

Mr Johnson of the English Seminary read the paper of the evening. It was a contribution of Prof Harrison of William and Mary College on "Old Sontonic Life in Beowulf," of which the following is a short abstract made by Mr Adams when paper was read in Hopkins Hall in March 1883 -

Old Sontonic Life in Beowulf

The paper is an attempt to reconstruct an outline of Old Sontonic life as contained in Beowulf, a poem of the 8th or 9th Century written in Anglo-Saxon. Though the texture of the poem is Danic-Scandinavian, the poem was found to contain much that could be called in general Sontonic; it is filled with folk-tales, superstitions, customs, terms of ancient, forshadowings of modern life; a reservoir of dynastic traditions and legends very valuable to the student of the origins of Germanic history. The paper is based on the view that the life in Beowulf is a true life, a mere dumb-show and tries to show that in it, on the contrary, we have an incarnation of the progress of the old Sontonic race depicting itself here with characteristic vigor; a conclusion reached by a careful study & examination of the verbal wealth of the poem, its richness in terms of joy, color and amusement etc. The landscape of the poem, the vivid sea-life depicted in it, the hints gathered from the architectural terms

used; the animal and legendary had interwoven with its episodes, the poem of institutions which it contains and which afterwards developed into characteristic growths in England, and even seen to possess features obviously Germanic, and valuable in this sense to us. This epic of some 3000 lines therefore may be considered as in some sense an eloquent poem, a chapter in the early story of our race, and a useful and profoundly interesting, though unconsciously opposed of its early stanzas. It is a poetic Germanic of an unknown poet or poet-group." Dr. Adams made some remarks in defense of the flowery language of the paper suggesting at the same time that if university student could leave that terse German style and introduce a little more literary style and grace into their composition it would be for their benefit. That literary form and grace was a necessity to those aspiring to excellence and success in literary pursuits. Dr. Wood said the paper showed sympathetic treatment and literary excellence, but he thought the paper was too wide in range in the manner of treating the subject. In Germany scholars writing to teach, write for one particular class of people but Americans try to kill too many birds with one stone. Dr. Wood thought that Prof. Harrison exalted the Anglo-Saxon character, culture and

general civilization too much at the expense of their Teton neighbors; and that many statements were introduced to heighten the style not intended to be taken literally. Mr. Egge made some corrections in regard to the number of killed and wounded on each side. The old mistake.

Dr. Adams called the attention of the Seminary to Prof. Fredericks's series of historical monographs, somewhat similar to our own.

Dr. Adams also criticized a new book on "Politics" by Messrs Crane & Hoopes of California. He also announced the rest of Mr. Sleigh's paper for next Friday and Mr. Johnson's latest paper on Land Tenure among Boys. Seminary adjourned at about 10 o'clock.

Daniel R. Randall

Sec. pro temp.

Historical Library Nov. 7th 1884

The Historical Seminary met at 8 P.M. Dr. Adams in the chair, there being 27 members present.

Mr. Worthington read the minutes of previous meeting which were adopted. The paper

of the evening was by Mr. Lenimore on
The History of Witchcraft in Connecticut

"This paper claims to be a further attempt to recount in continuous narrative the incidents of the witchcraft delusion in Connecticut. The historians of the State convey either false information, or none at all. The Colonial Records must be the source of knowledge. During the period from 1648 to 1697 there were twenty-one or twenty-two indictments; probably twelve verdicts of "Guilty" and either eight or nine executions. The

water ordeal was tried at Hartford in 1662, at Fairfield in 1692 and at Wallingford in 1697.

It was maintained that, prior to 1692, the mania was more violent in Connecticut than elsewhere, but that, after that time, fatal consequences of the still active, popular superstition were prevented by skepticism among cooler-headed ones in the ^{upper} classes and in authority. In New Haven the prevalent fear did not rise far above the form of a somewhat venomous neighborhood gossip". Dr. Adams spoke of the field for

study in the Culturgeschichte of our forefathers and mentioned a paper read before the Society by Mr. Hartwell on Southern witchcraft. Mr. Gould gave an informal talk on the House of Lords, based upon speeches and writings of Mr. Freeman.

Mr. Freeman criticises the common view and thinks the House of Lords has not the veto power, but powers coordinate with those of the Commons. That seats in the House of Lords were originally not hereditary, as they were but the witanagemote of Saxon England: an assembly of the wise men, but honored in that they were summoned by the King, by name.

But that being called to the House of Lords does not ennoble the blood. The arbitrary judgment of the Peers has restrained the Crown from creating life members. Mr. Freeman believes in a reform, not an abolition; that the body be composed of certain peers elected by that body, certain of the Church and officers of the government. Mr.

Applegarth reviewed the Jahrbuch and Mr. Berry the Statistical Journal. Mr. Adams announced that sisters of Washington Irving had donated to the University Historical Library, some of their brother's manuscript. The Society adjourned at 10.10 P.M.

Daniel Ruedell,

Sec. pro tem.

commercial and political misfortunes befell the town on account of private sins. Enquiry was strict but punishments few and slight, extreme penalties were never inflicted for Sabbath breaking and heresy. No Quaker lived in the town, one only who came from Plymouth Colony was whipped and branded. Davenport and Eaton were slow to entertain accusations of witchcraft. There was no conviction upon that charge within the town or colony. After a comparison between the New Haven capital code and that of Moses, the subject of town relations with outlying and dependent villages was discussed. An account was given, taken from the records of the first town-meeting in which the dwellers of the mark - the "waste" petitioned for a measure of local independence.

Meeting adjourned at 10.10 P.M.

H. B. Gardner,
Secretary.

Bluntschli Library,
 May 1st, 1885

Seminary called to order at 8:10 P.M., Dr. Adams in the chair. Twelve members present.

S. R. As the principal contribution of the evening, Mr. Randall read a paper on "The Puritan Colony at Annapolis." This paper was an attempt to give, in a continuous and detailed form, the history of a Puritan colony of Va., ^{a part of} which ^{was} in the year 1648, was forced by stress of persecution to leave that Province and seek a settlement in Maryland. Puritans had come to Virginia as early as 1614, but the Puritan church which was in course of time organized did not become a factor in Virginian history until about 1642. It ~~had~~ slowly increased in size and importance, and had become strong enough to send delegates from three or four counties to the Assembly, when, in 1648, it was suppressed by an Act of Assembly, which banished its ministers and elders. One congregation of this colony, from the Nansemond river, went up, by indirect invitation from Ed. Baltimore, into Maryland and settled all that portion of the State now known as Anne Arundel Co., but which was at that time called by the new colonists "Providence." There the colony rapidly grew strong and united, and was able, from 1652 to 1658, virtually to control the government of Maryland. Becoming displeased with their supremacy, Ed. Baltimore's officers sought to wrest it from them in 1655; but in a battle fought near the Severn river between Baltimore's forces and the adherents

(2)

164

of the Puritans, the latter confirmed their power by a complete victory. In 1658, however, the government was by agreement peaceably surrendered to Ed. Baltimore's representatives, and after that date there was a speedy decline and disappearance of the influence of the Puritans in Maryland politics. "Providence" soon became the centre of a Quaker element, and remained a stronghold of the Friends from 1660 to 1670. In 1692 the Church of England was established in Maryland, and Annapolis, then a mere village, was made the capital of the Province. — The importance of this Puritan colony in the religious, as well as in the political, history of Md. has always been underestimated by historians of the State, who have been accustomed to stigmatize the Annapolis Puritans ^{as} ~~as~~ factions and rebellions. Rebellions indeed they were, but only ^{against} unlawful oppression; and their triumph in the Province was a triumph of democratic ideas and institutions over the aristocratic govt. framed by Ed. Baltimore.

Dr. Adams called attention to the fact that the slights which ~~can~~ ^{of} Md. historians have put upon the Puritan influence in the early history of the State have resulted in a wide-spread distaste amongst the intelligent people of the State for any opinion which seems to ascribe importance to the part played by the Puritans in shaping the destiny of the Colony.

(3)

165

Dr. Adams reverted to the special element of personal interest in Mr. Randall's study in view of the fact that it was possible in this early Puritan settlement that the family of the late John Hopkins originated. He then read an outline of the facts so far brought to light concerning the descent and life of the founder of the University. He spoke of the probable incorporation of this material in a projected series of brief biographies of representative Md. men.

Dr. Ely read a brief review of Mr. Jno. Fiske's book entitled "American Political Ideas, Viewed from the Standpoint of Universal History," characterizing Mr. Fiske as a serviceable mediator between scholars and the public.

Mr. Sewey made an informal oral report upon the sources of information upon the history of economic thought in the U. S. to be found in the libraries of Philadelphia.

After some minor things of interest to the Seminary had been noticed by Dr. Adams, the Seminary adjourned at 10:10 P.M.

W. Wilson,
Secy

Historical Library No. 3rd 1875

The Seminary met at 8 P.M. Dr. Adams in the chair. In addition to the regular members present were Mr. Prof. E. Moore, Dr. Murdock and Col. Allan of the Foreign Disputes. Dr. Adams, in behalf of President Gilman, presented a short paper by Mrs. Brackett, of the Seminary, upon certain historical errors in the life of General Benjamin M'Henry, before reported to the Seminary by Mrs. Brackett Feb. 5th 1855. The paper has been enlarged by a letter from the editor, son of Mrs. M'Henry, written from the South. The communication is published in the University Circular. Dr. Adams then introduced Col. Allan who read a paper upon the life of John McDonough the philanthropist. The City of Baltimore has produced a galaxy of merchant princes; Peabody, Wilson, Hopkins, Pratt, Garrett and McDonough; of these the last was the pioneer. At his time he was one of the richest men in the country and devoted his entire wealth, upwards of two millions, to charity, half for New Orleans and half to Baltimore, his birth place. McDonough is comparatively unknown here, having left Baltimore in 1800 and never returning. He was born in Baltimore Dec 29th 1779. His grandparents lived in Penn., certainly between the years 1730-40. His father came in 1736 and in 1774, and managed for many years a brick factory. John, one of twelve children entered the office of a Baltimore merchant and was by him in 1800 sent to New Orleans to act as agent in that

city. Here he was eminently successful and laid the foundation of his own fortune. He started an independent career in 1815 and owing to the rising reputation of the city, caused by the purchase of Louisiana and the consequent immigration thither, his business grew with wonderful rapidity. In three or four years he had made such a fortune that he retired from active business but lived in the city until 1817. This year marks a complete change in his character. John McDonough the gay romantic citizen becomes a cold and parsimonious countryman. He acted as one of a Committee of Safety in 1812 and as soldier in the famous New Orleans engagement. In 1817 he retired to a small plantation and among his slaves passed the remainder of his life. He continued to purchase real estate and at one time boasted of owning a strip of land surrounding the city. His treatment of slaves was quite unique. By allowing them certain hours during the week to labor for themselves he allowed them in the course of fourteen years to purchase their freedom and aided them to settle in Liberia. He built upon his plantation a church and school house and sent some of the most promising of them to schools in the north. His object in life was the education of the poor and he considered himself a steward to whom means had been left to accomplish this great aim. He died Oct. 26th 1850 aged 71 and was buried upon his plantation. The body was afterwards removed

and now lies in Greenmount Cemetery, Baltimore. During his late years he appeared to the outside world a cold harsh parsimonious man and holed a recluse. However his character has been misjudged both by contemporaries and later critics and there is abundant proof to show, at least a better man. He imagined himself of greater wealth than was actually the case, and in consequence his will, made in 1839, was a master-piece of intricate entailments and was contested by his family. His property was divided between the cities of Baltimore and New Orleans to be used for the education of the poor. The New Orleans share has been devoted to building twenty or more school houses, but that of Baltimore has all been invested in McDonaugh School. Dr. Adams spoke of the similar desires of John Hopkins and McDonaugh to benefit the cities in which their wealth was made. Dr. Munsell, who is a near relative to McDonaugh said a few words and Mr. Moore also. The Seminary adjourned at 10.15 P.M.

D. Randall

Brunschli Library

Jan. 7, 1887.

The Seminary was called to order by Mr. Adams at the usual hour.

The minutes of the last meeting, as prepared and read by Mr. Brown, were approved.

Mr. Adams remarked that an abstract of Senator Stawell's speech would probably be printed. He then introduced Judge Brown, a trustee and true friend of Johns Hopkins, + mayor of Baltimore at the time of the passage through the place of the famous 6th Mass. regiment, ^{Judge Brown} who then read the paper of the evening on "Baltimore on the 19th of April 1861 - A study of the war." As the article is to be published in full in the "Studies" no extended abstract will be attempted here.

By way of introduction Judge Brown remarked that the preparation of the article had been delayed partly because a writer should be able to study effects as well as causes, and partly because of the unpleasantness of the task which

294

must, to a certain extent, stir up
smouldering passions. A comparison
was made in the Spring papers
between the 19th of April '61 and
19th of April '75 - both marking
the outbreak of a struggle long
postponed. The attack of '61 was
due to the popular feelings of the
people of Baltimore. These feelings
had been aggravated by President-
elect Lincoln. He was to pass
through Baltimore on his way to
Washington, but, because of anticipated
dangers, had taken an earlier train
than he had originally intended.
His escape was proclaimed through-
out the North. There would have
been a better feeling among people of
Baltimore toward the "Union" if Lincoln
had placed greater confidence in
them.

The position of Lincoln on the
slavery question was discussed at
some length. After the Republicans
had nominated him for United States
senator from Illinois, he had
declared in a carefully prepared
speech that "a house divided
against itself cannot stand" &

This speech made Abraham Lincoln
 president, though in it he had
 taken grounds opposed to those recog-
 nized by the framers of the constitution
 In the presidential canvass of '60
 the southern democracy had stood
 alone. There was nothing left the
 South but to fight in self-defense
 Its people were as deeply & honestly
 embittered against its northern brothers
 as our forefathers had been against
 England. Nor were southerners as
 much under the influence of leaders
 as were the people of '76

Though slavery caused the "Rebel-
 lion" & though the southern people defend-
 ed slavery, they had no ignoble
 feelings in the matter. They believed
 that they were simply defending their
 constitutional rights

Judge Brown then spoke of
 Maryland as being for compromise &
 peace at any price. After Jefferson
 Davis's election as President of the
 confederacy, Maryland with one ex-
 ception, was the only border-state
 that did not attempt to secede.
 On all sides it was concluded
 that there must be a dissolution

of the "union" or abolition of slavery
mention was made of the municipi-
pal election + the choosing of Judge
Brown as mayor, + of the subsequent
organization of the police force. Every
precaution was taken against a popular
outbreak, and had there been
sufficient notice been given of the
approach of troops, among them the
6th mass regiment, trouble would
have been prevented. A detailed and
graphic description was given of what
actually took place on the streets of
Baltimore + some very amusing
statements relative to the actions of
the mayor were corrected.

at the conclusion of this excellent
paper a vote of thanks was unani-
mously extended to Judge Brown.

Meeting called to order at 8.10 P.M. Dr. Adams in the chair. Minutes of the last meeting read by Mr. Ayres and approved. In speaking of the Chataugua movement Dr. Adams emphasized the advantage of extending university instruction among the classes reached by the Chataugua plan and of the experiment in that direction at Buffalo.

Mr. Andrews read a paper on "Popular Suffrage in Maryland." Maryland was settled in 1634 and for nearly fifty years the freedom of suffrage granted by Charles I to Calvert remained unimpaired. The first assembly was held in 1635 where all the freemen met and passed laws. A second assembly was called in 1639 and after that there were regular semi-annual sessions until 1650. The assembly was sometimes a representative legislative body of one house and sometimes was composed of the freemen and justices. The proxy system had been introduced in the first assembly. It was carried to a great extreme until limited by Governor Stone in 1650, when the legislature became permanently an assembly of Burgesses with two houses. Commissioners in 1657 restricted the right of suf-

from those who should be true and faithful to the Commonwealth. The restriction, however, removed in 1658 by act of the Assembly. In 1648 the first case of female suffrage in the colonies occurred. Calvert in 1681, by proclamation, restricted the right of suffrage by imposing a property qualification of 40 visible personal estate or a freehold of fifty acres. The proclamation was not sanctioned by the Assembly until 1692. The property qualification thus established was continued by acts of 1704, 705, 715 and 1716. In 1718 Roman Catholics were allowed to subscribe to the Test and take the oath. The statute of 1716 retained the property qualification, but an amendment of 1810 abolished it, and again established by the constitution of 1857 it so remains till the present time.

Dr. Jameson spoke of the necessity of studying the actual figures of elections under the suffrage laws. Most of our constitutional history has been the history of written constitutions, but one of the most fundamental facts in our national life is its democratic character, the history of the growth of which must be sought in colonial and state history. We should apply to the constitutional history of this country

the same methods of study as those employed in England and other European countries.

Dr. Adams then read a paper on Jefferson's idea of local government and common school education in Virginia.

Jefferson introduced a bill providing for popular education as early as 1779. Local independence was his main idea and he developed a plan for carrying out his views of the county and its subdivisions, the Landward or the Ward. Each Landward was to build its own school houses but the controlling power was the county. If the county did not choose to support schools they not have them. Those who were able to pay for education were to be required to do so. Jefferson's idea of government comprised a gradation of political bodies from national to private life, each division fulfilling its proper functions. The attempt to introduce the New England township system in the South has been a failure but there is now a tendency to political life in smaller units than the county.

Dr. Adams also read a critique on New England town government in answer to a letter from Mrs. Davis.

Jan. 31st 1889

Seminary met at 8.05 in Bluntschli Library
Prof. Adams in the chair.

Mr. Lewis read the minutes of the last meeting.

Mr. Trent read the second installment of his work
on the "Jefferson and Gilmer Correspondence"

Most of this chapter was from the second volume of the
papers and related to the obtaining of English Professors
for Jefferson's contemplated University of Virginia.
In 1827 Mr. Gilmer was sent to England to obtain such
professors, with letters of introduction to various
prominent men. He expected difficulty in obtaining
a mathematician and went from London to Oxford
in his quest, carrying letters from Brougham to
several professors there. Arriving in the long vacation, he
strove to ascertain the state of learning there and could
do but little as everyone had left for his home.

However he received great hospitality there and obtained
two professors. Then he visited Dr. Parr who was of
much assistance. The difficulties of obtaining men
of ability to accept the offers he made, were greater than
he had expected, as they objected to leaving England and
going to a distant land. John Leslie, probably the
greatest physicist in Scotland offered to come over
for a few months and help in the starting of the Uni-
versity and Gilmer thought that if ^{he} were once over he
could be kept. The English disliked the summer vacation
of six weeks which Jefferson decided on and wanted three

months, Gilmer then went to Edinburgh where he was a great social success and during his stay there he finally declined the professorship of law. Next he returned to London where Long was engaged as professor of ancient languages. A professor of anatomy could not be gotten at first, as Jefferson did wish such an one to practice medicine. Dr. Birkbeck, one of the founders of London University, met Gilmer and recommended Dunglison for the position and he accepted it. Bonnycastle by accepting the professorship of natural philosophy completed the list of those gotten.

It is probable that the founding of London University was largely inspired by Gilmer's visit and an analogy between London University and the University of Virginia is presented in their non-theological organization.

Soon after Gilmer returned to this country having secured five professors.

Prof. Adams spoke of Jefferson's scheme of importing the faculty of the University of Geneva. It is strange that Jefferson did not try for Frenchmen and may be a mark of increased wisdom as men from the continent rarely assimilate with Americans.

Mr. Woodburn read a review of O'Sullivan's "American Electoral System". He claims that the experiment has been a failure and traces the history of the development of the electoral college, the change in the manner of election, &c. The disputed elections of 1800, 1824 and 1876 are discussed at length. He regrets the early spirit of decentralization

in the States and the voting by States in the House of Representatives.

Mr. Huskins read a review of Helen's "Lemmusse", "attempts to show the history of Lemmusse to be logical development from English and Germanic custom. The first half of the book is devoted to the colonial history.

Mr. Armstrong read a review of Bigelow's "Relation of France to the Confederate Navy". Mr. Bigelow was charged of affairs in France and claims to have foiled the schemes of the Confederates through information given him.

France was expected to furnish several vessels under pretence of supplying them to China and Japan. Only one of them was allowed to get off and that the "Stonewall" only got to Havana when Lee surrendered.

Mr. Tolman read a review of Fiske's "Washington and his Country". This is an abridgment of Fiske's "Washington" with an introduction and additions.

Prof Adams presented his introduction to the memoirs of Jared Sparks. He was a pioneer student in American history and never expected to be a final authority but by constant and painstaking research opened roads along which students are now easily travelling. He was extremely laborious but not a poet or an enthusiast. Politics had no attraction for him. The work to which he gave himself was congenial. Probably no American student was more orderly in arrangement of papers. His correspondence is beautifully arranged and catalogued. His journals begin in 1826 and are records

of historical discovery here and in Europe. He took
nothing second hand.

Prof Adams showed specimens of the papers, and gave
instances of failure of practical charity and of
depravity of beggars

Seminary adjourned

Bernard B. Linnier.

J.H.W., March 9, 1889.

Seminary called to order at 9am. The Minutes of the last meeting were read by Mr. Tollman.

Dr. Adams then introduced in a neat speech the two speakers of the morning, Dr. Wheeler of the Peabody Institute and Dr. Steiner of the Enoch Pratt Free Library. Their joint subject was the librarians of Baltimore.

Dr. Wheeler spoke first:— He first traced the growth of the Library spirit in Balto.

In the ^{beginning} most every family, ~~now~~ as it was able, collected a small private library for its own use. For schoolmasters were scarce.

1. The Parish system brought in the Parish Library. For instance St. Ann's Parish at Annapolis had a very considerable Library and their books were sent to Balto.
2. Circulating libraries were established by book stores.

The building of the 1st Railroad and Telegraph gave men new impulses in their search for enlightenment.

In 1746, several men met at Brydau's Inn and formed the 1st Stock Library Co. The Library was moved to Grants and Lombard St. In 1800, there were 4000 books in the Library and 1809, 7000 books and 421 subscribers. The Library contained many useful books; a good selection of philologic works, classics,

Historical and fiction. Biography and History became popular. In 1831, this Library contained 10,124 vols.

About this time the Maryland Historical Association was formed, and quartered at the Athenaeum Building and The Balto. Circulating Library, as it was called, transferred its books to the present Md. Historical Association (There were now 14,000 vols.).

Jos. Robinson (1818) a bookseller kept a large circulating library at 110 Balto. St. and he also prepared and published a good catalogue of his library.

In 1839 - The Mercantile Library was organized and J. Morrison Harris chosen first President. It was first at the Corner of Balto. and N. Broadway Sts. and later moved to the Athenaeum Building. This collection represented a goodly selection of Books and a number of magazines and periodicals.

Among the larger libraries now in Balto, Dr. Wheeler mentions The Enoch Pratt Free Library, Library of St. Mary's College, the Whittingham Library, The Oddfellows Library and those of the Balto. Bar. and Medical Faculty, and above all the Peabody Library. The organization of the Peabody Library was begun in 1862 and was

opened to the Public on Oct. 12, 1866, with 16,000 vols. It now contains over 50,000 vols, 12,000 of the most prominent being devoted to History alone.

Dr. Steiner next spoke, first tracing the History of the Spread of Books. At first, learning was confined to the clergy and students. The discovery of Printing gave an impulse to the spread of books, and the three learned professions did much to help this on. Libraries were first established by Institutions of learning. Next, Subscription Libraries were established for those of certain callings; these were later extended to all classes, and then books were allowed to be taken home, on payment of the subscription price.

But now the American need asserted itself, and the citizen was to have his books without price, and at his friends. In 1855, the 1st Public Library was founded in Boston, and this started the sentiment in other cities.

Jan. 1, 1882, The Building of a Free Circulating Library, ^{in Balto.} was begun by Mr. Erad Pratt.

On Jan. 4, 1886, Mr. Pratt formally presented the handsome Library on Mulberry Street with 20,000 vols and \$33,333 $\frac{1}{3}$ to the City,

The City to guarantee an annual income of \$50,000. There are now 5 branch Libraries besides the Central building and 69,481 vols. in all. Dr. Steiner then explained the rules which applicants for books have to follow. Since its opening, 1,400,000 books have been taken from the library and only 31 vols. have been lost, showing that the people can be trusted. All classes of literature are well represented, a large portion being fiction. 50% of the books read are works of fiction.

Dr. Steiner closed his sermon, as he called it, advising the students of the J.H. Univ. to use its books freely and if so, the founder would consider ^{that} the great work for which the library was established was being accomplished.

Generous applause followed.

Dr. Adams then gave a short account of the meeting of the School Superintendents in Washington last week, which he attended and took part in.

The Seminary adjourned at 10.30 and

Jim Black
Secy pro tem.