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THE
TRINITY COLLEGE
BULLETIN
[NEW SERIES]

INAUGURATION NUMBER

HARTFORD, CONNECTICUT
FEBRUARY, 1905

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At a meeting of the Corporation of Trinity College held in Hartford on April 30, 1904, Professor Flavel Sweeten Luther, Ph.D., Seabury Professor of Mathematics and Astronomy, was unanimously elected President of the College.

A committee appointed for the purpose at once notified Professor Luther of his election and escorted him to the Trustees' Room, where he formally accepted the election.

At a meeting held on June 21, 1904, a resolution was adopted instructing the Executive Committee of the Corporation to appoint a committee consisting of three Trustees, three members of the Faculty, three Alumni of the College, and three upper classmen from the undergraduate body to make arrangements for the installation of Professor Luther in his office as President, during the month of October. This committee, as finally organized, consisted of Jacob L. Greene, LL.D., chairman, Luke A. Lockwood, LL.D., Frederick E. Haight, Ph.D., for the Trustees; Henry Ferguson, LL.D., John J. McCook, D.D., Henry A. Perkins, E.E., for the Faculty; Arthur C. Graves, M.A., Walter S. Schütz, M.A., Edgar F. Waterman, M.A., for the Alumni; Francis G. Burrows, Garrett D. Bowne, Jr., Irving R. Kenyon, for the Undergraduates.

The Committee selected October 26th as the date, and arranged for the following programme of exercises:

TRINITY COLLEGE INAUGURATION DAY PROGRAMME.

(Wednesday, October 26, 1904.)

8 A. M. — ADMINISTRATION OF THE HOLY COMMUNION IN THE COLLEGE CHAPEL.


10 A. M. — ACADEMIC PROCESSION, CHIEF MARSHAL, COL. JACOB L. GREENE.

The Trustees, Fellows, Faculty, Guests, Alumni, and Undergraduates will assemble in their respective positions to form the Academic procession to Parsons Theatre as follows:
Section 1.

The Speakers, Trustees, Ex-Presidents of Trinity College, Presidents of other colleges, the Governor, the Mayor, and Bishops will assemble in Room 1 in the Hunt Memorial, No. 36 Prospect Street. All are requested to wear hoods and gowns. Marshal, Frederick E. Haight.

Section 2.

United States Senators, Members of Congress, United States Judges, Judges of the Supreme and Superior Courts of Connecticut, State and City Officers, Clergy, and Guests will assemble in Room 2, Hunt Memorial, No. 36 Prospect Street. Marshal, Hon. F. L. Wilcox.

Section 3.

The Fellows, the Faculty, and Representatives of Colleges and Schools will meet in Room 3, Hunt Memorial, No. 36 Prospect Street. All are requested to wear hoods and gowns. Marshal, Prof. J. J. McCook.

Section 4.

The Alumni will assemble in the Hartford Club, No. 46 Prospect Street, and form in order by classes. Marshal, Walter S. Schutz.

Section 5.

The Undergraduates will assemble on the east side of Prospect Street, south of the Hunt Memorial, and form in order by classes. Marshal, Cornelius W. Remsen.

10.30 A. M. TO 1.30 P. M. — THE INAUGURATION EXERCISES.
In Parsons Theatre, Prospect Street.

2 P. M. — INAUGURATION DINNER.
In Alumni Hall, Trinity College.

3.30 P. M. — FOOTBALL GAME.
On the Athletic Field.

5 TO 9 P. M. — THE PRESIDENT AND MRS. LUTHER WILL RECEIVE AT NO. 115 VERNON STREET.

7 TO 10 P. M. — ILLUMINATION OF COLLEGE.
Singing by the Alumni and Students on the Campus.

In accordance with this programme Holy Communion was administered in the College Chapel at 8 o'clock on the morning of the 26th. At 10 o'clock the academic procession formed on Prospect Street; it extended from Grove Street to the doors of the theatre, and the brilliant colors of hundreds of academic hoods made an impressive scene, unique in the history of Hartford. As the procession entered the theatre, the students,
alumni and others passed to seats reserved for them at the front and the delegates and other guests filed to their seats upon the stage. The delegates, guests, and others, most of whom were seated upon the stage, were:

**DELEGATES AND INVITED GUESTS.**

Harvard University — Professor William Fenwick Harris, A.M.
Yale University — President Arthur T. Hadley, LL.D.
University of Pennsylvania — Dean Josiah Harmer Penniman, Ph.D.
Princeton University — Professor A. T. Ormond, Ph.D., LL.D.
Columbia University — Professor F. J. E. Woodbridge, LL.D.
Brown University — President W. H. P. Faunce, D.D., and Rev. Lorenzo Sears, LL.D.
Rutgers College — Professor Charles E. Hart, D.D., and Augustus H. Shearer, Ph.D.
Williams College — President Henry Hopkins, D.D., LL.D.
Union College — President Andrew V. V. Raymond, D.D., LL.D.
Miami University — President Guy P. Benton, D.D.
General Theological Seminary — Rev. Professor Charles Norman Shepard, D.D.
Amherst College — Professor George B. Churchill, Ph.D.
Hobart College — President Langdon C. Stewardson, LL.D.
Wesleyan University — Professor John M. Van Vleck, LL.D., and Professor C. T. Winchester, L.H.D.
Haverford College — President Isaac Sharpless, LL.D.
Oberlin College — Hon. William G. Scribner.
Hartford Theological Seminary — President William Douglas Mackenzie, D.D.
Mount Holyoke College — President Mary E. Wooley.
University of Rochester — Rev. Harold Pattison.
Tufts College — Rev. Edwin G. Bolles, D.D.
Berkeley Divinity School — Rev. Dr. Binney.
St. Stephen’s College — Rev. Dr. Thomas R. Harris.
Vassar College — President James M. Taylor.
Swarthmore College — Professor G. A. Kleene, Ph.D.
Massachusetts Institute of Technology — Professor Alfred E. Burton, S.B.
Boston University — Rev. W. E. Vandermark.
Stevens Institute of Technology — Dr. Sevenoak and Dr. Pond.
Smith College — President L. Clark Seelye, D.D., LL.D.
Johns Hopkins University — Professor Arthur L. Kimball, Ph.D.
Bryn Mawr College — Professor Charles McLean Andrews, Ph.D.
Connecticut Agricultural College — President Rufus W. Stimson, LL.D.
Clark University — Professor George E. Dawson, Ph.D., Professor Fred Mutchler, Professor Henry Taber, Ph.D.
Leland Stanford, Jr., University — Anthony H. Suxzalo.
The delegates from state and city schools were:

Principal Roland J. Mulford of Cheshire School, Principal Edward H. Smiley of the Hartford Public High School, Principal George E. Eliot, Jr., of the Morgan Street School, Rev. Dr. James Dobbin of the Shattuck School, Principal Henry A. Tirrell of the Norwich Free Academy, Dr. and Mrs. A. H. Campbell of the Campbell School, Principal Edwin H. Forbes, Ph.D., of the Torrington High School, Principal Willis I. Twitchell of the West Middle School, Principal James R. Tucker, M.A., of the East Hartford High School, Principal Joseph H. Sawyer, L.H.D., of Williston Seminary, Principal Henry Upson of the Upson Seminary, Principal Marcus White of the State Normal Training School, Principal F. A. Verplanck of the South Manchester High School, Principal Lorin Webster of the Holderness School, Principal W. L. Cushing of the Westminster School, Josiah Bridge of the Westminster School, Principal Mary R. Hillard of St. Margaret's School, Principal George E. Quaile of the Salisbury School, Principal G. H. McGaw of the Portland High School, Principal Frank W. Doane of the Deep River Union School, Charles C. Stearns, Ph.D., Stearns' School, Hartford.

The inaugural ceremonies were conducted according to the following programme:

THE INAUGURATION OF FLAVEL SWEETEN LUTHER, LL.D., TO THE PRESIDENCY OF TRINITY COLLEGE, HARTFORD, CONNECTICUT.

(Programme of the Exercises, Parsons' Theatre, October 26, 1904.)

MUSIC.

INVOCATION — By the Right Rev. William W. Niles, D.D., LL.D.

CERTIFICATION OF ELECTION AND PRESENTATION OF THE PRESIDENT — By Jacob L. Greene, LL.D., Secretary of the Corporation.

ADDRESS OF WELCOME IN BEHALF OF THE CORPORATION — By the Hon. William Hamersley, LL.D.

MUSIC.

ADDRESS OF WELCOME IN BEHALF OF THE FACULTY — By the Rev. Henry Ferguson, LL.D.

ADDRESS OF WELCOME IN BEHALF OF THE UNDERGRADUATES — By Charles Edward Gostenhofer.

ADDRESS OF WELCOME IN BEHALF OF THE ALUMNI — By the Hon. Joseph Buffington, LL.D.

MUSIC.

ADDRESS — By Arthur Twining Hadley, LL.D., President of Yale University.

MUSIC.

INAUGURAL ADDRESS — By Flavel Sweeten Luther, LL.D., President of Trinity College.

HYMN — "My Country, 'Tis of Thee" — America.

BENEDICTION — By the Right Rev. Chauncey Bunce Brewster, D.D., MUSIC.
INVOCATION.

By the Rt. Rev. William Woodruff Niles, D.D., D.C.L.: 

In the name of the Father, and of the Son, and of the Holy Ghost, Amen.

Almighty Father, God of all grace, giver of all good, we yield Thee our humble thanks, we praise Thee, we bless Thee, for that Thou hast caused this land to be covered with schools of good learning, and particularly that Thou didst put it into the heart of men to found this college which is called by Thy name. Be with those, we beseech Thee, who shall from time to time come up to take counsel together for the best interests of the college. Prosper Thou their undertakings. Show them what ways they ought to go, what things they ought to do, and what measures they ought to adopt, so that, seeking Thy glory, the good of the young, the welfare of the people, and the truth of things, this college may now and always have Thy favor, which is life, and Thy lovingkindness, which is more than life; through Jesus Christ our Lord. Amen.

Bless, O Lord, we beseech Thee, with thine especial blessing all who are now, and all who shall hereafter be, students of this college and of all colleges and schools in this state. Let Thy fatherly hand ever be over them; let Thy Holy Spirit be ever with them; let Thy good angels have charge over them; with Thy loving kindness defend them evermore as with a shield. Guard them from dangers and accidents, from irreverence and foolishness, from ungodliness and sin. Make the youths who shall gather in this place to be modest and reverent. Stablish them in uprightness and industry and purity. May they dwell together in peace and love. Inflame them with desire of knowledge. Enkindle in them a love of duty, and of Thee, so that seeking always the best things, and being Thy true servants, and helpful in the world, they may walk in the light of Thy countenance, and come at last to the home of life and of joy eternal; through Jesus Christ our Redeemer. Amen.

We commend unto Thee, most loving Father, all those to whom the instruction and the discipline in the college are committed, more particularly Thy servant this day brought to the headship of the college. Fill them all with a deep sense of the dignity and the danger of their high calling. Grant unto them the discerning mind. Endue them with wisdom, and with patience, and with a loving vigilance, and with much sympathy. Strengthen them with Thy Holy Spirit that they may toil and faint not. Let them see fruit of their labors in many a good character builded under their hand.

Let Thy gracious blessing rest upon all benefactors of the college, the living and the departed. Remember them for good, and grant them mercy in that day. And stir up many to follow in their good ways, that Trinity College may be strengthened and established, and its usefulness increased for the years that are to come. And may this college be a home of learning and of virtue to all generations. All which we humbly ask in the name of Jesus Christ our Lord. Amen.
The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

Jacob L. Greene, LL.D., Secretary of the Corporation, then made the address of certification and presentation:

MR. CHAIRMAN: As Secretary of the corporation known as "The Trustees of Trinity College," and in behalf of said Trustees, I have the honor to certify to all here present that on the 13th day of April, in the year of our Lord 1904, the said Trustees did by a unanimous vote elect the Rev. Flavel Sweeten Luther, Ph.D., LL.D., to be President of Trinity College from and after the first of July in that year, and that he, being notified thereof, signified his acceptance of such election.

Wherefore, the time appointed having been accomplished, I here present him to you, acting in the name of said Trustees, and to the Faculty, to the Undergraduates, and to the Alumni of Trinity College, to the representatives of sister colleges and other institutions of learning, to the dignitaries of the commonwealth of Connecticut and of the city of Hartford, and to all others here assembled, to be by them duly received and acknowledged in the exercises of his said office of President of Trinity College.

President Luther replied:

"Sir: Thirty-seven years ago I promised that I would always maintain and defend the rights, privileges, and immunities of Trinity College according to my station and degree in the same. That Matriculation pledge, which binds together the whole Trinity brotherhood, I now solemnly renew, and I will discharge the duties of the high office to which you have called me to the utmost of my strength and ability; so help me God."

ADDRESS OF THE HON. WILLIAM HAMERSLEY, LL.D.

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 vocations demanding broader culture and deeper, more varied, and accurate knowledge than is essential 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 influences 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 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 unrivaled, 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 THE REV. HENRY FERGUSON, LL.D.

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 a 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 by-gone 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 lifetime, 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 CHARLES EDWARD GOSTENHOFER.

It is my privilege to speak this morning on 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."

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.

ADDRESS OF THE HON. JOSEPH BUFFINGTON, LL.D.

Your committee of arrangements, moved by a spirit of heartless Haight, made ten minutes my limit. To give vent, in a period of such contemptible brevity, to our feelings is impossible. But to dam them unvented is dangerous, for we Alumni today are in the strained 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 drily remarked that he "did na' mind payin' for the extra twa gallon, but he was highly oneasy anent the onseemly strain on the kaag." 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, maybe "for an aeon or two."

I imagine the old lady's optic nerves were well strained to pierce through the masks that years and absence have slipped on each of us—heads grown gray; others bald; other possibly swollen; 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 hearts that years ago 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 on 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 that reach no other ear: "Son, thou art 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 the most unselfish, and oftentimes the noblest, stayed to answer the calls of home duty and home ties.

I know not what siren charms, what mystic net or subtle chord 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 heart,
With its roots of old traditions
Which the years gone by impart,
Reaches 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 her? 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 resolves and brave purpose that comes with the sky line's far reach, the fenceless freedom of the fields, the fresh upturn of league-long furrows, the men of straight-flung speech.

But through all these years of Western absence this man's heart strings still reached "O'er moor and fen, o'er crag and torrent," till they found his own New England—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 summoned him back to help her do for others what she had done for him, we can picture that between the two was renewed a pledge of loyalty that three thousand years before made sacred gro und of a duty 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 opportunity—college presidency; great pulpits; tempting offers to turn the science of 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 altar of self-sur­render consecrated to his college his life.

Whence came this resolutene s of resolve? Oliver Wendell Holmes truly said, the education of a child began two hundred and fifty years before it was born, and when Flavel Luther nailed his nameplate on the oaken 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 under­flow of her college life, its deeper significa nce and purpose. Here in the long sustained Trin—Trin—Trin—of her cry his ear caught that rum­bling undertone of manhood and purpose that has found vent in that slogan of onset and action which he first voiced and burned for all time into this college and her sons: "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 does wide and weary search but bring us
back to find in that Trinity of life and uplift — in hearths and heart and home — that which "seek where we may is ne'er 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 for the great advance we enter on today. And I am glad to voice the deep sense of gratitude we owe to them, 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 fui — 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 fleeting of mortals, the ideal college president. I recall the labors of Hercules, the tasks of Sisyphus, and divers other mythological, allegorical, and scriptural works. But if I may in this academic presence use the forceful language of the street, I beg leave to say in my own 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, savoir faire there, but when you come to unite the excellences of all these pluribus men in a composite individual unum you find the old e pluribus unum on the nation's escutcheon has an undreamed-of 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 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 twofold 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 that swore, a lamp that smoked, and a cat that stayed out all night; but if she would take a better half those she would have would not halve and those who would halve the bad man would not have.

And so, after thinking much of men and finding often the more we thought of them the less we thought of them, we finally did what the presidential hunters of Harvard did when they came to their senses and found Charles Eliot — 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 done, 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 bedrock 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 future policy of the college, and precluded by the delicacy of his position from developing one of his own, still going ahead wisely, sanely, forcefully, finishing a day's work at a time; and as each need arose drawing on a reservoir of reserved force and at-hand power.

As I look over that year I may be pardoned for saying frankly that in the trying and delicate position he held, with the consciousness he must have had that men were watching and weighing his worth, 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 had met. 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 genes 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 university-ward 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 those broad general lines, makes 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 should get the best that was in each best instructor. It is this factor of personality, individuality, the human contact — for, after all, the human element is the most potent force in education — that constitutes the college. It is this touch of the human with the human that gives to the college president possibilities of personality unequaled in any other educational position. And so it comes, that under the college system that personal equation, the 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 the president and his staff absorbed by each contacting student— then there is nothing to prevent this college of ours 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 thoughtless college boy, he is the real college president, and the making of men is his priceless privilege.

Into wires whose ends are separated 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 the space, and light, and warmth, and power prove the reality of nearness. So will it be in college life and classroom. The contact point of teacher and taught must be so close that the warm current of personal magnetism, personal influence, personal character can span the 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 the 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 let 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 College; let it take up a purely college work, and if university we must have, let it be one 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 his 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 work of the rest of us, the mart, the counting house, the factory, and the forum will have ended before many years, and with the end of the worker ofttimes comes the end of the work. But the fruitage of your work but begins when your life ends. The teacher plows deep and the seed 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 will strong men be fighting brave 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 you and we go let each take with him as our college mother's God speed these words of England's uncrowned laureate, changing his closing words to suit this day:

"Go to your work and be strong, halting not in your ways,
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 gods, but my own loved Trinity men."

ADDRESS OF PRESIDENT ARTHUR T. HADLEY, LL.D.

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 far we have progressed in these eighty-one years in the direction of catholicity and coöperation.

Those were the days when the state had two capitals, and when the jealousies that 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 friends' 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 separatism which hovered 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 coöperation 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 education is the better for it. When we in New
Haven take the train for the 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 and 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. And 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 your honor. Ours shall it 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 triumph more complete.

INAUGURAL ADDRESS OF PRESIDENT FLAVEL SWEETEN LUTHER, LL.D.

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 restatement, 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 doubtless 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 widespread suspicion, and it amounts to a conviction, that pupils are not sufficiently trained in school and college to utilize their acquirements. This belief finds expression in the jesting paragraphs of the public press, in cynical confidences exchanged at teach-
ers' 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 un fitted 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 possible 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 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 grapevine. 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 principle 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 awakened 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 nonprofessional 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 claims 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 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.
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. 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 someone 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: that is, 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 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. All men 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 over-shadowing importance that church and state have recognized their obligations 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 ecclesiastical 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 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.

THE INAUGURATION LUNCHEON.

At 2 o'clock the inauguration luncheon was served in the Gymnasium in Alumni Hall, which had been beautifully decorated in old gold and blue. Old gold streamers radiated from the center of the ceiling; southern smilax was placed in sprays along
the front of the running track; the pillars were wound with laurel and flags, and the tables were decorated with yellow chrysanthemums. At the speakers’ table were the following:

Bishop Brewster, who presided; Professor Lorenzo Sears, representing Brown University in the absence of President Faunce; President Hopkins of Williams College; Bishop Wells of Spokane, Wash.; Bishop Lines of Newark; Rev. Dr. W. R. Huntington, rector of Grace Church, New York; Professor C. T. Winchester of Wesleyan University; Bishop Niles of New Hampshire; Governor Chamberlain; President Flavel S. Luther of Trinity; Mayor Henney; Bishop Henry C. Potter of New York; Bishop Brooke of Oklahoma; Bishop Sessums of Louisiana; President William Douglas Mackenzie of the Hartford Theological Seminary; J. Pierpont Morgan of New York; F. A. Haight of New York, ex-president of the Alumni Association; Bishop Greer of New York; Bishop Graves of Laramie; Dr. Vibbert, rector of Trinity Chapel, New York; Dr. Harris, President of Stephens College; President Shayles of Haverford College; Miss Hillyer of St. Mary’s Seminary, Waterbury; Canon Markland of St. Andrew’s Church, Honolulu; Dr. L. C. Stewardson, President of Hobart College; President Taylor of Vassar College; President Raymond of Union College; Flavel S. Luther, Sr., of Brooklyn, Conn., the father of President Luther.

It was nearly 4 o’clock when Bishop Brewster rapped for order and, while welcoming “not Martin Luther but Flavel Luther,” spoke of the necessity of being up-to-date in everything in regard to Trinity College. He indorsed Luther’s wit and sturdy common sense and spoke earnestly for the factor of personality in the so-called smaller colleges.

SPEAKERS AT THE LUNCHEON.

The first speaker was Rt. Rev. Henry C. Potter, D.D., LL.D., D.C.L., Bishop of New York. He paid a compliment to Union College, whose president sat beside him, and after telling that his grandfather was born in Connecticut and afterwards became president of Union, he maintained that there should be a recognition of personality in faculty and pupil. He said that he was persuaded that President Luther would administer Trinity College with high ideals only in view, translated for the college in a popular way. Happy the college president who can unite with the high ideals in college, the benignity of practicality and a warm personal popularity and lovableness.
Governor Chamberlain spoke briefly in appreciation of the honor of being invited and of his interest in the occasion. As the representative of the state he felt a deep interest in Trinity and was happy to be present as the representative of the foremost state in the Union, celebrated for its learned men, its common schools, its high schools, its universities, and the high standard of education, the fundamental principle of all government. Governor Chamberlain spoke of the great and noble men the state had produced, its warriors and statesmen, financiers, theologians, leading men in great enterprises, etc. He had attended many important functions, but none greater or more important than the launching of Dr. Luther as president of Trinity College.

Mayor W. F. Henney spoke for "The City of Hartford" as follows:

I am here today to bring you greetings from the city of Hartford, with heartiest congratulations on the accession of President Luther, and cordial best wishes for the future growth and development of Trinity College. At many of the college celebrations it is difficult to assign a reason for the presence of the mayor. On some of these occasions he has presented to me the appearance of a sort of excrescence, a little painful, perhaps, but not at all malignant, altogether harmless, and easily yielding to skillful and patient treatment; at others, he seemed to be a kind of necessary evil, like the class poet, illustrating to a bewildered community the vast courtesy and patience of mankind. Yet, all the proprieties would seem to concur in justifying his presence here today. It is eighty-one years last February since this college was incorporated by the legislature of Connecticut. It was eighty years ago that, having located in Hartford, it first opened its schools in the arts and sciences. That incident was a happy event for Hartford. It is of immeasurable value to this city to have a seat of learning established within its borders. It elevates the mental and moral tone of the community; it enlarges its vision and widens its horizon; it appeals to the thoughtful toiler up life's rugged pathway with the serene and sun-lit reaches of a land unsullied by commerce, whose treasures are more precious than gold.

As universities and colleges go, Trinity, in point of age, is the merest stripling. But it rejoices in a vigorous youth—the best promise of a consummate and glorious age. Like all good things, its beginnings were small and uncertain. Its growth and development must ever be, like that metaphorical river which Professor Shaw was so fond of describing, which, starting from small and unrecognized sources, receives in its course here a rivulet and there a rill, "till, broadening and deepening as it rolls, it bears on its immeasurable breast the soldest treasures of human wisdom and the fairest flowers of poesy and wit." That such may be the course of
Trinity College onward through the vista of the years will be the earnest hope of every citizen of Hartford who has the true interests of his city at heart. What a college wants, what it must have, in these days of commercialism, is a good administrator. Whoever knows President Luther is well aware that he completely fills that bill.

From his judgment, his discretion, his executive ability, his sound sense and honesty of purpose, his popularity and personal magnetism you have a right to expect much. In the near future you may be certain of this condition of things: A city loyal to its college and a college loyal to its city. Hartford is a growing city and Trinity a growing college. Let them grow together in mutual progress and helpfulness. There are hundreds of men, scattered all over this broad land, who know and love Hartford because of their life at Trinity. May they increase and be multiplied in the coming years. A friend asked me the other day, "Why is it that the influence of his college so surrounds and clings to the graduate his whole life long?" I answered that I could not tell him; that it might be because the experience came to him while he was young and impressionable; it might be for a hundred other reasons—I couldn't tell him why. It is, however, a potent fact. This much I do know: a college man shall find throughout life's journey, in good report and evil report, in prosperity and adversity, in the noontide of his manhood, and when the evening shadows gather close and yet closer around him, a never-failing monitor standing ever at his side—the benign and inspiring presence of his Alma Mater.

And o'er the hills, and far away,
Beyond that utmost purple rim,
Beyond the night, across the day,
Through the whole world she follows him.

Rev. Dr. William Douglas Mackenzie, president of the Hartford Theological Seminary, spoke for "Other Christian Bodies," extending a greeting to Trinity and its splendid president. He spoke of the hopeful future for Christian bodies in the outlook for unity, and indorsed President Luther's view of Trinity College as a gift of the church to the country. He was satisfied that President Luther was just the man to lead men to unite their thoughts here with thoughts of heaven. He closed by saying that there were many ties between the seminary and the college, and prophesied progress and advancement for Trinity under President Luther.

Professor Caleb T. Winchester, L.H.D., of Wesleyan University, spoke for "Sister Colleges" as follows:

Mr. Toastmaster: I esteem it an especial honor that I have been asked to say a word of greeting and congratulation today to Trinity College
from her sister colleges. This pleasing duty might indeed have been more fitly assigned to some more distinguished representative of these colleges, but I shall not allow any native modesty to exclude me from the privilege of saying how heartily we felicitate Trinity College today. And possibly it may not be altogether inappropriate that this word should be said by a representative of the youngest of the trio of Connecticut colleges. For in many respects, sir, Wesleyan and Trinity have always felt themselves closely akin. We are of about the same age—you are, I believe, only six years our senior; both colleges were founded primarily from a desire to have an institution of higher education under the special patronage—though not in any narrow way—of a particular religious body; both have been, I think, sometimes mistaken by the ignorant world for theological institutions, though their undergraduates by strenuous efforts on the athletic field and elsewhere have done their best to disabuse the public of this error; both are located on the banks of that river of colleges which we fondly believe to be the most beautiful of American streams. The growth of your busy city and its demand for more breathing space long ago forced you from your central location to the charming suburban site you now occupy; our staid old town—not sleeping as slanderers might say, but rather sitting in dignified repose of manner upon her hillside—sympathizes with our atmosphere of academic quiet and does not much vex the still air of delightful studies by any noisy agitations of business.

I believe, sir, for these and other reasons which might be mentioned there ought to be, and there is, a close sympathy between Trinity College and the college I have the honor to represent. The other day a city missionary in New York met in the street two little boys, apparently of the same age and looking very much alike. Struck by their resemblance, and wishing to say something pleasant, he addressed them, "Good morning, boys, are you twins?" "Naw," answered one; "we ain't no twins, 'cause I'se a Methodist." Perhaps for a similar reason Wesleyan and Trinity may not be exactly twins, but in their history, their methods, and their purpose they certainly have much in common.

Yet this is true of the whole sisterhood of New England colleges; in many particulars any one may represent them all. They were all founded in the conviction that the higher education is necessary to a healthy morality and religion founded with the purpose to

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music."

It is true that the plan and the subjects of our higher educations have greatly changed. Our whole educational system is in transition. The field of knowledge with which it is supposed an educated man should have some acquaintance has vastly widened. The point of view for many things has shifted. It is now justly considered the province of our higher institutions
of learning to discover truth as well as to disseminate it and fit men for this work of discovering it. The scholar, as never before, feels it his duty to search for new truth, rather than merely to appropriate and assimilate the old. The college tends to pass into the university, whose function is largely research; the college professor is regarded not primarily as the teacher, but as the investigator and expert. And this is not only inevitable, but to a great degree it is fortunate. No institution of learning is in a healthy condition if it have not the spirit of the university; if it is not pervaded by the contagious enthusiasm of discovery—that zest for learning which is at once the most valuable means and end of education. That spirit we know has always been found in Trinity College.

Yet the New England college does not forget, and I trust never will forget, its obligation to the many men who are to make good citizens, as well as to the few who are to make good scholars. For of that great army of young men who every year enter our colleges, the most are never to be scholars in the narrow and technical sense of that word. They are, rather, in the professions, in the various forms of business, in the forum and the market place, to do the work of the world. To educate these young people in the truest sense of the word, not merely to inform, but to stimulate and to guide, to give them at least an inviting glimpse into the great departments of thought, to cultivate a habit of thought and make that thought straight and sound; to lay down some principles on which the man thought straight and sound; to lay down some principles on which the man may firmly stand in all his dealings with practical matters; to teach a wise estimate of the real goods of life and a preference for intellectual and spiritual values—to do this, I say, for the young people who are to be the leaders in the activities of society, church, and state, this is the great function of the college. After all the changes in our educational system, I hold that the fundamental purpose of collegiate education remains unchanged; and it is as true today as it was two hundred years ago that the work of the American college is, in a large sense, ethical—the education of the citizens of a moral and religious state.

And it is because I believe this duty is recognized by all the sisterhood of our colleges that I am sure I can speak for them in extending hearty congratulations to a college where that duty has always been so well performed. Trinity has never been one of the largest of our colleges, but if I mistake not, in this matter of individual influence upon the student the small college has some distinct advantage over the great university. I will admit, indeed, that I never yet have seen the small college that wasn't willing to be larger—just a little larger, you know—or a large college that really longed to be smaller; yet there are compensations for us smaller folk. It is, I believe, deemed fortunate by the president you have today inaugurated that he may know personally every one of his students, and I am sure it ought to be esteemed one of the great privileges of their lives that they may know him.

We all believe that the health of society, the triumph of reason over
prejudice and ignorance, the resistance to the exclusive domination of material interests, all depend very largely upon the spread of a genuinely liberal education. Let me congratulate Trinity College that by her traditions and her spirit she can do so much toward the diffusion of such an education. And if I may be permitted a more personal word, I should like to congratulate Trinity College especially that the growing influence in all the best and highest ways is assured by the personality of the man today seated in her presidential chair. I can hardly think of a position that demands such a variety of high attainments and natural gifts as that of the New England college president—a position of such exacting responsibilities that I confess those of us snugly seated in professorial easy-chairs cannot look with envy upon one called thence to that high eminence. The college president must be a scholar, but not a cloistered one; he must be a man of business and affairs, a broadly human, practical man; and—perhaps above all—he must be what Mr. Matthew Arnold used to call "a friend and aider of those who would live in the spirit." Those of us who have had the privilege of knowing President Luther, though but slightly, know how well he meets all these requirements. May Trinity College, under his able guidance, have a career of widening prosperity and influence, is the wish and the expectation of all the sister colleges that greet her today.

Professor Charles Frederick Johnson, L.H.D., spoke for "The Faculty" as follows:

It is in one sense easy and in another difficult to say anything for the Faculty on this occasion. The Faculty of Trinity College is a singularly united and loyal body and we all feel the same pleasure in welcoming President Luther to preside at our meetings and to direct the general policy of the institution. We wish no better walking delegate. Naturally it is pleasing to us that one of our own number has been the choice of the Trustees. But the reasons for our satisfaction are largely of a personal nature. I trust President Luther understands them. But, like myself, he naturally abhors any public expression of personal regard which would seem to verge on sentimentalism. Our intimate feelings must remain unspoken. But there are a few considerations of a more general nature to which I may without impropriety allude. Let the others be taken for granted.

In the first place we welcome President Luther because he is a New Englander of the old stock. As a New Yorker I cannot be accused of local patriotism in saying that the old New Englanders had a high ideal of duty and of seriousness. They would never have settled in Tolland County without backbone, physical and moral. Not only had they this high ideal to begin with, but fortunately they had the capacity to improve it. In consequence they have in the course of two hundred years got rid of most of the harsh and narrow individualism they brought from England and have
grafted into the original stock a sweeter and broader humanity. Their descendants are today foremost in developing the true democratic republic, in humanizing society, in practical applications of the maxims of civil liberty, so that now their central community, Massachusetts, is the best governed state in the world except Japan. Again, they are natural born educators. They can never see a man without wanting to teach him something. They delight in explaining the fundamental conceptions of life to the inhabitants of other sections. To them belongs the general overseership of the world. It is therefore eminently proper that one of the three New Englanders in our Faculty should be made our President. President Luther's name, it is true, would indicate collateral descent from the brother of the great German reformer, unless, as his college mates say, he can more likely trace his remote origin from the Spaniard, the gay Lothario mentioned by Cervantes. However this may be, two hundred years of Puritan ancestry have given President Luther the capacity for intelligent, persistent work and the honest New England conscience which are the best equipment for a college president.

In the second place President Luther is an educator and understands modern education. Modern education is a science, a specialty, in which experience counts for a great deal. President Luther has been an educator from his early manhood and has risen through all the grades. He has had the great advantage of living in the West, and no one who has not lived in that imperial domain can understand fully the American spirit or what is necessary to impress on young men the genius of Americanism. I say modern education is a science. True, it is a partially undeveloped science and some of its theories are tentative and some of its methods have been adopted more from theory than from experience. Like every growing system, it has its fads. But it rests on a philosophy of the development of character and the possibilities of acquiring knowledge and forming habits which is quite unlike the old conceptions. It is slowly modifying our entire educational system from the primary school to the university, and it is safe to say that one who has been a teacher from his youth has kept an open and receptive mind, and has a certain amount of the conservatism which, while it does not hold to the past simply because it is the old way, nevertheless waits for proof of the new, is likely to be an intelligent director of a college. He will keep it in the line of progress and avoid the mistakes which one who is not familiar with the philosophy of his profession is apt to fall into. There is a great deal in having the right theory, but there is more in applying it practically. President Luther has been an educator for thirty years. He will make no fundamental mistakes of methods, but will quietly, keep us in the line of progress and up with the best modern endeavor in his profession.

In the third place President Luther combines the culture of the clergyman and of the man of science—magister utriusque juris. He will make Trinity acceptable at once to the church and to the scientific world. A man who has dealt familiarly with the problems of space and force comes to
know that there are more things in heaven and earth than were dreamt of in the old philosophy. In one of the text-books used in our college, which possibly the Alumni may remember, there was on the title page the motto, "In the universe there is nothing so great as man — in Man there is nothing so great as mind." We can see now that this is quite the most arrogant saying on record, for we know that man is not the head but the flower of the world, and is rooted in material things, and that mind or consciousness is not an attribute of him alone. Kant said that two things aroused his reverence: the moral sense and the sight of the heavens at night. We know now that it is not immensity alone that is great, for we have found that the atom is the true mystery and in its unfathomed recesses is the very home of life and energy. There has much been said of the conflict between religion and science. There is no such conflict, though there may have been a conflict between certain rather arrogant scientific men and certain rather captious theologians. The true conflict is between religion and science on the one hand and ignorance, irreverence, and indifference on the other.

Mrs. Browning said:

"Though we trod the depths of ocean, though we struck the stars in rising, Though we wrapt the world intently with one hot electric breath, 'Twere but power within our tether, no new spirit power comprising, And we were not better men in life, nor bolder men in death."

This is nonsense, for all knowledge is of the same nature, whether it comes through the eye or through the microscope. If it is true, it has its spiritual power, and if false, none. Science is simply organized knowledge and not fundamentally different from other knowledge. Our college is to be congratulated that it has for its President a man who understands from education and natural aptitude that there is no underlying conflict between the old and the new phases of thought, but that the one is the natural and proper outgrowth of the other. There is no danger that anyone in Trinity College will run up unexpectedly against the dead wall of a narrow conservatism. Any sincere man may be sure of sympathy as far as he is sincere. Gentlemen of the Alumni, this is a great thing for any college.

President Luther has undoubtedly undertaken a difficult task. Trinity has long been the Cinderella of the colleges and a Cinderella without any fairy godmother. It is desirable that she be settled in life. We do not expect any miraculous transformation, but an increase in students and instructors is undoubtedly desirable, because with the great specialization of modern science not less than forty instructors are necessary to offer what young men have a right to expect from their Alma Mater. To select these is a work of judgment, to raise the income to pay them is a work of faith, hope, and charity. Trinity has its own characteristics which are dear to us and must be preserved. It is not to be expected that she should become like one of the great eastern universities with their enormous endowments, their social prestige, their wealthy Alumni, and their momentum.
A young graduate said to me, "Harvard is so strong that she can run entirely independent of her instructors and almost independent of her football team." I do not know that he was entirely in earnest, but his manners had "the repose which marks the caste of Vere de Vere," which President Eliot says must belong to the Harvard sophomore. We do not expect Trinity to reach the sublime elevation when the athletic tail wags the college dog, faculty and all. But Cinderella even in her humblest state was a lovely young girl, with the promise and potency of developing into a beautiful and gracious matron, and she was the only one of the family that could wear the glass slipper. But my figure does not march very well, for Cinderella is already surrounded by a band of loyal sons. As I said, we do not look for any magic change, but a normal development. It will come. If we had ten Buffingtons and ten Haight's it would overwhelm us. It will come, because President Luther will work hard and intelligently and with no thought of self, but looking solely to the sacred cause of education.

President Luther, if you have a hard task before you, it is one worthy of your best efforts and is committed into strong and capable hands. And there are many things on which you may be congratulated. You have a Board of Trustees with full confidence in you. You have a loyal Faculty. You have behind you the most friendly, liberal, and companionable body of men I have ever known in the course of a long and highly variegated experience—the Alumni of Trinity College. They are not rich, but they respond most freely to the numerous calls upon them. You start with a body of good students so small in number that every new man counts one per cent. There is no water in our stock and it is easier to earn a dividend. You yourself are young enough to be energetic and old enough to be experienced. The college is your own and you serve her in your chosen profession.

On one thing I must congratulate you at the risk of seeming personal. You possess the divine gift of humor, not merely the humor that laughs at a joke, but the kindly humor that enables a man to see that folly and perversity are a constituent part of human nature, but not the regulating part. Annoyances and irritations must come and you will be able to see that there is something absurd in them. You will not accuse fortune of personal animosity. Charles Warner said, "There is something about a boy I like, after all." You understand the nature of the American youth. You sympathize with his love of sport, you understand the necessity he is under of sometimes emitting a yell. You understand his gregariousness and the tenacity with which he insists on what he thinks are his traditional rights. There is something about a sophomore you rather like, after all, and I believe, too, there is something about you they rather like, after all. You know the difference between a first offense and one that comes from evil habit. You understand just how far laxity induces wildness and how far repression results in dull resentment. The boys will get justice from you, but it will be a justice based on human sympathy and on the insight humor gives. That is all a boy asks.
The question of ways and means may be a vexatious one. You are to be congratulated on your Treasurer, who is giving his time to his college largely from a feeling of personal interest. If you collect a dollar, you know it will never get away from him till it is nailed down solidly to a four and one-half per cent. investment. But, sir, the moment you can say, "We have an institution here that is turning out young Americans of a good type and we are cramped for means," you will find men in New England and the middle states who will say, "Such a work shall not be hindered for want of money. If you have more students than you can take care of with your present endowment, I will help the work."

No deserving enterprise working for the public good is ever allowed to fail in America if its value is evident and its needs are known.

For all these reasons the Faculty is of good cheer and expects to see Trinity College participate in the advance of the country and contribute to that advancement by promoting the cause of science, culture, character, and good citizenship among the young!

The last speaker was Professor Charles M. Andrews of Bryn Mawr University, whose topic was "The Alumni." He spoke as follows:

We are gathered here today to aid in the inauguration of a new President of our college, and to assist in setting a new milestone along the way of its history. Welcome as is this opportunity to us all to renew old associations and to receive new impressions, nevertheless, as loyal sons of the college, we may take pride in the fact that such a summons as this to which we are responding is not a frequent one, and that in the history of our college a long time has elapsed between inaugurations. Blessed is the college whose presidents are few, for a long tenure is a strong tenure; and in any undertaking, whether in business or in the management of a college, time is necessary to carry out a policy or to consummate a reform.

We may well congratulate ourselves, then, in the thirty years just passed but two men have filled the office of President, and that each, in one direction or another, has given it a splendid impetus. During a period critical, not only in the political but in the educational world as well, we may rejoice that the affairs of the college were in wise and conservative hands, and that the work of the one President in giving to Trinity College a beautiful site and in transferring thither its lares and penates was continued by the other President in increasing the number of its buildings and extending its teaching facilities to meet the demands of present-day education. I would add my word of profound regret that he who as undergraduate, alumnus, tutor, professor, and president was for half a century identified with the college should not have been spared to bless this occasion by his presence. Dr. Pynchon has passed from among us, leaving us a memory of a scholar of exceptional attainments, and of a personality always kindly, sincere, and true; and his service of twenty years as professor emeritus
may well stand as an example and precedent to those who come after him. I do not—for one may not—eulogize those who are still with us; suffice it to say that the name of Dr. Smith arouses the loyalty of twenty classes of Trinity students, among which the class of '84 is proud to enroll itself first in the order of time. May his experience and wisdom be available for many years to come to further the interests and extend the influence of our Alma Mater, and to serve as a stimulus and guide to at least another score of Trinity classes!

Upon these thirty years, stamped by the work of two honored Presidents of Trinity College, a generation of men looks back with pride and affection. In those good old days conditions prevailed that made for strength, simplicity, and manliness, and high were the ideals kept constantly before us. The memories of those thirty years will not be, I venture to think, of Greek or Latin, chemistry or history or mathematics; they will be of the men who taught us and impressed upon our plastic natures their own enthusiasm and ideals; of the classmates who in classroom, society, and the field shared with us our work and our play and who have remained friends in the exigencies of life; of the college men who went into the great world ahead of us, very heroes to all the undergraduates left behind. Brave men and brave deeds make up the life of the college world as they do that of the larger world outside.

Fellow Alumni, the best a college has to offer is the spirit that animates the men who compose the various parts of the larger college world. There is a little Trinity on the hill, but there is a greater Trinity in the wide world wherever a Trinity graduate has staked a claim or built a house. While the elms on the campus have been growing under the benignant encouragement of Bishop Brownell, and the buildings have increased through the benefactions of Northam, Jarvis, Morgan, and others, the greater Trinity has been gradually but steadily increased by new Alumni who each year have left the college halls. Gradually also has this larger Trinity become infused with a new sense of duty and responsibility to the mother that gave it birth. In the older day the new graduate of necessity became a member of the Alumni Association, paid his yearly subscription, occasionally relieved his conscience by meeting an appeal from the undergraduates, and then feeling that he had performed his full duty and that the college owed him something, he came back at commencement to be amused and entertained, to have a holiday and a jollification with the boys at class or society reunion, and to enjoy, with a clear conscience, the Alumni dinner, a good smoke, and the speeches, if amusing. On such an occasion the graduate felt little sense of obligation or responsibility, for the college owed him a good time. Life for the moment was full of good cheer, and the spirit that animated the day was the spirit of boys at play. To the undergraduate, the Alumni as a whole were something of an abstraction, a kind of persona ficta, a corporation with wealth from which money could be extracted without straining the conscience or endangering a friendship. On the other hand, to the Alumnus the undergraduate was
an insistent beggar, to be dealt with more or less according to the state of the funds and the number of the requests for money. If the unfortunate Alumnus happened to have an Alumna for a wife and in addition to have been admitted to all the rights and privileges of another degree in another university, and so to be liable to an attack from front, rear, and flank at the same time, little wonder that he early developed a thick skin and a hard heart.

Now, while all these conditions still prevail, a new sense of duty seems to have awakened in the Trinity graduate. The old round of entertainments and reunions is still adhered to, and the hat is passed around even more frequently than before, but the graduate is discovering that his college needs him, needs his active, ever-present interest in the affairs of the college. He is waking to an appreciation of the fact that the term *esprit de corps* applies to the Alumni as well as to the Faculty and the undergraduates, and that the greater Trinity, to be effective, must be a union of Faculty, undergraduates, and Alumni, active together in the noble work of preparing men not only to engage in the battle of life, but to raise, by clean and honorable lives, the standard of the world about them. This is the greater life of the college and the university; and to that institution whose Alumni are alive to their duties as members of this greater body, and who are developing a wholesome and strenuous interest in the affairs of their Alma Mater, will come a speedy reward in the opportunities it can furnish not only to the undergraduates who come to its threshold for help and guidance, but also to the community in which it is placed.

Fellow Alumni, these are signs of the times manifest to the keen observer, and here is our opportunity. The one side is the college, from President to undergraduates, turning to the Alumni for aid and support; on the other are the Alumni organizing themselves more efficiently than ever before, establishing local associations full of enthusiasm and spirit, appointing advisory committees to confer with college presidents, demanding the establishment of permanent academic councils to make suggestions and offer advice, and taking their places on boards of trustees. In one direction or another we can see the Alumni persistently seeking a share in collegiate management in matters both athletic and academic, and proffering their advice with a confident expectation that in part or in whole it will be accepted.

I foresee, therefore, that when the book of the American university comes to be written we shall read that in the twentieth century the era of the benevolent despots was followed by the rule of the Alumni. If that, then, is to be our high calling, if the future is to show an increase in the influence of the Alumni at the collegiate council board, ought we not to search ourselves for the qualifications which render us competent to offer advice? Gentlemen, if we are going to help manage the college, let us see to it that we know what we are about, and that in our zeal we do not injure that which we wish to reform and regenerate. Seventy-five per cent. of the Alumni of the average college are
engaged in active professional careers, unconnected with the college itself. As a body, therefore, the Alumni are actively interested in the pursuit of wealth, the attainment of success in life, and the practical advancement of health and material comforts. Is it not difficult for such an Alumnus to see that college except as an adjunct of the business or professional world, a preparatory school for the training of young men in those things that shall directly and immediately promote success in some particular branch of professional or business activity? In the older days the cry was that the college was but preliminary to the theological seminary, and that the curriculum was adapted to the needs of those who were to preach the gospel. In this country undeniably, the college was in the first instance meant to be the ally of the church, but in later times the pendulum has swung in the opposite direction, and may it not be swinging too far! If the college is not the place for the training of ministers, no more is it the place for the training of lawyers, chemists, or engineers. The college is not a professional school, and should not be called upon to give a professional education; and, gentlemen of the Alumni, you ought not to demand that it do so. The scientific world is but asking its due when it pleads that a definite attention be paid to the subjects with which it is chiefly concerned; but there is no reason why these aspects of modern education having a practical and commercial side should be cultivated to the exclusion of those which, though lacking a definite market value, make the better and the more agreeable men. I must confess that when I meet a business man off his beat, so to speak, I want to talk about something else than the running of automatic slot machines, the latest discoveries in chemical manures, or the most approved process in making paper pulp. What would the business man think of the scholar who bored him with the latest theories regarding the origin of the Hittites or the latest interpretation of difficult passages in Livy or Tacitus?

What the college should bring forth is not the scholar, the lawyer, the minister, the engineer, or anyone else ready trained for the duties of any profession or business. It should take the boy as nature and his parents have made him, and in three years or four, by classes or by groups, by compulsory courses or electives, by classroom recitations or by lectures, should make him a better member of his family, a more useful member of society, a stronger citizen of the state to which he owes his allegiance; it should lay foundations and develop resources within the boy himself that will serve him later, whatever superstructure he may decide to build. If this be our aim, fellow Alumni, and if to this end we direct our efforts, we shall in the end contribute something genuine to the betterment of the world.

President Luther, it was my privilege twenty-one years ago as a member of the Tablet board to write an editorial for that paper extending to a new president and a number of new professors the greetings of the undergraduates of Trinity College. You were one of those professors, and it is my great pleasure and privilege, as a son of our Alma Mater, to extend to
you today the welcome of the Alumni of the college, and to assure you of our loyalty to yourself and to the cause which you represent. We have not come here today to offer you advice. We have come to say, and every man here by his presence tacitly agrees with this, that we believe in the small college as one of the most important educational agents in our country, that efficiency is measured, not by size of classes, equipment of laboratories, or extent of libraries only, but by the men who in those classes, laboratories, and libraries teach and are taught; and apparatus and method are not ends in themselves but only accessory to the ideas which they stimulate, the character that they develop. We believe that an institution in which faculty, undergraduates, and alumni are banded together in a common effort to keep up the standard of scholarship and character and to increase its efficiency and influence as well as its resources has no cause to fear for its reputation in the world of scholars or the world of affairs.

To you, sir, we look to carry forward the work of your predecessors, and we assure you that in the great task of attaining the highest educational ideals, based on enthusiasm, scholarship, and that unity of action so well expressed in your own happy phrase, "Now, then, Trinity," you will find the Alumni class at your shoulder prepared to lend you its support in every emergency that may confront the college during the years, and may they be many, of your presidency.

The exercises closed at 5:35 o'clock with three cheers for Trinity College and President Luther, led by Bishop Brewster. During the luncheon there was music by Colt's Orchestra and singing by the College Glee Club.

The following telegram was also received during the luncheon:

PITTSBURG, PA., October 26.

JUDGE JOSEPH BUFFINGTON,
Trinity College, Hartford, Conn.

Congratulations and best wishes from the Alumni of western Pennsylvania to the dear old college. More strength to the arm of the new President.

A. P. BURGWIN.

In a closely contested game of football, which took place on the Athletic Field while the luncheon was in progress, Trinity won over Stevens Institute of Technology by a score of 5 to 0.

THE EVENING FESTIVITIES.

The evening was marked by a brilliant social gathering at the President's house, the illumination of the college buildings and campus, and cheering processions of Alumni and undergraduates.
The illuminations were tastefully selected. From each window in the large main building were hung Japanese lanterns. These were lighted as soon as it grew dark and gave the great building a weird and yet pleasing appearance. Around the campus were strung the lanterns on long strings between the trees and on the boughs. The long walk leading from Vernon Street to the main building was lighted with streamers of lanterns and it was used as a promenade by the visitors.

The fraternity houses on Vernon Street were also decorated with lanterns and streamers of bunting in old gold and blue. From the flag pole in the center of the campus was hung a long string of incandescent lights which set off the college colors in a brilliant manner. Seated beneath the lights was Colt's Band, which played college and popular airs throughout the entire evening and marched whenever the students and alumni desired it, which was very often, as all kinds of parades were organized. Banding together the graduates and undergraduates rendered impromptu concerts with college songs and cheers.

From 5 until 9 o'clock President Luther and Mrs. Luther received in the president's house on Vernon Street. The reception was attended by many persons from this city and other places and was a most enjoyable event.

After the reception, the undergraduates and alumni formed in a line and marching from the campus serenaded President Luther and Mrs. Luther. In reply to the demand for a speech the president said that there had been enough speaking for one day and he only wished to thank everybody for assistance in making the day such a grand success, for, he declared, it had been a grand Trinity day. The Hon. Joseph Buffington, who was called out, declared that it had been a great day for Trinity. The members of the faculty were visited and responded to demands for speeches, all of them making remarks.

Late in the evening a large bonfire, which had been erected to celebrate the victory of the football team, was lighted, and the alumni and undergraduates gathering around it gave a war dance and cheered their team individually and collectively. The war dance was a weird thing and excited much laughter and amusement among the spectators. A large searchlight, erected on the
Natural History building, sent its rays over the campus and the surrounding landscape, lighting it up with a brilliant light. Old gold and blue balloons were sent up every few minutes. In fact the entire campus and buildings were a wonderful and interesting sight, with the students parading around in their caps and gowns, singing their songs, etc.

It was announced during the day that $28,000 of the proposed fund of $100,000 had been raised. This fund calls for the raising of $100,000 by subscriptions among the alumni, the fund to be used in meeting the general expenses of the college.

As this number of The Bulletin goes to print the college community is saddened by news of the death of Colonel Jacob Lyman Greene, LL.D., Secretary of the Board of Trustees.

Colonel Greene was one of the most distinguished citizens of the state and was universally admired and esteemed for his sterling qualities.

As the head of a great insurance company he stood especially for conservative methods in finance; as a Churchman he contributed by example and by exhortation to the upbuilding of the great Christian brotherhood; as a friend he gave and received that sincere affection which glorifies the intimate relations of men with one another.

He was a gallant soldier in the Civil war, reaching the brevet rank of lieutenant-colonel in the cavalry service, despite a year's inactivity while a prisoner of war. Both by his diversified experience and by the many-sidedness of his character he was peculiarly fitted for the position which he came to hold as a leader in all good enterprises.

His advice was perhaps more often sought and followed than that of any other man in Hartford, and his capacity to advise covered an astonishingly wide range of subjects.

His services to Trinity College were marked by the same wise enthusiasm in effort which characterized all his undertakings. For these things we revere his memory. Yet he always will be more than a memory; for he is one of the noble army of whom it may truly be said "Their works do follow them."
HISTORICAL SKETCH OF TRINITY COLLEGE.

Like all similar institutions in the country, Trinity College owes its existence to a disposition on the part of a particular denomination to have a college under its immediate auspices. Recalling the early history of the diocese of Connecticut, we learn that upon the consecration of Bishop Seabury, the first Episcopal Bishop of the state, the initial steps were taken toward the establishment of an institution of learning under the control of the Episcopal Church.

The efforts were first successful in 1801, when a charter was obtained for an academy, then known as Seabury College, now the Cheshire Academy, which was founded in Cheshire. About 1810 an effort was made to enlarge this charter so that the school could confer degrees, but this was refused by the General Assembly of the state. At this time Congregationalism was in the ascendant, and was of itself a power, not only in religious, but in civil affairs, and there existed a strong feeling against Episcopacy, so that when the bold effort to obtain a charter for an Episcopal College was made by zealous members of the church a violent opposition was brought to bear against it, and although the petition was well received and passed by the lower house, it was defeated in the council (now called the senate). After this several similar petitions were presented for the same purpose, all of which were refused.

In 1822 a meeting of eighteen clergymen was held at the residence of Bishop Brownell in Hartford, at which steps were taken with a view to securing a charter for an Episcopal College. A memorial was drawn up by the bishop, three clergymen and two laymen, praying the General Assembly "to grant an act of incorporation for a college, with power to confer the usual literary honors, to be placed in either of the cities of Hartford, Middletown, or New Haven." The claim of the memorialists was a fair and just one, as they asked for no exclusive privileges, but desired to be placed on a footing with other Christian denominations throughout the country, who had their universities and colleges; and, as they looked forward to the ultimate establishment of a literary institution which should be under the guardianship of the Episcopal Church, they were desirous that it
should be founded in the state of Connecticut, and called Washington College.

At last, on the 13th day of May, 1823, a petition for a college charter was presented to the General Assembly, and the act of incorporation of Washington College passed the lower house three days later, and soon received the assent of the senate and the approval of the governor. It is interesting to note that on the day before this petition was presented the corporation of Yale College met in Hartford and repealed the test act which required of all its officers a subscription to the Saybrook platform of belief, for Yale resented strongly the establishment of a new college in the state, and was the principal force fighting against it.

On May 16, 1823, the charter of Washington College was granted. At Hartford, where the General Assembly was convened when the passage of the charter took place, there was much rejoicing and the event was celebrated by the firing of cannon and the lighting of bonfires. The amount of money necessary to secure the provisions of incorporation was subscribed, and in less than a year nearly $50,000 was raised towards an endowment, which was raised on the same plan as that adopted by the Fellows of Yale more than a century before, offering the larger towns in the state the privilege of fair competition for the location of the college, and Hartford being most generous with her subscriptions as she has been ever since, was adopted as the seat of Washington College.

The site selected was a beautiful one, as years fully demonstrated. The tract of land embraced fourteen acres; having peculiar advantages, not the least of which was a piece of rising ground, with gentle slopes on either side, whereon the buildings were located, and which was dignified by the name of "College Hill." The grounds were bounded on one side by a small river which the students soon termed the Hogg. They did much boating and indulged in it for the pleasure they could get out of it. Trinity was one of the four colleges which assisted in the establishment of the College Union Regatta at Worcester, and for several years sent crews, but the removal of the college to its present site prevented the men from getting the necessary practice and the college withdrew from the union. The drowning of a
Trinity student in the Connecticut River several years ago ended Trinity's interest in aquatics.

The erection of the buildings was begun in June, 1824, and the work was so rapidly prosecuted that they were ready for occupancy in the fall of that year, when the college was formally opened and instruction commenced. Two halls only were at first put up; styled respectively "Jarvis" and "Seabury," the former from plans by Solomon Willard of Boston, then a noted architect who numbered among his works Bunker Hill monument, and the latter from the design of Samuel F. B. Morse, more generally known through his connection with the electric telegraph than by his reputation in the profession of architecture. Both buildings were well and firmly built, and were of brown stone.

ORGANIZATION OF THE COLLEGE.

On September 23, 1824, the college opened with nine students—one senior, one sophomore, six freshmen, and one partial student. The buildings were not yet ready, so instruction for a time was given in the city. Bishop Brownell was elected the first president, almost as a matter of course. With him were associated Rev. George W. Doane (later Bishop of Albany) as professor of belles-lettres and oratory, Frederick Hall as professor of chemistry and mineralogy, Dr. Charles Sumner as professor of botany, and Horatio Hickok as professor of agriculture and political economy (in which latter science he is believed to have been the first instructor in America). Rev. Hector Humphreys taught ancient languages, and was soon made professor. In 1830 he left to become president of St. John's College, Maryland.

In 1828, Rev. Horatio Potter, long Bishop of New York, was called to the chair of mathematics and philosophy, and the learned Rev. Dr. S. F. Jarvis was soon added to the faculty as professor of oriental literature. Hon. W. W. Ellsworth was chosen professor of law. The instruction was designed to be more practical than at other colleges and consequently much attention was paid to natural science, and the students were made acquainted with the use of instruments in surveying, etc. This college, the first one under the auspices of the Protestant Epis-
copal Church in New England, announced in its first circular that it would receive students not candidates for a degree, for partial courses, and this policy drew many men to it. Numbers rapidly increased. In 1826 there were 50 undergraduates, and the library was so good that together with Dr. Jarvis's it was called rather grandiloquently the second in size and the first in value of all in the United States. A good cabinet had in these first two years been collected by the professor of mineralogy, and there was a greenhouse back of the buildings and an arboretum for work in botany. The site was most attractive, the Park River running past the grounds, which were well wooded.

APPEAL TO ENGLAND.

The funds subscribed were far from adequate for the work of the college, and it was determined to send Rev. Dr. Wheaton to England to appeal for aid thence. With him he carried a letter of address or general letter of introduction, officially signed and directed to the bishops, clergy, and laity of the Church of England. Dr. Wheaton returned with valuable gifts of money and apparatus.

INNER LIFE.

Some of the early rules of Trinity sound strange to us today. No student might attend at any "festive entertainment in the city of Hartford or vicinity." Students must not sleep in their rooms or lie down on their beds during study hours. In summer, the first recitation was at 5 A.M.; in winter at 6 A.M. Tutors and professors had authority to punish by admonition, and by fine not exceeding $1. Bedtime was 10 P.M., and after 10:30 P.M. no student might leave his room. In 1825 the Athenaeum Literary Society was organized, and its rival the Parthenon two years later. Both died in 1870. They met on Saturday mornings and gave public exhibitions on alternate years. These were begun by the Athenaeum Society in 1827, and consisted of poems, orations, debates, and original plays. The poet, Park Benjamin, was the first president of the Parthenon Society. The final decline and death of these societies was due, as in other col-
leges, to the growth of fraternities, to the preference now given to composition rather than to debate, to the increased culture afforded by the prescribed curriculum, and to the outlet for literary production afforded by college papers.

In 1831 was organized the missionary society, still in successful operation. Its first president was George Benton, afterwards missionary to Greece and Crete, and from it through the efforts of Augustus F. Lyde of the class of 1830, came the establishment of the board of Foreign Missions of the Protestant Episcopal Church. Alexander Jolly, Bishop of Moray in Scotland, was given an honorary doctorate in 1826, and in 1827 the first commencement was held, when a class of ten was graduated. In this class also graduated the Hon. Isaac E. Crary, first president of the alumni, delegate from the territory and representative in Congress of the state of Michigan, and to a great extent the organizer of that state's educational system. In 1829, James W. Gordon, governor of Michigan, and Charles D. Hodges, judge and congressman from Illinois, were alumni. John B. Ashe, congressman from Tennessee, and James G. Campbell, judge of Louisiana's supreme bench, were graduated in 1830; while in the class of 1831 was the Rt. Rev. Thomas H. Vail, first Episcopal bishop of Kansas.

RETIREMENT OF BISHOP BROWNELL.

In 1831 Bishop Brownell retired from the presidency of the college, that he might give all his attention to his diocese. He was the father of the college more than any other one man. "He had watched its progress with solicitude and witnessed its success with delight." He was born at Westport, Mass., October 19, 1779. In 1804 he graduated with highest honors from Union College and was a professor there for some years. He was called in 1819 to the bishopric from a position in Trinity Church, New York, and continued to fill the episcopal office until his death, January 13, 1865. His previous experience in teaching had fitted him for the position of president, which he filled, "ruling in his gentle but firm manner, and by his thorough knowledge and love of the men, and by his kindly treatment, bridging that gulf which often seems impassable between professor and student." An-
other writer says of him: "He was singularly well balanced and symmetrical, devout without being impassioned, earnest without being fanatical, firm and yet without obstinacy. He had a wonderful serenity of thought, a judgment that was rarely at fault, a moral character without spot or stain, and a religion calm, equable, real, and sincere." His life was given in the words chosen for the motto of the college he founded, "Pro Ecclesia et Patria."

On November 11, 1869, a statue of him, designed and modeled by Ives of Rome and cast in bronze at Munich, was unveiled on the Trinity campus. It stands on a pedestal 15 feet high, of Quincy granite, is itself 10 feet 6 inches high, and cost $25,000. The good bishop is represented in his episcopal robes; his left hand clasps a prayer book, his right hand is outstretched toward the college he loved, invoking perpetual benediction upon it from heaven. The statue was originally erected on the old college grounds.

PRESIDENT N. S. WHEATON—1831-1837.

Upon Bishop Brownell's retirement it was natural that such an early, steadfast, and liberal friend of the institution as Dr. Wheaton should be chosen president. He had been one of the original corporators and was rector of Christ Church, Hartford, before being called to be president. A graduate of Yale in 1814, he taught and studied theology and returned to Connecticut in 1819. During his pastorate in Hartford he aided in the erection of a handsome church. He served as president for six years and then left to accept a call to a church at New Orleans. During his presidency the college prospered. Two professorships were partly endowed, one the Hobart professorship in 1835, with $20,000 from the citizens of New York. Of this Trinity Church gave $5,000 for five scholarships. A little earlier the Seabury professorship was also endowed with the same amount.

Dr. Wheaton established a preparatory school in connection with Washington College and adorned and beautified the grounds. During the whole of this early period of the life of the college, it was valuable to the Protestant Episcopal Church on account of the young men sent out into its ministry.
In 1844 Rev. Dr. Wheaton resigned from his church, and after a year spent in Europe he returned to Hartford in broken health. A few years later he retired to Marbledale, his native place, and being a bachelor with ample means he was a great benefactor to the church there. In March, 1862, he died, leaving Trinity College $10,000 for a chapel and a residuary legacy, which amounted to as much more, for the general fund. In speaking of his death Bishop Williams said:

"For myself, I desire to remember him as I first knew him, when he occupied the presidency of the college, as the clear and able expounder of the word of God, the patient and accurate instructor, the well balanced Christian man, carrying under a reserved and sometimes cold exterior, an unselfish, warm, and generous heart."

PRESIDENT SILAS TOTTEN — 1837-1848.

After President Wheaton left the college, Rev. Dr. Silas Totten, a graduate of Union College in 1830 and professor of mathematics and natural philosophy in Washington College since 1833, was chosen president. Professor Totten had proved himself eminently successful in his department of collegiate instruction, and during his presidency a charity fund of $12,000 was raised by means of subscription made throughout the diocese. Under his presidency also the citizens of Hartford gave a second dormitory in 1845. This was called Brownell Hall from the first president. He also secured the endowment needed to complete the Seabury professorship fund from Nathan Warren of Troy, N. Y., and under him the college received its present name of Trinity. On August 2, 1848, Dr. Totten resigned his presidency and was made professor of moral and intellectual philosophy, belles-lettres, and rhetoric in William and Mary College, Virginia. There he employed his leisure in preparing a history of that venerable institution. In 1859 he became chancellor of the University of Iowa, which post he resigned in 1864. Dr. Totten died at Lexington, Ky., October 7, 1873.

TRINITY COLLEGE.

In 1845, on petition of the corporation, acting at the desire of the alumni, the legislature changed the name of the institution
from Washington to Trinity College. This change was to avoid confusion arising from the fact that there were other Washington Colleges in the United States, to "attest forever the faith of its founders and their zeal for the perpetual glory and honor of the one holy and undivided Trinity," and to secure for the college a name, which at Cambridge, England, "had long been associated with sound learning." At the same time the alumni were organized into a house of convocation and made "a constituent part of the academic body." The trustees also organized the board of fellows, consisting of six junior and six senior fellows, to be masters of arts, appointed by the corporation, and to them is entrusted the superintendence of the strictly academic business of the college.

The house of convocation consists of "the fellows and professors of Trinity College with all persons who have received any academic degree whatever in the same, except such as may lawfully be deprived of their privileges," and it transacts such business as the trustees lay before it.

From 1849 to 1889 the bishop of the Protestant Episcopal Church was made ex-officio chancellor and president of the board of trustees, and the official hierarchy was completed by a board of visitors, first appointed in 1859. In 1857 trustees from other states than Connecticut were admitted and in 1883 the charter was amended so that three of the trustees might be elected by the alumni.

SOCIAL LIFE PREVIOUS TO 1850.

Early in the history of the college many southern students came and imparted a different influence from that at many New England colleges. As early as 1837 there was a student corps known as the Washington College Archers, who paraded in black and white uniforms on the Hartford green and made excursions to Springfield. The sophomores, as in every other college, attended to the burning of conic sections; the juniors had their exhibition; the seniors their class day, modeled on Harvard's. Commencements down to 1875 were held in Christ Church, and after Bishop Brownell became old the commencement procession always passed his house on its way to the church and the band played "Auld Lang Syne." One of the characters of the college
was "Professor Jim," an old negro janitor who served the college over fifty years and of whom the students made much.

In June, 1845, the Beta of Connecticut of the venerable Phi Beta Kappa fraternity was established at Trinity. It still prospers and takes the first one-third of the class in scholarship. Of late years an imitation of this fraternity has sprung up at Trinity. The name of this society is Kappa Beta Phi; its motto, "Probability the Guide of Life," and its membership the last third of the class.

STUDENTS.

In 1833 the library of the college contained 5,000 volumes; those of the societies 2,500 more. In 1840 tuition was $33 annually; board for the thirty-nine weeks of the year, $85; room rent $19.50. Of the 115 alumni up to that time forty-two had become ministers. The number of students did not increase greatly; but many fine men were graduated. The class of 1832 contained Rev. E. E. Beardsley, the church historian; Rev. John W. French, professor at West Point; Hon. Robert Treat Paine, and Hon. John S. Phelps, governor of Missouri. A year later were graduated Hon. Robert W. Nicholls, supreme court judge in Louisiana; Hon. I. Nevit Steele, LL.D., minister to Venezuela; Rev. C. M. Butler, professor in the Philadelphia Divinity School.

In 1834 were graduated Rev. William B. Ashley, professor in the Nashota Theological School, and a year later the late Archbishop Bayley of the Roman Catholic Church and Bishop John Williams of Connecticut. In 1837, Dr. Pliny A. Jewett of the Yale Medical School and Rev. Abner Jackson, later president of Trinity, were graduated.

Robert Fairbairn, president of St. Stephen's College, and Judge Dwight W. Pardee of Connecticut were members of the class of 1840. Rev. T. R. Pynchon, later president of Trinity College; Henry H. Brownell, "the battle laureate of America," and the Hon. T. L. Harris, congressman from Illinois, were graduated in 1841. In 1843 were graduated Rev. T. S. Preston, vicar-general of New York; Judge W. E. Curtis of New York; Rev. J. W. Bradin and Rev. F. J. Clerc, both rectors of Burlington College. Bishop J. A. Paddock of Washington is an
alumnus of 1854, and J. B. Wakefield, congressman from Minnesota, was graduated with Malcolm Douglass, president of Norwich University, Leonard Kip, and Hon. H. J. Scudder, congressman from New York, in 1846. In 1848 Bishop B. H. Paddock of Massachusetts was graduated.

PRESIDENT JOHN WILLIAMS — 1848-1853.

This noble man, for many years the senior-bishop of the Protestant Episcopal Church, was less than 31 years old when chosen president, having been born in Deerfield, Mass., August 30, 1817. He had spent the first two years of his collegiate life at Harvard, but then came to Washington College, and graduated from there in 1835. He had already given ample promise of extraordinary abilities, and was, October 29, 1851, consecrated assistant bishop of Connecticut. The library fund was increased and the course of instruction developed during his administration. He also gave theological instruction, from which grew Berkeley Divinity School. As the cares of his diocese increased and the new Divinity School at Middletown needed his presence, he resigned the presidency of Trinity in 1853.

PRESIDENT D. R. GOODWIN — 1853-1860.

During President Goodwin’s presidency, the Scovill professorship of chemistry and natural science was founded, for which J. M. L. Scovill gave $1,000, his brother, W. H. Scovill, $5,000, and Scovil M. Buckingham $3,000. In 1856 Mrs. Sarah Gregor of Norwalk, Conn., founded the Brownell professorship. John P. Elton gave $5,000 for the library, and a special effort to add $10,000 to the college’s permanent fund was crowned with success, nearly the whole amount being from Connecticut men. Dr. Goodwin is described as “preëminent as a logician and a man of scholarly attainments.” He was born in North Berwick, Me., April 12, 1811, was graduated from Bowdoin in 1832, and was professor of modern languages there from 1835 to 1853. From 1860 to 1868 he was provost of the University of Pennsylvania, and after 1865 professor of systematic theology in the Protestant Episcopal Divinity School at Philadelphia. President Goodwin died in April, 1890.
The next president, Samuel Eliot, was born December 22, 1821, and was graduated from Harvard in 1839. He is described as a gentleman of marked intellectual and social culture. The civil war, occurring during his term of office, crippled the college by depriving it of its southern students. After his resignation of the presidency he was principal of the girls' high school of Boston, Mass., from 1872 to 1876, and superintendent of public schools in that city from 1878 to 1880. He died a few years ago.

Bishop John B. Kerfoot was born in Dublin, Ireland, March 1, 1816, and was brought to this country when three years old. He studied theology with Dr. Muhlenberg, and was president of the St. James College, Maryland, from 1842 to 1864, when he came to Trinity. In 1866 he was chosen first bishop of Pittsburg, and resigned his presidency. He died July 10, 1881.

Professor John Brocklesby, who held the chair of mathematics and natural philosophy from 1842 to 1882, acted as president for the next year. He was born in West Bromwick, England, October 8, 1811, and died in Hartford June 21, 1889. He was graduated at Yale in 1835, studied law, served as a tutor in his alma mater, and then was called, after beginning the practice of law, to his lifelong position. Professor Hart in his commemorative address, delivered before the alumni, said he was faithful and diligent in every duty, a kind and sympathetic friend of the students, a wise and earnest counsellor of his colleagues, an honored and esteemed citizen. His long connection with Trinity made him esteemed among the alumni for many qualities of head and heart.

Abner Jackson, the only president who died while holding office, was born at Washington, Pa., November 4, 1811. He studied first at Washington College, Pa., and then at Washington
(Trinity) College, and was graduated from the latter in 1837. He was professor of ethics and metaphysics from 1840 to 1858, when he was chosen president of Hobart College. Thence he was recalled, as president of his alma mater, and died in Hartford April 19, 1874. His administration was emphatically a successful one. He was a determined and energetic man, with great breadth of intellect and liberal culture. He was eminently fitted to occupy the post he filled with marked ability, sincere and with manners most affable and winning. Through him the college became more identified with Hartford and was at the same time making itself favorably felt among similar institutions with whose members the president cultivated the most intimate terms. Under him there was a marked increase in students, the number reaching 100 for the first time, in 1871-72. In 1869 the statue of Bishop Brownell, previously spoken of, was given by Gordon Burnham of New York, his son-in-law. In 1871 Chester Adams of Hartford left the college about $65,000, the largest gift from any individual up to that date. Under his presidency the site of the college was changed and he himself sent to England, where he secured elaborate plans for new buildings.

THE NEW SITE.

In 1872, after much deliberation, the trustees accepted the offer of the city of Hartford, which wished to buy the college campus for a large sum to offer it to the state as a site for the new state capitol. The college reserved the right to occupy for some five or six years so much of the buildings as it should not be necessary to remove. In 1873 a site of about eighty acres, a mile from the old campus, was purchased. This is the present site.

The original plans made by Mr. Burgess, the eminent English architect, were intended to supply the needs of the college for all coming time. J. H. Kimball of Hartford was sent abroad to acquaint himself with the minutiae of the work, and several changes in the plans were made, among them from four to three quadrangles. The design was to have a great quadrangle flanked by a smaller one for students on the north and one for professors on the south. The north quadrangle was to contain
a chapel and dining hall; the south a library and museum. On the west side were to be blocks of buildings for dormitories and lecture rooms. A theatre for public occasions was to be on the north side of the north quadrangle and an observatory in a tower in the northwest corner.

The grounds were laid out by Frederick Law Olmstead and ground was broken July 1, 1875.

PROGRESS — 1849-1874.

Among the students during the period of 1849-1874 were, in the class of 1849, Dr. C. A. Lindsley, in 1851, the late Hon. C. J. Hoadly, state librarian of Connecticut, and ex-Governor C. C. Van Zandt of Rhode Island. In 1852 Bishop John W. Beckwith of Georgia was graduated, as was Bishop David B. Knickerbocker of Indiana a year later. Another bishop, Rt. Rev. John Scarborough of New Jersey, was graduated in 1854 and the class of 1857 added still another in Bishop William W. Niles of New Hampshire, called to his present post from the chair of Latin in Trinity. Rev. E. C. Bolles is a member of the class of 1855, and Rev. G. S. Malory of that of 1858, as are Dr. James E. Mears of Philadelphia, the late Professor H. H. Prince of the University of Virginia, and Rev. W. H. Vibbert, formerly of the Berkeley Divinity School. The first professor of Trinity to die in office was Rev. E. E. Johnson of the class of 1859. One of his associates says of him, "The brilliancy and enthusiasm of his genius was only equaled by his untiring devotion to duty."

Other graduates in the forty years include John F. Mines, better known as Felix Oldboy, of the class of 1854; Professor A. A. Benton of the University of the South; President E. M. Gallaudet of the National Deaf Mute College of Washington in 1856; and Hon. William Hamersley in 1858.

In 1860 was graduated Dr. E. V. Stoddard, professor in the Buffalo Medical School, and a year later another physician became an alumnus, Dr. R. C. Cowling, professor in the Louisville Medical School. In 1862 D. L. Peck, formerly professor in the University of Alabama, was graduated, and three years later Rev. C. T. Olmsted, formerly professor in St. Stephen's College. Rev. Samuel Hart, formerly professor of Latin in Trinity, and
now dean of the Berkeley Divinity School, is a graduate of 1866.

Three others of those who have been on the faculty were graduated in three successive years, Rev. Henry Ferguson in 1868, G. O. Holbrooke in 1869, and President F. S. Luther in 1870.

Rev. Bishop Wells of Spokane was graduated in 1864; Bishop W. F. Nichols of California in 1870; Professor J. H. Barbour of the Berkeley Divinity School and Professor E. M. Hyde of Lehigh in 1873.

As to athletics, Trinity rowed early, and in 1858 sent a crew to a regatta at Worcester, between Trinity, Brown, Harvard, and Yale. In 1873 it had a crew in the international race at Springfield and again in 1874 at Saratoga. In 1875 one of the crew died while in training and the crew did not race. Now, however, rowing has entirely died out, as the college has been removed far from the river.

Trinity had a journal at an early date called the Cabinet, and the Tablet was first issued in 1869 as a monthly. As such it proved successful, and in 1878 was made biweekly. It is noted for its sprightly verse.

PRESIDENT T. R. PYNCHON — 1874-1883.

Dr. T. R. Pynchon was born in New Haven January 19, 1823, and was graduated from Trinity in 1841. He studied theology and preached for some years, and from 1854 to the time of his becoming president, he was Scovill professor at Trinity. He was chosen president November 7, 1874, and at once entered vigorously upon providing the college with a new home. He held office until 1883, when he resigned, but continued to hold the chair of moral philosophy until 1902, when he became professor emeritus. He died October 6, 1904.

NEW BUILDINGS.

In the autumn of 1878 two blocks of buildings were dedicated. They bear the names of two of the old buildings, Jarvis and Seabury Halls, and were erected as parts of the west quad-
rangle. Under Dr. Pynchon's directions the plans had been modified so that these buildings might be sufficient for the present needs of the college, and in them provision was made for lecture rooms, chapel, library and cabinet, as well as for students' rooms. Jarvis Hall contains forty-four suites of rooms for students and junior professors. Each suite contains three rooms, two bedrooms and a study, and runs through the building, thus giving plenty of air and light. Jarvis Hall is three stories high and divided into sections by brick party walls. The rooms have cheerful fireplaces. Seabury Hall contains the lecture rooms, the chapel and the other public rooms. The chapel is arranged choirwise and has accommodations for 200; it is adorned with handsome woodwork and is provided with a fine organ.

The museum received a full set of Ward's casts and fossils, a large collection of mounted skeletons and cases filled with minerals and shells. The library increased to 34,000 books and 22,000 pamphlets. The physical and chemical laboratories were in Seabury until 1888.

During Dr. Pynchon's presidency the fund of Trinity received a large increase from the late Charles H. Northam of Hartford. He endowed a professorship of $50,000 in 1882, gave $75,000 for the general fund and built Northam Towers, containing two halls, in the same year. Northam Towers are four stories high and contain students' apartments.

PRESIDENT GEORGE W. SMITH—1883-1904.

The Rev. G. W. Smith was born at Catskill, N. Y., November 21, 1836, and was graduated from Hobart College in 1857. He taught, studied theology and, during the civil war, was clerk in the Navy Department. From 1863 to 1871 he was a chaplain in the U. S. Navy, and from 1871 until his election to the presidency, he was engaged in the work of pastor.

Immediately after Dr. Smith's assumption of office changes in the curriculum were made. Arrangements were made for four courses leading to degrees. They are a course in arts (the old college course) leading to a B.A., a course in letters and science, and a course in science, for which a degree of B.S. is given, and a course in letters, leading to a degree of Bachelor of
Letters. Elective studies were also introduced at that time in the two highest years.

In 1883 the St. John Observatory, small, but well furnished, was built on the south part of the campus, and at the north end the president's house was erected in 1885. The Alumni Hall and Gymnasium was built in 1887. It is of brick and has ample and modern appliances and contains a hall or theatre in the upper story. In 1888 was erected the Jarvis Hall of Science, given by George A. Jarvis of Brooklyn, N. Y., in the southeast part of the campus. It is built of brick and is finely fitted up. The Jarvis Physical Laboratory occupies the first floor and basement of the building. In addition to the lecture rooms, there is a large laboratory for work in the elementary courses, a reference library, and several smaller laboratories adapted and devoted to advanced work of a special character. The laboratory has a very complete equipment for work in all the branches of physics. Special mention has, however, been given in its arrangements and equipment to making the facilities for work in electricity as complete as possible. The department is provided with standard apparatus for the various electrical measurements and has a workshop, and direct current and polyphase alternating generators for its special use.

The Chemical department is provided with a lecture room and necessary laboratories. It is well equipped for work in general experimental organic chemistry, in qualitative and quantitative analysis, and in assaying and gas-analysis. The main laboratory has desk space for thirty students working at one time. Many of the desks are furnished with two sets of drawers and cupboards, and it is possible to accommodate fifty men in all. This room is devoted to work in general experimental chemistry and qualitative analysis. For work in quantitative analysis and organic chemistry separate laboratories are provided and properly equipped. A room set apart for assaying is fitted up with suitable furnaces and other necessary material.

THE HALL OF NATURAL HISTORY.

The hall of Natural History was finished in June, 1900. It occupies a site on the southern portion of the campus, in line with
the Jarvis Laboratories. Laboratories for general biology, zoology, physiology, histology, embryology, teratogeny, geology, and research have been provided, with special technical equipment. The lecture room can be darkened for the stereopticon, which is for both micro and lantern slides, with electric light and rheostat. In the southeast room of the basement there are five large aquaria (5 feet by 3 feet by 30 inches) partitioned off as in the Berlin, New York, and other aquaria, so that the light comes only through the water, and the animals are thus seen to the best advantage. The aquaria are supplied with running water. An hydraulic air-pump forces air into a reservoir under pressure for distribution to the aquaria, and thus it is possible to keep marine as well as fresh water organisms in good condition for study. There are a number of land and water cages, aviaries, and vivaria for amphibia, reptiles, and mammals.

THE MUSEUM OF NATURAL HISTORY.

The college collections are distributed upon the three floors of the Museum in accord with the following plan: The first floor is given to the vertebrates. It contains sections for fishes, amphibia, reptiles, birds, and mammals. On the second floor are placed the invertebrates, also properly classified and distributed in sections. The third floor holds the minerals and rocks, which are arranged both stratigraphically and lithologically.

Among the collections especially to be noted are the series of invertebrate and vertebrate fossils furnished by Ward; the skeletons of modern vertebrates; the marine animals representing very completely the faunal areas of Naples, the Bahamas, and Long Island Sound; of Blaschka glass models of invertebrates, and of Ziegler embryological models.

THE LIBRARY.

The library occupies the most southerly division of Seabury Hall and the room formerly used as the Museum of Natural History. It is open every working day during term time from 10 A. M. to 12 M., and from 2 P. M. to 5 P. M., and on five evenings in the week from 7.30 to 10 P. M. The collection now numbers over 48,000 volumes and 29,000 pamphlets, and it is steadily growing.
The librarian personally advises and assists the students in their use of the books, whether for class work or for their private reading and research. Free access is given to the shelves in all departments of the library. The current numbers of over ninety periodicals, chiefly devoted to subjects taught in the College, are on file in the reference room, and additional journals are being subscribed for each year. The collection is also very well equipped in classical and modern European lexicography, epigraphy, French classical literature to 1850, and in the best editions of the complete works of the great mathematicians, astronomers, chemists, and physicists from the earliest times to the present day. Substantial additions have recently been made in economics, chemistry, philosophy, and psychology. The library possesses many single works of great value and interest, including two Greek manuscripts of the twelfth century, several illuminated Latin books of hours of the fourteenth and fifteenth centuries, many fine examples of early printing, early editions of the classics, and rare mathematical and medical works of the sixteenth, seventeenth, and eighteenth centuries.

. IMPROVEMENTS WEST OF THE COLLEGE.

The time has now come when, in accordance with the agreement dated November 7, 1891, between the city of Hartford and the trustees of the college, all the land west and south of the college building — between Summit and Zion Streets, and known as the Stone Quarries — is to be laid out and established as a public park. During the past two summers the city has built a wide and imposing roadway west of the college buildings, and the land here, with its interesting geological features, will form a very important part of the great park system of Hartford. Under an appropriation of the trustees, the ground between the new Summit Street and the main buildings has been graded and improved, and this section of the college grounds has been much beautified.

Under Dr. Smith's leadership the college showed greater activity and the policy of instruction became broader in that the students were allowed greater latitude in selecting their studies, especially after the freshman year. The college slowly grew in
strength, the faculty being increased in numbers, and the facilities for instruction being improved upon. Dr. Smith continued as president of the college until June 30, 1903. On June 5th of that year he tendered his resignation, giving as his reason failing health. In order to allow the trustees ample time in which to select his successor, Dr. Smith’s resignation was not to take effect until June 30, 1904, but a year’s leave of absence was granted him from June 30, 1903, to June 30, 1904. The new president, Dr. Flavel S. Luther, served as acting president during Dr. Smith’s absence.

PRESIDENT FLAVEL S. LUTHER.

On April 30th, 1904, the trustees of the college elected Professor Flavel S. Luther to succeed Dr. Smith. The election of Dr. Luther met with the hearty approval of the alumni, undergraduates and friends of the college. Congratulations and assurances of support poured in upon the new leader. During his year as acting president Professor Luther accomplished much. The results of his labor were shown at the opening of college this fall, when the largest class in the history of the institution entered.

President Luther was born in Brooklyn, Conn., in 1850. He was graduated from Trinity in 1870. He was professor of mathematics and astronomy in Racine College and later in Kenyon College until 1883 when he was appointed Seabury professor of mathematics and astronomy at Trinity, which position he has held since that time. He refused the presidency of Kenyon College and was for many years consulting engineer for manufacturing companies. During his year as acting president Dr. Luther started a course in civil engineering, which is very thorough and popular. He assumed the full duties and title of president on July 1st, 1904.

THE FACULTY.

The faculty is composed of twelve professors, two assistant professors, four instructors, and two lecturers.

The following is a brief summary of the work done by each professor:
President Flavel Sweeten Luther, LL.D., Seabury professor of mathematics and astronomy; graduated from Trinity, 1870, with a degree of A.B.; professor of mathematics and astronomy at Racine College, 1871 to 1881; professor of mathematics and astronomy at Kenyon College, 1881 to 1883, and at Trinity from 1883 to the present time.

Rev. Henry Ferguson, M.A., LL.D.; received a degree of B.A. from Trinity, 1868; M.A. in 1875; LL.D in 1900. Has been Northam professor of history and political science at Trinity since 1883. Author of "Four Periods in the Life of the Church," "Essays on American History."

Charles Frederick Johnson was graduated from Yale in 1855, receiving the degree of B.A.; he received the degree of M.A. in 1863, and in 1895 that of L.H.D. He was assistant professor of mathematics at the United States Naval Academy from 1865 to 1870. He was appointed professor of English literature at Trinity in 1883. He is the author of numerous works, among them being "English Words," "Three Englishmen and Three Americans," "Elements of Literary Criticism," "What can I do for Brady?" and other poems, "Outline History of English and American Literature," "Forms of Verse," etc.

The Rev. John James McCook received his B.A. degree from Trinity in 1863. He studied at Jefferson College, New York College of Physicians and Surgeons, and Berkeley Divinity School. He was second lieutenant of the First Virginia Volunteer Infantry during the civil war. He was appointed professor of modern languages at Trinity in 1883. He has also been rector of St. John's Church at East Hartford since 1869, and is the author of reports on poor law administration and prison reform; also of numerous magazine articles on vagabondage, political venality, pauperism, drink, etc.

Robert Baird Riggs, Scovill professor of chemistry and natural science, received his Bachelor's degree from Beloit College, Wisconsin, in 1876; his Ph.D. from Gottingen a few years later. He was chemist for the United States Geological Survey from 1884 to 1887, inclusive. He was also professor of chemistry at the National College of Pharmacy from 1885 to 1887, when he was called to Trinity. He has contributed to The American
Winfred Robert Martin, professor of oriental and modern languages, received his Bachelor's degree from Princeton in 1872, and his Ph.D. at Tübingen in 1887. He studied in Berlin and Leipzig as classical fellow from Princeton. Has been professor at Trinity since 1888. He wrote the articles on Indian and Persian biography, mythology, and literature in the *Century Cyclopedia of Names*, 1894.

Frank Cole Babbitt, professor of the Greek language and literature, was graduated from Harvard in 1890; received his A.M. in 1892, and his Ph.D. in 1895. He was a fellow of the American School of Classical Studies at Athens in 1895 and 1896; instructor in Greek at Harvard 1896 to 1898, when he was elected professor at Trinity. He is a member of the American Archaeological Institute; of the American Philological Association. He is the author of a Greek grammar, also of papers in the American Journal of Archaeology and in Harvard Studies in Classical Philology.

Charles Lincoln Edwards, J. Pierpont Morgan professor of natural history, received his B.S. from Lombard in 1884; the same from the University of Indiana in 1886; and M.A. from the same university in 1887; and a Ph.D. from Leipzig in 1890. He was a fellow in Clark University from 1890 to 1892; assistant professor of biology in the University of Texas in 1892 and 1893; adjunct professor of biology in the same college in 1893 and 1894; professor of biology in the University of Cincinnati from 1894 to 1900, since which time he has been professor at Trinity. Dr. Edwards is a member of the American Society of Naturalists, of the American Morphological Society, of the American Folk Lore Society, and of other scientific societies. He is the author of various articles in the scientific journals.

Herbert Mueller Hopkins, professor of the Latin languages and literature, is a graduate of Columbia; he received his Master's degree at Harvard in 1896 and his Ph.D. in 1898. He was instructor in Latin in the University of California from 1898 to 1901. He is the author of philological articles, of occasional poems, and of the "Fighting Bishop," and "The Torch."
Wilbur Marshall Urban, professor of philosophy, was graduated from Princeton and received his Ph.D. in Leipzig in 1897. He studied at Jena and Leipzig and was reader in philosophy in Princeton and professor of philosophy in Ursinus College. He is a member of the American Psychological Association and of the American Philosophical Association, and has contributed largely to philosophical journals and reviews.

Henry Augustus Perkins, professor of physics, received his Bachelor’s degree from Yale in 1896; spent three years in further study of his chosen work at Columbia and received the degrees of M.A. and E.E. in 1899. He has published articles on physics in the *American Journal of Science*.

Gustavus Adolphus Kleene, professor of economics, was graduated from the University of Michigan in 1891; studied at the University of Berlin and Tübingen, at Columbia University and the University of Pennsylvania, receiving his Ph.D. from the latter institution. He worked for two winters for the Charity Organization Society of New York City. He was assistant in economics at the University of Wisconsin; instructor in economics and social science at Swarthmore College, and lecturer at the University of Pennsylvania. He is a frequent contributor to the *Annals of the American Acad. of Political and Social Science*.

Karl Wilhelm Genthe, assistant professor of natural history, studied at a famous “Gymnasium” in Leipzig, then went to the university at that place, where he obtained his degree, taking the highest rank in both places. He has assisted Professor Edwards since 1901.

The Rev. Cranston Brenton, assistant professor of English literature, is a graduate of Trinity in the class of 1899.

Frederick Robertson Honey, instructor in drawing and descriptive geometry, received a marine engineer’s certificate from the London board of trade in 1871, and his Ph.D. from Yale in 1885. He was instructor in Smith College, Sheffield Scientific School and in the Yale School of Fine Arts. He is the author of “Linear Perspective,” also of numerous articles in scientific periodicals.

Augustus Hunt Shearer, assistant in history, was graduated from Rutgers College in 1899, received his M.A. from Harvard
in 1901, and his Ph.D. from the same university in 1903. He was assistant in history at Harvard last year.

William Newnham Carlton is librarian of the college and secretary of the faculty. He received the degree of Master of Arts from Trinity in 1902.

Sydney George Fisher, lecturer on law, was graduated from Trinity in 1879; received the degree of L.H.D. from the Western University, and is a graduate of the Harvard Law School. He was elected a trustee of Trinity in 1895, and received the honorary degree of LL.D. in 1903. He is the author of “Making of Pennsylvania,” “Pennsylvania Colony and Commonwealth,” “The Evolution of the Constitution,” “Men, Women and Manners in Colonial Times,” “The True Benjamin Franklin,” “The True William Penn,” and many magazine articles of wide influence.

William Henry Chichele Pynchon, lecturer in geology, received his Bachelor’s degree from Trinity in 1890, and his Master’s degree from Harvard in 1893.

Waldo Seldon Pratt, instructor in elocution, was graduated from Williams College in 1878, receiving his M.A. degree from his alma mater in 1881. He was a student at Johns Hopkins University, 1878-1880. Fellow in æsthetics and history of art in the same from 1879 to 1880; assistant director of the Metropolitan Museum of Art, New York, 1880-1882; registrar of Hartford Theological Seminary, 1888-1895; he is now professor of music and hymnology in the same; lecturer on musical history and science in Smith College since 1895, and editor of various publications.

George Bernhardt Velte is instructor in the gymnasium.

John Butler McCook, medical director, received his Bachelor of Science degree in 1890, and his M.D. degree from the College of Physicians and Surgeons, New York, in 1894.

Joseph Devine Flynn was graduated from Trinity in 1897. He was instructor in mathematics at Professor Stearns’ School and the Hartford Public High School.

ALUMNI.

Trinity’s living alumni number more than a thousand. They have gone into all walks of life. Some have added fame not
only to themselves but to their alma mater. Mention need only be made of such men as Bishops Scarborough, Cheshire, Olmsted, Nichols, Niles, Vincent, and Mackay-Smith to show the position Trinity occupies in the Episcopal Church. It is a distinction indeed that of the eighty odd bishops in attendance at the recent convention in Boston at least seven of them were Trinity men. Among the judiciary Trinity has put forth such men as Judge William Hamersley of the Supreme Court of Connecticut, Judge Joseph Buffettong of the Western Pennsylvania District of the United States Circuit Court, and Hon. J. D. Smyth of the Iowa Circuit Court. Among educators she can boast of Professor C. M. Andrews of Bryn Mawr College; Professors J. H. Barbour, Beers, Richard Burton (poet, critic, and professor), Henry Ferguson, J. J. McCook, F. S. Luther, Fisher, and A. C. Hall; P. H. Frye, professor of English literature at Lehigh University; Dr. Samuel Hart, secretary of the House of Bishops of the Protestant Episcopal Church; Henderson, professor and author; Linsley, Loomis, Hopson, and Huntington. Among successful business men, railroad men, and manufacturers: Robert Andrews, vice-president of the Safety Car Heating and Lighting Company and the Pintsch Gas Company; Washington Bryan, promoter and manager of railroads; H. M. Drane, builder of railroads; F. E. Haight, manufacturing agent; A. C. Hamlin, manager of factories; E. B. Hatch, president of Johns-Pratt Company; S. Hendrie, manager of railways and land companies; J. M. Hicks, consulting engineer; J. Hiester, bank president; F. R. Hoisington, manufacturer; E. Kent Hubbard, Jr., of the largest web manufacturing firm in the world; R. W. Jarvis, president of the Colt’s Firearms Company; W. S. Langford, Jr., who holds a responsible position with the New York Central; W. G. Mather, W. O. Orton, W. C. Skinner, and Frank L. Wilcox.

Among the prominent authors, lecturers, and educators these men claim Trinity as their alma mater: C. G. Child, Sydney George Fisher, W. C. Hagar, L. Kip, A. B. Linsley, W. D. McCracken, C. H. W. Stocking, and E. S. Van Zile.

Those who have won high places in the insurance business and as accountants are J. W. R. Crawford, L. T. Downes, and J. W. Hazelhurst. The Rev. George McClellan Fiske has twice
refused bishoprics. H. T. Greenley has won distinction as an architect.

Among economists, legislators, public officials, librarians, and editors are A. C. Hall, G. A. Hickox, C. J. Hoadly, state librarian and editor of colonial records of Connecticut, J. H. Stotsenburg, and D. Willard, settlement worker.

Colonel Robert Huntington of the United States Marine Corps, won distinction in the late war with Spain. M. W. McIvor is a lawyer of note. Dr. J. E. Mears is one of the country's noted surgeons. Dr. G. W. Russell of the class of 1834 is the oldest living alumnus. Louis Potter, the sculptor, is a Trinity graduate.

The officers of the Alumni Association are: President, Hon. F. L. Wilcox, '80; vice-president, W. S. Schutz, '94; secretary, G. T. Macauly, '90; treasurer, C. G. Woodward, '98; standing committee, the president, the secretary, Dr. Samuel Hart, Rev. James Goodwin, and G. T. Macauly.

UNDERGRADUATE LIFE.

Few colleges offer the advantages Trinity does in the way of entertaining students. The city with its theatres and social circles affords the student opportunity in the way of recreation.

Among the social events given by the students are the germans given throughout the year by the German Club. This club is composed of men from the upper classes and gives six germans yearly. These are well attended by the society people of Hartford. The officers of the club for the present year are: Robert Ewing, 1905, of Peoria, Ill., president, and C. E. Gostenoher, 1905, of New York, secretary and treasurer.

The social events of the college year are Junior and Senior Weeks. The former is held the week following mid-year examinations and is in charge of the Junior class. It is generally opened by a german, followed by reception and teas at the different fraternity houses. Then comes the "College tea," given by the college body in Alumni Hall on Wednesday. On Thursday evening the music clubs give their annual concert, which is followed by a dance. The week ends with the Junior Promenade.

The programme for Senior Week is somewhat similar to that
of Junior Week, only it is held in June and is in charge of the Senior class. This opens with a german on the Friday evening preceding commencement. On Monday afternoon class day exercises are held on the campus in front of Northam Towers. The Seniors are seated in easy chairs in semicircle smoking their class pipes. The usual exercises are then given, they being the presentation, statistics, reading of history, reading of class poem, singing of class song, presentation of gold footballs and baseballs to the seniors entitled to them, and also of certificates to those winning their college letter in athletics. Following the exercises the fraternities hold receptions. In the evening the seniors give the Senior Promenade in Alumni Hall. On Tuesday the alumni have their day, holding class reunions, electing officers and endeavoring to defeat the undergraduates in a baseball game. In the evening the fraternity reunions are held. On Wednesday morning of Senior Week commencement exercises are held in the Alumni Hall, and the week ends with the annual alumni dinner in the afternoon.

The academic year is divided into two equal parts called the Christmas Term and the Trinity Term. The Christmas Term begins about the middle of September, and closes about the first of February. The Trinity Term begins at the close of the former term, and extends to commencement day, which is the fourth Wednesday in June. In the Christmas Term there is a recess of two weeks at Christmas, and in the Trinity Term a recess of ten days in the spring.

SECRET SOCIETIES AT TRINITY.

Trinity has seven secret societies, the oldest of which is the local society of I. K. A. The others, given in the order of their founding as local societies and then as chapters of national fraternities, are: The Phi Kappa chapter of Alpha Delta Phi; the Beta Beta chapter of Psi Upsilon; the Epsilon chapter of Delta Psi; the Alpha Chi chapter of Delta Kappa Epsilon; the Tau Alpha chapter of Phi Gamma Delta, and the Phi Psi chapter of Alpha Chi Rho.