williams in the ship *Lyon* in 1631, and became a representative to the General Court, as the legislature was then called. His ancestry was thus varied with elements of the scholarly and heroic, adventurous and loyal, each of which was expressed to a degree in his own life. The scholarly tendency at last predominated. His sense of method and order, the first evidence of a well-regulated mind, was shown when he began attending school at Canaan in the spring of 1847. "A memorandum of school expenses, studies, teachers, number of weeks, room-mates, etc., etc.," is the title page of a book, and the first entry says: "In the spring attended school at Canaan 11½ weeks. Studies: Adams' Arithmetic; First Lessons in Algebra; English Grammar. A. Bushnell, teacher." In 1848 the entry indicates that he attended school in New Hampshire eleven weeks, and Latin is there for the first time mentioned as one of the studies. Expenses: "I paid \$12.75, father paid for board \$17.25." Total \$30.00—a striking illustration of the rise in prices in half a century. Intellectual philosophy, English grammar and Sallust, Virgil, Greek lessons and parsings are mentioned in the following term, and the fall term of the year 1851 finds him at Meriden for a year of study. In 1852

he takes up political economy, moral science and English grammar, and mentions that "the whole expense of my fitting course as here estimated amounts to \$282.60." This includes all except clothing, which would swell the sum total to \$300, in round numbers. "My present library I value at \$25.00."

The fall term of 1852 finds him at Hanover, and for the next period of four years his expenses are mentioned, which closes with a total of \$800.00. "Earned myself, \$300.00. Paid by father, \$500.00."

Such entries as the following disclose his sincere ambition and devotion to the purpose of gaining an education: "Studied 13 hours. I never knew what it was to study much until now. Every lesson must be got well, of course, and they are all some in hardness, I can witness. We have had two Livy lessons daily for three days." "College term commenced. Arose at a little past 5:00. Prayers at 6:00. Met our Greek teacher, Prof. Putnam, at 11:00. Met him again at 4:30 p. m. and listened to an excellent talk on the end of college life and the manner of securing it. Studied algebra in the evening." But he is not so much given to study that he fails to see the pleasure and value of relaxation, for he mentions "walking, chatting and seeing." On the 26th "walked a few miles with Davis and called upon Taylor." "Spent an hour or so on Mr. Thompson's piazza; a very beautiful evening." Football at that period must have been something other than at present. "This afternoon the Sophs gave us a formal challenge to a trial of strength at football. On the first game the Sophs were victorious. The second time the Freshmen beat. The third time the Sophs carried the day, but in the two succeeding ones were badly beaten. During the whole contest the Juniors and others who lined the common to see the performance loudly cheered on the Freshmen, and at the close sent up three hearty cheers. The Sophs were ashamed and mad, and thought to be revenged by ejecting us from the chapel at prayers, but we were prepared for them, and the Juniors not assisting them, we held them in until the President came over the seats and bid us let them go. After we were out the Freshmen gave a shout

of joy for the victory, but the wicked Sophomores looked as if they had been stealing sheep or doing some deed of dishonor. Hope they will learn that Freshmen are not cowards or slaves."

In a paper called "Dartmouth College Fifty Years Ago," Professor Currier called attention in a comparative way to the athletic situation. "When I consider the current athletic situation in the matter of football, to the great body of students merely an exciting spectacle, a very small group of players, over-trained often to permanent physical harm, and generally to the serious detriment of the scholarship, the matched game rather a fight of gladiators than a friendly contest of sportsmen, the numerous serious injuries, often purposely inflicted, the annual sacrifice of life, the unwholesome excitement of the spectators spurring the players to the greatest risks of life and limb, the betting, the bitter college rivalries, the unfair and sometimes corrupt means used to secure good players, the transportation of large bodies of students to distant games, the lavish expenditures and consequent huge debts, the despair of students, faculty and alumni, I am inclined to believe the former days of crude athletics better than ours in the matter of physical exercise, as an exhilarating sport and in general influence, and trust the day is not far distant when the good sense and growing conviction of college authorities as to its serious evils will be made effective in the radical revision of the game or its exclusion from college sports." Concerning his college work in those early days, he says. "The classical training given was exceedingly exact, thorough and vigorous. Grammar was carefully taught and insisted upon throughout the course. Forms and the rules of syntax were memorized and applied in formal parsing in a set order, exact translation was insisted on, and when a pupil ventured upon a free rendering, perhaps on account of the vagueness of his knowledge, he was bidden to construe, that is, to give the English equivalent of each word. But amidst all this persistent drill, such intelligent emphasis was placed upon the thought, spirit and style of the authors read that they made a vivid and permanent impression upon the students.

Whatever else may be said of this preparation for college, it was certainly a compact and consistent whole, and as such, in my opinion superior in point of training to the sporadic, mixed and partially elective courses now in vogue."

The work of the senior year included Intellectual Philosophy, Reid; Political Economy, Say; The Federalist; History of Civilization, Guizot; rhetoric; Edwards on the Will. Butler's Analogy; Moral Philosophy, Wayland; geology and chemistry; with lectures in the English language, literature, anatomy and physiology, verses and forensic discourses, besides original declamation before the college throughout the year.

At the period mentioned he says, "Fraternities had won fairly high repute and great influence in the college. The general basis of their election of members at the close of the freshmen year was high scholarship or literary excellence and personal character. In a modified form they continued the old time work of the literary societies. Their weekly program of essays, orations, debates and formal conversations on assigned themes was usually prepared with the greatest care, and after presentation subjected to the criticism of the members. The carefully chosen course consecutive for three years, dealt with history and literature and so in some measure supplied a serious deficiency in the college course. Here were offered the best literary productions of a student body, not infrequently repeated in the college by the Juniors and Seniors as required exercises. Their halls were inexpensive rooms, simply furnished, convenient for social and literary meetings, for chapter houses were not in fashion. Of sports and general social functions there was no thought, except for some tendency to clanishness, not, however, greatly accentuated. I think these fraternities were entirely wholesome in their influence, not only as social groups, but as important factors in the literary and intellectual atmosphere of the college."

Professor Currier early indicated his trend of mind toward a vocation, for we find a memorandum commencing March 26, 1849, which indicates "Commenced teaching school at Enfield." In December he records "Snowy." "One week has passed as well as could be expected." On the 15th he men-

tions "Went to spelling school at the mill. I spelled down once, G. Johnson once." "Saw F. P. Currier on the 14th." "Had a spelling school, 30 spellers; Salome spelled down, good one." In the closing year he drops into poetry.

"Another year has passed away,
 Though it has seemed scarce one brief day,
 Yet it has helped to fill the space,
 Alloted to my earthly race.
 Oh! may each passing year be spent,
 That I may of it ne'er repent,
 And something good in each be done,
 So shall the prize of life be won.
 So farewell 1849
 Past are the deeds of thine,
 The sorrow for its timely death,
 Will vanish at the new year's birth."

A greeting to the New Year fills the opposite page.

This school term lasted thirteen weeks, and the spring and summer months were occupied with sheep shearing, raising shed, hoeing corn, working on shed, going to meeting to the Street (meaning Canaan Street as the adjoining town was called), hoeing potatoes, haying. He mentions from day to day these occupations as well as tersely stating the coming and going of the rest of the family. From the brief statements may be pictured the daily life and occupations of the group representative of the community of that period.

A page of reflections upon the Fourth of July are so well expressed that they are worthy of a place in this sketch. "It is Independence Day the ever-glorious Fourth. With joy we greet it, for it is the anniversary of that day on which our fathers declared themselves free and independent. Then victorious liberty boldly took her stand at the head of her numerous supporters. Patriotic and fearless men they were! Being engaged in a just cause with the watch word Liberty or Death upon their lips, they dared to face the world. But their zeal ended not in the accomplishment of their own happiness. They cared more for posterity than for themselves. Oh! may the same patriotic spirit be diffused among the Americans of the

present day. May they strive as hard to preserve gained liberty as our fathers did to obtain it. May they ever be guided by the dictates of truth and justice, and should invaders ever set foot upon our soil may we meet them sword in hand with the cry 'We were born free men, we have lived free men, and by the aid of Heaven we will die free men.' "

That his teaching was satisfactory to the authorities is attested by the following certificate written June 22, 1853: "The writer, in the capacity of Commissioner of Common Schools for the County of Sullivan, visited a distant school in New Port in said County taught by Mr. Amos N. Currier of Canaan, New Hampshire, the winter of 1851 and '52, was much pleased with the appearance and management of the school, the order on the days of visitation was excellent, everything went on like clockwork, and the school was noticed favorably in the county newspapers at the time as ranking high in comparison with other schools." Signed Washington, N. H., June 22, 1853, Dyer H. Sanborn, Principal of Tubbs Union Academy.

While attending Union Academy in 1849 the preamble to Union Academy Debating Society recorded: "We live in a land of freedom and equality, each citizen is alike eligible to the highest offices and stations. Everyone should therefore strive to make himself competent to fill these with honor and in order that one should be thus fitted he should possess a good education. Believing that the act of public speaking is one of the most important parts of a good education, we, the undersigned, hereby agree to form ourselves into a club to be called by the name of The Union Academy Debating Society, to meet at the Union Academy, Canaan, for the purpose of discussing such questions as shall be thought proper when met, and to be governed by the following Constitution, etc." Among the questions for debate were included, "Will the discovery of the California gold regions prove beneficial to the U. S.?" A. N. Currier, affirmative. Decision of the President in the negative. "Ought capital punishment be abolished?" A. N. Currier, Pres. Decision in the affirmative. "Is poverty a greater source of misery than ignorance?" Negative, A. N.

Currier. Decision in the negative. "Will extension of territory prove injurious to the United States?" "Ought slavery to be abolished?" "Ought females be allowed to act in the affairs of public life?" Negative, A. N. Currier. Decision in the negative.

It may be added here that in the Dartmouth College paper he says, in speaking of the work of the academies as preparatory schools for college, "by way of parenthesis I may remark that the best scholar in my class was a woman, but for her no college doors were open." And in justice to Professor Currier it must be said that his attitude toward the higher education of women was eminently fair and, indeed, encouraging, and as he married a woman of education and superior intellectual attainments, we must believe that he appreciated the value of companionship with those highly endowed by nature and training. His marriage to Miss Celia A. Moore took place after his association with the State University of Iowa, and his identification with the State came through a journey westward to an uncle who had settled in Monroe County, Iowa. His teaching career was continued at Pella, Iowa, where he taught in Central University for ten years, then enlisted as a volunteer in the Civil War.

In no way would one look upon Professor Currier as a warrior. He was a scholarly type in bearing and character. But the ardent enthusiasm that inspired him to higher ideals and drove him to unflagging effort in the pursuit of these, developed a moral fiber and an ethical insight that pointed out a path and made him walk therein, not counting the cost too great to sacrifice his profession and his life if need be for the national ideal of patriotism. Great as is the ideal of peace for nations to look forward to, profound thinkers cannot fail to see in war a high development of the heroic characteristics of loyalty, fellowship, devotion and sacrifice that can only be brought out by some great moral issue and accomplishment. Such perceptions must have influenced our young scholar hero when, as he tells us, he joined the Eighth Iowa Volunteer Infantry which was mustered into service August

31, 1861, at Camp McClellan on the bluffs overlooking the Mississippi at Davenport. Major Frederick Steele of the Eleventh U. S. Infantry was made Colonel, but merely as a stepping-stone to promotion then current of rapidly pushing forward West Point trained officers to the command of brigades and divisions for which most volunteer officers were without the requisite training or experience. The first service was in Fremont's unfortunate expedition to Springfield, Missouri, and its immediate and hurried return under General Hunter. The winter was spent at Sedalia, partly in chasing roving bands of Confederates and scouring the country for southern sympathizers charged with giving aid and comfort to the enemy. The troops not only subsisted upon the country, but often ravaged it upon mere suspicion of the unfriendliness of the inhabitants. Sometimes, I am ashamed to say, they pillaged it in the interest of private plunder, with no nice discrimination as to the acts, character or sympathies of the victims. The Confederate band was quite as active and no less ruthless and between the two a large part of Missouri at some time during the war became a desolate waste. "Negroes flocked to our camp and sometimes their masters, when vouched for as loyal, were allowed to search for their slaves, but generally in vain. Early in March came the order to join General Grant in Tennessee, to the great joy of our men, who, after the capture of Forts Henry and Donnelson, began to fear that the speedy close of the war would deprive them of any share of its glories."

He then describes a journey down the Mississippi, in which there was a touch of danger from bush-whacking when two men were wounded and one killed. He tells of the stop at Pittsburg landing, on account of which an insignificant place became suddenly famous. "The bustle and din of preparations for war making, a festival appearance of much coming and going, and the full glory of the southern spring added the touch of joyous beauty to the occasion. The first of April preparations were well under way for active work, ten days' rations were packed and the idea prevailed that the attacking forces were getting in order. On the 6th of April at

6:00 in the evening the quiet of encampment was aroused by the sound of an engagement, and by 8:00 o'clock in the evening came a summon to arms, and the Eighth found its place in the fighting line. Soon after it was sent to the extreme left of Prentiss' Division, next to Tuttle's Brigade, which consisted of the Second, Seventh, Thirteenth and Fourteenth Iowa. This strong position on the sunken Corinth road, dubbed by the enemy the Hornet's Nest, and the Valley of Death, was a strategic point about which raged a fierce battle during the whole afternoon. Sixty Confederate cannon were trained upon it and column after column of infantry with the utmost recklessness of life charged up to the muzzles of the guns, all along this part of the line, forcing it back at some points, but often compelling it to retire in disorder and with terrible loss. The battery in front of the Eighth lost nearly all its horses and men in the onslaught. The wild rush of the furious assault, the grim tenacity of the resistance in spite of ranks rapidly thinning, the horrors of retreat and confusion under murderous fire, the writer has no power to describe. He heard no savage yells of the Confederates, no cries of the wounded, no moans of the dying. There was resolute struggle, stoical endurance, and indescribable din, in which were mingled the screams of shells, the rattle of musketry, the roar of batteries, the sharp hiss of minie balls. Then there was the dull impact of bullets on human flesh, the writhing of the wounded and dying, all the hell of the battlefield that ought always to be a companion picture of the pomp and circumstance of glorious war. About five o'clock the retirement of the whole line forced to a belated retreat through a severe cross-fire, with great loss, only to find ourselves entirely surrounded by an overwhelming force that compelled surrender in the camp of the Third Iowa Infantry. The responsibility for this disaster is still a mooted question which I shall not discuss. The one thing certainly is that it does not rest with the 2,000 captured men who held their assigned position till the last, neither recalled or driven from it. The loss of the Eighth in the day's battle was 58 killed or mortally wounded, 95 others wounded and 340 missing, mostly captured. A total loss of 493 out of 600 engaged. The coolness and bravery of Colonel Geddes stimu-

lated the courage and steadfastness of officers and men." The author gives in detail the story of the surrender, the march to the rear through the carnage of dead and dying. It is a tale of courage and bravery in defeat, of good natured exchange of opinions between the South and the North. They moved on to Corinth, were loaded into freight cars for Memphis where they were first imprisoned in a large warehouse. Here they fought over again in discussion Sunday's battle. General Grant was universally criticised for his ignorance of the advance of the Confederates, the lack of defenses and the general condition of being off his guard.

The next move was in April 13th to Mobile and an interesting description of the southern country, the fine trees, and variety and profusion of flowers are noted, the cotton plantations now growing corn and grain, and on Sunday they "passed a plantation of some five hundred negroes dressed in Sunday suits of dingy cotton on parade for the novel sight of Yankee prisoners. The overseer stood by, heavily armed, and a sleek fat old man we took for the master, seemed to view his negroes and the prisoners with complete satisfaction." Mobile housed a thousand of these prisoners in a cotton shed, and then they were moved to Cahaba, two hundred miles up the Alabama River, the old State Capital. There they were quartered in an old fashioned warehouse, windowless and doorless. It was here that Rev. G. F. Cushman, Rector of St. Luke's, born and educated in New England, came to call. He offered to do anything in his power for the men and asked especially for those from his section of country. It was from him that Amos Currier, the prisoner of war, obtained a copy of a Belphin edition of Virgil which he says was to be a great solace in many hours of enforced idleness. It surely was evidence of the trend of his career that under such conditions he chose the scholar's weapon. Others, he says, "amused themselves with games, dominoes, checkers, cards and puzzles, and a few took part in debates."

The difficulty of feeding and caring for the prisoners under the meager conditions in which the Southerners were

living gave evidence that they would be glad to parole or exchange the men, and at sunrise on May 2nd they were put on a steamboat bound for Montgomery, where they were more comfortably taken care of and lived an out of door life under the live oaks until May 20th, when orders were received and announced to parole and send to the Federal lines all private soldiers on taking an oath not to take to arms until properly exchanged. As a regular exchange could not then be negotiated by the Confederate government this course was taken to be rid of their care and support. It may be on account of the softening influence of time and the long interval elapsed between these experiences and the writing of this paper, but it is noteworthy that in the recital of the narrative of imprisonment and suffering there is little feeling of bitterness pervading the story and such expressions as the following are not uncommon: "Men and women of the South were considerate and courteous for the most part, and if frank in the expression of their views and feelings were not angered by the same freedom of speech on our part." It may have been the ethical and religious training which teaches us to love our enemies and pray for them that despitefully use us and persecute us, or it may have been the innate characteristics of one who amidst trials and difficulties remained serene.

On May 25th the paroled prisoners were started toward Chattanooga and God's country. But even among friends the welcome was not just what might have been expected. When the Confederate officer announced to General Mitchell the arrival of 2500 paroled men he refused to receive them and doomed them to months more of imprisonment at Richmond. This was afterwards explained by the statement that the Confederates wished to hamper his military movements by dumping this load of hungry men upon him to be fed and cared for, but he made them as comfortable as possible and soon sent them to Nashville, where they organized in military form, with no commissioned officers to take charge. They were soon ordered into camp parole, provided with equipment and Col. John W. Ray, 49th Indiana In-

fantry, assumed command June 11th. There was much discontent and uncertainty at this juncture, for no sooner had an order come from Washington to muster the men for pay and send them home on a furlough than another followed on the heels directing them to proceed to Cairo to muster out of service. The men were worn out and fatigued, and querulous and easily disconcerted.

An order to proceed to Benton Barracks was the next move with no apparent indications for the expected and much needed furlough. Then came the question of taking service, contrary to the oath of parole given to the Confederates and a nice question of military honor was aroused, strengthened no doubt by the need of recuperation of strength and health. It is here that the writer pays a tribute to Colonel Bonneville, who conducted the negotiations between the men, Adjutant Gen. Baker of Iowa and superior officers at Washington. The reply was that paroled prisoners of war must do guard, police and fatigue duty in their own camps. This is not military duty in the belligerent sense of that word. It is simply for their own order, cleanliness and comfort, and is not in violation of any parole not to bear arms against the enemy till exchanged. From a companion in this prison experience, Mr. Robert Ryan, we learn that Prof. Currier became private clerk to Col. Bonneville, in which position he remained until exchanged. He then was commissioned and transferred to another regiment and remained in active service to the end of the war.

The comment of his companion at arms, Mr. Ryan, is a fitting conclusion to his war records. "He was a soldier from conviction and not from choice. His sense of duty and not his temperament took him into the army. The mental discipline that formed a splendid equipment for his special calling as an instructor made it easy for him as a soldier to obey. The pomp and parade of military life were foreign to his nature, but were cheerfully tolerated because required by the army regulations. While these accompaniments of military life were not to his taste, he did not suffer

them to become irksome. There was no assumption of superiority or claim of special privilege because of his educational acquirements. Without in any degree sacrificing his dignity or compromising his sense of propriety, he was on terms of full fellowship with his comrades. As in civil so in military life his conduct was governed by the requirements of the strictest morality. The same sense of duty that led him to enlist made him conscientious and painstaking in the discharge of his duty. He was always courteous and alert to aid his comrades to make the best of the hardships and vicissitudes incident to active service. When added to these qualities there is taken into consideration the fact that he was unflinchingly brave in the presence of the enemy, we have the perfect embodiment of the model citizen soldier such as made the Protectorate the most glorious in English history, and established this republic on an enduring foundation."

The copy of Virgil which was his companion and solace in prison was loaned to a friend who lost his life in the Richmond prison. A comrade of the dead friend returned it to Prof. Currier at St. Louis, and as the owner could not be reached at the restoration of peace, the volume was still in his possession and highly valued as a memento of prison life.

The next long period of his life which covers the association with the State University is less momentous than the stirring period of warfare and the dramatic glories of war and its accoutrements. It is a period of daily attention to the routine of duties, action and reaction with young and immature minds, and the reward of seeing development and growth under the stimulating influences of encouragement to learn. During the next forty years many changes took place in the University. University presidents came and went, through death and retirement. Stirring and heart-burning issues involved the retirement of long association with the University of Iowa. Young men who were students in Prof. Currier's classes went out into the world and came back to the University as regents to dictate the policy of the institution and those under their direction. In all these waves

of progressive reform Prof. Currier never became a victim of the breaking surges. His counsel was as nearly as might be a counsel of perfection. His conservatism held fast to what was good, but he was ready to welcome new conditions which made for the growth and development of the University and the enlargement of its usefulness. As Acting President during 1898 and '99 he conducted the institution through a difficult and trying interregnum, and but for the fact that a prophet is not without honor, except in his own country, he might have been named the actual head of the institution. A letter from a college chum is not without interest here.

The Rectory, Windsor, Vt.,
Friday, 18th August, 1899.

My Dear Currier: I received yesterday the annual catalogue of your University of Iowa, with your card enclosed, and its indication that you are (in virtue I suppose of your seniority in the faculty) the acting-President of the establishment. * * Indeed, how it carries me back to those very old old times in Dartmouth, now more than forty years buried in the motionless past! * * And so I cannot help sending you a few words of old time esteem. I suppose it is hardly the thing to congratulate you on an accidental Presidency, resulting from the loss of your late President, whom probably you esteemed and loved.

But at least I may say that I am glad for the long years of successful duty you have fulfilled at the University, and for the crown of honor which even a temporary occupation of the Presidential chair puts upon your head, which, by the way I fancy is not much whiter now than it was that winter term when we read the Clouds of Aristophanes together, and did some other things?

I wonder if you can at all compare yourself, either as others see you, or as you appear in your own looking-glass of consciousness, with our old Prex. Lord as he was at morning chapels in the late fall fogs; or as he was at the Freshman rushes of classes '55 and '56? or yet at the midnight interference with the Sophomore supper of '56?

I should like to see you at it! But I suppose things are very different at the Iowa University, in many ways, for I see that you have no college dormitories, and that of your twelve hundred students about one-third, I judge from a hasty glance at the lists, are girls.

EDWARD NICHOLAS GODDARD.

As Dean of the University he showed excellent administrative ability, and a complete knowledge of faculty relations and student needs. He had been counsellor and friend, advisor and director of so large a number, in reality if not in fact, for so many years that the position came to him most naturally and justly.

The 30th anniversary of his connection with the University, was taken by the alumni and friends as a fitting time for a testimonial of esteem to Prof. and Mrs. Currier, and Mr. John J. Hamilton organized a movement to present some mementoes of the occasion. A circular of information to the alumni unable to be present indicates that the chest of silver was formally presented to Prof. Currier at the Alumni banquet by Rev. Frank E. Brush, D. D., of Ottumwa, whose remarks were exceedingly eloquent and appropriate. Prof. Currier responded with characteristic modesty and in view of the complete surprise, with admirable self-control. The chair and couch were installed at the Currier residence during the banquet, another surprise to our grand old professor. Great credit is due to Prof. McConnell and Miss Louise E. Hughes, who with other Iowa City alumni heartily co-operated with the alumni of other places in managing one of the pleasantest affairs in the history of the University. Prof. and Mrs. Currier have again and again requested the committee to thank their old friends more than words can express for the beautiful gifts and the sentiments which prompted the giving.

As a citizen Professor Currier was interested in the affairs of his community, and those who knew him well observed that his opinions represented the independent conservative. He read the *New York Nation* with discrimination for a long

period, but he left no public address which indicates that he took an active part in political affairs. His interest, however, was always for the wise conduct of community affairs, and his vote must always have been cast in such a direction. He was a careful business man and his personal affairs were managed with discretion. At the time of his death he was a director in the First National Bank of Iowa City.

Prof. Currier's religious affiliations with the Baptist church were loyal and constant. He adhered always to the faith in which he was reared, and did not feel the pressure of progressive thought in religion sufficiently important in essentials to impel a change of outward expression. His attitude is well set forth in an address given in 1903 before the Y. W. C. A. called, "Christians in the Affairs of the World." In this address he says: "Hostile critics have often repeated the charge that the church represents christianity as a system of doctrines to believe, rather than a life to be lived, and that its activities at least in theory are devoted to interests called spiritual and the preparation for the world to come. It is true that belief is the foundation of christianity. Belief in a Divine Person and faith in His word, but its fruit and supreme end without which it would be meaningless and valueless, is character and conduct; a pure life abounding in good works. This is the teaching of the Scripture. This is the doctrine of the church; and this has been its practice in its better part from the outset. It is also true that the church following the teaching of the Scriptures has always insisted upon the supreme importance of the interests of a spiritual life and felt that these needed to be attracted and urged to it by all possible motives and considerations. The great message to it by its founder is to save men in this life for this life, and in preparation for the immortal life beyond. To this task the church has devoted itself during all its history with a zeal often not according to knowledge, sometimes alloyed with motives of the baser sort and sometimes sullied by the wildest vagaries as to the substance of christianity and the methods by which it should be promoted.

But the zeal for creeds and rites and ceremonies and pomp and worldly power has never wholly crushed out concern for the quality of life, and the paramount object of fitting men for Heaven has never made the church entirely forgetful of merely earthly interests. In the most degenerate days there were pure and noble Christian lives and from the first Christian century secular life was touched and blessed by an influence that gave a new and more generous fruitage to all the virtues. Human life became more sacred, womanhood was elevated and dignified, childhood was nurtured with a more conscientious care, old age was solaced by greater respect and the tenderest consideration, the poor were more generally and more generously provided for, the sick were tended with a kindlier ministry, the brotherhood of man was better recognized in the person of the stranger, the prisoner and the slave, cruel punishments and brutal sports grew into disfavor, in a word, personal, social and civil life became gentler, nobler, purer. But I fully believe that in the church of the future in a much larger degree orthodoxy will be determined by character and life, rather than the doctrine of tests, and that while holding fast to the hope of Heaven and striving to prepare themselves for it, Christians individually and in organized bodies in the discharge of religious duty will bend their energies in a larger measure to make their own secular life and that of the community and the state broader, richer, brighter and better.

Perhaps there is no danger that any of us will be too little occupied in and devoted to the so-called life or too little attracted by its enjoyments. The very necessities of life and the inescapable atmosphere of our civil and social surroundings assure to this the largest measure of our attention and interest. But I apprehend that many earnest Christians reproach themselves for their keen interests in worldly things and their natural fondness for the pleasures found therein, as somehow certain proof of a nature unsanctified and so inimical to a genuine and devout religious life. For a worldliness that forgets God, obscures duty and hinders the growth and exercise of the Christian virtues, there

is no valid defense, but there is a worldliness fully justified in its philosophy and by its fruits. However it may compare with Heaven this is God's world, doubtless the best possible for His purposes, made by Him we must think mainly for man, to be for sometime his school room, gymnasium, sphere of activity, home. These bodies of ours are as much His workmanship as the immortal soul and as necessary to His scheme of human life. Except for our sin they are not evil but good, made to be temples of the Holy Ghost, the lowest in rank, indeed, but yet fit partners in this Trinity. God's law makes the soul and its claims paramount, but in no way exclusive or independent of the rights of body and mind.

Every physical sense and natural appetite and propensity is good, given us for use and enjoyment. Pampered and sated they stifle the intellectual and spiritual life; but starved and atrophied they cramp and distort the whole man. The earth is suited to attract, occupy and please these senses, and is to be regarded not only as an exhibition of God's power and constructive ability or even of His goodness in a general way; but also as an object lesson for the conduct of our lives. Its order, graceful forms and attractive shapes, its beauty and variety of colors, lights and shades, its perfume and flowers, and concord of sweet sounds, are suggestions and materials to be used in the higher activities of our lives as well as in dress and dwellings and in all surroundings subject to our disposal. The social and civil fabric with all its complex mechanism and interest has grown out of necessities of human nature and earthly life, and in its fundamental lines has doubtless developed according to God's plan. This earthly life in all its parts and in its totality with all it involves and implies, we must believe a worthy and essential part of our existence, for God ordained it, fixed its general outlines, and made large and generous provision for its necessities and possibilities. It is a mistake then to suppose as is sometimes hinted if not plainly asserted that meagerness and wretchedness of its conditions are essential or at least helpful to holy living. If the rich and comfortable often forget God, the poor and wretched and hopeless curse him in their mis-

fortunes, privations and sufferings. If the variety and abundance of the occupations and interests of secular life absorb time, attention, and activities that ought to be given to things strictly spiritual, it is quite as true that withdrawal from legitimate, worldly concerns, usually brings an unsound and unwholesome religious temper and life. In this view it is profitable for Christians, so far as their circumstances allow to enrich their minds and lives with the treasures of learning, the wisdom of the time and the ages, all wholesome and inspiring literature, and all the culture that comes from them, and from refined society, not only as a means of personal development and as a source of power for good; but as a means of rational enjoyment. To all of us life will, of necessity, and ought to be of choice, largely serious and earnest, and for many of us is sure to be full of cares and responsibilities, not to speak of sufferings and trials; but, or rather therefore, we may properly seek cheer and refreshment from a due mixture of recreation, diversion and amusement.

I am aware that there has been a strong Christian conviction and no little Christian teaching to the effect that amusement is a foe to godliness, and so to be avoided or at least to be confined in the narrowest limits, as if a foible or a folly. It is not strange that the primitive Christians looked with loathing upon the wanton and cruel amusements of the Roman Empire, and saw in the brutality and frivolity fostered by them, abundant reason for keeping absolutely aloof from them, and for fiercest denunciation of them in public and private discourse, nor is it a matter of wonder that the dissolute diversions of their times led the Puritans of England to inveigh against all worldly pleasures so that Macaulay wittily if not with exact truth said that they objected to bear bating not so much because it gave pain to the bear, as because it afforded pleasure to the people. We have learned better and can smile at the superstition of Bunyan, who feared the pains of Hell because he delighted in the games of tip cat and shinney. But I am sure that many good people today fail to see that fondness for amusement is natural and wholesome and no more to be apologized for than the

appetite for proper food. The one is as truly a rational means to a good end as the other. To you in the heyday of glorious youth, this gospel of diversion needs not to be preached and insisted upon, but only to be justified as wholesome, physically, intellectually and spiritually. However, it does need to be urged upon over-worked men and women burdened by the drudgery of toil and the round of business and official duties, as a ministry of cheer to gloomy spirits, putting to flight at least for the moment the whole brood of daily cares, and the uncanny phantoms of a weary brain.

Do you ask what diversions or amusements the Christian may approve and practice? I answer that this is a matter for individual judgment and conscience, not to be decided by ignorance or prejudice. Some amusements are to be rejected because evil in their nature, others because of their natural or necessary conditions and associations. Beecher once said that some amusements are so heavily mortgaged to the devil that it does not pay to redeem them. Outside of these whatever offer wholesome frolic or fun, or divert by their brightness or wit, or amuse by the exercise of skill, or provide material for social meetings, are to be approved as worthy, if they do not consume time and attention that belong of right to weightier matters. I am constrained to express my conviction that Christians make a mistake in putting a sweeping ban upon amusements like billiards and cards, which, in their nature, are no more evil than tennis and the game of authors, and in proper surroundings and ordinary circumstances are quite as harmless.

Dramatic exhibitions, as deliniating life in action, have from the earliest times been attractive to all classes and conditions of men, and when correct in substance and representation are extremely valuable for proper amusement and instruction. The bad in matter, manner, or association, are, of course, to be shunned, as certainly as vile pictures, immoral books, and vicious society.

If you are accustomed to regard the Bible merely as a text book, treating specifically and technically of religion in the narrower sense, and only incidentally dealing with secular

life, you will be surprised to find in how many points earthly interests are touched upon as matters of high importance in themselves. The earth is the work of God's hands and is, without qualification, pronounced good. Material good is associated with spiritual blessings, in the promises and rewards for those obedient to the laws of God. The State is his ordinance and civic virtues are commanded. He instituted the family, gave rules for its conduct, and upon it has set the seal of his blessing. Labor, economy and thrift are commended, and their reward in comfort is emphatically set forth. Youthful loves and the genuine pleasures that are a natural growth in family and social life are described with evident sympathy and approval in the sacred story. Its picture of the lives of the great, and good, and pious is mainly filled with occupations, interests and services in public and private life, quite apart from religious offices. These they did not neglect but they were mainly busy with the affairs of this world for themselves and their fellow men, and in doing this were doing God's will and received his approval and blessing equally with those who served in the temple and at the altar. Surely then Christians not less but more than others may justly claim to be citizens of this world in the fullest sense, though looking forward to citizenship in the New Jerusalem.

Meanwhile not as a hard necessity, but as a duty and a privilege they should enter with zest and earnestness into the life and activities of the world, not only from personal interests, but as an important part of religious duty. There is little room for the ascetic or the religious recluse where there is so much to be enjoyed and so much to be done in the service of God and man. A duty done and a service rendered in the crudest drudgery and in the highest activities of mind and soul. It may well be the duty of some of you to carry the life and light of the gospel to China or the islands of the sea or to the heathen of our cities, or to districts remote from Christian influences; but if rather you are privileged to take up the high service of the teacher, or the ministry of the unfortunate and suffering,

or to be dispensers of sweetness and life in your community, or to share in the sacred duties of a family, take up the responsibilities that fall to your lot cheerfully, heartily and joyfully, in the full assurance that neither statesman or prophet or priest will render a service more essential to man or more acceptable to God."

With such a religion it is no wonder that life was a sane and wholesome thing and that a reasonable mount of pleasure was considered a legitimate and fitting accompaniment to the routine of work and duty. And thus cheerfully he approached the retiring year, and then he knew how to take up the leisure period of life, rich with experience and full of reward.

The "Currier Fortieth," or the anniversary of his association of forty consecutive years of work at the State University, was the occasion of a demonstration not often witnessed upon such an event, as it was the time that Prof. Currier chose as a fitting one to give up his active work with the University. The Commencement of 1907 was made the occasion of the celebration and alumni came from far and near to make the event noteworthy as a demonstration of affectionate regard and honor to the beloved teacher and revered professor. Addresses of congratulation were made by the distinguished alumni and a response by Prof. Currier at the evening meeting held for this purpose. It was a significant gathering of those who loved and respected him and it was peculiarly pleasant that during his lifetime he could enjoy the appreciation and gratitude of his loving and loyal friends. He responded to the tribute of affection by saying:

"To the alumni who planned this occasion and to those who have participated in it, my gratitude cannot be expressed in words, and I shall not attempt it. It is all the more grateful to me because it is only the latest and more formal expressions of your kind feeling and generous appreciation which have contributed largely to any measure of success I have attained.

"Looking back over these forty years, I feel that they have afforded me large opportunities and a rich experience. I

have been fortunate in my colleagues, earlier and later; fortunate in the students with whom I have worked, and fortunate in the support of the regents and presidents under whom I have served. Any lack of achievement has come from my personal limitations. Conscious of no genius for original research in the higher sense, I have been content to enlarge the bounds of my own knowledge and that of my pupils, striving to cultivate in them as well as in myself an inquiring spirit and an open mind. It has been my fixed policy to allow nothing to interfere with the regular and stated work of instruction. I have valued exact and thorough scholarship largely as a means of training, deeming culture and character in the wider sense the richest fruit of college education.

“I have always delighted in close association with students, found in it inspiration and personal enrichment, and from it have grown up some of the most valued and permanent friendships of my life. I rejoice in the large growth and development of the University in students, faculty and appliances. I am proud of the trained and cultivated men and women it has sent out.”

Prof. Currier was elected by the Board of Regents Professor Emeritus in the department of Latin Literature and Historiographer of the State University, and thus his association with the University interests was continued. It was always a delight to the old students who called upon him in the office of the Dean to find the historical collection he had made of programs and records of functions and occasions which had occurred during his long association with University affairs, and to him more than anyone else is due the credit for a knowledge of the alumni that made it possible to group the alumni as a working force for the University. The Carnegie Foundation took this opportunity to grant Prof. Currier a retiring fund, the annual income of which was to be \$1,650.00, thus assuring him the dignity and comfort of an income for life. In addition to the exercises at the University, for which invitations had been widely extended, came congratulatory telegrams and letters from dif-

ferent sections of the country, from old classmates, ministers, lawyers, business men, educators and others who expressed their respect and affection for the man whose years were crowned with honor. From the alumni came a volume bound in padded seal inscribed in letters of gold to Amos Noyes Currier. One member from each class had been asked to represent the class and sent a personal greeting. The committee for the volume signed the preface:

Byron James Lambert
Ossian Hatch Brainerd
Laura Clark Rockwood

The first letter is signed by Mrs. Alice R. Glass, who gives greeting from the earliest days. H. M. Remley writes for the class of '69, "They are still your boys, their hearts still glow with affection for their teacher." Justin Edward Cook represents the class of '70. Albert Loughridge says, "We who lead the procession of forty classes that have entered the University during your term of service have ourselves passed over the divide and are descending to western slopes, but we pause to send most affectionate greetings to the beloved teacher who now retires to rest awhile among the groves and vineyards of the foothills."

"When through a sapphire sea the sun,
Sails like a golden galleon,
Toward yonder cloud lands in the West,
Toward yonder islands of the blest,
Whose steep Sierra far uplifts,
Its craggy summits white with drifts,
Blow winds! and waft through all his rooms,
The snow-white flakes of the cherry blooms,
Blow winds! and bend within his reach,
The fiery blossoms of the peach."

"Your old boys and girls of '72," is signed by Homer H. Seerly. Carroll Wright points to the fact that three members are on the Board of Regents and they are by no means up to the average. Louise Hughes of '78 wishes "long life and happiness and peace." From Carl F. Kuehnle "good health, good happiness, good cheer, good will." Caroline Hutchinson

Clapp writes from Wichita, Kansas; Charles H. Clark of '84 from Des Moines; Frank B. Tracey from Boston; James J. Crossley from Winterset; Wm. R. Boyd from Cedar Rapids; H. Claude Horaack from Madison, Wis.; closing with Catherine Hodge of 1907, who says, "While mere sympathy is good in time of trouble, yet sympathy backed up by practical advice such as you always give is much better." Tributes like this are unusual during a life time and it must have been a source of keen gratification to Dean Currier and his friends that the opportunity was presented to extend these evidences of high regard. But most of what has been said is related to the working side of Dean Currier's life, the duties and services of the day and the year are indeed the essentials and occupy by far the major portion of existence. The professor and the teacher, however, are especially fortunate in having their work assigned to definite periods with a vacation as a respective portion of the year. He called attention to this in the paper before the Y. W. C. A. He regarded play and relaxation as legitimate and necessary, and took many opportunities for himself and family to have a change of scene and vacation. He went with Mrs. Currier to New England in 1879, '83 and '86. From 1886 to '91 inclusive he went there every summer to be with his father for a few weeks. The latter died in '91 leaving Dean Currier the last of his family. Mrs. Currier says: "We did not go on together again until '96. This was the last time we took the children; it was his Fortieth Anniversary at Dartmouth and from this on we went every fifth year. The Fiftieth was very interesting and pleasant; twelve of his class were there. It is a pleasant custom at Dartmouth that at Commencement the under graduates give up their rooms in one of the dormitories (college hall which contains the immense dining room and reception rooms) to the alumni. We had a sitting room and bed room and the class held their meetings in the former, and were good enough to insist that I should always be with them. They did have such good times—most of them!"

"All these visits to the old home were times of great enjoyment to him. He particularly enjoyed making the chil-

dren know all the places he knew and loved as a boy, and they were always very happy there in spite of the fact that they had no playmates but each other, and when at home felt that life without playmates was very barren."

Prof. Currier made a journey to Europe in the spring and summer of 1875 with Prof. Parker. They were both given leave of absence for the spring term, largely for the purpose of making acquaintance with classical lands and remains. A large proportion of the time was spent in Italy and Greece, but they saw also something of Switzerland and Germany, and of course London and Paris, with Edinburgh and parts of Scotland. The students who were in the University at that period and later realized the enrichment of experience that these professors brought with them from the lands of history and literature. Of a western trip Mr. Currier says: "The summer in California in 1905 was at the long urged invitation of his friend from the Pella days, Mr. Warren Olney of Oakland, and San Francisco. Mr. Olney was his pupil in Pella and out of that relation grew a lifelong friendship. Mrs. Olney and the unmarried daughter, Ethel, were spending a year abroad, so the two men in the Oakland home and the three weeks' trip to Lake Tahoe where he went as Mr. Olney's guest had uninterrupted opportunities for renewing their old delightful intercourse. At San Bernardino Dean Currier was also delightfully entertained for a few days by another Pella pupil and friend, Mr. Jesse Curtis. Dr. Pickard also made it very pleasant for him at his daughter's home and on a two days' trip to Leland Stanford. Everywhere from Los Angeles to Seattle and Portland he found S. U. I. students, and in several places banquets and receptions were arranged for him and everywhere the most beautiful private hospitality was lavished upon him. His stay in Oakland was particularly interesting because of Mr. Olney's position as one of the leading lawyers and citizens on the Pacific Coast. He was able to introduce him to so many delightful people. He particularly enjoyed meeting some of the Berkeley and Leland Stanford men and Mrs. Mills of the Mills School for Girls. So the vacations went with refresh-

ment and change of scene, giving renewed energy and vigor to impart to the youth at the University.

As a public speaker Prof. Currier had many occasions to make himself felt through memorial addresses, introductions and acknowledgments. Upon the presentation of his portrait to the University by the class of 1905, he then said to the members of the Senior class in this formal way: "I wish to express to you my deep sense of the honor you have done me in choosing for your class memorial a portrait of myself. The picture I think an excellent one in every respect as a mark of your appreciation of my official conduct as well as a token of personal regard. I value your act very highly and count it as one of the pleasantest incidents in my long and happy University service. To the Phi Beta Kappa society he said: "I am glad to share in your formal introduction into our ancient fraternity, for I believe you worthy to enter our family. You are aware that Phi Beta Kappa is quite apart from other college fraternities; it is a private, not a secret society; then it does not admit its members on merely personal grounds; its basis of election is character and scholarship, and in the matter of scholarship it is guided by the judgment of the faculty and not of our own members. However, no greater scholarship, no abilities, and no other personal qualities can insure election without character. Scholarship in the classics is with us an essential condition because of the belief in their unique power as an instrument of culture and their vital relation to modern literature, thought and life. The true spirit of Phi Beta Kappa stands for substance not show, for the humility of true culture, not the self conceit of the Pharisee, the things of the mind and spirit not of sense. It is a fraternity of men and women of scholarly requirements and tastes, standing for the sweetness and light of culture in its broadest sense. The long roll of the brotherhood is a proof that such culture is a source of power fruitful in noble achievements. I pray you to make your lives worthy of their ideals and their examples."

While this paper has been largely made up of the career of this distinguished educator, it may be said, very truly, that

the germs of character, the silent influences which guided his career were found in the surroundings of his childhood and the home life which developed from his marriage. In the home first of all Prof. Currier's fine balance of character revealed itself, as it was the privilege of a few students to live with Prof. and Mrs. Currier, from year to year, it was impossible not to know intimately the daily family life in its routine. At table the manners were gracious and hospitable, seasoned with conversations serious or gay. The children in the family were enlivening and interesting, and their guidance and care received the earnest solicitude of the parents. The atmosphere of books and learning was necessarily conspicuous and the companionship of books was a pronounced pleasure. This did not prevent a constant air of hospitality to the neighbors and friends and stranger within the gates. The peripatetic Professor of Greek and his wife, who dropped in for a friendly call were welcome, formal entertainments were given to the Latin classes or the Seniors, or some other group as the case might be, and a returned alumnus or his child was sure of an invitation to a meal at the family board. This necessitated a harmony of interest in the workings of the family relationship where the social and home life was properly related to the career of the bread winner. It was one of the pleasures of returning friends to note the aspiration and enlargement of scope which the family home on Clinton street took on from time to time. There would be the addition of a porch across the front, or an addition for the new study, and the last improvement was going on at the time of Prof. Currier's sudden death, a comfortable fire place in the library of books, where the glow of an open fire and the cheer of an open book would make so happy a combination for the pair of lovers to sit by in the evening of life. That the book and the fire is for one alone is a sad fact; but there are memories and returning children and grandchildren for the warm glow of the home hearth, and there is an undying influence of a fine and noble spirit whose pure and exalted life deserves the tribute of considerate contemplation and emulation.

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