

IN A quiet way, Dr. Arthur Curtis Rogers, for thirty-one years superintendent of the Minnesota Institution for the Feeble-minded, who died recently at Faribault, was a national figure. This was not alone because he transformed the rude beginnings of a school into a great community institution; nor because of his scientific facts and logical expression, nor even because of his personal services. It was rather, writes Walter M. West, "because his studies had made him wise, his wisdom had made him charitable, and his charity had given him power." He worked his way through school and college, and became interested during one summer vacation in the pioneer work being done for the feeble-minded. Determined to study this matter, he worked through a course of medicine at the University of Iowa. His first appointment after graduation was at the Harrison Institute for Indians, in Oregon; two years later he went to Faribault.

The work at Faribault had been but recently organized. To this he first turned his hand. He had to get the support of the legislature; had to separate in the classes the blind and deaf from the feeble-minded. For the school had been begun for "defectives." His campaign of education on the needs and interests of the feeble-minded continued through the remaining thirty-one years of his life. To the World's Fair in 1893 he took an exhibit of the work and treatment of patients from the school which was the first of its kind ever shown.

From a little group of fifty "queer" inmates, and four or five teachers and attendants, the school has grown to its present accommodation for fully 1,600 unfortunates, with a staff of about 300 scientists, physicians, investigators, teachers and attendants, housed in sixty-one buildings, beyond which stretch two great farms.

Dr. Rogers was one of the first to introduce industrial and manual training into who has been appointed a member of the federal Workmen's Compensation Commission for the feeble-minded. He was a firm supporter of the work of grading defectives by mental tests. The cottage plan for housing patients was one of his, as also field investigations on a large scale for tabulating the family histories of patients.

He was a member of many scientific societies, and published in many journals. But his personality was best appreciated by those with whom he was closest in contact. "Seldom was he too busy to be interested in whatever was brought before him," says Mr. West. "He strove to put as much sunshine into the shaded lives of the inmates as possible. He seldom missed the Sunday chapel exercises, the weekly and special entertainments, or the holiday festivals. He ran the merry-go-round; he engineered the launch at the nearby lake, to which all able-bodied inmates were taken every year

creeds and for all men was the natural result of this rebellion. But the true spirit of the Friends always lived in him, and made his one of kindness and, what is more, a great power of great gentleness. The day before the funeral services, as the casket lay banked by masses of flowers in the assembly hall of the school, an aged Quaker priest, who had come in contact with Dr. Rogers during his lifetime, entered the darkened hall. He approached the casket and stood for a long time looking down at it. Finally he said aloud: "We shall never look upon your like again. You made no distinction in race nor creed. Your heart was full of love. Humanity was your creed. We shall never see you again. Dear friend, farewell!"

for an outing. He was Santa Claus at each Christmas festival, and the disappointment to the children of the school was not to find out that Santa was not real; it was to find out that Santa was not "Doctor." He was active in the city of Faribault, active in his church; he traveled all over the country, returning each time with additions to his surprising number of facts, figures and friends.

"Dr. Rogers had the initial advantage of a remarkable physique. Very tall, and with a large frame, his kind eyes and smiling lips; his agreeable and gentle address commanded more than ordinary attention. When a boy, he refused to commit himself to the conventions of his Quaker faith. His charity for

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