

PAST AND FUTURE OF JOHNS HOPKINS.

When the Johns Hopkins University opened its doors, thirty-four years ago, its endowment of three and a half million dollars was looked upon as a wonderful start for a new institution. Not as great as the then existing endowment of one or two of the old universities, it was far greater than any sum that had ever, up to that time, been placed at the disposal of an institution of learning, by private munificence, at a single stroke. With freedom to utilize their resources in whatever way they thought best, the trustees were at once confronted with the question whether they should take a local or a national view of their great opportunity. The path of least resistance would have been to build up another big American college, attracting large numbers of undergraduates, and doing at Baltimore what Harvard and Yale and Princeton were doing further North. Had they followed this course, they would doubtless have met with ample success, and especially with that kind of success which is measured by large figures in the college register. There would have been at Baltimore a fine college, with a large and rapidly growing body of prosperous alumni scattered over the country, and with true university work represented only in that fragmentary way in which it was to be found in our other institutions of learning.

But the trustees of Johns Hopkins rose to a higher view of their opportunity. They determined to make the new university an instrument for rendering to the whole nation a signal service. They undertook to introduce in our country the methods and standards of the great universities of Europe. To this conclusion they came after an earnest consultation with Mr. Gilman, before his acceptance of the presidency; and to it they loyally adhered when the university was put into operation. Bold as the project seemed to many at the time, it was attended with immediate and brilliant success. American science and scholarship were placed on a new plane; in the course of fewer years than any one would have supposed possible, the standards of the leading American universities were brought up to the European level. Systematic research in every department of human knowledge gradually became a fully recognized

function of our universities. Before the advent of Johns Hopkins, it had seemed part of the order of nature that these things belonged to Germany or France, but that America must be content to take the results which European investigators had obtained. The time, indeed, was ripe for a change; but it might have been twenty years longer in coming, had not Johns Hopkins University taken the honorable and clear-cut stand that it did.

What seemed a remote possibility before it was accomplished has often a way of seeming a matter of course after it has become a familiar possession. If anybody is inclined to take that view of the advance in university work brought about by Johns Hopkins, let him consider what happened seventeen years later, when the Johns Hopkins Medical School was opened. The subject of medical education was a matter of intimate concern to everybody, and everybody knew that medical education in America was in an extremely backward condition. The habit of giving great sums of money to universities, too, had grown wonderfully in the interval; had there been a genuine realization of what was needed, and a genuine and sharply-defined desire to accomplish it, the money would easily have been forthcoming. And yet it remained for Johns Hopkins—which had to wait for the modest sum of \$500,000 necessary for the purpose—to do in the field of medical education what it had already done in the general field. How signal was the service thus again rendered to the nation may be judged from the way in which President Eliot has referred to it. "The prodigious advancement of medical teaching which has resulted from the labors of the Johns Hopkins faculty of medicine" is an achievement, said the president of Harvard, which must "be counted as one of superb beneficence." And no one who knows the way in which the work of the Johns Hopkins medical school has been elevating medical teaching throughout the country during the past seventeen years can doubt the justice of this tribute.

To continue its beneficent career in full vigor, to maintain the quality of its work, and to expand in the directions indicated by the needs of the time, the Johns Hopkins University needs a liberal addition to its endowment. By its

very merit, it has, in a great measure, cut itself off from the source of supply that is most prolific in the case of other universities. It has turned out no large number of rich alumni; its graduates are engaged chiefly in scientific and professional work, a large proportion of them in the work of teaching. Neither has it made that kind of appeal to local patriotism which the big college naturally makes. Its work has been truly national; and yet the contributions it has received thus far have come, virtually entirely, from its home city. There have been a number of handsome individual gifts and bequests, and there was, several years ago, a generous subscription of a million dollars, to which hundreds of Baltimoreans contributed, to make good losses sustained through the original investment in Baltimore and Ohio stock. It is eminently right, therefore, that the friends of the university should now make an appeal for support from the country at large. They propose to raise two million dollars, and there should be no doubt of their early success in doing so. To give to Johns Hopkins is to give not to Baltimore, but to the nation. Its work has redounded signally to the honor and the benefit of the country; and the spirit in which that work has been carried on in the past is the spirit that rules the present of the institution.

MALICIOUS ANIMAL MAGNETISM.

Nature usually asserts herself sharply against all perfectionist theory. It is not surprising, therefore, that the sect whose chief tenet is the non-existence of evil should be greatly troubled by evil in the aggressive form of "malicious animal magnetism." This pseudo-scientific term means nothing more than that enemies, generally of the same faith, may, though at a distance, injure the mind of the sufferer. It is the reverse of the beneficent "absent treatment" by which disease may be cured by a remote "mental healer." Under the terror of such projected maleficence, several unhappy persons have committed suicide. The orthodox might be tempted to hail these tragedies as evidence that the human mind and the visible order of things require a devil. And it is impossible not to mark the significance of a monistic creed which asserts the sole existence of God and

good, beginning to assume the familiar dualistic form. The devil's work which is believed to be in progress should before long produce a robust credence in a diabolical first cause. But before malicious animal magnetism be accepted as an uncovenanted ally of Christian dualism its nature should be narrowly scrutinized. Is it a new thing or is it merely one of those new names which human nature interposes between itself and past experience, in order that life may be kept fresh and unguided by the accumulated wisdom of the race?

To the sufferers, doubtless, malicious animal magnetism looks like a new and mysterious hazard of the soul. But if a case had been presented to a seventeenth-century magistrate of the Colony of Massachusetts or of Lancashire, he would have known all about it, would have pronounced it a common case of witchcraft, and, had any respectable evidence been produced against the offender, would unhesitatingly have condemned the witch to the gallows. A Neapolitan sorceress of to-day would probably refine upon this diagnosis. The trouble might be a simple case of evil eye. If the affliction were what is called the "death thought," it would rather be caused by specific charms, piercing some effigy or symbol of the victim with nails, or the like. Safeguards and antidotes would be forthcoming for a fee, and in this respect latter-day magic seems more humane and efficacious than some of our newer transcendental religions. If this apparently new phenomenon were referred to an alienist, he would promptly class it as a symptom of incipient insanity, being merely a form of the classic delusion of persecution. In some common-sense way he would urge the sufferer to clear his mind of such dangerous nonsense, and if the patient responded to that good advice, undoubtedly the malicious animal magnetism would cease to operate.

The spectacle of an ideal and highly benevolent faith spontaneously developing some of the ugliest superstitions of the past, and in the name of mental health actually undermining the intellects of certain of the faithful, is to the historical student of religions both pathetic and instructive. Here he will see, as under the lens, the inevitable contamination of creeds by the fears and prejudices of weaker humanity. Here is a cult beginning to stultify itself

within a generation of its foundation and within the lifetime of the founder. The great religions, those that rest on some ultimately sound ethical idea, have remarkable powers of reaction and recuperation, but even they almost never recover their pure estate, and it may be doubted if Christian Science has the force to extirpate evils that are palpably of its own breeding.

Not only in the newest religion, but in all wholly optimistic or perfectionist creeds, there lurks the danger that the mind; as it is calmed and reassured, may be also relaxed. Such deliberate waiver of the conscious and logical processes is, indeed, usually regarded as a virtue. Thus the believer may be possessed by the infinite thought, attain to divine frenzy, receive the Holy Ghost, as the case may be. But what the mystic takes for the working of higher powers will too commonly be the turbid undulations of his own spirit, the disorderly and appalling operations of a mind that has voluntarily renounced all principle of control. History has seen the phenomenon many times repeated. Throughout the thirteenth century maniacal bands infested France and Italy, either in search of or in actual communication with the Holy Ghost. Such fanatics had to be dealt with not merely as heretics, but as enemies of the common peace. We see to-day on a much attenuated scale the morbid and unregulated emotionalism that in an age of universal superstition expressed itself collectively. In fact, the notion of a projected malign influence is an evident step towards moral and mental suicide. It may be said that all creeds, when perverted, lend themselves to such self-destroying idolatry of the cave. But this is not true. The more mystical faiths, those that reject the customary rational processes and condemn the verdicts of common sense, are especially liable to such perversion. Sow an ecstasy that borders on hysteria or a complacency that grazes imbecility, and you have a seed that will sprout rankly into derangements of which the belief in malicious animal magnetism is merely one of many varieties.

There is happily a defensive and prophylactic principle in the mind by which most persons who profess the preposterous will, after all, generally rule their living, contrary to their standards, in accordance with common experience and

usage. But the burden and the peril of such religions upon weak and ill-balanced souls are evidently excessive, and such religions will and must intensify and even produce precisely those maladies of the spirit which it is their appointed mission to heal.

THE COMET.

Outside of newspaper circles we doubt whether there is much fear of the deadly cyanogen in the gases of the tail of the comet to which Halley first gave a local habitation and a name. People are scanning the midnight heavens at present, not in terror, but in curiosity. Nor is it idle curiosity at that. Consider what it means to our shrieking, red-lettered, yellow-journalized civilization to be confronted with a phenomenon that really comes only once in a life-time. Birth alone comes as infrequently, and death does; but at neither of these rare events in his life is the average man in a position to speculate on its meaning. The comet stirs in him something of that sacred awe which is not even approximated in the shop-girl's "awful." It is awe at vast distances, and at the infinites of time in which Halley's comet ticks off the seconds at intervals of three-quarters of a century. There are very few other things within one's consciousness or knowledge that beat with so slow a pulse. Kings die every little while, Presidents and Governors come and go, fashions in women's hats come every year, religious cults in Boston come every two or three years, political panaceas spring from the oven piping hot with the months, literary reputations flash up and subside with the weeks. To the vast majority of us the comet has something of that terribly overworked quality, the awful, because it is really that other terribly overworked thing, unique.

The sense of awe is with us to-day, even though Paris is planning comet parties, at which men are requested to appear in evening dress of pale blue, and ladies in gowns of the color of the firmament. That is but our light-hearted modern way of concealing sentiment. Were it known for a certainty that the comet was bringing the world's end with it, the Rue de la Paix might be advertising the latest thing in ascension robes, and hostesses might be arranging cotillions at which the favors would be miniatures of Gabriel's horn in gold. For