

School Committee Ad Hoc Task Force on School Names
Monday, June 11, 2018
5:30 PM – 7:00 PM
Walsh School Committee Room, 5th Floor, Brookline Town Hall

Agenda

- 1) Approval of Minutes of the May 21, 2018 Meeting
- 2) Update on Town Meeting Warrant Article 23 and School Renaming Process
 - a. Ad Hoc Task Force Discussion
 - b. Public Comment
- 3) Presentation of Ad Hoc Task Force Research on the Names of Brookline Schools - Lawrence, Baker, Pierce, Runkle
 - a. Ad Hoc Task Force Discussion
 - b. Public Comment
- 4) Meeting Schedule, Next Steps, and Agenda for Next Meeting
 - a. Ad Hoc Task Force Discussion
 - b. Public Comment
- 5) Old and New Business

----- Forwarded message -----

From: **Brown, Barbara**

Date: Sun, Jun 10, 2018 at 9:07 AM

I did a quick search through JSTOR, the online source of scholarly articles. While there was a fascinating article about how Amos A. Lawrence was raised so that he would enter the adult world as a promising young businessman (supported by his father's many contacts and extended family), I only found 1 pertinent article when I searched under Amos A. Lawrence and education. The quote is from that article.

This is not definitive "proof" re his attitude toward girls' education though it offers evidence toward understanding his attitude and whether he acted on his attitude.

"Lawrence College," The Wisconsin Magazine of History 1922 (the article was written as a speech [by the then President of the College?] on the 75th anniversary of the founding of the college)

"The Charter and subscription made clear [from the start] that the college would admit both men and women, with equal opportunity."... "Mr. Lawrence was not especially pleased with this venture, but did not oppose it. It was remarked that some years later when he visited the school and addressed the students, he ignored the girls' side of the chapel and spoke directly to the boys. Seventy-five years ago there was little sentiment in [sic] behalf of the higher education of women, and only Oberlin College had attempted it on a strict equality....

Here is the earlier quote from him that was included in my original Amos Lawrence handout:

(from a letter to a friend in Nov 1854, quoted in source #1 above, p. 116).

My own impression is that we have fallen into a great error here in MA of late years, by raising the standard of female education so high that physical development has been checked, and the constitutions weakened. Our girls are good scholars and good school mistresses; but they are unhealthy and weak, and do not have strong children; and while we are refining the intellect, we are injuring the stock."

----- Forwarded message -----

From: **Brown, Barbara**

Date: Sun, Jun 10, 2018 at 3:02 PM

Subject: more on Amos Lawrence

What I forgot to add was this: though he had provided both land and money, he didn't stop a college for both women & men, to go forward.

Here's a bit more on Amos Lawrence's ed: (from my search of JSTOR, the scholarly online archive, under the topic of Lawrence and ed:
NE Quarterly, "Paternal Dilemmas: Prop & Patrician Persis in Jacksonian Boston" publ. 1980. re Jacksonian elite boys' education—with frequent reference to AAL:

- His father gave him money to invest. By 17, his father gave him sufficient to become financially independent.
- By age 25 & in business one year only, AAL was already worth \$37,000
- Took up the woolens portion of family business, using multiple family & other contacts that his father provided; his father also provided credit and customers
- Boarding school for education & discipline (a tough discipline indeed)
- Good marriage was essential and was 'worked at' by the parents
- Satisfied, his father turned the full business over to him and focused on philanthropy instead

PS an excellent-sounding book: *Cotton & Capital: Boston Businessmen and Anti-Slavery Reform, 1854-1868*, Richard Abbott, 1991. Demos how Boston elites translated their early marginal concern for slavery into a moral calculus & enlarged their early marginal concern for slaves and free blacks by a wartime and

AMOS ADAMS LAWRENCE
1818-1886

A few sources (other than Wikipedia!)

The Life of Amos A Lawrence: with extracts from his diary and correspondence, William Lawrence (his son), Boston: Houghton Mifflin, 1888 (found in the Brookline Room of the main library).

Stark, Mad Abolitionists: Lawrence, Kansas and the Battle over Slavery in the Civil War, Robert Sutton, Skyhorse Publishing, 2017. Written by the former chief historian of the Nat'l Park Service (who admits within the text that AAL actually wasn't a full abolitionist).

Sloane House: Preserving the Lawrence Legacy, Beverly Brown, Kevin Carleton, Christine Wynne, Boston: Boston University, 2010. "Sloane House", completed in 1851, in Brookline is the former residence of AAL. It once included a substantial farm of 90 acres in what is now called "Cottage Farm" after his estate. Deeply carved in the chimney of his home are 2 dates: the date the Confederacy surrendered and the date Lincoln died.

AAL's papers are collected at the MA Historical Society

Some general biographical details:

- * First generation of the Lawrences arrived with Puritans in 1662; a later generation fought at Bunker Hill
- * Harvard graduate, 1835 (& later an Overseer of the College)
- * Industrialist/merchant: owned various textile factories north of Boston and in NH which brought him great wealth (His parents were also wealthy). First producer of knit fabrics.
- * Devout and active Episcopalian, gave the church substantial funds.
- * In the 1840's and early 50's he was a supporter of "colonization" which campaigned for and funded free African Americans to leave the US and settle in Liberia.
- * Candidate for governor in 1858 and 1860

His most notable achievements came from beyond his business successes:

- 1854: the forced return of Anthony Burns to slavery, amid protests by many thousand Bostonians (following the Fugitive Slave Act of 1850) was the biggest turning point in AAL's life. He wrote his uncle: "we went to bed one night old-fashioned, conservative, Compromise Union Whigs and waked up stark mad [anti-slavery]". He thereafter gave a huge portion of his income to the anti-slavery movement, once writing that he needed to earn more so he could give more.
- Leader and principle funder of the Emigrant Aid Company which fostered and funded the emigration of MA and other residents to Kansas in order to have sufficient (white, male) voters vote to enter the Union as a free state. KS did enter the Union as a free state.
- After receiving a letter from a friend in KS, asking for help, as they were being killed by pro-slavery men ("Bloody Kansas"), he immediately sent several crates of rifles labelled "primers". They reportedly came into Brown's hands, though he was not their immediate recipient.

- Good friend of John Brown, sometimes sending him funds, though he strongly disapproved of the Harper's Ferry Raid, believing it would lead to a civil war. AAL throughout the 1850's continued to believe that the South could be persuaded to stay in the Union and that slavery could be ended without war. AAL wrote about Brown at the time of Brown's death: "He died grandly. Nevertheless, he must be called a fanatic."
- Lawrence KS, home of the University, is named in his honor. He wrote, asking that KS not do this; they replied that it was already done. He also gave the land for the founding of Lawrence College in WI.
- Helped fund the MA Regiment of Cavalry (& the 54th? I'd need to check further re the 54th)
- Is believed to have given away \$700,000 which in 2014 was the equivalent of \$21 million.

His thoughts on education for girls and women (from a letter to a friend in Nov 1854, quoted in source #1 above, p. 116).

My own impression is that we have fallen into a great error here in MA of late years, by raising the standard of female education so high that physical development has been checked, and the constitutions weakened. Our girls are good scholars and good school mistresses; but they are unhealthy and weak, and do not have strong children; and while we are refining the intellect, we are injuring the stock."

Edith Clarke (Demmon) Baker

Born Edith Clarke Demmon on February 6, 1861 on the eve of the Civil War. There is no record of birth but the in 1865 Special Census and the 1870 US Census she was listed as last of four children to Reuben E. and Sarah Demmon of Somerville, MA.¹

Always living in wealth, Edith would have had the privileges of many of the wealthiest Americans. Her father's estate was valued at \$80,000 in 1870.² In addition, she went to the elite boarding Mary A. Burnham School for Girls in Northampton, MA³ and travelled to Europe in her early twenties.⁴ She would get married a year after her travels to Charles Morrill Baker⁵. Baker came from a wealthy Boston family. He was a graduate of MIT (Class of 1878) and was a Stock Broker.⁶ They moved to Brookline (111 Ivy Street) and had their only child, a son named Ezra Reuben born on March 26, 1888.⁷ Furthermore, in every US census where she is listed, she had servants in her household; in childhood, marriage and as a widow.⁸

While living in Brookline, there is no record of Edith ever working outside of the home. It is also clear that she would never need to work outside of the home. The estate of Charles Baker was valued at \$48,000 in 1910.⁹ However, the couple was active in Brookline, Boston and Massachusetts's civic organizations as well as advisory positions. Charles Baker was a lifetime member of the Brookline Historical Society¹⁰, a Brookline Town Meeting Member representing Precinct One¹¹, and a Trustee of many banks, businesses and boards.¹² Edith Baker was most famously on the School Committee, a lifetime member of the Brookline Historical Society, a member of The Union Club which supported the ideals of the US Constitution and the efforts to preserve the Union from the Civil War, a member of the Brookline

¹ US Census Bureau, in 1865 the US had a special Census to get an accurate account of the US population after the Civil War. 1870 was considered important and the most complete record of the American population post Civil War.

² Ibid

³ Edith Clarke (Demmon) Baker Obituary 5-Oct-1942, Boston Globe

⁴ Massachusetts Passenger and Crew Lists 1820-1963, arrived in Boston from Liverpool, England 14-Sept-1885

⁵ Massachusetts Marriage Records 1840-1915

⁶ Charles Morrill Baker Obituary 28-Aug-1918

⁷ Massachusetts Vital Records of Birth, Marriage and Death 1763-1910 and the 1900 US Census

⁸ US Census 1865, 1870, 1880, 1900, 1910, 1930, 1940

⁹ US Census 1910

¹⁰ Proceedings of The Brookline Historical Society 17-Jan-1912

¹¹ Town Meeting Records 3-Mar-1912

¹² CM Baker Obituary

Women's Club, a member of the Boston Women's City Club to promote solidarity amongst women in the city and a Trustee of her alma mater.¹³

Edith Baker's role within the Town seems to lack controversy. There are conflicting issues around her School Committee service. The document from the Town says that she served from 1900-1937.¹⁴ However, there are three conflicting publications that make the other source uncertain. In 1915, it seems that she at least considered stepping down from the School Committee.¹⁵ In addition, her obituary and another article clearly state that she served until her death (1942).¹⁶ She seemed to stay clear of a controversial loss of School Committee Members in relation to the Superintendent in 1931.¹⁷ Another sign of her importance to the School Committee, besides naming a school after her, is that she was asked to travel to Europe to observe methodology, training and systems within schools. She spent the summer of 1920 in England, Scotland, France and Italy in the name of the School Committee.¹⁸ She would travel to Europe multiple summers after this: 1924, 1927, 1928, 1930, 1933 and 1934.¹⁹ It is unclear if this was for the School Committee or for personal travel. She always travelled to Europe without a companion, always returned to the United States from England and it should be known that much of her travel she is living in Brookline and travelling to Europe after the Stock Market Crash on October 29, 1929 and during the Great Depression.²⁰

In terms of the school, it seems that she was still working on the School Committee when it was proposed, approved, built and repaired.²¹ There were issues with the funding of the building. The dilemma was if it should be paid exclusively through tax-payer dollars or to petition the Public Works Administration with the first New Deal Programs started by Franklin Roosevelt and Congress. Brookline would actually do both and received funding from the PWA.²² There was tablet place in the building in honor of Edith Baker. There was a ceremony, speakers for teachers and the Town but there is no mention of Baker's presence.²³ There was also a lot of

¹³ EC Baker Obituary and the Proceedings of BHS [1912 & 1926], Also, the Burnham School was consolidated with other schools for girls and is now the Stoneleigh Burnham School [for girls] in Greenfield, MA

¹⁴ Brookline Public Schools from the Brookline Preservation Department

¹⁵ "To Quit Brookline Board", Boston Daily Globe 14-Jan-1915

¹⁶ EC Baker Obituary and "Contest For School Board Added to Election Ballot", Brookline Chronicle 12-Jan-1939

¹⁷ "Row Over School Head in Brookline", Boston Globe 5-Mar-1931

¹⁸ Letters of Support to the US Passport & US State Department 1919 & 1920

¹⁹ MA Passenger and Crew Lists and New York Passenger and Crew Lists 1820-1957

²⁰ Ibid

²¹ "School Committee Approves Funding for First Edith Baker building", Brookline Chronicle 24-Jan-1936

²² "Advisory Board Opposes Acceptance of Grant", Brookline Chronicle 28-Nov-1935

²³ "Tablet Honoring Mrs. Edith Baker Unveiled at School Named For Her", Boston Globe 9-Mar-1938

issue with the school structure. There were quite a few necessary repairs for the building soon after it was built. Also, the school was built in parts as it opened to a staggered start by grades before becoming a K-8 school.²⁴

Edith Baker seems to have lived a happy life. She died on October 3, 1942 in the infancy of World War II. She saw the Civil War as a child; the Industrial Revolution that modernized the country and a young woman, wife and mother; witnessed the death of her husband at the conclusion of World War I; witnessed the surge of women's rights with the 19th Amendment and the Flapper Movement of the 1920s, survived the Great Depression through the 1930s; and, lived to read about the bombing of Pearl Harbor ten months before her death. She died leaving behind her son, three grandchildren and the only school in Brookline named after a woman.²⁵

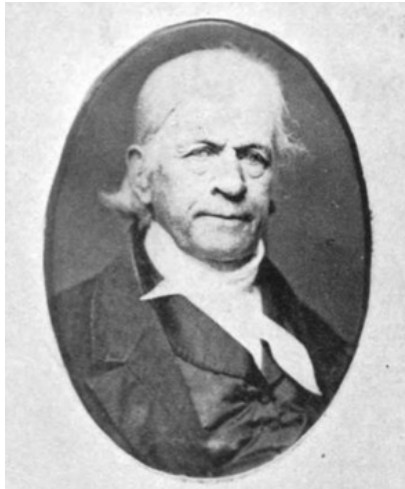
***Conflicts in reporting

I ran out of time and access to do more extensive and necessary research. There are some oddities in the historical records. While she has three siblings, the births are really far apart. I am wondering why that was the case. Also, the fact that she has only one child is odd. I am curious to know why that was. I did find an article about her wedding that showed the writing and protocols of the time and the opulence of the families. I wish I had more time to look into how the Demmons made their money. I only found one picture of her and it was from her 1919 Passport application. In Charles Baker's Obituary, it reads that he died in his summer home in Falmouth [Chapaquoit], MA. I was not able to find a record of that deed. It also says that he has a son named "Arthur" which I think is simply a mistake but it also says he has a daughter. I never saw a divorce document and, as protocol for the time, the obituary just lists his wife as "Mrs. Charles Baker". I also wanted to explore more of her time on the School Committee. I wrote about it a little bit but there were some weird things being reported; sometimes with her being a part of the article and most of the time not. Especially since there seems to be some discrepancy in her years of service, I'd like more time to explore. Lastly, there was an issue about rezoning in Brookline in her neighborhood [Cottage Farm and the Cotton Estate]. I am especially interested if this was happening and she was still serving on the School Committee [1938]. Lastly, I need to apologize for the quality of some of the reprints of articles. Some are actually pictures from the files at the Brookline room in the Brookline Public Library.

²⁴ "Baker School Accepted Despite Many Defects", Brookline Chronicle 17-June-1938

²⁵ EC Baker Obituary

John Pierce



John Pierce was born in Dorchester in 1773. His father was a shoemaker. The family's ancestors were among the first settlers from England in Dorchester in 1630.¹ He was the oldest of 10 children, six of whom survived to adulthood. As a young man, Pierce was taught in Dorchester by the same woman who taught his mother to read.²

Pierce studied at Harvard College, earning a degree in divinity in 1793. After graduation, he worked for two years as an assistant preceptor, or teacher, at Leicester Academy in Leicester, Massachusetts. Beginning in 1795, he studied theology under Rev. Thaddeus Mason Harris of Dorchester. He also tutored at Harvard for four months.³ He preached for the first time as a guest preacher in Dorchester in 1796 and

continued to preach in other places until his appointment as minister in Brookline.⁴

Pierce came to Brookline in 1797, succeeding the late Joseph Jackson as minister of the church now known as First Parish. He was ordained as minister of the church on March 15, 1797. He married Abigail Lovel of Medway in 1798, but she died less than two years later, leaving Pierce with an infant son who died two years after his mother. Pierce was married again, to Lucy Tappan of Northampton, in 1802.⁵

The Brookline church that installed Pierce as its leader was the only church in town until 1828, but it could not be said to be thriving at the time he arrived. There were only 52 local communicants out of a total town population of nearly 600. The congregation grew considerably during Pierce's tenure, tripling in size by 1837.⁶ The original church of 1717 was replaced by a new building in 1805, less than a decade after Pierce's arrival.

As pastor of the first – and for three decades the only – church in town, Pierce played a leading role in town affairs. He served on the School Committee for more than 50 years. He was on the committee, along with Samuel Philbrick and Baptist minister William Shailer in 1843 when the committee voted to establish a high school. Charles Knowles Bolton, head of the Brookline Library and later of the Boston Athenaeum, wrote in his 1897 history of the town that the three men were “untiring advocates of public education.”⁷ Harriet Woods in *Historical Sketches of Brookline* (1874) wrote that “the entire management of literary affairs connected with the schools devolved upon Rev. Dr. Pierce, the minister of the First Parish.”⁸

The town's first library, a precursor to the public library established in the 1850s, was established in 1825 by a committee that includes Pierce, who became president of the library. (It was kept in the house of the Town Clerk, Oliver Whyte, the first librarian.)⁹

Pierce has been called the first historian of the Town of Brookline.¹⁰ He was said to have a prodigious memory for the dates of births, deaths, and marriages among his parishioners. He delivered a number of historical discourses including one in 1805 marking the hundredth

anniversary of the town's independence and another 40 years later at the official opening of the new Town Hall.

Pierce also remained active in the affairs of his alma mater, Harvard. He served as secretary of the Board of Overseers at the college for 33 years. Other organizations and causes in which he played a significant part were Massachusetts Peace Society (organized in 1815), the temperance movement, and the Congregational and, later, the Unitarian Church.

The period of Pierce's tenure in Brookline was one of ferment in the established Congregational church in New England, including the rise of the "New Lights" movement and eventually the establishment of the Unitarian Church. Pierce attempted, and largely succeeded, in keeping his parish above the controversies.

"His theological opinions, as to disputed points, were not, we suppose, very clearly defined in his own mind," according to a tribute published after his death. "As far as possible, he avoided taking sides in the great controversy between the Liberal and Orthodox parties, disclaimed all party relations and names to the last."¹¹

"When the Congregational standing order split into rival Calvinist and Unitarian denominations in the 1820s," wrote Ronald Dale Karr in his 1981 doctoral dissertation on Brookline history, "Pierce's parish remained intact. Keeping his theology both vague and palatable he slid his church almost imperceptibly into the Unitarian camp, so gracefully that it is not possible to date the transition with any precision. The bitter sectarian quarrels that erupted between the Orthodox Congregationalists and the Unitarians at this time in many other New England communities were avoided in Brookline."¹²

"In the face of secularization, schisms, and rapid social change," added Karr, "Pierce had accomplished the not inconsiderable feat of preserving conservative, elitist religious unity."¹³

"Theologically liberal and a champion of human progress," Karr wrote, "Pierce was in most other respects a cautious conservative who prized order, discipline, deference and moderation."¹⁴

That desire for order and moderation may have played a part in the most controversial event of John Pierce's long tenure in Brookline. (It was controversial at the time and in later decades and remains controversial today.)

In 1837, Samuel Philbrick, whose house on Walnut Street would serve as a station on the Underground Railroad, brought a young African-American girl who was staying with his family to church at First Parish, seating her in the family pew. Several members of the Congregation objected, insisting the young girl should sit in the segregated pews reserved for African-Americans. (This was a common practice in Northern churches in this period.)¹⁵

Pierce sided with the objectors. The Philbrick family left the church, never to return. (Samuel Philbrick did later serve with Pierce on the School Committee and was part of the committee that in 1853 selected the site for a new school, named for John Pierce in 1855, six years after Pierce's death.)

David A. Johnson, former minister of First Parish, addressed the topic of “John Pierce and the Issues of Slavery and Abolition” in a talk before the Brookline Historical Society in 1993. (His address was published in the Society newsletter.)

Johnson acknowledged 25 years ago that Pierce’s decision in 1837 had “come to be seen to represent Dr. Pierce’s attitude to African Americans.” He noted that Pierce was not a supporter of the abolitionists, although his wife and almost all of his children were.¹⁶ (Lucy Tappan Pierce’s brothers, Arthur and Lewis, were prominent abolitionists and among the founders of the American and Foreign Anti-Slavery Society.)

Johnson points out that Pierce, after attending his first anti-slavery lecture, by Charles Finney in 1831, “was not pleased by Phinney’s screaming and wild gesticulations. He preferred cogent arguments to popular ranting....” Pierce, Johnson suggests, struggled with the question of how to end slavery. He attended a meeting of the American Colonization Society but “was unconvinced that this was a solution to the problem of slavery.”¹⁷ Like many, he worried about the effect efforts to end slavery would have on the unity of the nation, let alone on his congregation.

“It would have been impossible,” wrote Johnson, “for him to have been an outspoken abolitionist, and a peacemaker in the Congregational order.”¹⁸

At the same time, Johnson notes that Pierce was clearly opposed to slavery. He attended Phinney’s 1831 lecture, wrote Johnson, at a time when it was clearly not safe to do so. He participated in a service in 1841 celebrating the freedom of several of the *Amistad* slaves and another celebration, three years later, marking the repeal of the “gag rule” that prevented Congress from considering anti-slavery petitions.

There are other examples of Pierce’s anti-slavery activities not mentioned by Johnson.

An article in William Lloyd Garrison’s newspaper *The Liberator* in May 1837 reported on the second annual meeting of the Dorchester Anti-Slavery Society in Dorchester Town Hall. (Dorchester was then a separate town.) The article mentions an address by “the Rev. Mr. Pierce of Brookline” to “the ladies”: “His address was to the point, and well calculated to advance the cause in this place.”

Another item in *The Liberator*, in March 1839, lists signers of two petitions presented to the Massachusetts legislature. One calls for “the abolition of Slavery and the Slave trade in the District of Columbia and the Territories.” The other argues against “the admission of Florida and Texas, and for prohibiting by law the slave traffic between the States;--and against the admission into the Union of any new state whose constitution tolerates Slavery.”

Among the listed signatories on both petitions are “John Pierce and 62 others of Brookline.”

Neither of those petitions were successful, of course. Florida and Texas were both admitted to the Union in 1845, the last two “slave states” to be admitted. The Compromise of 1850 brought about the end of the slave trade, but not of slavery, in the District of Columbia. It also brought

about a stricter Fugitive Slave Law. As an attempt at compromise, perhaps of the kind Pierce might have advocated, it was a failure that only served as a prelude to the Civil War.

John Pierce did not live to see the Compromise of 1850, the Civil War, or the end of slavery in the United States. He died on August 24, 1849 at the age of 76.

¹ McGovern, James R. *Yankee Family*. Polyanthos, 1975, p. 14.

² Fox, Thomas B. "Memoir of John Pierce" in *American Unitarian Biography: Memoirs of Individuals who Have Been Distinguished by Their Writings, Character, and Efforts in the Cause of Liberal Christianity*, Volume 2. Edited by William Ware. James Munroe, 1851, p. 3.

³ Woods, Harriet F. *Historical Sketches of Brookline, Mass.* Robert S. Davis, 1851, p. 251.4

⁴ Fox, p. 4.

⁵ *ibid.*

⁶ Karr, Ronald Dale. *The Evolution of an Elite Suburb: Community Structure and Control in Brookline, Massachusetts, 1770-1900*. Boston University Ph.D. Dissertation, 1981, p. 113.

⁷ Bolton, Charles Knowles. *Brookline: The History of a Favored Town*. C.A.W. Spencer, 1897, p. 115.

⁸ Woods, p. 95.

⁹ Bolton, p. 123

¹⁰ Denehy, John William. *A History of Brookline, Massachusetts, from the First Settlement of Muddy River until the Present Time*. The Brookline Press Co., 1906, p. 49.

¹¹ "The Rev. John Pierce, D.D.". *The Christian Examiner and Religious Miscellany*, July, September, November 1849, p. 450.

¹² Karr, p. 114.

¹³ Karr, p. 118.

¹⁴ Karr, p. 112.

¹⁵ Boles, Richard J. *Dividing the Faith: The Rise of Racially Segregated Northern Churches, 1730-1850*. George Washington University Ph.D. Dissertation, 2013, p. 109.

¹⁶ Johnson, David A. "John Pierce and the Issues of Slavery and Abolition." *Brookline Historical Society Newsletter*, November 1993, p. 4.

¹⁷ Johnson, p. 5.

¹⁸ Johnson, pp. 8-9.

Proceedings of the Brookline Historical Society: Recent Paper

JOHN PIERCE AND THE ISSUES OF SLAVERY AND ABOLITION
 Address to the Brookline Historical Society - March 7, 1993
 by David A. Johnson, Minister, First Parish in Brookline

John Pierce was the son of a shoemaker in Dorchester and a Phi Beta Kappa graduate of Harvard, with a deep love of music and a strong personal piety. He disliked public conflict, unless unavoidable. Physically he was more than 6 ft tall and muscular. When he arrived in Brookline in 1797 he is described with his tri-corner hat, his hair in a queue, ribboned 2/3rd of the way down his back, silver buckles at his knees and buckles on his shoes. His was another world from ours. The end of the American Revolution was hardly more than a decade past. The agonies of governing this chaotic congeries of states were evident all about as his friend, John Adams son of Brookline's Suzannah Gardner Adams, was elected to the Presidency in that same year of 1797.

The Second Great Awakening ripped through Brookline in these years, as had evangelical awakenings in many forms and persons during the term of his predecessor, Joseph Jackson, making his life difficult to say the least. Jonathan Edwards of Northampton is credited with setting this great fire of the spirit burning. John Pierce's wife, Lucy Tappan, was from Northampton, from Edwards' church - a fact John Pierce may have had reason to ponder in the evangelical warfare that engaged his family, his children, his church, his generation causing great rifts and deep personal pain.

Brookline at the dawn of the last century had 605 residents, and achieved only four times that number at his death. It was a small town. The residents were in 1800 mostly small farmers - few if any involved in slavery in any way.

Mary Pierce Poor, John and Lucy's youngest, remembered the old church as a child:

"...old Captain Goddard, sometimes standing up to keep himself awake; and my uncle Charles Tappan, shaking his head at me when I was restless; the kind old ladies who had footstoves...which they passed over the tops of their pews to neighbors after they had sufficiently warmed their own feet. It was a relief from the tedium of a long sermon to watch them."

There were few Blacks in town or church, though everyone recognized the friendly round face of Sukey, a Pierce housekeeper, looking down from the high balcony pew reserved for Blacks.

Separation of African Americans from the whites was almost absolutely and everywhere observed. When Theodore Parker, the great abolitionist preacher years later, spoke in the Melodeon Theatre in Boston African Americans sat in the gallery. Theodore Dwight Weld, one of the most outspoken abolitionists, was counselled in Cincinnati that one must not walk the streets with African Americans, for they not he, might pay a terrible price for such an act. That was as true of Boston as Cincinnati for years.

Free Blacks were not truly free. In all the Northern states by convention and by law they were sharply restricted in employment and opportunity to the most menial tasks, and in a host of other ways great and small. Thus when Dr. Pierce remonstrated with the Philbrick family for seating a Black child that they had brought into their home, in their pew, he was attempting to enforce a convention that was all but universal even in Boston, even in Brookline. It is sad that this incident alone has come to be seen to represent Dr. Pierce's attitude toward African Americans. It is also a tribute to Brookline that there were people like the Philbricks willing to challenge this racist convention. Even in New York City, years later, Lewis Tappan, Lucy's brother, fought to have his progressive abolitionist Presbyterian church eliminate such segregation. He failed and resigned. Long before this incident, in December of 1806, John Pierce had attended the dedication of Boston's African Meeting House, something few clergy of his day would have done. This suggests that Pierce's views were more complex than they have usually been represented to be.

The anti-slavery issue is also far more complicated than it looks, looking back from a safe century and a half and more. Let us consider what was happening during those years. Through the years leading up to the Revolution and after there were repeated petitions to Congress from free Blacks to end slavery and secure human rights. They were routinely ignored and Congress passed the 1793 Fugitive Slave Act in the face of them, attempting to mollify the South. The focus turned in the late 18th century to stopping the remaining slave trade. Slavery, for all intents and purposes ceased in Massachusetts in those years, but the slave trade did not. Much of it flowed not through Boston but Salem and Newport. The underwriters, investors and insurers, however, were often from Boston. One of these, the firm of Thomas Handasyd Perkins, appears to have continued its interests in the slave trade not only when it was illegal in the Commonwealth, but even beyond the absolute Federal prohibition of import of slaves, January 1, 1808. Perkins was a contributor to the building of Brookline's second meeting house on this hill in 1806, but it is doubtful that anyone in Brookline knew of his firm's activities. It is said that one of the Sewalls had continuing interests in the slave trade. Judge Samuel Sewall, author of the **Selling of Joseph** in opposition to slavery, and signer of First Parish' original covenant certainly wasn't. Nor was his attorney grandson of the same name who became an early supporter of William Lloyd Garrison.

Benjamin Lundy began his paper, **The Genius of Universal Emancipation** (later to be published in Boston) in 1821, but he supported Colonization, not abolition, at first. Despite his relatively non controversial message he was assaulted and nearly killed in Baltimore. Denmark Vessey's plot to free fellow slaves in North Carolina bred waves of repressive reaction in the South, and waves of caution in Northern politicians.

1829 was another watershed year with Andrew Jackson's election, the emancipation of slaves in Mexico (threatening slave owners in Texas), the terrible anti-Black riots in Cincinnati and the pressure to abolish slavery in Washington, D.C. In 1831 a free Black, Nat Turner, led a slave revolt in Virginia, precipitating furious new laws against both slaves and free Blacks, and bitter debates in Congress on the subject. The State of Georgia issued a hefty reward for the editor of the *Liberator*, William Lloyd Garrison of Boston. That was the year John Pierce first, on the record in his *Memoirs*, attended an anti-slavery lecture, by Charles G. Finney at the Park Street Church in Boston. He was not pleased by Finney's screaming and wild gesticulations. He preferred cogent argument to popular ranting, but he was there when it was certainly not safe to be so. In December of the next year he attended a meeting of the American Colonization Society, but was unconvinced that this was a solution to the problem of slavery. Clearly he was trying to explore all the possible solutions.

In 1833 the American Anti-Slavery Society was organized in New York by Arthur and Lewis Tappan, Lucy Pierce's brothers. The next year, in apparent reaction, there were anti-abolition riots in New York, damaging and burning churches, sacking a theatre deemed friendly to abolition, and burning down Lewis Tappan's home. October 21, 1835 saw the Boston riot that threatened Garrison's life. The Women's Anti-Slavery Society meeting at which he was to speak was mobbed. Mayor Lyman urged the women to leave - drawing from Maria Weston Chapman the immortal response; "If this is the last bulwark of freedom, we may as well die here as anywhere."

In 1837 the death of the abolition publisher, Lovejoy, in Alton, Illinois sent shock waves through the North. The Rev. William Ellery Channing, Pierce's former tutorial student at Harvard, had just published the second of his anti-slavery treatises. He petitioned the mayor and aldermen for permission to use Faneuil Hall for a memorial service to Lovejoy. He was refused. A determined appeal obtained permission. The service saw the emergence of a new face, a new voice, Wendell Phillips, who said in response to those who excused the Alton rioters as freedom fighters like the patriots of half a century before:

"Sir, when I heard the gentleman lay down principles which place the murderers of Alton side by side with Otis and Hancock, with Quincy and Adams, I thought those pictured lips [pointing to the surrounding portraits] would have broken into voice to rebuke the recreant American - the slanderer of the dead. The gentleman said he should sink into insignificance if he dared to gainsay the principles of these resolutions. Sir, for the sentiments he has uttered, on soil consecrated by the prayers of Puritans and the blood of patriots, the earth should have yawned and swallowed him up."

The house was bedlam.

During the 1820's and 30s the last century the battle focussed on new states and territories and the right of petition. An increasing tide of petitions hit congress culminating in the great drive of 1838-9 which produced two million names. Slave state congressmen were increasingly embarrassed. To quel this welling public demand for action, on May 26, 1836, a gag rule proposed by Pinckney of South Carolina was adopted. All petitions were to be laid aside. No action was permitted. This was a terrible defeat for, John Pierce's friend, John Quincy Adams who had given years to the battle for the right of petition. The battle seemed futile but in the process Adams laid the groundwork for Lincoln's later Emancipation Proclamation. John Quincy Adams was small, old and fierce, finding his allies where he could, increasingly among the abolitionists. Again and again he found ways to introduce petitions on the subject of slavery, risking constantly censure or expulsion. When the case of the slaves from the Spanish slave ship, Amistad, came before the courts it was Adams who was called upon for the final defense of the rights of the slaves to freedom. He attacked the government's bias and malfeasance. At the end he could write to Pierce's brother-in-law Lewis Tappan, who paid the court costs:

"The captives are free!

The part of the decree of the District Court, which placed them at the disposal of the President of the United States to be sent to Africa is reversed.

They are to be discharged from the custody of the marshall - free..."

When the service of rejoicing in the verdict was announced for Marlborough Chapel in November, 1841, John Pierce was there singing and rejoicing with several of the freed slaves, as he rejoiced again later when the 28th Congress overturned the gag rule in 1844.

John Pierce, like John Quincy Adams, was opposed to slavery. His colleague and idol in the ministry, William Ellery Channing struggled with the question of how to end slavery, as all thoughtful people did. Channing's influential treatises against slavery explored the real fear of disrupting the Union established at such cost in blood. The Union kept the still contentious states from warring against one another. If the Union were broken the country would be thrown into factions, contentious coalitions seeking their own advantage, bristling at other's demands. Disunion would invite other nations to take advantage and break the nation further. This was a serious matter to those who had not forgotten the hard years of the American Revolution, like John Pierce.

For his anti-slavery expressions Channing was all but banned from his own pulpit. Van Wyck Brooks wrote of the risks of the outspoken in Boston, in his *Flowering of New England*. If;

"a popular author, like Mrs. Child...published a plea for slaves, one's fame went out like a candle. Noone bought one's next book....One might have...a gallery of Copleys and Stuarts, but if one uttered a phrase with 'colour' in it, one's cousins would cut one dead in the

street....In the morning mail one might receive a bulky anonymous letter from the South, containing a withered ear and a piece of rope. The ear had been cut from a slave who had tried to escape. The rope was for the Boston gentleman, in case he crossed Mason and Dixon's line."

Abolition was tangled in almost every other issue. Should women speak on the anti-slavery hustings? Should they belong to the same anti-slavery societies as men? Should they speak to mixed audiences? Didn't their presence confuse the issue with women's rights? Should they be permitted to speak of women's rights, and abolition? Wouldn't forward women alienate some all important Northern supporters? Few beyond Garrison were not troubled by such questions concerning women advocates. Many Temperance organizations, and John Pierce belonged to and/or chaired at least six, were also predominantly abolitionist in sentiment. John Pierce was a founder with Noah Worcester of the Massachusetts Peace Society, which in time was abolitionist, as well as pacifist.

Anti-slavery was also entangled with pietistic, millennial, anti-institutional convictions, most especially in Garrison. Much of the fervor of anti-slavery was found in its ecstatic preachers, evangelicals with an emphasis on immediate salvation, sanctification and personal holiness. For some the only godly course was to persuade people one by one to end their collusion with slavery. For many to use the political system or believe in political action was to doubt God's power, authority, rule over all the affairs of people. For Lewis Tappan political action exhibited faithlessness in God's ability to resolve the anti-slavery crisis. Garrison was yet more extreme in such convictions.

Garrison also savagely attacked the church in almost every form in the mid 1830s:

"The Methodist Church was 'a cage of unclean birds and a synagogue of Satan'; Congregational clerics were 'implacable foes of God and man'; Presbyterians and Baptists were controlled by 'blackhearted clergy' who 'connived with slaveholders.' An 'oath taking, war-making, man-enslaving religion' passed as Christianity in New England."

He did not make it easy for religionists of much of any stripe to support him. They, on the other hand, didn't make it easy for him. The Massachusetts Association of Congregational Clergy in July of 1837 issued a "pastoral letter" to all Congregational Churches complaining of "alienation and division" caused by agitating controversial subjects - calling on clergy and laity to avoid them. They further counselled women not to speak in public on such subjects, and preachers or lecturers to ask the consent of local clerics to speak in their parishes. John Pierce was there. He had voted in the affirmative 25 years before on a like resolution directed toward itinerant evangelists. He does not record his vote

in his *Memoirs*, but he went directly from this meeting to an abolition meeting at Park Street Church. Afterwards he was to meet the famous abolitionist Grimke sisters at Francis Jackson's.

Pauline Chase Harrell, in her address to the Brookline Historical Society twenty years ago on "Anti-Slavery Days in Brookline," notes that there was much abolition activity from the 1830s to the Civil War. There was also so much reaction that the Selectmen closed the Town Hall (Pierce Hall today) to abolitionist meetings in fear for the fate of the building. She says that the first Anti-Slavery meeting in Brookline was at Samuel Philbrick's house (known today as the Tappan House, as John Tappan, Lucy's brother built it in 1822) in 1837, with Sarah and Angelina Grimke Weld as speakers. The story has always been told that John Greenleaf Whittier hid around the corner in the house to listen in. John Pierce records that several men were there, including two of Sam's brothers, along with some 70 women. John escorted his wife Lucy to the meeting, but says he was refused entrance! The Grimkes spoke throughout New England, including before the Massachusetts General Court, and retreated often to the Philbrick's for rest. One historian has also claimed that in these dangerous days William Lloyd Garrison retreated to his house in Brookline. There is an investigative task for an historian - to find out if this is true. There were several well known abolitionists, including Philbrick and Ellis Gray Loring, who had houses in Brookline which were used as safe houses for escaping slaves. The Crafts were probably the most famous former slaves hidden here.

Pauline Harrell notes that Lucy Tappan Pierce worked with Maria Weston Chapman. Chapman was Garrison's chief lieutenant, carrying on all the business of the Massachusetts Anti-Slavery Society including editing the *Liberator* when Garrison was out, which was often. She is especially remembered for the annual anti-slavery fairs, and her yearly *Liberty Book*. To work with her was to be involved at the heart of the Massachusetts anti-slavery movement.

In his 1812 Ancient and Honorable Artillery Company Election Sermon John Pierce had noted that; "I should please neither side of the violent political parties; and these embrace, at present, all persons among us." In that sermon he strongly opposed the War of 1812, but he was rarely so polemic. There were fierce battles through exactly these same years in the old standing Congregational order, resulting finally in the Unitarian expulsion. Pierce was for half a century a trusted peace maker. He kept trying to mollify or sidetrack the narrowing agendas of brittle orthodoxies. The orthodox Congregationalists tended to be anti-Catholic and anti-Episcopalian (which Pierce was not) as well as anti-Unitarian, Universalist and a host of others. Pierce had all he could do to be a peace maker. His brother-in-law John Tappan had a house guest in 1837 who attended every church meeting of First Parish at which he might speak, and tried every time to foment an evangelical rebellion. John Pierce had to be a peacemaker on home ground as well. It would have been

-7-

impossible for him to have been an outspoken abolitionist, and a peace maker in the Congregational order. Pierce, never resolved on abolition, made his choice.

It is clear that almost all of John Pierce's children were abolitionists, from the gentlest to the ultra variety, and several of his grandsons were to fight in the Civil War. When his son John Tappan Pierce, an ultra-abolitionist evangelical graduate of Lane and Oberlin, returned to Brookline, Pierce did not silence him. He believed in freedom of speech, and invited John to speak at first Parish, not just once but three times. In summary it should be noted that New England was ahead of the rest of the country in resolving its anti-slavery convictions, and Brookline was at least as progressive on the whole as Boston, possibly more so. That is not unrelated to the presence and life of John Pierce, his wife Lucy Tappan Pierce, and their children.

I wish especially to thank the Massachusetts Historical Society for its grant to me in 1991 allowing me time and opportunity to examine the Memoirs and other papers of Dr. John Pierce in the MHS Collection. This is the second work based on that research. The first was the new history of First Parish, titled IMPRINTS, published also this year. (\$10.00 - available from First Parish, 382 Walnut Street, Brookline, MA 02146) A further work on John Pierce and the evolution of the Standing Order is anticipated in the near future.

Rev. David A. Johnson

Read about the important part that Lucy Tappan Pierce played in the formation of anti-slavery opinion in 19th Century Brookline. (page 3)



Is your membership up-to-date? (page 1)

REV. AND MRS. JOHN PIERCE
Dr. Pierce was minister of the First Parish, 1797-1849

John Daniel Runkle
October 11, 1822-July 8, 1902

This material is not an extensive biography of Dr. Runkle, it supplements the interesting and important information compiled in the previous Brookline school summary document.

Education

S.B., A.M., Lawrence Scientific School of Harvard College, 1851
Ph.D., Hamilton, 1867
L.L.D., Wesleyan, 1871

Massachusetts Institute of Technology

Professor of Mathematics, 1865-1902
Acting President, 1868-1870
President, 1870-1878

John Daniel Runkle was born in Root, New York on October 11, 1822 (five years before slavery ended in New York in 1827) to the farming family of Daniel and Sarah Gordon Runkle.

The Proceedings of the New England Historical Society at the Annual Meeting, 9 January 1901 state:

“Dr. Runkle married in 1851, Sarah Willard Hodges, who died in 1856, leaving no children. He married in 1862, Catherine Robbins Bird, who died in 1897. They had six children: Catherine Bird, William Bird, deceased, John Cornelis, Emma Rogers, deceased, Eleanor Winslow and Gordon Taylor. Dr. Runkle died at Southwest Harbor, Maine, July 8, 1902.”

In 1876 President Runkle visited the Centennial Exhibition at Philadelphia. and was impressed with the display of a Russian exhibit of shop instruction. He saw the possibility of applying the Russian methods to the “Institute and to American education in general.” Runkle recommended to the Institute the immediate adoption of the Russian methods, and the Russian government approved the replication of their Philadelphia exhibit.

Later in 1876, Runkle visited Russia to see the educational practice in a school setting.

When he returned home, he sent a letter of thanks to his Russian hosts. On October 26, 2011, a Kremlin website reports the visit to Russia by MIT President Susan Hockfield to enter into an agreement to between the Skolhovo institute of Science and Technology and MIT. On that occasion the President of Russia, Dimitry Medvedev, presented President Hockfield with the thank-you letter written in 1876 by then President of MIT, John Runkle.

Runkle implemented these methods in the Brookline school system as well as at MIT.

In Brookline, Runkle resided at several locations before building a house at 84 High Street. He served on the Brookline School Committee for 17 years, stepping down in 1897. At the January 11, 1897 School Committee meeting, Runkle was present for most of the business, but the minutes indicate that he was not present when the following motion was made and "Voted that the new school on Druce Street be called the John D. Runkle School."

Later that year, Runkle moved from Brookline to Cambridge for the final years of his life.

Sources:

FUNERAL OF DR J. D. RUNKLE. (1902, 07/13/1902 Jul 13). *Boston Daily Globe (1872-1922)*, p. 22. Retrieved from <https://search.proquest.com/docview/499707993?accountid=9676>

- Obituary John D. Runkle. (1902, July 10, 1902). *Brookline Chronicle*.
Brookline School Committee Minutes. (1987, January 11, 1897).
Conversation with Edward Crawley and Susan Hockfield. (2011). Retrieved
from <http://en.kremlin.ru/events/president/news/13239>
- SIR WILLIAM REDE HAWTHORNE. (2013). *National Academy of
Engineering. 2013. Memorial Tributes: Volume 17.*, 17(2013.
Memorial Tributes). <https://www.nap.edu/read/18477/chapter/24>
- Adams, G. M. (1903). Memoirs of Deceased Members 1902. *Proceedings
of the New England Historical Genealogical society at the annual
Meeting 14 January 1903 with Memoirs of Deceased Members,
1902*(Supplement to April Number, 1903), 58-59.
- Angulo, A. J. (2009). *William Barton Rogers and the idea of MIT*. Baltimore:
Johns Hopkins University Press.
- Bingham, E. (2018, 2018 Feb 15). MIT releases findings on relation to
slavery, founder William Barton Rogers was a slaveholder. *University
Wire*. Retrieved from
<https://search.proquest.com/docview/2002102129?accountid=9676>
<https://thetech.com/2018/02/15/mit-and-slavery>
- Dizikes, P. (2018, February 12, 2018). MIT class reveals, explores
Institutes's connection to slavery. *MIT News*. Retrieved from
<https://www.nap.edu/read/18477/chapter/24>
- Herndon, R., & Bacon, E. M. (1896). *Men of progress; one thousand
biographical sketches and portraits of leaders in business and
professional life in the Commonwealth of Massachusetts*. Boston,,:
New England Magazine.
- Tyler, H. W. John Daniel Runkle: A Memorial. *Technology Review*, 4(3), 1-
32.
- Tyler, H. W. (1902). *John Daniel Runkle, 1822-1902; a memorial*. Boston:
G. H. Ellis co., printers.
- Tyler, H. W. (1903). Biography: John Daniel Runkle. *The American
Mathematical Monthly*, 10(8/9), 183-185. doi:10.2307/2971348
- Tyler, H. W. (1903). John Daniel Runkle. *Proceedings of the American
Academy of Arts and Sciences*, 38(26), 727-730.

<http://historyinaction.columbia.edu/field-notes/slavery-and-emancipation-new-york/>

Submitted by Mark Gray

FUNERAL OF DR J. D. RUNKLE.

**Services at First Parish Church,
Cambridge, Under Direction of
Committee of M. I. T. Faculty.**

The funeral of Dr John Daniel Runkle, ex-president of Massachusetts Institute of Technology and professor emeritus of mathematics in that institution, who died suddenly at Southwest Harbor, Mt Desert, Me. was held yesterday at First Parish (Unitarian) church, Harvard sq, Cambridge.

The service was largely attended, very simple in character and was conducted by Rev Dr Samuel M. Crothers, pastor of the church. There was no eulogy. The Beethoven quartet sang "Lead Kindly Light," "Passing Out of the Shadow," and "'Twill Not Be Long." Organist G. A. Burdett played "O Rest in the Lord" and "He Shall Feed His Flock."

The funeral was conducted under the direction of a committee of the faculty of the Institute of Technology, consisting of Prof Tyler, Prof Niles, Prof Richardson, Prof Allen, Prof Bartlett and Prof Talbot.

The pallbearers were Dr F. H. Williams and George Wigglesworth, representing the corporation; Prof Robert H. Richardson, Prof William H. Niles and Prof H. W. Tyler, representing the faculty; Howard A. Carson and A. Lawrence Rotch, representing the alumni, and Charles T. Main, representing the society of arts.

Among the floral tributes was one from the mathematical department of which Dr Runkle was the senior member, a wreath of ivy and a bouquet of carnations from the class of 1877 and a spray of American beauty roses from the Connecticut Valley association of the college.

Among those present at the service were Col T. L. Livermore, James P. Tolman, Hon F. A. Hill, Prof Edward C. Pickering, Prof J. M. Pierce, Prof William R. Ware of Columbia university, Prof William Watson, Prof Channing Whitaker and Prof T. M. Clark.

Burial was in the family lot at Dorchester.

Proceedings of the New England Historical Genealogical Society at the Annual Meeting 9 January 1901

Pg 58-59

JOHN DANIEL RUNKLE LL D a life member of this since 1870 was born in Root New York October 11 1822 was the son of Daniel and Sarah Gordon Runkle Daniel the son of John and grandson of Cornelius who is supposed have come from Holland with his older brother Hance or about the year 1750 Young Runkle led as a boy the self helpful life of the heavily handicapped in the struggle for education but none the certain of ultimate success He attended the district schools did not reach college until about twenty five years of age in 1847 he entered the newly established Lawrence Scientific of Harvard University He was a member of the first class of 1851 with Joseph Le Conte and David A Wells He the degree of Bachelor of Science and at the same time high scholarship the honorary degree of Master of Arts the influence of Professor Benjamin Peirce he had received in a position on the American Ephemeris and Nautical With this publication he was connected until 1884 In 1855 published in the Smithsonian Contributions to Hinowledge a of astronomical tables In 1858 he founded the Monthly He was closely connected with the movement for establishing Massachusetts Institute of Technology and in 1865 became first professor of mathematics in the new institution In President Rogers resigned the Presidency and Professor Runkle elected to that office He held the position for eight years a momentous for the school momentous for himself The was a most exacting one making altogether exceptional The school only five years old was in no condition to lose the of its founder It had not yet gathered the momentum for steady straightforward progress Its general direction indeed determined but it was a ship sailing seas not well with many chances of shipwreck even without a change of The new head must have wisdom courage sincerity initiative but above all devoted self sacrificing loyalty did and will differ as to President Runkle's judgment on the questions that as time passed pressed overwhelmingly upon for solution No man could have been more devotedly loyal to school or to its founder his predecessor and ultimately his None could have shown more steadfast courage not only heavy

odds but too often with but feeble support lviii NE HISTORIC GENEALOGICAL SOCIETY

In 1878 Dr Runkle resigned the Presidency retaining the professorship of mathematics and was granted two years leave of absence which he spent in European travel In 1880 he returned with renewed health and strength His storm and stress period was ended and two fruitful years in Europe had now intervened Still young at fifty eight he was to enjoy a delightful home life with the care and education of his young children useful and honored citizenship in a suburban town year after year of inspiring teaching leadership in the broadening of secondary education along the lines he had earnestly followed since 1876 In Brookline he was long an active member of the school committee and a modern schoolhouse bears his name As a teacher of mathematics Professor Runkle found his highest usefulness and most congenial vocation a vocation to be happily continued for not less than twenty one years None of his students could fail to acquire admiring affection very few could withstand the incentive to work Which of them will not recall such characteristic expressions as this Now gentlemen I am going to show you one of the most beautiful and interesting things you ever came across He was a man of much intellectual quickness and strength of ardent but in later years serene temperament of warm and generous affections of cordial unaffected courtesy in all the relations of life a sincere and loyal gentleman As a mathematician he stood one of the foremost in the country and in every respect represented an able well rounded type of American manhood Dr Runkle married in 1851 Sarah Willard Hodges who died in 1856 leaving no children He married in 1862 Catharine Robbins Bird who died in 1897 They had six children Catherine Bird William Bird deceased John Cornelius Emma Rogers deceased Eleanor Winslow and Gordon Taylor Dr Runkle died at Southwest Harbor Maine July 8 1902 A fuller account of Prof Runkle's life may be found in the Technique of the class of 1901 of Mass Inst of Tech and in the Technology Review vol IV No 3 to which latter memoir this sketch is much indebted MEMOIRS lix



John Daniel Runkle

Author(s): Harry W. Tyler

Source: *Proceedings of the American Academy of Arts and Sciences*, Vol. 38, No. 26 (Jul., 1903), pp. 727-730

Published by: American Academy of Arts & Sciences

Stable URL: <http://www.jstor.org/stable/20021835>

Accessed: 04-04-2018 15:52 UTC

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at <http://about.jstor.org/terms>



JSTOR

American Academy of Arts & Sciences is collaborating with JSTOR to digitize, preserve and extend access to *Proceedings of the American Academy of Arts and Sciences*

Society of London. In 1898 he received from Brown University the degree of Doctor of Laws. At the time of his death (Feb. 15, 1902) he was the Vice-president of Class II. of this Academy.

Endowed by nature with talents of a high order, he cultivated and, to use his own favorite phrase, accelerated their development and increase through his life. His strength of character is evinced by the forceful influence he exerted both in scientific and educational channels.

"*Talent*," says Baron Osten Sacken, the venerable diplomatist and naturalist, "is a gift of nature, and does not, for that reason, constitute in itself a merit; the merit lies in the *character* which makes talent fruitful." And that profound genius and master in biology — Von Baer — has said: "In the domain of Science, talent alone, coupled with diligence and *the power of self-control*, is of any value."*

We close this notice of our departed friend, who endeared himself to his associates so closely by his amiable and manly qualities, feeling sure that posterity will confirm the estimate here given of his worth as a man, and of the secure place he will hold as a master in science.

A. S. PACKARD.

JOHN DANIEL RUNKLE.

JOHN DANIEL RUNKLE was born at Root, N. Y., October 11, 1822, and died at Southwest Harbor, Me., July 8, 1902, near the close of his eightieth year.

The early years of life on the farm offered little opportunity for study, and he was already twenty-five when he entered the newly established Lawrence Scientific School of Harvard University. His name stands alone in the catalogue of 1848-49 as "student in mathematics." John W. Draper and James E. Oliver were fellow students; Josiah P. Cooke and William T. Harris, resident graduates. He was a member of the first graduating class, of 1851, with Joseph Le Conte and David A. Wells, receiving the degree of Bachelor of Science, and at the same time, for high scholarship, the honorary degree of Master of Arts.

The work of computation for the Nautical Almanac was carried on at this time in Cambridge by a staff including, among other men of subsequent eminence, Simon Newcomb, Asaph Hall, George W. Hill, T. H.

* Quoted from "An Introduction to the Record of my Life-work in Entomology." By C. R. Von Osten Sacken. 1901.

Safford, and J. M. Vau Vleck. Mr. Runkle's connection with the Almanac began in 1849, and continued in some form as late as 1884.

In 1852 he contributed to the "Astronomical Journal" papers on the "Elements of Thetis" and on the "Elements of Psyche."

In 1855 his "New tables for determining the values of the coefficients, in the perturbative function of planetary motion, which depend upon the ratio of the mean distances," were published as one of the Smithsonian Contributions to Knowledge.

In 1858 Mr. Runkle founded the "Mathematical Monthly." Encouragement was received and formal indorsement given by the American Association for the Advancement of Science and by several educational bodies. The list of contributors included many distinguished names, among others Arthur Cayley, William Chauvenet, George W. Hill, Simon Newcomb, Benjamin Pierce, John Herschel. The time for the publication of a long-lived mathematical journal was not, however, ripe, and only three volumes appeared.

From 1860 until his death Professor Runkle's time and strength were almost continuously and exclusively devoted to the establishment and up-building of the Massachusetts Institute of Technology. He was first Secretary of the Institute, and at the opening of the school became professor of mathematics. In October, 1868, he became Acting President in consequence of President Rogers' serious illness, and in 1870 he was made President, holding the office for the following eight years.

The situation was a most exacting one, making altogether exceptional demands. The school, only five years old, was in no condition to lose the guidance of its founder. It had not yet gathered the momentum necessary for steady, straightforward progress. Opinions did and will differ as to President Runkle's judgment on the difficult questions that, as time passed, pressed overwhelmingly upon him for solution. No man could have been more devotedly loyal to the school or to its founder, his predecessor and ultimately his successor. None could have shown more steadfast courage, not only against heavy odds, but too often with but feeble support.

The more notable events of the Runkle presidency were: the fruitless negotiations with Harvard University for a union; the establishment of the laboratories of mining engineering and metallurgy; the introduction of shop instruction and the foundation of the School of Mechanic Arts; the development of professional summer schools in the field; the beginnings of an engineering laboratory; the increased efficiency of military instruction and the summer eucampment at Philadelphia in 1876; the

erection of a gymnasium, including a lunch-room; the admission of women as students.

In 1878 Dr. Runkle resigned the presidency of the Institute and spent the following two years in Europe.

It had been President Runkle's merit to be the first to appreciate the American need of mechanic arts instruction based on principles already successfully applied in Russia. He was primarily interested in it as an invaluable addition to existing engineering courses, but he also saw clearly its great potential significance for general secondary education, and so far as possible, under pressure of other needs, demonstrated this by the inauguration of the School of Mechanic Arts, in which boys of high-school age were offered a two years' course, including mathematics, English, French, history, mechanical and freehand drawing, and shop-work. His visit to Europe enabled him to make a study of Continental schools of similar purpose; and the results of this study are embodied in a paper presented to the Society of Arts in April, 1881, on "Technical and Industrial Education Abroad," in an extended contribution to the Report of the Massachusetts Board of Education for 1880-81, and in a "Report on Industrial Education" in 1884. Others have taken a more directly prominent share in the introduction and extension of mechanic arts or manual training in primary and secondary schools, but the actual experiment initiated by him in Boston had in its time wide influence and imitation.

As a teacher of mathematics, Professor Runkle found his highest usefulness and most congenial vocation, — a vocation to be happily continued for not less than twenty-one years. His teaching was characterized by stimulating, luminous, unconventional exposition, by quick incisive questioning, by warm personal interest in his students, and by a constant substratum of uplifting earnestness and dignity. None of his students could fail to acquire admiring affection; very few could withstand the incentive to work.

Professor Runkle was a man of much intellectual quickness and strength, of ardent, but in later years serene, temperament, of warm and generous affections, of cordial, unaffected courtesy, in all the relations of life a sincere and loyal gentleman. Throughout his early and middle life he was a pioneer, first in the struggle for his own education and that of his brothers, next in the establishment and continuance of a much-needed, but, as it turned out, premature mathematical journal, then and for many years in the development of the Massachusetts Institute of Technology, and the introduction of education in the mechanic arts. In

all these undertakings his insight and courage were invaluable. He made President Rogers' plans for the Institute his own. He held steadfastly to its fundamental ideals, and, taking account of his scanty resources, made remarkable progress toward their fulfilment. The main changes he initiated have been abundantly justified by time, and he lived to see their fulfilment.

He was elected a Fellow of the Academy on the 26th of May, 1857, and served one year (1877-78) as Councillor.

New members elected are : Resident Fellows, 6 ; Associate Fellows, 3 ; Foreign Honorary Members, 5. The roll of the Academy now includes 197 Resident Fellows, 98 Associate Fellows, and 72 Foreign Honorary Members.*

* By the resignation of a Resident Fellow, the death of an Associate Fellow and a Foreign Honorary Member, and the election of new members at the annual meeting of May 13, 1903, the roll stands at date of publication, 198 Resident Fellows, 98 Associate Fellows, 72 Foreign Honorary Members.