



# The Tripod

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No. 30

## "1920" CLASS DAY.

### Professor Humphrey Delivers Address.

Nineteen-twenty, the ninety-fourth class to leave the medieval grandeur and the ivy-covered walls of Trinity, began its actual commencement ceremonies Saturday afternoon on the campus in front of Northam Towers with class day exercises. The blue of the navy and khaki of the army that has been so much in evidence at the past few commencements were absent, but the straight young men who had worn them were present to typify the best that the military service had stood for. Bill Duffy was there, his hand shaky with the half-century of service to the college. Rev. Mr. Ogilby, who will be president of the college on July 1, was there, standing for the new era which Trinity is entering. "Prexy" Luther was there as young in spirit as the newest class baby whose matriculation is way off in the dim future. Beaming fathers and proud mothers, not to mention the host of "only girls" were there, straining their ears for every mention of their dear ones who were about to go over the top into the battle of Life. Last, but far from least, there were the graduating class. They sat in their arm chairs, drank punch and puffed at their clay pipes. They laughed at the prophecy and grinned sheepishly when they received their gift, but beneath their merriment was the sad strain of leaving the college, which had been the strongest force in their life for four years, breaking off close associations that had been tried and found true, and now and again of the three members of 'Twenty who had already had their great Commencement, whose offer had been accepted by Liberty. How many, as they watched the Stars and Stripes billowing against the shaded facade of Northam, wondered if they hadn't reached a crest and were about to sink into a hollow in the great sea!

Jack W. Lyon of Sewickley, Pa., presided at the ceremony and opened the program with a brief address of welcome, and was followed by Hall Pierce with the class history. In the history Mr. Pierce related the struggles which the class had encountered since it had first entered the halls of Trinity, in 1916. He called attention to the class scraps, and especially to that memorable one staged on Atheneum Street four years ago, which resulted in the calling out of the Hartford police reserves. According to Mr. Pierce's statistics, the class of 1920 has had track, tennis and baseball captains. It placed three men on the baseball squad, and five on the football team. Two musical club leaders, two presidents of the college body, and the editor of "The Chapbook" were taken from this Class.

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## Trinity Holds Ninety-Fourth Commencement

FIFTY-FIVE DEGREES ARE CONFERRED.  
ADDRESS BY MR. HOLCOMBE.

Despite weather which made it impossible to hold the annual academic procession from Northam Towers to Alumni Hall Trinity held her Ninety-Fourth Commencement on Monday before a crowd that filled Alumni Hall to the doors. Thirty-six bachelors' degrees, eighteen in arts and eighteen in science, three masters of science, six masters of arts and ten honorary degrees—fifty-five in all were conferred. Professor Robert Baird Riggs who received an honorary Doctor of Science and Justice Philip J. McCook who received an honorary Doctor of Laws received tremendous ovations from the audience, the entire graduating class standing while the degree was conferred upon Professor Riggs.

The valedictory was delivered by Caleb A. Harding of Hartford as follows:

"Professor Perkins: You have been twice called during the last few years to take over the office and responsibilities of the president's office and at the same time continue your work as a professor. You have performed your tasks ably and will have met the exacting demands of office and classroom with equal ability. In behalf of the class of 1920 I bid you farewell.

"Gentlemen of the Board of Trustees and Board of Fellows: The careful supervision and control which you exercise over all matters affecting the welfare of Trinity insures its steady growth and development. With feelings of deep appreciation for your watchful attention to college interests, we, the class of 1920, bid you farewell.

"Gentlemen of the Faculty: We are indeed grateful that during the character-forming years of our young manhood, we were placed under your tuition and guidance. Ours has been the profit; yours the joy of service. You have been to us teachers, friends, advisors. It is with sincere regrets that we bid you now farewell.

"Citizens of Hartford: We take advantage of this opportunity to thank you for the courtesies which you have extended to us during our four years of college life in Hartford. We assure you that we shall bear away pleasant memories of your beautiful and enterprising city, so dear to us as the home of our alma mater. It is with reluctance that we bid you all farewell.

"Undergraduates: When college opens again in the fall, you will resume your studies under the direction of your new leader and president, Dr. Ogilby. Remember that his plans

for developing the possibilities of Trinity and extending its sphere of influence will be of no avail unless he has your whole-hearted coöperation. We exhort you all to unite as one man. Pledge Dr. Ogilby your entire support, and work with him to send Trinity bounding forward on a wave of prosperity such as it has never before known. Confident that you will live up to the best traditions of Trinity, we the class of 1920, bid you farewell.

"Graduating members of former classes: By your patriotism and loyal devotion to your country in its hour of peril, you have proved that you have learned well the great motto of Trinity: 'Pro Ecclesia et Patria.' It is indeed a pleasure for us to be able to share with you the honors and memories of this our graduation day. We bid you, too, a fond farewell.

"My classmates: With mingled sadness and pleasure, we are gathered here today for the last time, gathered to bid goodbye to our Alma Mater. We fully appreciate the deep significance of all that she has done for us. Her earnest efforts to give us a clear insight into the great fundamental truths of life; the sincere attempts to draw out and develop our highest and noble qualities; her careful and painstaking instructions in the duties and responsibilities of citizenship have had a most profound influence in moulding and shaping our lives.

"Today her work is done and she sends us forth into the world with the stamp of her approval, confident that the years which are to come will fully justify the faith which she reposes in us.

"And now, our college careers have come to a close. May the future bring the realization of the dreams of college days. My classmates I bid you all farewell."

### Life and Its Value.

"Human Life, the Foundation of All Values," was the topic of Mr. Holcombe's address. The speaker drove home the necessity of a man planning his life so that he would be able to do those things for which he was best fitted in the world. He pointed out the need of coöperation, and declared that progress had been made possible, and reformations had been brought about by consultations and joint efforts. Mr. Holcombe during the course of his address said:

"Apart from the value which attaches to anything by reason of sentiment or the pleasure which its ownership brings to its possessor, what is called a market value is fixed

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## CAMPAIGN FOR ENDOWMENT FUND.

### Alumni Association Meeting.

At the annual meeting of the Trinity Alumni Association held in connection with the Ninety-Fourth Commencement, plans for a campaign for an endowment fund were discussed. The plan was enthusiastically received, and all the alumni present declared their approval of the idea. As yet, no definite steps have been taken, but it is practically certain that in a short time an announcement of the plan will be made.

At the opening of the business session, immediately after the reading of the reports, Robert M. Brady, chairman of the nominating committee, presented the name of Justice Philip J. McCook, '95, of New York, for president of the association, and those of John F. Forward, '96, of Hartford, for vice-president; Paul M. Butterworth, '09, of Hartford, for treasurer, and Charles A. Johnson, '92, of Hartford, for secretary. These nominations were accepted by a unanimous vote.

Rev. John McGann, '95, of Boston; Theodore C. Hudson, '14, of Hartford; and William P. Barber, Jr., '13, of Hartford, were elected members of the executive committee. Dr. William S. Hubbard was unanimously elected alumni trustee, and John M. Brainerd and Lawson Purdy were re-elected to serve on as junior members of the Board of Fellows.

### REUNION OF 1823.

#### President Ogilby made Life Member.

The reunion of the "Class of 1823" was one of the most impressive events of commencement week.

While the general reunions were held in various hotels of the city, all members of classes which had held their individual meetings privately later marched in a body to the Hartford Club to participate in the general festivities. Each class showed extreme class consciousness, some wearing arm bands with class numerals thereupon, and others relying solely upon lung power to let others know that they were present. The classes of 1917, 1915 and 1910 were especially enthusiastic.

Judge Joseph Buffington acted as toastmaster following the banquet. In his introductory remarks, he said that it appeared that a new spirit was noticeable about the college. He spoke of the value of college training and declared that in the final analysis, he believed that men who came out of college halls could be depended upon to stand up strongly for the preservation of the law and order of the world.

Dr. Luther appeared during the banquet and was given a great ovation. President Ogilby was on "Prexy's" motion, elected a life member of the "Class of 1823."

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# The Tripod

TRINITY COLLEGE,  
Hartford, Conn.

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Subscribers are urged to report promptly any serious irregularity in the receipt of The Tripod. All complaints and business communications should be addressed to Circulation Manager.

The columns of The Tripod are at all times open to alumni, undergraduates, and others for the free discussion of matters of interest to Trinity men.

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## AN ENDOWMENT FUND.

Perhaps one of the most important results of the Ninety-Fourth commencement was the enthusiasm shown when an endowment campaign was suggested. A great many of our most important alumni were present at the Association meeting, and every one was in favor of the suggested plan. We all realize the necessity of keeping Trinity in the lead, and we all realize that such a thing is absolutely impossible if our financial condition is not satisfactory.

We all can give a little to such a deserving cause. If the spirit shown by our alumni during the convention has taken root, there is no doubt that it will grow and flourish, and that, when the time comes, more money than enough to merely fill our needs will be raised.

## APPRECIATION.

The past year has been an important one for all colleges, and an especially important one for Trinity. The confusion caused by the war has been gradually straightened out, and things are running smoothly again. Perhaps we were handicapped in one respect—we had no president. The difficult duties which belonged to this office were fulfilled by one who, in addition, conducted the work of one of the college departments. Professor Perkins has done much for Trinity, and Trinity owes him her heartfelt thanks. His term, as Acting President, has been a difficult one, but he has done much to help the college regain its old position. THE TRIPOD feels justified in voicing, through its columns, the appreciation we all feel for what Professor Perkins has done for us.

The Rev. Edward T. Mathison, rector of St. John's Church, Rockville, Conn., was the preacher in chapel on Sunday, May 23, 1920.

## TIME TO DROP

### "BUSTLE AND BOOST."

Bowman, '87, Believes We Must Start a New System, Perhaps as Curtiss Suggests.

To the Editor of THE TRIPOD:

I have been waiting some little time to see whether the Alumni would comment on Philip Curtiss's letter to you on March 16. Only one having appeared, I will try my luck. (You see, I don't know whether comments are non-existent, or merely censored!)

There is an idea, common to King Nebuchadnezzar and some moderns, that size is the only thing that counts. We all know men who boast about their debts. About twenty years ago the Trustees, Alumni and friends of the college were bitten with this same bug, and Dr. Luther was elected on a platform of "Bustle and Boost." Dr. Luther is an intelligent, conscientious, hard-working man, and he did his best to carry out orders. He did carry them out, and—where are we at? We have a few more students, and a much larger deficit.

Yes, I know: some wealthy patrons had been alienated; the Alumni didn't do their full share; the War came on—there are lots of excuses. But there is only one fact: Trinity is no better off than she was in 1904. There are pessimists who don't put it so politely.

So—fifteen years of unremitting effort in that direction has produced the result noted (and noticeable). Now, what are we striving after? The only impression I carry away is, that we want to make Trinity bigger. If better, well and good, but first of all—bigger. Just what does that mean—as big as Yale or Harvard, or Brown, or Wesleyan? I fear there was no very definite idea in anyone's brain. We told Dr. Luther to get students, with the results noted. "Hold on to—'Result!'"

It will take Trinity some time to become as big as Harvard; and if in thirty years or more we do catch up to Wesleyan, we are only another Wesleyan—there is nothing distinctive in the position.

The necessary of unremitting effort to achieve one's goal is too well established in tale and history to be forgotten for an instant; but it is equally necessary to have an intelligent idea of an attainable goal.

Curtiss's idea is visionary—chimerical—foolish! Well, maybe it is, but it hasn't been proven so. The 1904 idea has been proved unproductive. Now if a man keeps holding on to a system which he knows from long experience cannot get him anywhere, he may not be a visionary, but he is certainly a fool. The "Boost" system is a failure—every alumni meeting admits it. The way to answer Curtiss is not to play ostrich, but to produce something better. I don't suppose even he would say there was not a better idea imaginable (in fact, I am working on one myself!), but he would be quite right in asking that someone produce a plan which has a fighting chance of getting results. "Results" in this case, I take it, being to make Trinity a college which would in some way be distinguished—not just lost in the ruck. So that we would not always have to explain that Trinity was a college, and not a cake of soap. I

really doubt that Trinity is as well-known now as she was twenty years ago—?

We have a new President; let's take a fresh start, and not repeat the mistake of 1904. If not Curtiss's idea, produce another—but say something!

Yours in (and for) Trinity,

CHARLES W. BOWMAN.  
Brownsville, Pa., May 15, 1920.

## ALUMNI NOTES.

'50—A memorial window to Rev. John T. Huntington, D.D., has been placed and dedicated in St. James' Church, Hartford.

'87—Rev. William A. Beardsley, rector of St. Thomas' Church, New Haven, received an honorary degree at the commencement of the Hartford Theological Seminary.

'91—Rev. John F. Plumb recently celebrated his twenty-fifth anniversary as rector of St. John's Church in New Milford. Mr. Plumb is secretary of the diocese and is a member of Alpha Delta Phi.

'94—Walter S. Schutz has received a silver medal from the department of education of the French Republic in recognition of his services as a Y. M. C. A. secretary among the French and British troops.

'96—William Tyler Olcott delivered the chief address at the annual alumni meeting of the Norwich Free Academy on June 14. He spoke on astronomy for the layman.

'11—Albert Clark and Miss Lillian E. Lowry of Lenox, Mass., have been married. Mr. Clark's home is in Lee, Mass.

'14—Marcus T. McGee of Cleveland, Ohio, and Miss Elsie J. Clemons were married in Hartford early in June. Mr. McGee was a member of Sigma Psi.

'15—A scholarship is to be given to returned soldiers at Berkeley Divinity School in memory of Harold Colthurst Mills who was killed in action on July 17, 1918.

'16—Robert S. Morris and Miss Helen R. Loveland were married early in June.

'17—Richard Barthelmess and Miss Mary Hay Caldwell were married in New York City on June 18.

'17—John E. Bierck who has been engaged in newspaper work on the "Panama Star and Herald" is now Capitol reporter on "The Hartford Courant."

'19—Major General Clarence R. Edwards, commander of the Twenty-Sixth Division during the war, received the honorary degree of Doctor of Laws from Syracuse University this June.

## INTERCOLLEGIATE NOTES.

Students in the School of Journalism at the University of Kansas have adopted the monocle as their distinctive badge.

The University of Kansas, which has had in the past one of the most successful examples of student government, has recently voted to have two governing bodies hereafter instead of one, the two to coordinate as the two houses of a legislature.

The National University of Athens, the largest higher institution of learning in Greece, has an enrollment of 2,800.

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## NINETY-FOURTH COMMENCEMENT.

(Continued from page 1.)

by the revenue enjoyed by the owner, or what can be expected after developments shall have been made. The most obvious form of property held for investment is real estate. A vacant and unproductive lot can produce no income, but if it shall be built upon the land may become a part of a valuable estate. The worth of this will then be determined not alone by the cost of any structure put upon it, but also by its location and its adaptability to uses required by those who transact business or live in that particular section. The returns from the same kind of a building in different localities vary widely. A business block in the center of a populous and prosperous city may cost no more to build than a like structure in the outskirts, or in a small town, but the rentals obtained from the former will be greater than those from the latter. In either case there must be deducted from the total revenue whatever outgoes are necessary, before the net or real income can be ascertained.

"The builder of any structure will adapt it to those uses which its location demands. If he is wise and far-seeing he will make sure that from the foundation stones the materials and workmanship are substantial, that repairs will be few and the property attractive.

"A human life may have a value as real and ascertainable as that of real estate. Some lives do not have these attributes. The very old, the physically and mentally helpless, can have no earning power, but every man who produces more than enough to provide for his own necessary support is of some pecuniary value to others besides himself. Perhaps he has a family to support, or his surplus earnings may be accumulated for the benefit of heirs or charity, or spent for his pleasure. But in any event some one besides himself has an interest in his earnings.

"That there is a human value which can be estimated has long been recognized in the institution of slavery. In the early part of the nineteenth century a negro slave above eighteen years of age in the southern states would bring an average of \$300. Between the age of ten and the selling age it was supposed that he would pay for his keeping. Before that he would be too small to work and be only an expense. But in the case of a slave there was an absence of ambition and those other attributes which can only be present in those whose mental qualities have been developed by education and the success and responsibility which comes from association with others in a state of freedom. A horse or an ox may have had a greater market value than a human being, because its labor could be better directed and controlled and when useless it could be disposed of more easily.

"It may be said, therefore, that a free and independent man whose labor of mind or body is needed in civilized life, has a value which can be measured in some essential particulars much in the same way as a business building which is used by its owner in some gainful occupation or rented to others. The value of the

years which have passed can be measured. Can we estimate with accuracy those which are to come?

"Careful observations, extending over many years, in widely separated countries and among various nations, have demonstrated that the mortality of the human family is governed by a law which is constant in its operation. That inevitable power, death, working through its numberless agencies, by disease, accident, and violence, and seeming to seek its victims by chance, is ruled by an intelligence which preserves the balance of population, directs the laws of supply and demand, and renders possible the various calculations upon which the commerce of the world is based.

"The owner of a productive human life has an opportunity of preserving his property and increasing its earning, and therefore its value, more important than that presented to the possessor of a building. The value of his earnings and the possible length of them, will depend upon the intelligent care which he gives to his physical well-being. No definite set of rules can be found which will apply with equal force to all. So each individual should by observation and experiment plan that course of life which will best conserve his own peculiar combination of qualities. He will also at one time and another seek the advice of an expert, that hidden flaws may be discovered and remedied, or occupation be chosen which will best accord with conditions. These are some of the elements which should enter into the building of the foundation of this most important of all structures. But while hands directed and controlled by muscles are necessary to the life of the world, they cannot of themselves accomplish anything, any more than a pair of oxen can plough a field without some human brain to direct them.

"The brain, then, is the most valuable thing a man has and it distinguishes him from the animal and from the slave, who is under the law owned by a master. It is for the training and development of this the most important thing in the world, that schools and colleges exist, but they fail in their mission unless they teach the owner of a brain and muscles that they can only help him determine the purposes for which his particular structure should be built and help him lay a suitable foundation, whether upon it may rest the management of or employment in a factory building, an executive office, a college, a hospital or a church, all of which must be present in every civilized, happy and contented community.

"Some are fitted by nature and training to advise, organize and lead, but their efforts will be futile unless they comprehend the fact that they cannot succeed without the sincere and cordial help of those who follow, not by reason of force but because they are convinced that the leadership is just and demands only those rewards to which it is fairly entitled.

"Those who are fitted to perform those things which require the labor of the hands, cannot do their share without giving that loyal service

which arises from confidence in the fairness of those who organize and direct.

"Some men by a gift of language and personality attain such influence over untrained minds as to lead them to combine in projects which bring disaster to themselves and confusion and loss to their fancied oppressors. Wars, whether they be carried on by machine guns or by cunning sophistry, can only make the great mass of humanity poorer in wealth and comfort. The slavery which recognized by law the ownership of human beings is less damaging than that which results from the subtle influence of stronger minds over the weaker or ignorant, and which deprives them of exercising that individual independence which is the mark of freedom.

"The debt which consists of money justly owed by one human being to another, is universally admitted to be an obligation which cannot be safely ignored, if anything short of anarchy is to prevail in the affairs of the world. The debt which the educated owe to those less fortunate is no less imperative and it is by the payment of this obligation that peace and happiness can be secured. Every man owes some debt—to his family, to his associates, to his community. Whatever the nature of this debt may be, it must recognize the rights of individual ownership on the part of every man of something of value—a house, a tool, a valuable life.

"A person who can acquire no property can have no other interest but to eat as much and to labor as little as possible.

"The abolition of slavery has not been accomplished. It seems as far off as it was in 1860. Probably it cannot be brought about by law. Certainly it can never be abolished by force. It can only be modified by the unselfishness or rather the enlightened selfishness of those upon whom rests the greatest of all the debts, the obligation to employ their educated talents for the benefit of the whole. Every improvement one can make in his physical or mental equipment increases his power for good or evil. If for good, it only increases his value to himself and his dependents; but it also lays upon him an obligation to society in general, which if he is honest—and the payment of debts is the test of honesty—he will pay in full. Sometimes debts are satisfied at once. Often they are paid in installments, but they are never compromised if the debtor has the means to meet them.

"Education and training—physical, mental and moral—produce that life the owner of which can pay the debts which each one owes to his fellow man, in whatever station he may be placed. Warfare is not alone a system for destroying life; it is also a science for uprooting the evils which destroy happiness, and the soldier, whether he be a captain or a private, can best do his part in gaining a victory if he can say with Sir Galahad:

"My good blade carves the casques of men,  
My tough lance thrusteth sure.  
My strength is as the strength of ten  
Because my heart is pure."

(Continued on page 5.)



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**"1920" CLASS DAY.**

(Continued from page 1.)

Then the class poem was read by Joseph W. Stansfield of Colorado.

George A. Boyce of New York next presented the class statistics. According to the figures given by him, only three men in the class were in favor of absolute prohibition. Eighty-five per cent. of the number favored the complete repeal of the Volstead Act, while some were in favor of allowing only beer and light wines. All members of the class physically fitted were in service during the war, and only one man will vote for a democratic candidate for President in the coming election. Professor Edward F. Humphrey was said to be the most popular professor at college.

Acting President Henry A. Perkins awarded "T" certificates for the following sports: Football: Harold V. Lynch, Alfred P. Bond, Samuel G. Jarvis, Frederic T. Tansill, Robert G. Bruce, Seymour S. Jackson and James E. Breslin (both of whom received gold footballs also). Hall Pierce and John H. Johnson; track, Rollin M. Ransom, William L. Nelson, F. Harry Ameluxen, Harold V. Lynch, Edward D. Hungerford, George P. Tenney and John H. Callen; baseball, James A. Nichols, Harold V. Lynch, C. Edward Cram, Stanley H. Leeke, Robert G. Reynolds, Fred W. Bowdidge, John E. Doran, John A. Ortgies, Harold T. Reddish, Richard C. Buckley and Richard C. Puels; basketball, Reynolds McA. Mohnkern.

"aTa" certificates were given to the following men: Track, C. G. Holm, E. G. Armstrong, William G. Brill, Hall Pierce, M. H. Richman, R. C. Buckley, W. F. Murphy, V. W. Clapp, R. G. Bruce and A. N. Guertin. The George Sheldon McCook trophy, donated by Professor John J. McCook in honor of his son who was killed in action during the Spanish-American war, was given to James E. Breslin, captain of the 1919 football team.

Alfred P. Bond of Hartford read the Class Prophecy. It foretold the occupations of the members of the class in a humorous fashion.

The principal address of the afternoon was delivered by Professor Edward F. Humphrey, who took for his topic, "The Pilgrim Fathers." Professor Humphrey declared that the class of 1920 was especially fortunate because of the fact that its graduation had come the same year that the 300th anniversary of the founding of New England was celebrated.

Members of the Class of 1920, Friends, Officers and Alumni of Trinity College:

The Class of 1920 is to be congratulated upon their Commencement, the ninety-fourth in the history of Trinity College. It falls upon the three hundredth anniversary of the Founding of New England. 1920 is brought back to the problems of 1620 as is no other year between. The present world crisis can find but the parallel in Modern History and that is in the first half of the seventeenth century when all Europe was in chaos. The Germanies then lost two-thirds of their population and property in the Thirty Years' War and even insular England was engaged in a domestic struggle which culminated in the English Revolution. France

had been devastated by the War of the Three Henries, and Holland was still fighting Spain. 1620 as 1920 offered the opportunity for great constructive statesmanship. Out of the confusion of the early seventeenth century a Hollander, Grotius, produced a system of International Law and his principle of the Freedom of the Seas. The Powers at the Congresses of the Westphalia worked out a harmonious national procedure. England gained the Declaration of Right and the Bill of Rights for the protection of the individual against governmental tyranny, while the New World through the Pilgrim Fathers laid down the first principles of Americanism, "Independence", "Freedom", "Democracy" and "Federation." 1620 left a great heritage; 1920 is in your hands. To those of you about to enter the world of affairs I commend the study of your Pilgrim inheritance. It may prove a valuable guide to the Great Adventure of today.

Posterity has dwelt chiefly upon the high moral qualities, upon the courageous daring, upon the religious idealism of the Pilgrim. I wish that there were time to celebrate each of these virtues. In general we may say this; that probably never has there been gathered together in a single community, before or since, a body of men and women who averaged higher in diligence, in spirituality, and in all law-abiding qualities. To you, they will perhaps most appeal as examples of the democratic enterprise and daring of youth.

One hundred and two men, women and children, without equipment or other adequate resources, sailed in the Mayflower on that voyage in 1620. They were the first organized body of people to leave the Old World in expectation of continuing the life of their organization in the new. They came to make homes, determined to remain. They planted the first permanent, independent settlement in which the initiative lay with the emigrant and not with capitalist or king. They proved that a small body of men and women, without capital or resources, and without governmental support could maintain itself by the product of its own labor on the soil of the country without systematic assistance from home. They were the first to cut loose from royalty and tradition in order to demonstrate the practicality of colonization of the New World. Theirs was the daring of youth looking for adventure; only two of them were over fifty; Bradford was thirty-one; Winslow twenty-five; Standish thirty-two; Alden twenty-one. Such were The Fathers who gave the principle of "Independence" to the world.

Only the strong of heart came to America. In 1618 a general meeting was held in Leyden to discuss the enterprise. Objections were brought forth which discouraged all but the strongest. Many were terrified at the thought of a new world; the dangers of shipwreck, disease, famine and nakedness were exposed. Some thought that "the change of air and diet" and curiously enough "the drinking of water" would infect their bodies with loathsome diseases. Bradford himself, writing in 1623, records his surprise that the change of air and food, and "the much drinking of

water"—"all of them enemies to health"—should not have been fatal to most of the settlers.

Some declared that the Indians flayed men alive with the shells of fishes, and cut off steaks and chops, which they then broiled upon the coals before the very eyes of their victims. Objectors mentioned the great sums of money needed to outfit the expedition and argued that if it had been difficult for them to make a living in a rich and populous country like Holland, what could they expect in a new world peopled only by Indians and Spaniards. Finally they would illustrate all of their arguments with citations from the failures of so many previous New World adventures.

Bradford has eloquently phrased the arguments of the majority to which he belonged:

"It was answered, that all great and honorable actions are accompanied with great difficulties, and must be both enterprised and overcome with answerable courage. It was granted the dangers were great, but not desperate; the difficulties were many, but not invincible. For though there were many of them likely, yet they were not certain; it might be sundrie of the things feared might never befall; others by providente care and the use of good means, might in a great measure be prevented; and all of them, through the help of God, by fortitude and patience, might either be borne, or overcome. True it was, that such attempts were not to be made and undertaken without good ground and Reason; not rashly or lightly as many have done for curiositie or hope of gaine, etc. But their condition was not ordinarie; their ends were good and honourable; their calling lawful, and urgente; and therefore they might expect the blessing of God in their proceeding. Yea, though they should lose their lives in this action, yet might they have comfort in the same, and their endeavors would be honourable. They lived here but as men in exile, and in a poor condition; and as great miseries might possibly befall them in this place, for ye 12 years of truce were now out, there was nothing but beating of drums, and preparing for war, the events whereof are allway uncertaine. The Spaniard might prove as cruell as the savages of America, and the famine and pestilence as sore near as ther, & their libertie less to looke out for remedie."

The bolder members of the Leyden congregation accordingly decided to embark for the New World and in June, 1620, they secured "The Mayflower" for the voyage.

It is well here to note that the Pilgrims were not "Harried out of the Land." That famous phrase of King James is so fascinating that it is used frequently to explain the exodus of the Pilgrims. Fortunately we possess excellent records of the Court of High Commission which disclose no persecutions of Separatists. Besides we should realize that the Pilgrim character was such that had there been a sufficiently strong persecution he would have felt impelled to stay in England. The Pilgrims left England voluntarily to avoid contact both with the Church of England and with

(Continued on page 5.)

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**"1920" CLASS DAY.**

(Continued from page 5.)

ment for individual freedom which resulted in the "Declaration of Rights" of 1689.

"The Solemn Compact" which the Pilgrims drew up in the cabin of the "Mayflower" provided for no form of political organization. It merely brings out clearly the one political principle—the right of self-determination—*independence*. Here are the words of the first American covenant:

"Having undertaken, for ye glorie of God, and advancemente of ye Christian faith, ond honour of our king & countrie, a voyage to plant yet first colonie in ye Northerne parts of Virginia, doe by these presents solemnly and mutually in ye presence of God, and one of another, covenant & combine ourselves together into a civill body politick for our better ordering & preservation & furtherance of ye ends aforesaid; and by vertue hearof to enacte, constitute, frame such just and equall lawes, ordinances, acts, constitutions, and offices, from time to time, as shall be thought most meete & convenient for ye general goode of ye Colonie, unto which we promise all due submission and obedience."

In the above covenant is implied the great principle of "home rule", or "self-determination." When new towns were established in New England, each like the original Plymouth settlement undertook its own ordering. If today we hear people mentioning a "Rotten Borough System" in New England, let us recall what this implies. Many of the local communities are older than the states which they help to constitute. They are jealous, with an intensity which only a New Englander can understand, of a town independence, "Home rule", three hundred years old. As a corollary of "independence" we have that other American principle, "federation", which Europe is still unable to understand. As America expanded the various independent units were knit into a political unit by the delegation of certain powers to a central government. Home rule was preserved; the local government came first. This is the chief point of distinction between the European and the American conception of the State. No European mind can understand the American principle of government resident in the people. The European theories hold that there can be no International law because there is no superior supreme power to enforce it. The American insists that there is an International Law and that the supreme force back of it is the power of Public Opinion resident in the sovereign people.

Benjamin Franklin offered this, the American Federal plan, in 1754 to England as a solution for her colonial problem. It was rejected at that time, but the present troubles within the British Empire have caused it to be brought forth again; and Lloyd George is willing to go a long step towards "Home rule" for Ireland, India, and the rest of the Empire. Clemenceau won the last parliamentary election in France on a Regionalist platform. Centralization has been killing the communes of France and the statesman Clemenceau real-

(Continued on page 8.)

**REUNION OF "1823".**

(Continued from page 1.)

Among the speakers were William A. Curtiss, of New York, Dr. Henry Campbell Black, Major Frank L. Wilcox, A. H. Sibley, '92, Rev. Dr. John J. McCook, and Thorne Webster.

At the class of 1915 reunion, held at The Heublein, it was decided to issue a bulletin to every member of the class twice each year. Ralph H. Bent will be elected editor-in-chief of the book.

Robert S. Morris of Hartford was elected secretary of the class of 1916 at its reunion held at The Heublein.

Thirty members of the class of 1917, under the leadership of Allen Northey Jones, of Perth Amboy, N. J., met at The Heublein. Mr. Jones is permanent secretary of the class.

Joseph Buffington, Jr., presided at the meeting of the class of 1918 held at the Hotel Bond. About twenty members of the class were present. George Griffith of Hartford was elected secretary for the coming year.

Plans for the reunion next year were discussed by the class of 1919 at its reunion held at the Hartford Club previous to the "1823" gathering. The reunion committee appointed for 1921 consisted of Harmon Tyler Barber, Arthur Goldstein and Evald L. Skau.

All cases of dishonesty reported at Purdue University, will be published in the "Daily Exponent", each month. The Dishonest Committee and the Student Council are coöperating on this policy in an effort to eradicate all forms of cheating.

**SERVICE ON THE CAMPUS.****Colonel Arthur Woods Gives Address.**

"Service" was the chief theme of message delivered to the graduating class by Colonel Arthur Woods at the open air exercises held on the campus Sunday morning with about eight hundred alumni and friends of the college present. Clouds early in the morning had threatened to mar the ceremony, but an hour before the exercises the sun came out, furnishing ideal weather.

Rt. Rev. Campion Acheson, Suffragan Bishop of the Diocese of Connecticut, was the officiant at the service, assisted by Rev. Flavel S. Luther, Rev. Arthur Adams and Rev. John J. McCook. Dr. McCook introduced Colonel Woods as a man who had served under the late Mayor John P. Mitchell of New York City, and served over Major Mitchell in the army.

Colonel Woods said, "Mayor Mitchell was one of these young men, college products, who took the responsibility of plunging into the troubled waters of public life. To me the college man always seems like a fine sunny morning in June, for it is in June each year that our crop of college young men ripens.

"Heretofore we have always reckoned the balance of power in material things such as the size of armies and navies and the geographical advantages of a country for offense and defense. The time has come when the balance of power is to be measured, not by a quantitative method, but qualitatively—by the man-power of the nations.

"We are all foreigners in the sense

that years ago we came from some place else. Yet we have been talking for a long time about the immigrant problem, and one of our big questions has been our ability to assimilate the stream of people from other lands that pours into our country each year. A century ago this stream was made up of the pioneers. They came to this country looking for adventure and were anxious to get out on the frontier where they could find it. With the passing of the frontier and our open lands this stream gave way to the people who lacked the adventurous spirit and sought the cities and great wealth. They came and settled in the centers of population and set up colonies in which they spoke their own language and lived according to their own customs. They were consumers of food rather than producers as the earliest immigrants had been.

"The test of their worth came during the war. They stood the test—and why? Many of them didn't know our language. They did not know our ideals. They were unable to read the Declaration of Independence and the Constitution and would not have been able to comprehend them if they had been able to read. The answer lies in the man-to-man and human association of the fellowship of others which they received in the army. The native American was ready and willing to help the foreigner. If the foreigner was wounded, the native risked his life to bring him in. The foreigner returned the compliment. He soon began to realize that a country which was good enough for such men was good enough for him.

(Continued on page 7.)

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## SERVICE ON THE CAMPUS.

(Continued from page 6.)

"The war is ended, but the test continues. We are at a period of great industrial flux which makes the world seem like a great disordered laboratory. I believe that the reason that our Ship of State has ridden the troubled waters of the past years more evenly than that of some of our European neighbors is the superior quality of the man-power of this country.

"We have another stream flowing into the country each year—a great stream which must furnish the leaven for the other. This stream is made up of the educated youths from our colleges. Their minds have been trained and they have received from their Alma Mater that devotion of soul without which the trained mind is apt to be dangerous.

"They are entering upon the life of today which presents its great challenges in the most formidable, the most interesting and the most attractive form. The educated young man has had a chance to prepare himself for the great battle of life in America—the country which will have the deciding lot in the fate of the next generation. It remains to be seen whether they have trained themselves to work for the sake of their country and exemplify the text—which I believe sums up all religion — 'For their sakes, I sanctify myself'."

## BACCALAUREATE SERMON.

Delivered by Professor Perkins at Christ Church Cathedral.

Sunday evening the Baccalaureate Sermon was delivered by Acting-President Perkins at Christ Church Cathedral, as has been the custom for years. The sermon was as follows:

"Ye are the salt of the earth; but if the salt has lost its savor where-with shall it be salted?"

The words of our Lord, just read in this evening's lesson from the gospels, were spoken to a gathering of his own people a multitude of whom had come out from Capurnium and from all over Gallilee to be healed and taught by the wonderful young prophet who had arisen from their midst.

The simile of salt is obvious. Jesus likened his hearers to the precious substance which not only added zest in their daily bread, but in that hot climate was their one sure preventative of decay. Jesus in effect says to them: You are the one people who have true spiritual insight, and if you fail in your duty to mankind, if you lose your priceless heritage, where can the world turn for inspiration; if gold rust what shall iron do? The verse then closes with these terrible words: "It is thenceforth good for nothing but to be thrown out and trodden under foot of men." Nothing is so worthless as a lackslider. If you, with your splendid past and peculiar gift for religion, do not live up to your responsibilities, the world has no use for you.

These ringing words spoken so many centuries ago are like all great truths, eternally modern, and as applicable to us Americans as to the Jews of ancient Palestine. We can-

not lay claim as they could to a purer and nobler conception of God than that of all other peoples, but it has been our proud boast that more than any other nation we are actuated by disinterested motives and a spirit of international altruism. We do lay claim to a higher mode of living, purer morals and greater integrity in our dealings than most of our neighbors. We applaud our own spirit of fairness, our love of clean living, and our kindness and generosity toward the unfortunate. These are indeed wonderful gifts if we possess them, and I believe we do possess at least the beginnings of them all. We alone among the nations have shown, (in our dealings with Cuba for instance) the true spirit of Christ as applied to international relations; the same spirit so many Christians not only profess but practice in their personal affairs. We are among the few great powers who have no desire for aggrandisement at the expense of others. We hold, as an ideal at least, to a higher standard of morals and fair play, to cleaner and straighter living than most other peoples. So, in a partial sense at least, we are the salt the world looks to for savor and preservation. This was never more true than it is today. There is something intensely sad, and at the same time terrifying in the faith the world has in us for its regeneration.

But even salt may lose its savor, and when so great a responsibility rests upon us, we of all people can ill afford to relax one jot or one tittle from our highest standards of ideals.

Not only in politics, but economically we are bound up with the world's destiny.

If we turn toward our internal affairs, we see apparent prosperity and happiness, but there is much that is artificial and specious in that prosperity, and much that is hollow in that happiness. We seem carried away with a craving for mere excitement. The necessary restraint imposed upon amusement and spending by the war has given way to a riot of extravagance in every direction. It is seen not only in the reckless spending of money too quickly won, which is the natural consequence of great economic disturbances, but in the feverish desire for amusements of all sorts and in the steady lowering of the tone of those that are offered to the public.

It is high time that the ancient myth that war purges and glorifies a people was branded as a pernicious falsehood emanating from those who have never known its horrors or who spread abroad that wicked propaganda to keep alive that love of combat in those who must bear its most fearful burdens. War at times is a terrible necessity and temporarily stimulates a noble spirit of sacrifice and manly courage. All honor to those who go down into the valley of the shadow of death that others may live, or that some great cause may prevail! But, however lofty the cause, however noble the sacrifice, the consequences of war are an overturning of the structure that peace has been slowly and painfully erecting, the upsetting of standards and customs. It is true, indeed, that many of these should be upset, for peace has her

weaknesses, but, in the general wreckage, what is good is torn down with what was bad, and the slow process of building must be begun all over again.

At home the spirit of self-denial and patient endeavor has yielded to the inevitable reaction as a pent up volcano finally breaks through the overlaying crust with redoubled violence. Those nations that have suffered most have perhaps the best excuse for this reaction. They drink and dance to forget. But we who have not suffered as they have, and who boast higher standards, are we justified in letting go our grip on the best that is in us? "Letting down the bars" is a terrible precedent. We take off one bar in the interest of what is called liberalism or broadmindedness, and, lo, we straightway forget that it ever existed, and when the clamor is renewed for still lower barriers, those who oppose a further relaxation of standards are branded as reactionary, are overruled, and bar after bar comes down until absolute license prevails. This has happened to the world before now. God forbid that it should be happening to us now!

We, both as Americans and Christians, are doubly the salt of the earth. But are we not conscious even in our own personal lives of this insidious process of losing something of the previous savor that God gave us. I believe that every honest soul must admit that this is the case and must tell the necessity of combating it. We look with increasing tolerance on forms of amusement that would have seemed intolerable ten years ago. We read books with equanimity whose purpose is to shake us loose from our moorings by weakening our clear cut perceptions of right and wrong. We sit through dramatic productions that stir all too powerfully the baser side of our natures, or that make absurd what we have been taught to reverence. We tolerate a lack of restraint in social relations which though it may be innocent enough today, is nevertheless typical of conditions that are genuinely evil, and is only too likely to prepare the way for them. The conventions and proprieties of our society are the guarantee of social stability and decent living. If they hamper absolute freedom of action in one way, they give us some of our much cherished liberties in others, and have made possible our Western Civilization with its broad foundation of Christian ethics.

But if we would indeed preserve our splendid heritage of ideals and conduct as Christian Americans and fulfill our great mission as the saving salt of mankind, it is not enough merely to avoid contamination and consequent degeneracy. There must be a positive effort to regain what may have been lost and to attain higher standards and purer morals than those of the past.

Men of the graduating class, in all that I have tried to say, I have had you particularly in mind. You have reached the end of one of these epochs in life which more or less distinctly subdivide our careers. For good or for ill you have completed what for most of you will be your entire education, so far as book learning is concerned, and tomorrow you

will start upon a new phase of life, you will enter into another school, where the lessons are not from books, and where the teachers do not give lectures for your guidance. It is rather a grim school, this school of the world; it has little mercy on the inefficient or the slacker. If you are idle it scorns you; if you are incompetent it passes you by without recognition; if you break its rules it rejects you without mercy from its fellowship. We, your instructors, in the preparatory school called college, have tried to equip you for the graduate school of the world. Because of your opportunities you have a grave responsibility thrust upon you. With your national heritage, your religion, and your special mental training, you are, in a very particular sense, the salt of the earth. If you cannot add savor to life, bring into it vigor and zest, if you cannot purify what is impure and prevent the decay of our splendid institutions, to whom shall we look for the saving element without which our civilization must as surely dissolve as have older civilizations when the cleansing, quickening power of young manhood had lost its savor. You must be ready to take your stand in the last ditch as the forlorn hope of a people fighting against ignorance, prejudice, selfishness and vice. The people of the world look to the young men of our land for this defense. Let not the young men disappoint them! God needs your help; so consider well where you would prefer to be when the war is ended and the somber regions of evil are routed, among those who helped the enemy or perhaps looked on from a safe distance, or among the triumphant hosts of those who fought the good fight? I know your answer. So wherever the need is greatest and the outcome looks most dubious, there may you stand, steadfast for your highest aspirations, true to your noblest convictions, loyal to the spirit of the living God.

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On Monday evening, Commencement Week was brought to a close with the Senior Promenade. Dancing lasted until five o'clock, Tuesday morning. There were approximately eighty couples present.

The committee in charge of the dance consisted of Frank R. Fox (chairman), Thomas J. Keating, Arthur V. R. Tilton, Jack W. Lyon, Donald E. Puffer, Benjamin Levin, Harold V. Lynch, John A. Ortgies, Harold T. Reddish, James A. Nichols, L. L. Hohenthal, Robert G. Bruce.

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1908—W. J. Ryland, Ralph R. Wolfe, Bern Budd, Martin Taylor.  
1909—William S. Buchanan, Rev. Paul Roberts.  
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1912—Alfred E. Pulford, Paul F. Herick, Raymond H. Segur, Edward L. Smith, Clement C. Hyde.  
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1917—W. W. Macrum, J. E. Griffith, Jr., John E. Bierck, Roger B. Ladd, Allen N. Jones, Albert N. Rock, Sidney R. Hungerford, John B. Barnwell.  
1918—Joseph Buffington, Jr., George

C. Griffith, E. R. Hampson, Charles F. Ives, E. J. B. Hyland, John McM. Mitchell, Frederick R. Hoisington, Henry S. Beers, Melville Shulthess, Lisenard B. Phister, Charles J. Muller, Myron R. Jackson.

1919—Arthur M. Goldstein, Henry W. Valentine, Gerald H. Segur, Harmon T. Barber, Evald L. Skau, Jasper E. Jessen, Frederick P. Woolley.

**"1920" CLASS DAY.**  
(Continued from page 6.)

izes that they can be brought back to prosperity only through local individual initiative, hence decentralization and home rule seem desired in France.

The Pilgrims were too busy to dream of the consequences of their stand for independence. We, however, can agree with the Merchant Adventurers who wrote in 1623, "You have been instruments to breake the ise for others who come after with less difficulty; the honour shall be yours to the world's end."

In education you have reaped the harvest of Pilgrim independence—"individualism." When you consider the intimate relationship of education and democracy, it is highly fitting that you give heed to the obligation which you owe your Pilgrim ancestry.

Education has come to be the process by which we as individuals conquer new worlds. We start life with our family and we gain our church, our nation, our college, our fraternity, etc. Each of these in turn is added to our list of possessions. This is the present traditional education. But lately we have heard from certain advanced intellectuals that this educational process should be reversed; that the individual should be suppressed, that nothing should be added to him, but on the contrary that whatever he may bring should be successively appropriated by higher institutions. Family, church, state, college—all are to be consumed by superior universal institutions. The individual is to be freed from all things personal.

Now with us loyalty depends upon the force of the attraction of the individual to the institution; upon the degree to which a man realizes that any given institution is his. As Trinity men we possess a world that is peculiarly our own. We have a host of college heroes, military and athletic; we possess Trinity traditions and Trinity ideals; we take pride in Trinity's prestige of spirituality and intellectualism. Our campus is a personal shrine. Who would give up the personal relationships which have been made from the intimate associations of Trinity College and Fraternity life? Trinity and the Trinity spirit are the intimate personal possession of every Trinity man.

In parts of Russia today the intellectual is emancipated from collegiate localism. Instead of being a member of any particular college or university, he is a part of the All-College. Matriculation in one unit of this super-institution entitles the student to pass freely without let or hindrance from that unit to any other unit at any time.

When the Trinity man, and incidentally every other college man, in

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the United States, has reached that state of emancipation from prejudice wherein he can truthfully state that Williams, Amherst, Yale, or Wisconsin means as much to him as does his Alma Mater, then we will need to take heed of this new intellectualism. But so long as college loyalty remains; so long will the individual remain faithful to the present individualistic tradition—"independence." The nations of the world fully realize the thorough dependableness of the present college system.

The Pilgrim Fathers are yours exactly as is your college. American citizenship entails participation in their heritage. The very latest alien to transfer his allegiance to our government becomes, thereby, a sharer in their legacy. And, conversely, that very same newly-made citizen does not become a real American until he has personally assimilated the Pilgrim tradition.

Today in particular to the Trinity men about to step from the academic world into the world of affairs, I commend the study of their Pilgrim inheritance of Americanism. Give it that same loyalty which you have given your college and may it guide you in the Great Adventure of today."

Many humorous and personal quips were made by Arthur V. R. Tilton, of Hartford, in presenting the awards to the members of the graduating class. An effort was made to give each man some gift which seemed apropos of the characteristic he had displayed during his four years of undergraduate life.

Nelson F. Adkins of Hartford, the first on the alphabetical list, was awarded a pair of gymnasium pants, because of the fact that his abilities run more towards mental than physical gymnastics. Warner Berg of New Britain, was given a mask and a false moustache, because of a mysterious air which he was thought to have assumed while on the campus. Mose Berkman of Hartford, who has become famous during the present scholastic year through a velvet coat he wears daily, was given a brown derby to match the coat.

Alfred P. Bond of Windsor, who is planning to enter the oil game, was given a small oil can; Robert Bruce of Berlin, was given farm implements; Frank R. Fox of Hartford, sheet music because of his ability as a "jazz artist"; Caleb Harding of Hartford, who is planning to study law, was given a small bar.

Joseph Hartzmark and Benjamin Levin, two members of the tennis team, were given tennis racquets; Lester Hohenthal of South Manchester, was presented with a miniature automobile because of the fact that he daily arrived at the college in an antiquated Ford; Carl G. F. Holm of Hartford, an extreme financial visionary, was given a book on "How to Make Money." Seymour S. Jackson, who finished his college course at mid-years and has since been working at the Remington Arms plant in New Haven, was given a gun; Thomas J.

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Keating of Centerville, Md., said to have been always late for classes, was presented with an alarm clock.

Harold V. Lynch of Ocean City, N. J., who next year will teach at St. Paul's School, was given a pair of glasses and a ruler; Jack W. Lyon of Sewickley, Pa., received a cane, symbolical of the best dressed man in the class; J. G. Mitchell, the only man in Bethel who has attended college and who is therefore spoken of as a logical candidate for mayor of that place, was handed six cigars to help him during the coming campaign; J. A. Nichols of Windsor, noted for his quiet personality; was given noise-makers; Jack Ortgies of Forest Hills, L. I., a telephone to secure engagements with fair residents of Hartford; C. G. Perkins of Hartford, chemical apparatus; Hall Pierce, a miniature violin, and Randall E. Potter of Boston, a pack of playing cards.

Donald E. Puffer of Waterbury, who will work for the Waterbury Brass Company, received a junk dealer's license; Harold T. Reddish of Boston, who was hit in the head by a cross-eyed pitcher during the recent baseball season, and who is therefore superstitious of all such hurlers, was handed a rabbit's foot. Joseph W. Stansfield, editor of "The Chapbook", received a book of poems in the original Arabic, and Philip B. Warner of Bridgewater, who is planning to enter a theological seminary, was presented a plug of tobacco, to assist him in his sermon delivery.

The exercises closed with the singing of "Neath the Elms", the alma mater song, by the members of the graduating class.