The Trinity Tripod.

SOUVENIR NUMBER.

SPECIAL NUMBER. HARTFORD, CONN., WEDNESDAY, OCTOBER 26, 1904. PRICE, TEN CENTS.

DR. LUTHER'S INAUGURATION.

A Grand and Impressive Ceremony.

The inauguration of Dr. Flavel S. Luther as President of Trinity occurred in Parson's Theatre this morning. The day was cloudy and a few short showers fell during the morning.

Shortly after 10 o'clock the inaugural procession, which had formed at the Hunt Memorial on Prospect street, marched in the following order to the theatre :

Undergraduates,
Alumni,
Fellows,
Trustees,
Guests.

They entered the theatre in reverse order of the procession.

The ceremonies were opened with an invocation by the Rt. Rev. William W. Niles, D. D., LL. D.

Jacob L. Greene, LL. D., Secretary of the Corporation, formally presented Dr. Luther.

In behalf of the Corporation the Hon. William Hamersley, LL. D., welcomed Dr. Luther.

Charles Edward Gostenhofer, 1905, ex- extended to our new President a hearty welcome from and pledged him the united support of the undergraduates.

In a most felicitous address the Hon. Joseph Buffington walcomed Dr. Luther in behalf of the Alumni.

Dr. Luther was then presented to give his inaugural address. Without a second's hesitation the great crowd that filled the theatre arose to its feet and the student body led in a "long Trin" for Dr. Luther and sang the new song, "Mr. Luther." Following Dr. Luther's address there was given a prolonged ovation.

Following this the audience stood and sang, "My Country, 'Tis of Thee," and the ceremonies concluded with the benediction, pronounced by the Rt. Rev. Chauncey Bunce Brewster, D. D.

From the theatre the alumni, guests and student body returned immediately to the college to prepare for the several functions.

ADDRESS OF PRESIDENT HADLEY.

Eighty-one years ago, the Corporation and Faculty of Yale witnessed the founding of Trinity College with a mixture of feelings which it would be profitless to analyze and infelicitous to recall. If today we allude, for a moment, to this fact of past history it is only to show by contrast how we have progressed in these 81 years in the direction of Catholicity and co-operation.

Those were the days when the State had two capitals and when the jealousies which existed when we were two colonies instead of one had not wholly died down. Those were also days when religious antagonisms as well as political ones were sharper than they are now; when each man was a little surer of his friend's salvation than he is at present; and a great deal surer of a very different fate which was in store for all who were not his friends. It was natural enough that the spirit of separatisms which crowded through the political and religious atmosphere of the day should be reflected in its educational history. Thank God that all this has changed; that we breathe today an atmosphere which helps towards breadth of view and largeness of tolerance which makes us seek for points of contact and co-operation instead of for points of divergence and antagonism.

The State has now one capital instead of two, and our political order is the better for it. The different colleges of the State regard themselves, not as rivals but as neighbors, and all our higher educations are the better for it. When we in New Haven take the train northward and come in sight of Trinity College standing sentinel upon its ridge, we no longer regard it in the light of a tower set to defend the Episcopal church of Hartford against the inroads of New Haven heresy but as an abode of science, scholarship and religion, where our men and our thoughts are ever sure of hospitable welcome, on whose sympathy we may rely, and in whose successes we may rejoice.

It is a special privilege, Mr. President, to have on this occasion the opportunity of manifesting, before the public, that sympathy of heart and unity of purpose. You have before you an honorable task and a hard one. Ours, it is today, to join in doing you honor. Ours it shall be tomorrow and through the successive years of your administration to stand shoulder to shoulder with you in the work that through our joint action the hardness of the task may but render the glory of the times more complete.

Dr. Flavel S. Luther.

ADDRESS OF THE HON. WILLIAM HAMMERSLEY.

In the ordering of this gathering I have been charged with the duty of saying a few words on behalf of the Board of Trustees. We are met to celebrate the inauguration of the eleventh President of Trinity College. Trinity has just cause for pride in the distinguished character of the men who form this line and may well be specially thankful for the services of her last president. The able administration of Dr. Smith, covering the exceptional term of twenty-one years, forms a most important period in college development, complete in its solid and permanent achievement.

The Trustees prosecuted the search for a successor with deliberate patience until they became satisfied that the most successful result had been reached. They rejoice greatly that the high qualities necessary to our leader in the future have been found in most complete union in one who is a native of the ancient commonwealth that gave us our charter in pursuance of the firm conviction of its founders that the common weal is best served when religion, learning and patriotism are one and inseparable; in one who, during his mature life has been a citizen of the city whose unrivaled beauty and historic culture pointed it out as the natural site of our College home; and in one who since early youth as student, alumnus and instructor, has been identified with his Alma Mater, filled with her culture, trained in her ways, as conscious of her needs, as proud of her history, who will approach in sober confidence, in the true Trinity spirit, the task of broadening and deepening the channels through which Trinity pours her contribution to the common work of developing the American university of the future. The influence and spirit of that university as a whole, the combination of varying forms of collegiate training must in the operation of natural laws reach all men and is thus destined to be a potent factor in promoting that national character which is the outcome of a self-respecting, liberty-loving, God-fearing people.

The immediate purpose of the common school is to furnish every child with that instruction deemed necessary to the performance of those duties, public and private, common to all citizens. Our government is framed for a people equal before the law and each having an equal share of the sovereign power which is vested in all. The successful administration of such a government is impossible unless the body politic, whose every unit shares alike in wielding the supreme power, is imbued throughout with that intelligent virtue essential to individual character and national greatness.

The immediate purpose of the university is to furnish instruction and means of development appropriate to the preparation for successful achievement of the comparatively few destined to avocations demanding broader culture and deeper, more varied and accurate knowledge or practicable in the callings which occupy the greater number of men. But this purpose, most important as it is to human progress, is not the only one, nor is it the one which accounts for the hold the university has upon American life and the part it is destined to play in the formation of the American character. True culture leads to simplicity. Honest pursuit of knowledge leads to the love of truth. Genuine knowledge leads to reverence. Simplicity, love of truth, reverence — these are the natural result of that broader culture and higher knowledge which the best type of collegiate training imparts. These are the elements of that spirit which should pervade the self-governing man and the self-governing people.

In passing the College portals the youth enters a family whose every member stands upon absolute equality in the enjoyment of the family privileges and the performance of the family duties. All accidental advantages that serve a classification not based solely on individual merit are dropped at the College gates and thus, stripped of every adventitious aid or hindrance, the youths engage in the common work and generous rivalries of College life. It is the natural result of the years spent in such a life to nurture that conviction of the necessity of equality in rights, that fearless devotion to the maintenance of personal independence and that reverence for the supreme law, whose limitations upon all secure the freedom and independence of each, which are the conditions of a free and self-governing people.

The university is the natural nursery of freedom. For these and other reasons it comes to pass that the university, in the execution of its immediate purpose of preparing the comparatively few for special lines of action inevitably serves the higher and broader purpose of creating the spirit and exerting the influences which produce that sound character and patriotic zeal necessary to the fulfillment of the duties common to every American citizen. The influence of this spirit is not confined — cannot be confined — to the immediate objects of College training. The vibration it sets in motion may reach the farthest limits of the social system. The units which compose our body politic are not ranged in fixed strata. They change perpetually under a law which subjects all to the influence that modify each, and so every unit may be brought in touch with the spirit and influence of the university which thus, as really as the common school, may affect the life and character of every citizen.

In furnishing the instruction and appliances necessary to the development of the mind, the university must, in the nature of things, generate that spirit whose pervading influence is essential to the development of character, and this unconfinable spirit must, by force of our social conditions, come in contact with the whole mass, influencing the character of all. And so, in the operation of natural laws, the character of the American people is inseparably connected with

(Continued on 2d page.)

The Trinity Tripod

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"Now Then — Trinity!"

A COMMUNICATION.

To the Class of 1902:—

1902 is behind both 1901 and 1903 in the number of men who have sent their photographs for insertion in the great Inauguration number of THE TRINITY TRIPOD. Why not make it a matter of class pride to remedy this state of affairs?

The advantages of *all* going into this are obvious: Nobody's picture will appear lonesome or in any way conspicuous; the publication will be distinctively 1902 as well as Trinity; it will constitute a complete class album (including non-graduate members as well as graduate)—such a volume as the smallness of our number would prevent our ever having, were it not for this especial opportunity; each fellow will have his classmates' photos in a neat and permanent form instead of knocking round to get soiled or lost.

Remember, this is a great Trinity year and the book commemorates the greatest day of that year. Those who cannot be present in Hartford can put themselves on record as Trinity men in this way; those who are more fortunate should help complete the printed record of the event.

So hunt up your class photograph and send it along to the editors, who will see that it is returned in good shape. This carries with it no obligation whatever, either express or implied, of purchasing the album. But the whole scheme depends for its success on everybody's getting into the game—so get busy, everybody, and help fill up the 1902 section! You owe it to the rest of your class and to Trinity!

Yours for Trinity and 1902,
ANSON T. MCCOOK.

THE LINE UP.

STEVENS	—	TRINITY
Johnson	r. end	Rehr
Cruthers	r. tackle	Landerfelt
Cowerhoven	r. guard	Lauderburn
Lewis	center	Buths
Mudge	l. guard	Marlor
Kaltwasser(Cap.)	l. tackle	Dougherty
Comstock	l. end	Clement
Matthews	r. half-back	T. Morgan
Pinkney	l. half-back	A. Morgan
Pratt	full back	Madden
Roberts	quarter	Lee

(Continued from 1st page.)

the spirit of the American university. The beauty and vigorous growth of vegetation is not more closely related to the height of the sun. No problem has a deeper interest for the whole people, than that concerned with the varying methods by which the American colleges are seeking to increase the purity and strengthen the efficiency of the university spirit.

To the president of a college comes an honor that is unrivalled, a responsibility that is most heavy and an opportunity that is full of possibilities. In his success the whole college fraternity and the whole people are interested. And so the custom has of late grown of making the advent of a new president an occasion for a demonstration of the interest felt by all in the mission he has undertaken in behalf of all. Pursuant to this most fitting custom, we have come together to welcome a new leader in university life and to wish him God-speed in his noble and patriotic work.

Address of Welcome by the Rev. Henry Ferguson in Behalf of the Faculty.

The history of education is a record, not of uninterrupted advance, but of continual oscillations and alternations. We find in it long periods of conservatism, in which the teacher has felt that his duty consisted in pointing the learner to the wisdom of the ages, to the maxims of the wise, the prescriptions of unquestioned authority. We find also in its history, periods of intellectual revolution, of new interests, new ideas, new discoveries, times when the human mind, no longer content to walk in the old paths, tries to find new routes to its desired goal. In the former period, no greater intellectual crime could be committed, than disrespect for the past; so in this second period, the unpardonable sin is obstinate conservatism.

The highest merit in the one period is obedience and docility, in the other originality and independence.

The combination rather than the alternation of the two is the necessary condition of steady progress, for both are based upon natural and inevitable truths. No coxswain can ever win a race if he keeps looking back over his shoulder to see whether he has been steering straight; on the other hand, individual energy, and initiative, and originality may mislead rather than assist the helmsman if he has not some guide, or chart, or landmarks, that came to him from others' experience.

True educational progress, like true religious progress, requires therefore these sister qualities of conservatism and radicalism. The prophet must be kept steady by the "law and the testimony" of the priest; the priest kept up-to-date by the inspiration of the prophet.

In these respects, as in so many others, the law of the intellectual development of the individual corresponds with that of the human race. The earliest duty of the child is obedience to authority and docility. In this way may the mind be trained most readily and surely to think correctly for itself; and this process of training is most useful, even if the first act of the awakened mind be to throw away or relegate to the background the facts and theories on which it has been trained. Docility and obedience are not the characteristic virtues of the period of adolescence. The young man has better work for his mind than mere docility. To him the world is new, and to him is the wonderful power given, alas too evanescent, of new creation, of new discovery. Energy, enterprise, visions, enthusiasms, faith, they belong especially to the young man, and he who would wisely train him, must sympathize with the bubbling and effervescent energy, and, wisely discarding as useless the childhood's methods by which the young man has been made what he is, must devote himself to directing the new and vigorous forces into the most effective and productive channels.

And, it is to such work as this, Mr. President, that your old associates and friends on the Trinity College Faculty are glad to welcome you, and bid you God-speed, knowing from our long comradeship with you that you value the young man for what he is, no longer the child simply to be taught jurare in verbis magistri, not yet the mature man, ripe for the steady routine of life that all must come to, — the plodding industry, the measured steps, too often the disappointed hopes, — in that period of life, at once so fascinating and so dangerous, when dreams are more identical than ever afterward, — when the fresh, hot blood is beating in the veins, and earth and heaven, both, seem well within the grasp. We trust to you to guide, restrain, and direct this mightiest of all creative forces into the channels of the highest service for God and man.

We welcome in you, sir, this sympathy with youth, and mature wisdom and ripe experience with which to guide it. We welcome in you, also the progressive spirit, the true conservatism, that protects its chosen position by occupying the heights in front of it, — the high regard for the worth and dignity of man, — the firm faith in a God who is still in and with His world, so that what most concerns men in the twentieth century demands the same reverent study, as what most concerned them in any of the centuries that have gone.

Our hearts and our hopes are knit with yours in the work that you have undertaken, — a work, the solemnity of which impresses itself more and more upon the conscience with each year of service. It is given to us, sir, under your leadership to struggle onward from the vantage ground won by the labors of those who have gone before us, to make Trinity College fulfill the hopes and desires of its founders: That it may be a home of Christian education, where the Christianity shall be lived as well as professed, where the treasures of sacred tradition and the consciousness of a priceless heritage from the past shall stimulate all our energies for the vital questions and the necessities of the present.

Under such influences, and with these ideals, it must be in the future as it has been in the past, a school of the Humanities, not only the so-called Humanities of bygone days, but those newer and living studies that today possess the quality of human interest, the capacity for human service, and the power of developing that complete humanity that is the worthiest image of the Divine.

With this hope, and with a loving confidence based on a happy fellowship of half a life time, it is my privilege, in the name of the Faculty of the College, to bid you welcome, and to wish you every success in the serious and important work to which you have now set your hand.

Address of C. E. Gostenhofer in Behalf of Undergradnates.

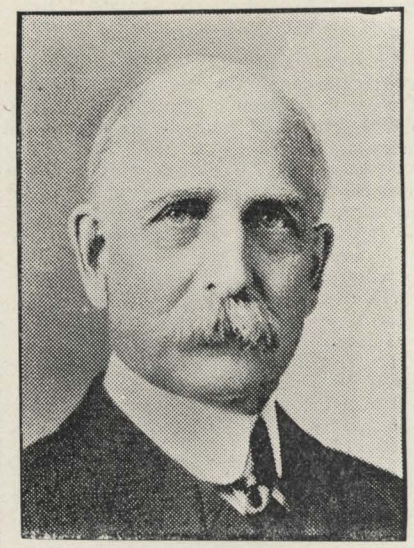
It is my privilege to speak this morning on the behalf of the undergraduates.

I shall not presume to add an expression of my personal appreciation of Dr. Luther's fitness for the position he now holds. Others, whose greater experience makes their judgment of more value, have told you of his place in the scientific and in the College world. Our views as members of the present College body are determined simply by our two or three years of experience within the institution itself. Still, the men now working for degrees have a large share in forming the character of the College, today. Their ideals will have a great influence upon her future. I shall, therefore, endeavor to tell you of Dr. Luther's position among the students of Trinity, and give their personal reasons for welcoming him so heartily as President.

A well-known speaker once remarked that he found a meeting of college undergraduates the most difficult audience to address. He said it was because they were in every way so critical. We, at Trinity, I suppose, are not an exception to this rule. We are critical, and perhaps a little unreasonable, too. Our traditions, from the best to the most trivial, are treasured as being of equal importance. All are held as essential to the permanency of College life, and an infringement upon undergraduate privilege never fails to raise a storm of protest. Even when we are satisfied or grateful, pains are taken not to show it, as a rule.

I can imagine a graduate being struck by the contrast between the difficulties of this atmosphere, and Dr. Luther's popularity.

How — he would ask — did the new President gain the confidence and affection of these young men? An average undergraduate might try to explain it by saying: Dr. Luther has always taken such a sustained and encouraging interest in the College athletics; he is ready to speak and show his sympathy at College meetings. The success of the new athletic field was due to his generous work.



Col. Jacob L. Greene

But there is no need to go on with the list. He has done all this, and it might well seem a sufficient explanation. There is, however, a deeper feeling than the gratitude such acts of service might be expected to call forth. It is deeper and stronger for being so seldom expressed.

Dr. Luther understands, as no one else understands, the undergraduate temperament, peculiarities, and ambitions. The friend of the students, he has always been the one who has sympathized most with the things that are dear to College life and association. The undergraduates are worthy of the College in his eyes. Their happiness and interests have been his. Such affection, forbearance, and comprehension is appreciated by those upon whom it is bestowed. What Dr. Luther has given, is returned, in whole-souled admiration and confidence.

There is one more message I must bring you from those I represent. It is our satisfaction at the condition of Trinity, and our gratitude towards those who have labored in bringing it about. In the large entering class we see growth, — growth that is an actual, living reality. More classes are coming, larger and stronger, as first one and then another graduates to make place for them. Though we must leave so soon, it is indeed our privilege to see, as undergraduates, the head of the new column, — 1908 leading it. We shall be able to look back upon this Freshman Class as the beginning of bigger, if not better things, and to remember they entered this year of the Inauguration.

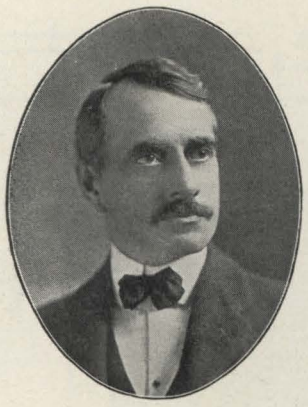
And now, sir, to you, to whose efforts our present condition is due, — it is my privilege to assure you of the hearty welcome of all Trinity undergraduates, and to pledge you our support in making our College on the hill the pride of this city and the historic church.

Inauguration Number

will be ready between

Nov. 20 and Dec. 1.

Still time for all graduates to send their photographs!



Hon. Joseph Buffington.

JUDGE BUFFINGTON'S ADDRESS.

Your committee of arrangement, moved by a spirit of heartless "Haight," extenuates my limit. To give vent in a period of such contempible brevity to our feelings is impossible, but to damn them unvented is dangerous, for we Alumni, today, are in the strange state of the Scotchman's eight-gallon keg. When Sandy bought ten gallons of rum and it was brought to him in the eight-gallon keg into which it had been unfeelingly forced, the Scot dryly remarked, that he "did na mind paying for the extra twa gallons, but he was highly uneasy anent the unseemly strain of the kaeg." But not only is our eight-gallon capacity strained with a sense of ten gallons plethora, but there is a sense of irony in a graduate's welcome on the present occasion. The fact is, we need something in the welcome line, ourselves, for as we greet our College mother, today, the sound of our voices is not wholly familiar to her ears. She has trouble in recognizing us as her offspring, for many of us have not been back, mayhap, "for an aeon or two." I imagine the old lady's optic nerve was well strained to pierce through the mask that years of absence have slipped on each of us; heads grown gray, others bald, others possibly swelled, slender figures widened to aldermanic girth, faces that left her, boyish and care-free, now lined with world work. Yes, yes, she has been fussing today to find in these old boys the flashing eye, the ruddy cheek, the care-free heart of years ago which bade her good-bye and have not often slipped back to say she was mother still. And the irony of a welcome coming from us to him whom we gather to honor. For in this natal day of happy hope and new life for our College mother, I can well imagine her for the moment turning from the future with its beckonings of promise to her past of stress and strain. To those days when one loyal son at her side meant everything and the absence and indifference of others but added to the sorrow of her motherhood, and as she recalls the steadfastness of our loyal brother whom we welcome, I can picture that mother resting, and restful on her strongest son's strength, whisper to him in words which reach no other ears. "Son, thou are ever with me, and all that I have is thine." Yes, yes, it is but the story of the old home, retold of the sons and daughters who left it while most unselfish and ofttimes the noblest stayed to answer the calls of home duty and home ties.

I know not what siren charm, what mystic net, or subtle cord the College mother wove around Flavel Luther, but somehow in the four brief years he was hers she made him hers forever and a day.

"As a little sprig of ivy
Planted by the College wall
Ever reaches out its tendrils
Till at length it covers all,
So thy spirit, Alma Mater,
Planted once within our hearts,
With its roots of old tradition
Which the years gone by impart,
Reachers to our souls its creepers,
Tendrils formed of love for thee,
Binding us to thee forever,
Loved and loving Trinity."

Was it the work of a higher power, was it a providential preparation for a life work of devotion to him? It is not for me to say. "I came about," says Robert Louis Stevenson, speaking of his own life, "like a well-handled ship." "There stood at the wheel that unknown steersman whom we call God," and so with her he stayed, save those years when the call came for western work. We may be thankful this opportunity was given our future President to feel the heart throb of the great West. Such an experience is always to us eastern folk a wondrous broadening of heart and brain horizon, imbued as we are with tradition traveling the path of steady habit there is something in the air of unrest for the new and untried that one cannot escape as he nears the setting sun. There is that of high resolve and brave purpose that comes with the sky line's far reach, defenseless freedom of the field, the fresh upturn of league-long furrows, the men of straight-flung speech.

But through all these years of western absence this man's heartstrings still reached "o'er moor and fen o'er crag and torrent till" they found his New England home, — Connecticut, — Hartford, — College Home, "the red roof line, long and low, that crowns the Trinity heights." And when the beckoning hand of his College mother, to help her do for others what she had done for him, we can picture that between the two a pledge of loyalty that 3,000 years before made sacred ground of a dusty Moabitish highway, "Entreat me not to leave thee or to return from following after thee. Thy people shall be my people and thy God, my God." We know that in the years that followed calls came to coveted places and broader opportunities — college presidency; great pulpits; tempting offers to turn aside to the laboratory into the gold of commerce, but conscious, as he must have been of power and poise to fill them he yet stood Trinity true, and at the alter of self-surrender, consecrated to his college, his life.

Whence came this resoluteness of resolve? Oliver Wendell Holmes truly said, the education of a child began 250 years before it was born and when Flavel Luther nailed his name plate on the open door of a Trinity professor's quiet study, it was with the inherited spirit of steadfast stay that marked that other of his name and blood. Even old Martin Luther himself, when nailing his thesis to the door of Wittenburg church, he later said to the Diet of Worms in words, what Dr. Flavel Luther has done for his college in act and life: "I can do naught else—here stand I—God help me, Amen." And here he has stood and stayed and more than any other of her sons has drunk rich draughts of the under flow of her college life, its deeper significance and purpose. Here in the long sustained trin,— trin,— trin,— of her cry he caught that undertone of manhood and purpose that has found vent in that slogan of unrest and acsons, "Now then, — Trinity."

And through it all, how few of us knew the man or grasped what he was, or was to be. Oh, the pitiful tragedy of life that so often in our quest for what we yearn fails to see that in our own heart, by our own hearths, in our own homes, what we need and hunger for stands by unseen, unused, unvalued. And how often do wide and weary search but bring us back to find in that trinity of life and uplift, — in heart, and hearth and home, — that which, "seek where we may is not met with elsewhere."

It is not my purpose to here recount the last few years work for this college, its removal from its old home, its rebuilding in the new, its adjustment to shifting educational conditions, the transplanting of the affection of the alumni from the old college to the new, its rescue from grave financial crises that threatened its very existence. These things, the work of Presidents Pynchon and Smith, laid the foundation of the great advance upon which we enter today. And I am glad to voice the deep sense of gratitude we owe to him and here publicly record the same.

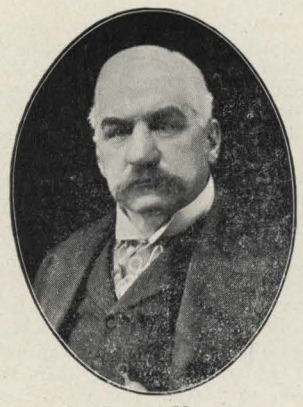
But I pass on to the time when with the latter's resignation came the duty of finding a leader for the new Trinity; it was then that we of the Alumni — quorum pars fue — for an honest confession is good for the soul — started at breakneck speed to get away to far off fields, as far away as we could from home to find that most fatuous and pleading of mortals, the ideal College president. I recall the labors of Hercules, the tasks of Sisyphus and the diverse other mythological, allegorical and scriptural work. But if I may in this academic present use the forceful language of the street, I beg leave to say in my humble and humbled judgment that all these stunts compared with a College presidential hunt sink into littleness and are but as thirty of our minimum coinage.

You can find a man of scholarly culture here, one of executive power there; you meet inspiring enthusiasm here, tact and common sense there; you have noble Christian manhood here, savior faire there — but when you come to unite the excellency of all these pluribus men in a composite individual unum, you find the old E Pluribus Unum on the nation's escutcheon as an undreamedof significance when applied to the selection of a College president. When it came to grouping collectively in any one man those traits and factors of availability which separately you found in many men, those qualities of scholarship, executive grasp, altruism, conservatism, initiative, tact — lack of

Bishop Wm. W. Niles.

any one of which would cripple usefulness either in the world of sound scholarship, the estimate of men, the sphere of administration or in that crucial searchlight of X-ray penetration, the student body, one can readily understand that, like Benjamin of old, my brothers of the Alumni and myself found our mess was two-fold greater than that of our brethren. Indeed, speaking for myself, I may say that I bade fair to drift into the state of mind of that spinster who, urged to marry, said that in the first place she had no desire or need for a husband, for she already had a parrot who swore, a lamp that smoked, and a cat that stayed out all night; but if she would take a better half, though she would not halve, and those who would halve the bad man would not have; and so after thinking much of men, the more we thought of them the less we thought of them, and we finally did what the presidential hunters of Harvard did when they found Charles Elliott — at home; what Princeton did when she gathered herself together and found Woodrow Wilson — at home; what Yale did, when reason was restored, and she found Arthur Hadley — at home.

And then we turned back to home and there found just as Harvard and Princeton and Yale had found what we were looking for, what we needed, and what, thank God, we got; found one of our own men who knew the college from bed rock to capstone, who knew her strength and possibility, her weakness and her wants, her traditions, her life; found one who in the disorganization always incident to a presidential interregnum, without any knowledge of the



J. Pierpont Morgan.

future policy of the college and precluded by the delicacy of his position in developing one of his wn, still going ahead, wisely, sanely, forcefully, finishing a day's work at a time; and as each need arose drawing on a reservoir of reserve force and at hand found.

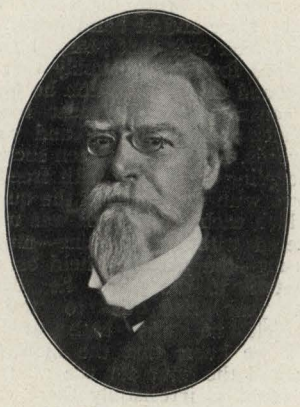
As I look over that year, I may be pardoned for saying frankly that in the trying and delicate position he had with the consciousness he must have had that men were watching and weighing his words, I have never seen such a happy coupling of dignity with freedom, of reserve with initiative, of the quiet way in which each day's work was met, and mastered without his using—much less misusing—the place he held as a stepping-stone to the place he deserved. That year tied us to the man. We felt he was both great and good; we knew that the man for the hour and the hour for the man gradually, steadily, irresistibly there came to one and another that calm of confidence that follows when man measures to test, when reserve equals the hour's need. Indeed I can describe the coming of Luther to his own in no words more fitting than the process of evolution so happily told by one of Hartford's own gifted women, when your own Mrs. Harriet Beecher Stowe in Uncle Tom's Cabin made Topsy account for her genesis to Miss Ophelia, "Why, Miss Pheely, I dess grow'd."

And so, Mr. President. you came to your own and we alumni stand here to welcome, to wish you God-speed, to pledge our loyal support. We believe in you because you believe in Trinity College, and we believe further that when a man accepts a college presidency—and by a college we mean an institution that is but a college, that is content to be a college, that is proud of the fact that it is a college—he accepts a stewardship of the very highest ideals and one of the greatest power and possibility in the purely educational world. For his work is not alone to be abreast of educational advance, not merely to develop system and curricula, but it is a higher and holier creative force, to wit, that of moulding and making men. The last thirty years have witnessed a great flux in education and from the college has emerged the University. The trend universityward has been so marked that the college, pure and simple, with its old time personal relation and friendship between the class bench and the professor's chair has been almost swept from the stage.

All honor to the great university, its vast and varied work, its touch on public life, the weight of its great numbers. Potent and progressive, it was bound to come, and is bound to stay. But the very fact that it is what it is, that its further advance must be on these broad general lines, make it imperative that in providing much for the many it cannot be hampered with detail for the few. And so it has come about that as college after college has left the sphere of collegedom and developed on university lines the need of preserving places and men and institutions where purely collegiate work shall be conserved has borne in on thoughtful men.

As I heard a great University President say, not long ago, what was keeping him awake all night was not a problem of buildings equipment or numbers, but how with his growing numbers each student could get the best that was in each best instructor. It is this problem of personality, individuality, the human contact,—for after all the human

element is a most potent force in education—that constitutes the colonony. It is this touch of the human with the human contact,—for after all the human element is a most potent force in education—that constitutes the colony. It is this touch of the human wih the human that gives to the college president possibilities of personality, unequalled in any other educational position. And so it comes that under the college system that personal equation of a personal president becomes the most valued asset the institution possesses, and I say that if this college of ours stands true to the ideal of personality, the personality of its president and its staff absorbed by each contacting student, then there is nothing to prevent this college of ours from being one of the best and truest colleges in the land. The personal president who will know his men, who has a hunger to find and a power to bring out, *educere*, the possible man that is hidden and dormant in the



Hon. W. M. Hammersley.

thoughtless college boy, he is the real college president and the making of men is his priceless privilege.

In two wires whose ends are separteed you can charge a current of untold voltage, but until they approach each other you charge in vain. But let them come closer, and the current will dash across a space and light, warmth and power prove the reality of nearness, so will it be in college life and class-room. The contact-point of teacher and taught must be so close that the warm current of personal magnetism, personal influence, personal character can span a space—can pass from the man of power to the student of absorption. And when, Mr. President the growing numbers that I know will come to you reach a point where the current of your personality cannot bridge this space between you and every Trinity man, rest assured you are ceasing to be a college president and this college is ceasing to be a creator of individuality.

When that time comes remember that beyond a certain number you cannot be a real college power and iet me beg that you bravely stop not because you cannot do any good, to any one of that additional number, but because you cannot do all good to every and each of them, and when that time comes let a younger sister rise by your side, a Brownell, a Jarvis, a Seabury. Let it take up a purely college work and if a University we must have let it be made up of individual, independent colleges.

In these days of great things and mammoth combinations it requires brave hearts to stand for the comparative littleness of individual work and independent effort. But when we reflect that to each man God gave his own body to develop, his own brain to broaden, his own hand and heart to train, and when, as though to emphasize this individuality, he gave to each its own individual name, surely a system of education the keynote and keystone of which is individual work to develop that individual man, such a system shall not perish from the face of the earth. To such a work of personality you have been set apart. It is a high privilege, a priceless prerogative, that of a personal college president for he is a moulder and maker of men. The fleeting words of the rest of us, the mart, the counting house, the factory and forum will have ended before many years and with the worker oft times comes the end of the work,, but the fruitage of your work but begins when your life ends. The teacher ploughs deep and the seed that he plants matures slowly. He who makes the men of mature life has sown the seed years before in college days and long after life's fitful fever is ended for you must strong men be fighting braver battles and living manlier lives because you have been a person and not a name to them. Leaving you here, sir, to your work and each of us going back to his, let it be with braver hearts because of this day spent by our college mother's side. And as we go, let each take with him as our college mother's Godspeed those word's of England's encrowned laureate. changing his closing words to fit this day:

"Go to your work and be strong, halting
not in your way,
Balking, the end half won for an instant
dole of praise,
Stand to your work and be wise, certain
of sword and pen
Who are neither children or guides but
my own loved
"Trinity men."

Trinity College.

The largest of the Trinity College Buildings, shown in this cut, includes the principal Dormitories, the Chapel, the Library, and some of the Lecture Rooms. Other buildings are the Jarvis Laboratories, the Boardman Hall of Natural Science, the Observatory, and the gymnasium.

The Library is at all times open to students for study.

The Laboratories are fully equipped for work in Chemistry, Natural History, Physics, and in preparation for Electrical Engineering.

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For Catalogues, etc., address the Secretary of the Faculty, Trinity College, Hartford, Conn.

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.....190

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.....

Forms for pledges can be obtained of Edgar F. Waterman, Treasurer.

FREE TO TRINITY MEN.

In order to attract your attention, TRINITY men, we headed this article as above. It was impossible for us to let an opportunity such as this go by. This copy of "The Tripod" will go to a large portion, if not all, of the Alumni. It is peculiarly interesting, it deals with present events, but the events of this day cannot be told without some thoughts of the great future before this College. And into this great future we would, for a moment, take you. Today every Trinity man is proud of his College, proud of the old Gold and the Blue. But if he is proud today, let him remember that the day is near at hand when he will be more proud and happy to own her as his Alma Mater. And here we wish to call your attention to the Inauguration Number. It is no longer a myth, — it is here, real and tangible. With your hearty co-operation we expect to hand it to you next month. Do you want to be out of it? Do you want to live to regret your failure to send your photograph? For, believe us, you will regret it. It can be done but once. It **must** be well done. Send your picture at once and help us that much. Send it now, it costs you nothing. We are bearing all the expense. If you like our spirit, if you commend our efforts for a larger Trinity, for a double, yes, even a triple Trinity, then help us what you can. Here in brief are a few points concerning this book:

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It will have the fullest and best account of the Inauguration.

It will be published about November 20th.

It will circulate among all the prominent colleges and preparatory schools, university clubs and libraries.

But above all things else, the insertion of your photograph is free. There is still time for its insertion. therefore send it now and ally yourself more closely with the best of Colleges, to your class, and to all the present undergraduates. Take your place among Trinity men and be glad to be there.

Inauguration Number

WILL BE READY BETWEEN

Nov. 20 and Dec. 1.

Still time for all graduates to send their photographs!

INAUGURAL ADDRESS BY PRESIDENT LUTHER.

Delivered at Trinity College, Hartford, Conn., October 26, 1904.

The duties of man change, in some respects, as the generations succeed each other. Perhaps there has never been a time when, looking out upon the world, men might not justly say, "here are special tasks set for us — tasks new and strange, without exact precedent, to give way, when accomplished, to other novel problems." Sometimes a war is to be waged, as happened to our fathers in '76 and in '61. Or a new view of nature must be made clear; this occupied those who believed Copernicus and recently those who believed Darwin.

Religious theories may need restaement, as in the days of Christ and the Apostles, to say nothing of later — much later — instances. Today perhaps we dimly perceive, some of us, that very particular social problems call upon us for anxious thought, and present themselves as our present duty and most inviting opportunity.

Yet there is one labor that has been common to all civilization — the work of administering the past in the interest of the future. To gather up all that the world has gained of truth and wisdom in all the ages, to pass it on, augmented by the fruitage of the present, as the inheritance of those who are to come after us — that is our duty and our privilege, as it has been the duty and privilege of every generation since man became a living soul. When this process goes on slowly, without the conscious purpose of those through whom world-making causes operate, we call the chain of results by the name, "evolution." For the more rapid changes that ensue when evolution becomes partially directed by those in whom and through whom it is effective, we need some other word. It is such changes that we have in mind when we think and speak of progress. And as, on the whole, what we mean by evolution tends from the simple to the complex; so what we mean by progress leads toward increasing perplexity and difficulty. And as the higher forms of lower life either perish or else fit their environment, so those whose lives are cast amid new conditions must be prepared to meet them; or else will progress fail and mankind sink backward.

The work of education is thus twofold, at least. It is the administration of an estate and the preparation of the heir.

We need not seek for any etymological definition of the verb "to educate." But it is always worth while to consider what we mean by it. And, broadly speaking, is it not just this that we mean? We are to see that not one jot or tittle of wisdom and learning shall be lost, as the children take up their fathers' tasks; and we are to strive to bring it about that the children are trained in the use of what has been gained for them.

The former of these undertakings is relatively easy, though there have been failures, temporary failures, even here. But it is doubtles true that libraries and museums may be made to preserve records of all that is learned in all the ages, and that pretty much all of it, through division of labor and accountability, may also be communicated from the older to the younger as intellectual acquirement. And if that were all, if to cause young men and women, in the aggregate, to know all that their fathers and mothers knew, were the sole concern of educators, if teachers were administrators and nothing more, then, great as were their task, yet would it lack most of its present difficult problems. I fancy that the Chinese system of education is relatively simple, because for many years it has stopped just at this point — communicating things supposed to be true and neglecting the training of the youth in using the tools put in their hands. The result has been that the tools do not improve and that the nation is paralyzed. Not thus shall we teachers contribute to the growth of mankind in what makes for advancement, not thus if we stop when we have told the thoughts of the fathers. Unquestionably some such considerations as these are at the bottom of recent unrest in educational matters here among our own people.

That there is unrest and perplexity is evident enough. Many experiments are testing new methods in schools and colleges. Pedagogy is claiming recognition as a laboratory science. And the reason for it is not that teachers have failed to teach what has been nor to impart what is known, but that a suspicion exists that the pupils are not made sufficiently competent to utilize their acquirements.

This is a hopeful sign. The present doubtfulness could not exist in a stagnant civilization. Neither could it exist in a faithless civilization. All the searching for new methods in education, and the discontent with present or past results, imply an abiding faith in man's infinite capacity for improvement. We do not search for that which we have no hope to find nor grieve over the failures that might not have been avoided.

It has just been said that there is a wide-spread suspicion, and it amounts to a conviction, that pupils are not sufficiently trained, in school and college, to utilize their aquirements. This belief finds expression in the jesting paragraphs of the public press, in cynical confidences exchanged at teachers' meetings, in solemn lamentations written for reviews and not infrequently printed therein. in the complaining of men of affairs who ask for the bread of skilled service and receive, they say, the stone of learned incompetence. We who have been teachers for many years have all along heard these fault-finding voices. We are aware of the criticism that our work is more or less ineffective in producing the sort of men and women that the world wants, that our pupils leave us while unfitted for the duties of life, that they must still be taught the things most necessary to be known. We have tried various methods for meeting this complaint. What is called the elective system in school and college work is largely an attempt to open new roads to actual usefulness by catering to individual taste. This system has been found helpful and will surely be continued and extended. This, not because the elective system enables the few to follow the line of least resistance, but because it makes it posisble for the many to obey the subtle, natural laws of character. But there has been gaining ground for a considerable period a more important idea than that at the basis of the elective system of studies; and that idea is that all schools ought to be professional schools, in spirit, method, and purpose. I say that this idea has been gaining ground, and I believe it, though it is certain that the bald statement just made is likely to provoke vehement dissent from some educators, perhaps from many. But to me it appears that the fundamental reason for trying to teach anybody in the educational sky. It is a longer process and more difficult to fit a man for service than used to be supposed, longer and more difficult than it really used to be, for standards are higher and demands more exacting.

My thesis takes this outline, then.

(1) The object of education is to fit men and women to do something. anything is that the learning of that thing qualifies the pupil for service. There are many sorts of service, and there are requirements common to all of them. Hence there are things to be learned by everybody and these come first — are taught to children. They open the mind; yes. They train the powers; yes. And the reason for taking pains to open the mind and to train the powers is that thus the individual is made more useful. It is a pity that so fine a word as useful may need to be explained. But we ought perhaps to remind ourselves that it is a very comprehensive term. It includes the shade tree and the rose bush, as well as the wheat field and the grape vine. It applies to the artist and the man of letters as well as to the engineer, the merchant, the farmer, the physician, and him who labors more humbly with his hands. To enable one to become useful, then, is to make him competent to render some kind of service, able to produce more than he consumes.

Now it may well be that this principle of training with a view to labor will call for exactly the same curriculum as the prinicple which affects to ignore actual apprenticeship in college life. But it — the principle — implies a motive in both teacher and pupil that is of great importance.

What reason is there for going to the High School, to the College? There are many answers. Here is a very common one. "If you go to college," it has been said, "you will become one of a pleasant class of people. You will get your living more easily, escape some hardships, unload upon the less fortunate some of your just portion of the world's burden of care and labor." No wonder that to many it seems consistent, then, to enter at once upon this easier life and to make the college course four years of leisure. No wonder that many more earnest souls — boys dumbly conscious of the unworthiness of such a motive — will have nothing to do with such a life, and surprise their parents by saying, "I don't want to go to college, I want to go to work."

Convince such a youth that the college teaches before all else how to work most and best, and you have, if you have told the truth, pronounced the divine ephphatha to an imprisoned spirit. Can we do this? That, assuredly, is the great question for colleges to answer. It is not enough, indeed it is a mere trifle, that the colleges put it in the power of their graduates to live lives marked by pleasures and gratifications from which the uneducated are shut out. It is a small thing that the college man is able to appreciate the great literatures of the world, able to comprehend the thoughts of philosophers, able to understand the marvels of natural law as revealed by modern physical science. He may be all this and still be like an engine without boilers — a fine product of mechanical skill, which, however, as it stands, is worth only a few cents a pound. Yet, undoubtedly, the man just described has gained something, as the engine is valuable by virtue of its possible uses when the boilers are added. For the man who has been improved and given cause for self-satisfaction may, if he will, still learn how to serve and exercise that ability to the advantage of his fellows. This, indeed, has been, in many thousands of cases, the history of the college graduate, otherwise would colleges long ago have been abolished. He has awaked at graduation like one out of sleep, has discovered the real purposes of life, has fitted himself for service and become a real man, giving out more than he receives.

But yet it is perhaps true that in many minds the opinion prevails that the training of the college is a thing not to be associated with any idea of productive labor — that it is well to make study and reflection ends in themselves, without relation to active doing, until the student is graduated at the age of about twenty-two. It seems to me that this is a mistaken notion, and that so far as it is entertained it makes much harder the task of arousing and maintaining earnestness of purpose among undergraduates. It is difficult for the average young American to become enthusiastic over studies which, he is instructed, bear no sort of relation to that which is to receive his principal attention and absorb his energies during his active life. It is difficult to make the average young American believe that learning things, being examined concerning them, and promptly forgetting them, is a process thoroughly improving in itself. Appeal is made to his pride, by the distinction of class rank; to his need or his acquisitiveness, by the offer of money prizes; to his fears, by threats of disgrace to come; to his love of home and family, by urging the wishes of those to whom he owes an especial devotion — and, with a few, such considerations are effective. But from the mass comes the insistent question, "What is the use?" And the fact is patent that the youth's whole attitude changes, becomes alert, anxious, zealous, the moment he begins recognized professional study. It will hardly be denied that it is in the professional schools and the technical schools, including also those graduate courses which have a definite purpose, that the most sincere and hearty studying is done. Now the theory that college work should be distinctly non-professional is, in this country, comparatively modern. The older colleges were professional schools at first, their courses of study being supposed to provide a specific preparation for a particular class of work. The notion against which protest is now made grew up later because of the presence in college of men who contemplated, as a life-work, vocations for which the older courses manifestly afforded no special preparation. A jealousy, wholly unconscious, of the claim of a score of novel occupations to be classed as learned professions, led, I think, to the untenable proposition that a youth should be trained for three or four years not only without reference to learning how to do any specific thing, but without much thought of ever doing anything whatever.

Of course it is a well-known fact that special schools designed to afford a brief professional training in Theology, Medicine and Law were established quite early in our history. But their requirements were so meagre as to make them bits and fragments of a college or a college that had been spoiled in the construction, rather than professional schools in the modern sense. They were the asteroids

(2) All honest occupations are of equal dignity, and for all of them training is necessary.

(3) American young men will respond to the invitation to learn how to do real work when they will not respond to an invitation to improve themselves.

(4) The ambition to serve is nobler than the desire for self-improvement.

On this last point a few words may well be added. Probably all of us have heard this motive for study, which I have praised, otherwise, characterized. It has been condemned as basely material. Its application and results have been derided as a bread-and-butter theory of education. Well; it is possible for men to do more shameful things than to earn a living. Such instances have been known. Many of us learned a good while ago and from a catechism of some historical importance that a part of man's duty to his neighbor is "to learn and labor truly to get (his) own living."

The principal source of our present social troubles seems to be the desire to get a living without learning and laboring truly — the desire sometimes expressing itself through unrighteous enterprises undertaken by the rich; and sometimes through attempts by the poor to render less than a fair equivalent for their wage. There has been a general weakening of our old pride in labor for its own sake, a loss of the old intensity of satisfaction in the well-doing of honorable tasks.

So, even if it were just to call education with special view to service a bread-and-butter education, one might well reply that a college which should do something to make its graduates conspicuously fit and conspicuously desirous to earn a living would deserve well of the Republic. But, nevertheless, it may freely be conceded that the wish to earn the just reward of labor is not the highest motive. But that is not the motive which actuates the man who really desires to be of use in the world. The desire to serve means high ideals, self-sacrifice, altruism, faith in God and man, charity. It means a willingness to give one's self utterly to others. It is the one great motive which may most confidently be appealed to in American youth; yes, in all men, young or old, whom we are ready to honor. You will find it in the heart of the boy who studies by day and works by night to get through college and the professional school.

It urged and urges the generous

men and women of the past and present who made and make it possible for young men, rich and poor alike, to obtain their education here in the Eastern States for far less than cost. It is the spirit which moves our younger commonwealths to charge themselves with the maintenance of their magnificent State Universities. It is the motive power of the world. So, fellow teachers, let us lay aside all fear of commercialism, of materialism, of trade and trades, and put ourselves frankly in sympathy with the noblest aspiration in the human heart, the desire to do something that ought to be done the best that it can be done. Let us say to our pupils that the reason for studying this branch or that is that a knowledge of it is useful — that they will need it in their business. If the student asks why, tell him. Or if you cannot, then consider whether the branch is really worth studying by that man and at that time. Shall we have manual training? Let things be made that some one else wants. Are we to teach a language? Teach the pupil to use it, to express his thoughts in it. Have we courses in the sciences? Let the students understand how to apply science to the actual problems of life and especially to that greatest and most practical of all problems, the finding out of God by man. Let the historian feel that he is revealing mankind to men and that understanding mankind leads to a most useful trade.

The curriculum perhaps will not be changed because we assume this mental attitude. We shall get no further light on the relative importance of various degrees nor shall we attain certitude as to the proper length of the college course. But I think that if we trouble ourselves less concerning the influence of the several branches of knowledge on the human mind and considerably more concerning the applicability of those branches in human lives, we shall do something toward restoring to college experience that intellectual earnestness, that strong desire to learn, and to learn how, that seems not always present in all colleges today.

We are troubled because it is hard for us to understand that all trades have become professions; that literature and art and theology and law and medicine and commerce and engineering, and agriculture and every other righteous human employment are all on an absolute level of dignity; that each of them demands skilled experts and, in the long run, will have no others. We are unwisely afraid that learning may be degraded by association with man's needs and man's progress. Believe me, no keen thirst for knowledge, no reverence for the wisdom of the ages, no self-consecration to the highest things will perish, if we teach our students that all their acquirements and training bear directly upon their efficiency as laborers in the Garden of God. Let us teach all things as at West Point tactics and strategy are taught — teach all things as means for advancing the glory of man by service, unto life's end—teach them as a definite preparation for definite work, or as inquiries concerning matters which men must understand if they would continue to advance, and in explaining which good may be done to others.

We need not fear that we shall produce mere money-getters; for we shall be rather developing money-makers; i. e., those who add to the material and spiritual resources of mankind.

This is what, as I think, the world wants of us, and will have of us or of others who will be called to take our places if we fail. American colleges have not, thus far, led public opinion or directed progress in any large way. They have followed unwillingly at a distance. But it is time that we understood that nothing is more futile than to resist the well defined trend of the aggregate of human thought. For the well-defined trend of the aggregate of human thought is upward, toward what is best, else were there no God.

It is hoped that in every college, whether the branches taught may be few or many, learning may be regarded as a set of tools, not as doses of medicine; as something whose results will be found outside the learner, not inside of him. It is altogether likely that what we now call professional schools will always be necessary to complete the formal training of the young and give to the new life its final impulse. But surely it were well that the colleges should do their earlier work with the same high ideals, the same consecration, their students striving with all sincerity to become useful. Most young men will do that, if they really understand that such is the purpose of education, and out of that effort to become of avail to others will surely grow the sweet, cultured humanity that is so beautiful to look upon and so precious to possess. It is a mighty work that colleges undertake. The steady accumulation of the treasures of knowledge; that is, the increasing complexity of the weapons needed for winning the further progress of civilization, has made exceeding difficult the problem of wisely training our young soldiers and servants to fight and work. The man who could do great service fifty years ago would be ill-equipped indeed for bearing the burdens of today. That is one good reason for the fact that trained men begin their productive labor later in life than they did a generation since. It takes longer to learn how because the work is more difficult. It has been truly remarked that the epoch of the so-called self-made man is probably about to close. Men all need thorough training henceforward. So there must be many more schools, more colleges, more universities; more and larger ones. The present must provide for the future, as the past provided for the present, by furnishing rich endowment for the training of the men of the coming years. Every man, and especially every college man, is a legatee of his predecessors. No man pays for his education, as he gets it. But he can recognize his obligation later and pass along, augmented, the heritage that he has enjoyed. The work of education is so great and of such overshadowing importance that Church and State have recognized their obligation to set it forward. Particularly have the churches, organized societies for the promotion of righteousness, associations pledged to struggle for the uplifting of mankind and progress toward all good things — particularly have the churches, here in our part of America, devoted wealth, and labor, and consecrated lives, to the enterprise of training the men of the future. Call the roll of the better-known bodies of Christians who have enlisted under some chosen regimental banner and that carry it in the great army of the Lord — name the churches, and note that each of them has founded and maintained establishments for the great task of training clumsy youth into deft efficiency. They are all doing the same work — these schools and colleges — and doing it with the same purpose. There is usually some specialty of routine, or constitution, or some atmospheric suggestion that indicates the origin of these institutions. Yet they all work together to the same end, encouraged, each, by the loyal devotion of the successors of the founders. All this is well. It is denominational in that a denomination gives, it is universal in that the world receives. There is no Methodist variety of chemistry, but all are glad that Methodists are willing to provide that chemistry shall be taught. There is no Congregational sort of Greek, but America is proud of the great Greek scholar whom Congregationalists encouraged to do his work for American learning, and whose distinguished son is our honored guest today.

And, to take a final illustration also from our own Connecticut, there is no specially Protestant Episcopal variety of science or letters. Yet we who are loyal sons of that communion rejoice because, eighty-one years ago, as our charter has it, "sundry (members) of the denomination of Christians called the Protestant Episcopal church represented, by their petition addressed to the General Assembly, that great advantages would accrue to the State, as well as to the general interests of literature and science, by establishing within the State another Collegiate Institution."

We rejoice that they made this representation to the General Assembly because Trinity College resulted from their action. We rejoice because the quoted language shows that the founders of this Collegiate Institution were patriots, seeking authority, as patriot churchmen, to do their share in setting forward the high interests of humanity. Wisely has it been ordered that over this institution can be exercised no formal ecclesiastic control; that no convention nor synod nor church council has any official relation to it; that by special provision of the charter the religious tenets of any person can never "be made a condition of admission to any privilege in this college," and that "no President or Professor, or other officer shall be made ineligible for or by any reason of any religious tenet that he may profess, or be compelled to subscribe to any religious test whatsoever."

We are glad that our founders were sincere and that the gift to the people, by churchmen, was absolute.

That is the denominationalism of this college; the gift to the city, state and nation, of an institution of learning, by members of a denomination. It is the contribution of a particular church to a general cause. We want to help. We want to make men who will serve. We want to train men for every vocation, men who will labor earnestly, honestly, effectively in the great country that God has given us. We feel that members of the Great Church, whose patriot sons gave this college, should and will loyally strengthen it and make it greater, so that they also may have a share in helping their church to be a blessing to the world. We feel that Alumni and others, who from interests personal or geographical are connected with our life, may well consider the privilege and duty of helping us in our effort to serve the Republic.

We of the colleges, I repeat, are working together, not in hostility to each other. There is plenty of money, plenty of opportunity, there are plenty of students for us all. Our youth of bodily and mental vigor struggle vehemently against each other in their sports and contend in public discussion. But let a bugle blow, and all spring into the close fellowship of brotherhood in arms; sons, all of them, of the fatherland.

We of the colleges, old and young, stand shoulder to shoulder, leagued against ignorance, selfishness, inefficiency, incompetence. Our ideal is that which I have tried to urge as the motive power to be installed in the individual lives that it is ours so largely to direct; service, self-sacrifice, making things go better and faster in this our world. It is morning, my brothers, the morning of humanity. The shadows and darkness that lie about us in human life and character do not indicate the gathering night. They only show that still the day is very young. The schools that teach men how to work are fitting mankind for the sunshine; they are preparing the way of the Lord and making straight His paths.

The community that best realizes this truth counts for most in its own upbuilding. The church that does truest service in imparting all knowledge and making it effective, may be most sure that in itself is the Spirit of Truth, guiding man into all truth.

GUARANTY FUND.

At the meeting of the Trustees, held June 20, 1904, the plan proposed by President Luther and recommended by the Executive Committee for the institution of a Guaranty Fund was approved.

This fund calls for the raising of one hundred thousand dollars by subscription among the Alumni and friends of Trinity College by which they pledge themselves to pay a certain amount annually for five years which shall be used in meeting the general expenses of the College during that time.

Subscriptions to Guaranty Fund.

J. J. Goodwin, Trustee	$5,000
Rev. Francis Goodwin, D. D., Trustee	5,000
Hon. W. E. Curtis, LL. D., Trustee	1,250
Rev. F. S. Luther, LL. D., '70	200
Jacob L. Greene, LL. D., (Hon. '04)	500
R. F. Goodman, '63	125
Rev. Wm. H. Lewis, D. D., '65	50
Rev. J. J. McCook, '63	250
Right Rev. John Scarborough, D. D., LL. D., '54	100
Rev. Edwin N. Joyner, '72	10
Rev. Samuel Edson, '55	25
Rev. Chas. E. Craik, D. D., '74	25
P. Henry Woodward, Trustee	500
Hon. Frank L. Wilcox, '80	500
William J. Boardman, Trustee	2,500
A. S. Murray, Jr., Trustee	1,250
Heyward Scudder, M. D., '91	125
E. F. Waterman, '98	250
Rev. William Pressey, '90	5
Henry B. Brownell, '88	125
Edwin L. Baker, '05	5
Donald S. Corson, '99	25
Martin W. Clement, '01	50
W. C. Hicks, '91	125
W. H. Gage, '96	50
C. G. Woodward, '98	250
Rt. Rev. C. B. Brewster, D. D., (Hon. '97)	100
Rev. Louis French, '53	25
Hon. William Hammersley, LL. D., '58	500
Walter S. Schutz, '94	100
Sidney G. Fisher, LL. D., '79	250
Rev. S. L. Gilberson, '81	25
Malcolm C. Warner, '88	50
Victor C. Pedersen, M. D., '91	25
George D. Howell, '82	500
C. B. Pitblado, '91	50
Harry C. Golden, '03	10
H. C. Owen, '99	50
George T. Hendrie, '97	125
Edward N. Scott, '89	125
Sidney T. Miller, '85	500
Rev. William F. Hubbard, '71	50
G. A. Hinnon, M. D., '01	25
Frederick E. Haight, Ph. D., '87	250
Harold L. Cleasby, '99	40
Harold H. Fenning, '03	25
James A. Wales, '01	75
Rev. William S. Rainsford, D. D., (Hon. '86)	50
George P. Ingersoll '83	25
A. H. Onderdonk, '99	50
Francis R. Sturtevant, '01	25
Rev. Louis I. Belden, '94	25
John H. Sage, (Hon. '01)	50
Henry J. Blakeslee, '98	25
J. C. Barrows, '80	100
Rev. Francis J. Clerc, D. D., '43	5
J. McAlpine Johnson, '03	5
William N. C. Carleton, (Hon. '02)	25
J. W. Edgerton, '94	100
Rt. Rev. Robert Codman, Jr.. D. D., (Hon. '00)	1,000
Hon. G. F. Edmunds, LL. D., (Hon. '87)	25
James R. Strong, '82	25
Edward R. Lampson, Jr., M. D., '91	125
Rt. Rev. Leighton Coleman, D. D., LL. D., (Hon. '65)	50
Robert Thorne, Trustee	250
Rev. William S. Short, '83	5
Rev. James Goodwin, '86	250
Rev. John Townsend, (Hon. '54)	50
Rt. Rev. William F. Nichols, D. D., '70	10
Rev. William P. Niles, '93	25
Geo. T. McCauley, '90	125
Harry M. Sherman, M. D., '77	20
Col. Wm. E. A. Bulkeley, '90	250
John W. Walker, '02	10
Charles E. Graves, '50	500
John Paine, '92	125
Rev. Edward K. Tullidge, '76	25
Rev. Henry T. Gregory, '54	25
Rev. George W. Douglass, D. D., '71	100
George L. Cooke, '70	100
Leonard A. Ellis, M. D., '98	200
Clarence L. Hall, '92	375
Lewis H. Paddock, '88	50
Robert G. Erwin, '74	2,500
Rev. Henry Swift, '69	125
Edward H. Lorenz, '02	25
William F. Collins, '93	60
	$28,110

The following is the form of pledge for this fund:

(See page 4 for form of Pledge.)