With traditional pageantry, Theodore Davidge Lockwood was inaugurated President of Trinity College on Saturday, October 12. This special issue of The Alumni Magazine is devoted almost entirely to this historical event. The intent is to present as complete a record as possible of the Inauguration of Trinity's 15th President. In addition, this issue includes a timely article which looks at all past presidents of the College.

The possibility that the ceremony might be held indoors in case of inclement weather, unfortunately, limited the number of invitations to the capacity of the Field House. As it turned out, the ceremony was held outdoors despite threatening clouds.

Approximately 2000 guests, delegates, faculty and students assembled for the colorful ceremony that began promptly at three o'clock on the quadrangle.

The marshals formed the academic procession and it moved from the Chemistry Buildings, where the participants had donned caps and gowns, across the quad to the south side of the Chapel, site of the ceremony. In order, behind the colors, came the President of the Student Senate, President of the Alumni Association, the faculty, delegates representing 135 colleges and universities, 22 learned societies and associations, the Trustees, and members of the platform party.

In order of founding, the institutions represented ranged from Oxford University, established in the 12th Century, whose delegate had flown from England for the event, to South Central Community College, founded earlier this year in Hamden, Connecticut.

Lyman B. Brainerd, Chairman of the Trustees, opened the ceremony with brief words of welcome, followed by the invocation delivered by The Reverend Alan C. Tull, Chaplain of the College.

The pages that follow in this issue include complete texts of the “greetings” from the students, faculty and alumni, the presentation of the President, the investiture, and the President’s address.

It is interesting to note that, as the President began his address, the skies cleared, and, when the ceremony ended with the benediction by The Right Reverend Walter H. Gray, Bishop of the Episcopal Diocese of Connecticut, it was a delightful autumn afternoon.
The Academic Procession

The Colors
Marshals
President of the Student Senate
President of the Alumni Association
Faculty of Trinity College
Delegates of Colleges and Universities
Delegates of Learned Societies and Associations
The Board of Fellows
The Trustees of Trinity College
Chaplain of the College
Bishop of the Episcopal Diocese of Connecticut
Secretary of the Faculty
Dean of the Faculty
Vice President of the College
Mace Bearer
The President

The Inauguration Ceremony

The Academic Procession

Invocation

National Anthem

Greetings from the Students
Leonard Paul Mozzi
President of the Student Senate

Greetings from the Faculty
Lawrence William Towle
Secretary of the Faculty

Greetings from the Alumni
John Leon Bonee
President of the Alumni Association

Presentation of the President
George Keith Funston
Representing the Selection Committee of the Trustees

Investiture
Lyman Bushnell Brainerd
Chairman of the Trustees

The President's Address
Theodore Davidge Lockwood
15th President of the College

"The Integrity of a College"

Alma Mater

Benediction
The Right Reverend Walter Henry Gray
Bishop of the Episcopal Diocese of Connecticut

Recessional
Leonard P. Mozzi '69, President of the Student Senate:

"... it's getting better all the time!"

_Inaugurare_ – the Latin infinitive from which the English word inaugurate is derived. _Inaugurare_ – to take omens.

A new president must look to the omens and interpret them. There are omens in the actions of the student body. I think to interpret them you must tune your ear to the language of those who speak them. The language of the student is very different from most of what you will hear today. Students speak through posters, through talk sessions late at night, through dance and song. This omen can be heard on the long walk as the sounds of electronic music vibrate from the students' rooms across the quad. I would like to quote two of the people most often heard from the record player's speakers – John Lennon and Paul McCartney – two of the Beatles:

"I used to get mad at my school.
The teachers who taught me weren't cool.
They're holding me down,
Turning me round,
Filling me up with their rules.

"But I have to admit it's getting better.
It's getting better all the time."

I believe the mood and feelings of the students are summed up very well in this verse of song. The students, last semester, were mad at their school. Most of second semester was taken up in confrontation politics. As soon as one issue died, a new one arose. We left Trinity last year angry and discouraged.

The mood now is very different. Probably the best word to describe it is anticipation – optimistic anticipation – with a small emphasis on optimistic. The students will admit it's getting better, but will be apprehensive about how much better.

President Lockwood has a difficult task. If he can change the emphasis to optimistic, this student body will move the college ahead with all the energy 1300 people can generate. If we can stop worrying about filling people up with rules, we can get on to the process of learning and education.

As a result of my personal conversations with Dr. Lockwood, my emphasis is moving toward optimistic. Dr. Lockwood is a man who listens to what the students are saying, and listens closely. He will accept criticisms and try to rectify the faults if he finds them valid. Most of all he is open to new ideas. He wants to let the students and faculty have a hand in making decisions as well as finding out their opinions before taking a new course of action.

The student body that welcomes Dr. Lockwood today is a group of active individuals deeply concerned with their school and their world. With his superb qualifications, Dr. Lockwood should be able to let this concern blossom and make this college the top-rate institution it could be.

Dr. Lockwood, the students of Trinity College welcome you to their school – just ask them – it's getting better all the time!
GREETINGS

Lawrence W. Towle, Secretary of the Faculty:

"...the whole-hearted cooperation of your faculty."

It is a privilege and a pleasure, on behalf of the Faculty, to welcome back to the campus as our new leader a son of the College and an old friend of many of us. I well remember that day back in 1943 when my close friend, neighbor and colleague, Professor Harold Lockwood, Chairman of the Department of Engineering, and his son, Ted, called at our house so that Ted might bid us good-bye, as he took his departure for Colorado for training as a ski trooper. Since those days, those of us who knew Ted as an undergraduate have watched with keen interest his impressive career - through graduate school to a doctorate, to college teaching posts, to a deanship, to a provostship, to membership on Trinity’s Board of Fellows and later on her Board of Trustees, and now to the presidency of his alma mater.

One has to admire the individual who has the enthusiasm and courage to undertake today the demanding, often frustrating, and at times even hazardous duties of a college presidency. The responsibilities of a college president have changed drastically over the past forty years. No longer does he have much leisure time to pursue personal intellectual objectives; the skyrocketing physical and financial demands of our institutions of higher learning have seen to that. Furthermore, faculties and students are no longer satisfied to accept a relatively passive role in college government. Faculties have become more keenly attentive to their economic status and determined that it shall improve with the economic growth of the community; and both faculty and students are seeking a more influential voice in the determination of college policy. Some students even feel that only they have the understanding and wisdom for mapping out curricula and setting campus social policies in the world of today. The change in the campus atmosphere is perhaps aptly symbolized in the disappearance from campus folklore of those delightful stories of the absent-minded professor, of which every campus had its treasury. It would seem that college professors no longer have time to enjoy absent-mindedness.

As for the faculty that you are inheriting, President Lockwood, we are as varied a group as you could desire. Agewise, we run from doddering ancients to bright young men who have not been voting for long. We also have personable and able colleagues from the distaff side. On educational policy our views are as diverse as our ages, although there is no high correlation between age and educational philosophy. Some of us feel that the student’s program should be carefully prescribed by the faculty. Others would be more liberal in the range of choice granted the student in making up his course of study; while still others would give the student academic carte blanche. The current vogue of “relevancy” in the curriculum has supporters in our ranks, as well as skeptics. Our interests also range widely. Some are happy to concentrate on teaching. Some find their major interest in research and publishing, and several serve as consultants to business and industry. Many participate in community activities. Politically, our loyalties range all the way from supporters of Barry Goldwater to admirers of Karl Marx. Most of us firmly believe that a stable society requires the individual to abide by duly legislated laws. A few, however, are disciples of the cult that would require the individual to respect only those laws and standards that he judges conform with his own code of morals.

But the Trinity academic picture is not as bewildering and unmanageable as I may have painted it. We of the Faculty have our differences, but we are united in our devotion to the liberal arts ideal and in our conviction that our major function on this campus is to contribute in every way that we can to the intellectual, moral, and social development of these young men who have chosen to entrust themselves to our care and guidance during four years of their lives. We are aware that we live in a rapidly changing world and that this demands a constant and continuing scrutiny and reappraisal of our program. We also believe that the tree of education cannot flower on a disorderly campus. We cannot conceive of an issue of college policy that cannot be resolved by constitutional process and community deliberation and debate, provided that the channels of communication are open and the will to use them exists on both sides.

Individually and collectively we welcome you to our midst, President Lockwood. We have every confidence that under your leadership Trinity College will continue in the foremost ranks of liberal arts colleges and will meet the educational, social and financial challenges of the future with as great a measure of success as it has those of the past.

Be assured that in the difficult and sometimes frustrating role that you are assuming you can count on the whole-hearted cooperation of your faculty.
GREETINGS

John L. Bonee, President of the Alumni Association:

"We think you right for our Time."

A tall, gangling youth of eighteen reported for Trinity football practice early in the fall of 1942... shock of brown hair down over his eyes, infectious boyish grin lighting up his countenance, green but strong, courageous, determined and intelligent—that was Trinity's and my introduction to Dr. Theodore Lockwood 25 years ago. Dan Jessee made him first string tackle in his freshman year.

One quarter century later, Dr. Lockwood returns to Trinity as its 15th President, educated in the Liberal Arts, seasoned by Military Service in Southern Europe during World War II. He has taught and administered on the college level during the 20 years just passed. On behalf of the 9,000 alumni who make up the National Alumni Association of Trinity College, it is an honor and privilege for me to greet you on their behalf, Dr. Lockwood, and to participate in this auspicious inauguration.

The boyish grin remains, the fresh, optimistic approach is still there, the querulous, unguarded "I'll meet—you—more—than—half—way" mannerism is immediately evident. These Lockwood qualities give testimony of a capability to meet Trinity's demanding needs.

Trinity College has taken great strides forward and up within the ranks of American Colleges and Universities during this 25 year period. The little college in Hartford to which I matriculated upon graduation from Hartford Public High School in 1939, with its large proportion of "Townies", is hardly recognizable today... as different as Downtown Hartford, East of Main Street.

But as Trinity has matured and developed and changed, so has the Nation and the World, and so have the World's people, their mores and their concepts of education.

This has been a dynamic quarter century; indeed, a revolutionary quarter century. The holocaust of World War II spawned the Nuclear Age; Colonialism ended; Nationalism burgeoned, particularly amongst African new nations, but in other world sectors as well; the Negro revolution burst upon us like an oil well coming in; world leadership realigned and two great Communist powers challenged the dominance of the United States over world affairs. And then the strength-sapping Vietnamese War crept upon us like a thief in the night, producing a slow awakening of the Nation's youth as a developmental force in American Society. From the apathetic, carefree campus attitudes of the 1950's, this essentially student uprising struck us full blown with the riotous demonstrations of the mid 1960's. Torn by a sense of loyalty to early ingrained traditions and outrage over the state of World affairs, college men and women everywhere strike out sometimes blindly to register their deep felt dissent.

And so—here lies the challenge of the future. To inspire, to mold, to lead and to educate the reaching, restless, determined millions of young men and women students of whom Trinity's 1250 form but a fraction. This is the greatest calling of our time.

To this calling for Trinity College now comes a man well-equipped by nature, by training and by experience to take up that challenge.

Trinity's alumni know and like you, Dr. Lockwood. With you at the helm, we head into the last quarter of the 20th Century with confidence, dedication and enthusiasm. We think you right for our Time.
On behalf of the Board of Trustees and its Selection Committee it is my privilege to present to you for induction as President of Trinity College—Theodore Davidge Lockwood, of the Class of 1948. In all frankness, never was the task of a selection committee easier than ours. Although we conscientiously surveyed the entire field of higher education, the ever-present standard of comparison in our deliberations was the shining quality exemplified by one of our fellow Trustees. Hence there was never any doubt that our selection would ultimately prove to be Trinity's Man of All the Seasons.

In the sixteenth century Robert Withington wrote these words about his contemporary, the English statesman Sir Thomas More:

"He is a man of an angel's wit and singular learning, yet I know not this fellow. For where is the man of that gentleness, humility, and affability? And as time required a man of marvelous mirth and pastimes; and sometimes of as sad gravity; a man for all the seasons."

When the Elizabethan English is translated into modern vernacular, this quotation describes Ted Lockwood to a "T". Even including and beyond a "T". For he is a Trinity man through and through. As a Member of the Class of '48, student leader, Varsity athlete, Member of Medusa and the Board of Fellows, Visiting Professor of History, College Trustee, he has always been "humble" in his accomplishments, and "affable" in his willingness to serve his College. Of course the applicability of the phrase, "angelic wit", gave me momentary pause. On reflection I realize that the impish and devilish wit of his student years was honed to its present angelic quality in the process of smoothing off some of the rough edges of the novice president with whom he negotiated as a veteran student leader twenty-two years ago.

Indeed, Ted Lockwood's connection with Trinity College substantially predates his matriculation as a student. His father, Harold Lockwood, for many years Professor of Engineering, built our outstanding Engineering program and facilities. For as many years his mother, Elizabeth, was a charming and loyal leading lady of the Faculty. Even Betty, his devoted wife, has long been a part of the Trinity team. Married in 1944 and a college graduate herself, she urged Ted on to be a better student after the war than he was before.

Of course I now confess that the Committee would have taken on faith the fact that our nominee was a man of "marvelous mirth and pastimes". We have heard him laugh and seen him play tennis. But so that there should be no doubt, last winter our President-Elect cooperatively avoided the expert ski trail and ended up with a fracture which even wartime combat service in the mountain troops could not inflict. The College has cause to beware the Winter Season as it concerns our Man of All the Seasons.

Certainly Dr. Lockwood is a man of "singular learning"—Valedictorian, Phi Beta Kappa, Pi Gamma Mu, Terry Fellow, A.B.—all at Trinity; Boudinot and Proctor Fellow, M.A. and Ph.D. at Princeton; L.H.D. from Concord and L.L.D. from Union; Professor of History, Dean of the Faculty at Concord, Provost and Dean of the Faculty at Union College. In addition, he is author of books and historical treatises, a civic leader, and an accomplished administrator.

But best of all, he is a man with a heart to match his mind. Long before the slogan, "A man who cares", became a cliche, it was apparent that Ted Lockwood was a boy, and later a man, who cared. His commitment to helping others, his openness and dislike of pretense and privilege, his belief in a democratic community and freedom of choice are apparent in the "sad gravity" with which he dedicates himself to serving others—year in, year out—spring, summer, fall and winter.

Like our first President Brownell, he comes to us from Union College. He brings the promise of an administration just as historic and fruitful as the first. Truly he is Trinity's Man for All the Seasons.

Mr. Chairman, I present to you for induction as President of Trinity College, Theodore Davidge Lockwood.
THE INVESTITURE

Lyman B. Brainerd, Chairman of the Trustees:

"...you are appointed President of Trinity College."

Dr. Lockwood, you have been selected by the unanimous vote of the Trustees of Trinity College, and I, as their Chairman, declare that you are appointed President of Trinity College. As evidence of your authority, I now put in your charge the traditional symbols of that office. This mace stands for your executive powers. This key signifies that the physical properties of the institution are in your care. This book, dear to every man who has graduated from Trinity, indicates that there has been delegated to you responsibility for the educational activities for which this college was founded. This collar, which I now place on your shoulders, will be worn on ceremonial occasions as a visible symbol of the President's high office and authority.

Symbols of Office

The Owen Morgan Mace stands for the president's executive powers. It was presented to Trinity in 1950 in memory of Owen Morgan, Class of 1906, who served his Alma Mater as a member of the Board of Fellows, as a Trustee, and as treasurer of the College. Historically, maces were first used as weapons in warfare and later became a symbol of the sovereign and his
One of the first known uses of a mace by an educational institution was at Cambridge University in the thirteenth century. Today a number of colleges use the mace as a symbol of authority and of the power invested in the president by the faculty and trustees. The mace precedes the president in academic processions. The Morgan Mace is made of ebony, signifying endurance; bronze, meaning power; and gold, symbolizing dignity and glory. It is 44 inches long and weighs 20 pounds. On the staff are depicted the various disciplines of an enduring education bound by a gold ribbon, inscribed with the names of every Trinity president. On the head, or urn, of the mace are six seals of the sources of life and growth of this College: the Great Seal of the United States; the Seal of the State of Connecticut; the Charter Oak; the original seal of the City of Hartford; the Washington Coat of Arms; and the seal of the Episcopal Diocese of Connecticut. summiting the Gothic urn is the Trinity College seal crowned by an eagle about to take flight, symbolizing the freedom and power of an educated man.

The Book, which has been placed in the hands of every Trinity graduate at commencement, signifies the delegation of responsibility to the president for maintaining the educational activities for which Trinity was founded. By chance, the Book became one of the College's oldest traditions. As it is now related, at the College's first commencement, President Thomas Church Brownell had intended to have each student touch The Bible as he received his degree. But when the moment arrived, President Brownell realized he had brought only the bound volume of the order of exercises. He had each student touch the Book, which has been placed in the hands of every graduate since that day in 1827.

The Key, which symbolizes the turning over of the physical properties of the college to the president, is made of bronze and is one of the keys which turned the original huge lock in the door of Williams Memorial, the present administration building.

The Presidential Collar, which is worn on ceremonial occasions, is the visible symbol of the president's high office and authority. The collar was presented to the College in 1953 by former president G. Keith Funston, Class of 1932, in memory of his grandmother, Maria Briggs Keith. The chain symbolically links modern higher education with the universities of yesteryear. The golden seal of the Trinity President hangs from the collar which is fashioned of 20 replicas of the Trinity Elms and seven silver seals, including the six reproduced in the mace and the Trinity College seal superimposed on a triangle representing the religious foundations of the college crowned by a sun signifying enlightenment. In the lower corners of the triangle are the Book and a pair of student's hands extended to receive it, symbolizing the desire of youth to receive an education.
"The Integrity of a College"

One hundred years ago the lead article of *The Trinity Tablet*, the College newspaper, carried these comments on the world of 1868.

"For the last few centuries everything has been progressing so rapidly that we can scarcely appreciate the merit which is sometimes found (in) holding back. All our conceptions of improvement are connected with rapid and ceaseless advance. ... The current of speculation and experiment has for so long a time been receiving increasing swiftness that there is danger of its overflowing its banks and devastating the country instead of watering and refreshing it. ... The 'governor' forms too insignificant (a) part of the machinery of the popular mind. Its regulating influence is feebly felt in this hurrying, restless world." ¹

There is a nostalgic, yet relevant tone to those observations: they also remind us of the time element which irresistibly afflicts all institutions. For one hundred years ago tuition at Trinity College was $50.00 and the total annual expenditures ran to only $27,354.06! Even earlier, when Trinity was founded, one critic of the prospect of two colleges existing simultaneously in Connecticut argued that the "college mania", like the "turnpike mania", was a passing fad.²

History is sometimes kind and sometimes humbling. An inaugural ceremony at a college so rich in history reminds us of both the traditional limitations of our insight and the limitless significance of our traditions.

To begin with history is to recognize that a study of the past occurs within the perspective of our own time. Tradition enters as it lends to the present its distinguishing configuration and defines our vision of both the past and the future. This ceremony reflects these same relations, for it both symbolizes the continuous life of an institution and embodies the inheritances of a particular college. I am quite sensible of the honor which you confer upon me; I also recognize the obligation which I assume to see that the accomplishments of my predecessors, especially those of G. Keith Funston and Albert C.

² *The History of Trinity College*, Weaver, p. 29.
Jacobs who since World War II have contributed so much to Trinity, serve as the foundation upon which we build. Coming as I do from the same college where Trinity's first president taught, I am keenly aware of historical indebtedness.

Yet, history also reminds us that change is pervasive and that, even though we may sometimes become apprehensive of change, as was the writer in *The Trinity Tablet* of 1868, we must retain faith in our capacity to place tradition in a new perspective. The effect of today's pressures on yesterday's assumptions and tomorrow's necessities makes an analysis of our assumptions about the independent liberal arts college mandatory, but that analysis in turn makes sense only if we place it in the context of contemporary society.

I.

As a nation we have perhaps never before so seriously questioned whether we have the understanding, not simply the knowledge, with which to meet the challenges of our age. We wonder whether we shall receive only the abuse which our place as the greatest world power so readily wins us, or whether we can still champion the democratic way of life as a reasonable answer to the issues which the whirligig of time has raised before us. We have always assumed that in education lay the road to understanding ourselves and other peoples. Now that confidence has been shaken. It is not simply a reaction to a culture of comparative indifference; it is a deep-running debate about the efficacious use of our prosperity and technological sophistication. Even when we realize that our astonishing productivity has preserved us from the poverty and drudgery others have known, we remain uneasy. The very responsiveness of our democracy makes decisions about priorities in national life far more difficult than our characteristic impatience may be able to tolerate. Yet, in the midst of our frustrations we must set down a Periclean declaration of the values which our great diversity and energy justify. That statement must temper enthusiasm with understanding and restlessness with wisdom. And these are the same qualities we must bring to a resolution of the problems facing higher education.

We should begin by stating the significance of our educational enterprise. In the broadest sense the liberal arts college is the arena within which we work out the meaning of human experience. Thus its role may exceed that of the State. To create the requisite atmosphere there must be openness: openness to ideas, debate, and dissent. There must be commitment: commitment to the search for truth, beauty, and understanding. There must be concern: genuine concern for the individual, whatever may be his or her race or creed. In assuring the right of each individual to an education, we should not, however, vitiate our objectives. We might profitably echo what Albert Guerard, distinguished author and Professor of English at Stanford, once wrote: "I am for liberty against liberties, which are privileges; for religion against religions, which are sects and heresies; for culture, the pursuit of our total perfection against cultures which are traditional conformities, (and)" he continued, "I am for personality – self-knowledge and self-reliance – against personalities – autocrats, leaders, heroes, geniuses, prophets. For to be a follower of such personalities is to abdicate our own."

Will an era which may not have the patience to sort out the facts carefully or to draw lines between the appropriate and inappropriate (as we failed for so long to do in the nineteen fifties) deny the college community the leisure to fulfill this mission? The strain which a radically subjective culture is now placing upon our post-industrial society renders an optimistic answer hazardous. Yet, what alternative do we have if we are

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to humanize our technocracy? To succeed we should review what seem to be those developments which militate against a secure search for the good life.

II.

Prominent among the enervating forces has been a new relativism. The vast expansion of higher education during the last twenty years has reinforced academic fragmentation at the same time that it has impressively served the social need for professionally equipped specialists. One result has been a hasty adjustment of academic expectations within a college to the occupational assumptions of the day, the imperial expansion of professional preparation. Another sign of the new relativism has been the shattering of general education. It is difficult to speak sensibly about the unity of learning when curricular coherence consists merely of fulfilling a few distribution requirements outside the major field. Whether it requires a “new humanism” or an heroic assault on intellectual provincialism, we must reassert the relatedness of all learning to the common goal of each person's search to make sense of his experience in life. The integrity of a college depends at least in part upon maintaining the validity of values, both intellectual and moral, for only in such an environment can the individual begin that arduous task of testing his beliefs, undistorted by either too premature a commitment or too complacent a reliance upon objectivity.

I was rereading Montaigne the other day and was struck, once again, by the pertinence of his sixteenth-century observations to our problems. With his customary candor he declared that “My business is to shape my life.” Like us he found his world wanting. At one moment it resembled the shifting sands; at another moment it appeared to be a perennial seesaw. But Montaigne clearly saw that “the corruption of our age is made of the individual contribution of each of us.” And “every man carries within himself the whole condition of humanity.” As he perceived, even when randomness most afflicts the world, it always appears within certain limits.

So likewise freedom acquires meaning as it springs from a sense of necessity, as it becomes freedom to and not simply freedom from. We know that authority loses its justification when it becomes self-serving. Similarly freedom can lose its purchase on events when it becomes merely a slogan, the point of departure for a flight to another absolutism. The history of this century offers ample evidence of this abuse of freedom, for it is as accurate to label our times as the era of tyrannies, large or petty, as it is to claim for them the era of the common man. Perhaps the contemporary threat to freedom represents yet another consequence of our intellectual uncertainty that reality is either orderly or personal. If the real world in which we live and act lacks an order that we can understand, then this new relativism quickly extends its beachhead. It would be presumptuous to guess what focus we may ultimately provide for the world beyond ourselves; but it is clear that our choice must relate itself authentically to reality. The integrity of a college demands that it act as guardian of a well-grounded freedom, that it not yield to unreasonable authority or apocalyptic meaninglessness.

Undoubtedly part of our perplexity in the face of these problems derives from the uneasiness with which colleges approach participation in society. It does not require tonsorial distinctiveness to express a fear of corruption through intimacy, or of guilt by close association. There has been an alarming debasement of the coinage already, in that colleges have accepted money for projects not germane to their objectives and ungenial to their operation. Sponsored secret research wars with an unfettered probing for knowledge. If the smaller college points with pride to its being relatively uncontaminated in this regard, it may be only because...
its envy has gone unfulfilled. Of course, in many other respects colleges have admirably combined with other agencies in society to attack the problem of illiteracy, cultural isolation, and intellectual deficiency. Once again, we must find the proper balance. On the one hand, if the independent college is to serve society effectively, it must retain its privilege—not a confirmed right by any means—to examine society, and freely to question its assumptions and practices without billyclub reprisals. To enjoy that trust, the citizens of the college community must avoid becoming intellectual Luddites. On the other hand, now that the ivory tower has been torn down, a college must play an active role in helping to resolve, not simply to identify, issues off-campus. There is the rub. But surely it would be ironic if, in the name of political and economic security, precisely those institutions which champion an education dependent upon a free and open society refused to be concerned about what is happening in that society. Each institution must arrive at its own manageable contribution, for the integrity of a college rests on confronting these problems honestly.

But we can suffer no illusions. We shall not "solve" these issues of relativism, freedom, and involvement; we shall only find a way in which to live with them and through them productively. In that field of energy we call the college community we shall have at one pole the individual purposes, feelings, and understandings which each of us contributes, and at the other pole the complete context within which all of us seek meaning. The resulting field of power, if not short-circuited from within or from without, will establish that arena in which wisdom and moral sensitivity impart to human intelligence a sense of direction. In so describing the role of the college we are dealing with matters that do not lend themselves to demonstrable proof. But over a period of time a college will transmit its convictions, or reveal its mediocrity, in action.

III.

These observations suggest that the philosophical distinction between what is existentially personal and what is the wider realm of interpersonal relationships may describe the academic thrust which a college should seek. Just as a man reaches beyond himself "to touch the world at unnumbered points," so a college extends its responsibilities to a democratic society at given places in a given time.

For example, distance once kept people apart. Now earth has acquired certain forms of unity, even though a sense of brotherhood unhappily is still missing. The forces which have so shrunk our world have created what Adlai Stevenson aptly called "the revolution of rising expectations." Each college must devise some approach to the implications of this revolution. Trinity affirms its intention to devise new approaches to improve international sensitivity among the members of this community.

Our own society offers ample challenges as well. Such an understatement is pardonable, I hope, if only because so much prose implies with some justice that the colleges turn out only vocationally competent conformists ready to enter the American economic pageant or that our education has become utterly irrelevant to a social crisis depicted in resonantly gloomy premonitions. I am sure that our history does not read that badly, but it is true that we must give more thought to learning those qualities of mind and heart which will permit us to judge more wisely the right thing to do and, I hasten to add, to admit when we are wrong—something we do with less grace than we might. A college must explore new opportunities to relate itself to the

wider community of which it is a part. Fortunately, this should not be difficult since Trustees and alumni—quite aside from students and faculty, are already involved in community affairs and can join in that effort. **Trinity affirms its commitment to consider new programs directly related to public service and to work closely with other groups in the Hartford community in creating a better environment for all citizens of this area.**

These goals refer to the dimensions within which we operate and not necessarily to the kinds of knowledge we seek. Once again the liberal arts college must make choices, for it is clear that a college like Trinity cannot match the resources or absorb the alternatives available to the large university. This problem has led many colleges to consider the wisdom of selecting certain areas in which they might reasonably develop doctoral programs as a way to overcome the limitations they sense inherent in a purely undergraduate curriculum. Perhaps this decision to graft graduate studies on the main trunk of a liberal arts program anticipates the future, but I sense that we may not thereby solve the fundamental defect of most liberal arts colleges; namely, their lack of imagination about undergraduate education. The independent colleges must vigorously, and freshly, restate the case for a liberal arts education. That vitality will come from devising a new approach to general, multidisciplinary education and a sound judgment as to what criteria will be applied in determining which segments of knowledge appear in the curriculum.

Once upon a time “general cultivation of the mind” was an acceptable statement of objectives. That phrase now seems inadequate, largely because of the spectacular advances of science which, however, have failed in all too many instances to relate, or be related, to man’s humanistic hopes. We want education to be man-centered and man-concerned. Therefore, education must yoke knowledge of our environment, including the historical environment, to knowledge of the conditions in which man finds individual and social well-being. The prescription is both large and inexact, but surely the program of studies at a liberal arts college should provide all students full opportunity to understand the significance of science. As the faculty reviews the curriculum of Trinity College, it will undoubtedly consider the extent to which we must reorganize courses and requirements to assure students that they may learn both the structure of knowledge and the significant supporting evidence characterizing our broadest divisions of learning. **Trinity affirms its continuing commitment to a program of studies explicitly related to man’s need to make decisions in an increasingly complex environment.**

Such a commitment implies an overall coherence in curricular planning that is hard to achieve and even more difficult to retain. Intellectual curiosity itself, so desirable and so necessary an element in the atmosphere of a liberal arts college, works against any tightly constructed concept; and the relevance of different fields of inquiry changes with the passage of time. The preservative forces are also impressive, and not the least of them is the departmental arrangement of courses and majors. But to lay all our problems at the door of professional specialization may evoke little more than an admission that non-departmental programs have an insufficient life. Moreover, there are no grounds for assuming that faculty cannot conceive of the college curriculum as a totality. No particular set of requirements—or the casual abandonment of requirements—will assure a college of responding effectively to new issues; but surely flexibility in planning must be possible at a rate and on a scale we have not practiced heretofore. Since one of the consequences of the expansion of knowledge is the elimination of a fixed body of thought and operating principles to which all can assent, a college must be honest with itself and so adjust its academic organization that fresh ideas do not wait upon committee incarceration. To this end Trinity will study its procedures to determine not only what may be an appropriate, albeit temporary, program of general education but also what provisions it can make for wholly unstructured innovations. The educational process is not genetically encoded in institutions or men. **Trinity affirms that it will experiment vigorously both inside and outside the formal curriculum to arrive at truly creative learning experiences.**

If whimsy is pardonable on this occasion, I hasten to add that events this year have provided some colleges with none-too-pleasant but very instructive experiences. No matter how one regards campus happenings, a de-
liberate euphemism for sit-ins, demonstrations, teach-ins, and unilateral pronouncements, the implications are serious. There has been a deplorable carelessness about both ends and means; and there has been unwillingness to learn from experience. For the whole ball-game has changed. Gone are the days when a student protest, like that at Trinity ninety years ago, aimed merely at extending library hours beyond the period from two to three in the afternoon. We are now trying to determine what shall distinguish a college education. The goal is wisdom and understanding at a time in our culture when the tension between observable fact and acquired vision is most pronounced. I suspect that the younger generation feels this disjunction more keenly than any. Therefore, it would seem to make sense to afford the younger members of a community, whatever their official status, sufficient opportunity to explain their ideas and join in implementing whatever commitment the community as a whole makes. In keeping with this spirit the Trustees unanimously agreed to begin immediately a study of the feasibility of co-education at Trinity and has approved an exchange of students with Vassar College during the second semester of this academic year. Trinity affirms its determination to discover new means by which students, faculty, administration and trustees may cooperate responsibility in planning the future of this particular community.

IV.

The integrity of a college depends on the ability of all its members to recognize the rich inheritance that is ours and the compelling challenge that we must accept. Relativism, a disregard for the responsibilities which freedom entails, the pressures within our own society and the intimacy of the world community; all these combine, with the great intellectual revolution away from a static view of our universe to a moving framework for man's beliefs, to render the task of education at all levels a fascinating prospect.

If the aim of what we do in the independent liberal arts college is to assist the undergraduate in his quest for wisdom and understanding, then all of us will need to see our tradition in proper perspective and to strike out boldly in shaping the college to achieve our objectives. Sometime in the future an historian will ask how well we responded to the realities of our times. We have every reason to hope for a favorable judgement if we retain our faith in the creativeness of the individual, in the expansiveness of his soul and the compassion of his heart.
All Manner of Men
... Came to Honor
Trinity’s... "Man
for all the Seasons"

(Left) Charles P. Carroll '69, chats with five-year-old
Serena Lockwood at the student reception in Wean
Lounge, October 10, first event of the Inaugural weekend.
(Below) President and Mrs. Lockwood, with daughters
Tamara and Mavis, form the reception line.
"...the Trustees unanimously agreed to begin immediately a study of the feasibility of co-education...and has approved an exchange of students with Vassar College during the second semester..."

Delegates and their wives were entertained at the Inaugural Luncheon in Mather Hall prior to the ceremony.

Familiar faces in the academic procession...
Dr. Goodwin B. Beach, Lecturer in Latin, Emeritus...Dr. Louis H. Naylor, Professor of Modern Languages, Emeritus.

The President with Dr. Robert M. Vogel, President of Bradford Junior College and former Dean of Trinity.
With delegates representing other institutions in the Greater Hartford area: (left to right) Dr. Arthur C. Banks, Jr., President, Greater Hartford Community College; President Lockwood; Sister Mary Theodore, President, Saint Joseph College; Dr. Archibald M. Woodruff, Chancellor, University of Hartford.

With Edwin D. Etherington, President, Wesleyan University.

Delegates and guests were received by President and Mrs. Lockwood (right) in Wean Lounge following the ceremony and then enjoyed refreshments in the Washington Room (below).
### COLLEGES AND UNIVERSITIES REPRESENTED AT THE INAUGURATION

| 12th | 1865 | Worcester Polytechnic Institute |
| 12th century | 1864 | Dartmouth College |
| 1864 | 1865 | University of New Hampshire |
| 1864 | 1866 | Episcopal Theological School |
| 1864 | 1867 | New England Conservatory of Music |
| 1864 | 1867 | Saint Augustine's College |
| 1864 | 1868 | Hampton Institute |
| 1864 | 1869 | Berean University |
| 1864 | 1870 | Syracuse University |
| 1864 | 1872 | Concord College |
| 1864 | 1875 | Smith College |
| 1864 | 1875 | The Johns Hopkins University |
| 1864 | 1876 | Juniata College |
| 1864 | 1876 | United States Coast Guard Academy |
| 1864 | 1877 | University of Hartford |
| 1864 | 1877 | Radcliffe College |
| 1864 | 1880 | Emerson College |
| 1864 | 1881 | University of Connecticut |
| 1864 | 1884 | American International College |
| 1864 | 1885 | Bryn Mawr College |
| 1864 | 1885 | Springfield College |
| 1864 | 1885 | Clark University |
| 1864 | 1885 | Occidental College |
| 1864 | 1885 | Saint Paul's College |
| 1864 | 1885 | Barnard College |
| 1864 | 1885 | Eastern Connecticut State College |
| 1864 | 1886 | University of Rhode Island |
| 1864 | 1886 | Southern Connecticut State College |
| 1864 | 1886 | Adelphi University |
| 1864 | 1886 | Saint Thomas Seminary |
| 1864 | 1886 | Voorhees College |
| 1864 | 1886 | Northeastern University |
| 1864 | 1886 | Elisabethtown College |
| 1864 | 1886 | Simmons College |

### LEARNED SOCIETIES AND ASSOCIATIONS REPRESENTED AT THE INAUGURATION

| 1865 | Phi Beta Kappa |
| 1865 | American Association for the Advancement of Science |
| 1865 | American Library Association |
| 1865 | Modern Language Association of America |
| 1865 | American Historical Association |
| 1865 | The Institute of Electrical and Electronic Engineers |
| 1865 | American Economic Association |
| 1865 | Sigma Xi |
| 1865 | American Mathematical Society |
| 1865 | The American Academy of Political and Social Science |

| 1866 | American Academy of Religion |
| 1866 | Association of American Colleges |
| 1866 | Mathematical Association of America |
| 1866 | American College Public Relations Association |
| 1866 | American Council on Education |
| 1866 | Sigma Pi Sigma |
| 1866 | Pi Gamma Mu |
| 1866 | Conference on British Studies |
| 1866 | Commission for Higher Education |
| 1866 | Association of Episcopal Colleges |
| 1866 | Commission of Independent Colleges |
OFFICERS
OF THE CEREMONY

John A. Dando
College Marshal

George E. Nichols III
Assistant Marshal

Ward S. Curran
Walter J. Klimeczak
Robert C. Stewart
Faculty Marshals

COMMITTEE
ON THE INAUGURATION

Robert A. Battis
Michael R. Campo
Walter E. Carlson
Roy A. Dath
Howard DeLong
Francis J. Egan
Donald B. Engley
Robert D. Foulke
Alfred A. Garofolo
Norman J. Hannay '70
Baird Hastings
George C. Higgins Jr.
Richard T. Lee
Charles R. Miller
Borden W. Painter Jr.
Mitchel N. Pappas
James L. Potter
R. Malcolm Salter
Del A. Shilkret
C. Freeman Sleeper
Edward W. Sloan
Leonard R. Tomat
Robert P. Waterman
Larry H. Whipple '69
John C. Williams
Members of Cerberus
Constance E. Ware
Coordinator
L. Barton Wilson
Chairman
Theodore Davidge Lockwood, who became the 15th President of Trinity College on July 1, 1968, and who will be officially invested in that office today, is no stranger to this campus.

He has the rare distinction of viewing and serving Trinity from the vantage point of all of its constituent bodies, as a student, as a teacher, as an alumnus, as a trustee and now, as president.

Although he returns to a college which in many ways is quite different from the one he attended two decades ago as an undergraduate, he is not unaware of the changes of time. He said recently "today students come to college with different preconceptions and ideas of their role in college life than they used to."

One of his first acts as president was to establish a 12-member Trinity College Council consisting of equal representation of students, faculty and administration to act as his council on major issues before the college community.

He was born in Hanover, New Hampshire, December 5, 1924. He is the son of the late Professor Harold J. Lockwood and the late Elizabeth Van Campen Lockwood.

After graduating from Northwood School, he entered Trinity in the fall of 1942, a year before his father was appointed the first Hallden Professor of Engineering and chairman of the department at Trinity, a post he held for 16 years.

Like so many young men of his generation, Theodore Lockwood interrupted his college education to volunteer for military service. An able skier since his boyhood in Hanover, he served from 1943 to 1945 with the 10th Mountain Division in Europe. Later, his first published work would become Mountaineers, a history of his division's service.

He returned to Trinity in 1945 where he soon distinguished himself as a versatile and able scholar. As an undergraduate he was a Holland Scholar, the College's recognition of the student in each class with the highest academic average. He lettered in football, was a member of the Student Senate, president of the Political Science Club, art editor of the student newspaper, The Tripod, and a short order cook in the "Old Cave." He was elected to Phi Beta Kappa and Pi Gamma Mu and was graduated in 1948 as valedictorian of his class.

Upon graduation he was awarded a Terry Fellowship to study modern European history at Princeton where, in 1950, he received an M.A. degree, and in 1952, the Ph.D.

The call of the academic community has claimed him all his life—as an instructor in the Great Issues Course at Dartmouth College (1952-53), assistant professor of history at Juniata College (1953-55), assistant professor of history at Massachusetts Institute of Technology (1955-60) and as dean of the faculty at Concord College (1961-64). For the past four years he has served as provost and dean of the faculty at Union College.

This is the second time in the history of Trinity that a member of the Union College faculty has been selected as president. One hundred and forty-six years ago, the founding body of Washington College (renamed Trinity in 1845) summoned as its first president, Thomas Church Brownell, whose versatile background included professorships of logic, rhetoric, chemistry, and belles lettres at Union.

During the decade when Theodore Lockwood was teaching on other campuses, he was a member of the summer faculty at Trinity where he taught history. And when his duties as dean at Concord and later at Union prevented him from maintaining his summer teaching schedule he returned frequently to the campus, first as a member of the Board of Fellows and, for the last four years, as a Trustee of the College.

While the son of Trinity's first Hallden Professor of Engineering chose history as his scholarly pursuit, he shared his father's interests and today is chairman of the board of VITA (Volunteers for International Technical Assistance), an organization which helps to solve technical problems submitted from developing nations.

His publications, chiefly in the field of history, include "History and the Humanities," "French Socialism in Retrospect," "The Role of Christianity in Modern History," "The Belgian Socialist Party" and "Belgium's Crisis." He was a Fellow of the Belgian-American Educational Foundation for study in Belgium in 1959.

He plays the violin and has an intense interest in music. He has served as chairman of the board of directors of the Northeastern New York Philharmonia.

In 1944 he married the former Elizabeth White of Yonkers, New York, an alumna of Antioch College. The Lockwoods have four children, Tamara Jane, 21; Richard Davidge, 17; Mavis Ferens, 15; and Serena Katherine, age 5.

He is the sixth alumnus to be selected as president of Trinity and, at 43, is among the youngest appointed to the post.

President Lockwood holds honorary degrees from Concord College (L.H.D.) and Union College (L.L.D).
Illustrious Men Who Guided the Destinies of Trinity College

By GLENN WEAVER
Associate Professor of History
and College Archivist

 Thumbnaill sketches are hardly an adequate substitute for biography, and the following vignettes, if such they may be called, are intended as mere introductions to fourteen men who, as presidents of Trinity College, left their mark, for weal or for woe, upon this institution.

No president of Trinity College has been, unfortunately, the subject of a full length biography, and yet several of them have taken important places in the history of higher education in America or in the history of the Episcopal Church. Chiefly, it would seem, this neglect can be attributed to a paucity of materials with which a biographer could work. Few of Trinity's presidents were "paper savers" and their correspondence and other records were either lost by their families or hide in as-yet-undiscovered places. One of them, John Williams, ordered that his papers be destroyed so as to make a biography impossible. Abner Jackson, on the other hand, was most considerate of the future historian, and at the time of his death several boxes of his correspondence, diaries, lecture notes, sermon texts, and miscellaneous Jacksoniana were carefully preserved by his widow and daughter. The bulk of this material is in the Archives of Trinity College, awaiting use by someone who might make one of Trinity's more colorful presidents the subject of a biography.

On October 12, 1968, Trinity inaugurated her fifteenth president, Theodore Davidge Lockwood, and the editor of the Alumni Magazine saw the occasion as a time of refreshing historical memories. The following pages are the Archivist's response to this suggestion. No attempt has been made to "flesh out" the sketches into full-length portraits which would be concerned with personality and character. Each president is dealt with only as to his relation to Trinity College and with particular emphasis upon the way his administration helped to influence the subsequent course of the College's history.

Thomas Church Brownell (1824-1831), Trinity's founder, largely determined the earliest curriculum, assumed ultimate responsibility for locating the institution (called Washington College until 1845) in Hartford, and created the ties which have always existed between the College and the Episcopal Church. As Bishop of Connecticut, Brownell saw his new college as a means of offering the full advantages of the higher learning to Episcopalians who were then the victims of Yale's Congregational exclusiveness. In the Charter which was granted by the Connecticut Legislature on May 16, 1823, Brownell was careful to include a clause which would forbid the imposition of a religious test upon any student, professor, or member of the Corporation.

Brownell's undergraduate training at Union College, where Science was then receiving more than ordinary consideration, was reflected in a curriculum which placed the Sciences and the Classics almost on a parity. And although the conventional American academic tradition was too deeply-rooted to permit the institution of such proposed "practical" courses as Agriculture and Engineering, the early curriculum was remarkably flexible for the time. Attempts to introduce professional instruction in Law, Medicine, and Theology met with little success.

In 1831, Brownell, yielding to pressures from his Diocese to devote full time to his episcopal duties, resigned the presidency. He had seen the College through financial crises, which, had they not been met, would have forced the suspension of instruction; he had defined, for Episcopalians at least, the nature and function of the small, church-related, liberal arts college for men; he had broken Yale's Connecticut monopoly and had, by creating a second college in the state, forced Yale to liberalize her policy on admitting non-Congregationalists to academic privileges.

Nathaniel Sheldon Wheaton (1831-1837) came to the College as full-time president. His close association with Christ Church, Hartford, where he had previously served as rector, fixed a certain parochiality upon the College, a local interest which was typified in the "interlocking directorate" between the College's Board of Trustees and the Christ Church Vestry and in the custom of holding College commencements at what was to become Christ Church Cathedral. Although himself a de-
votee of the classical learning and somewhat inclined temperamentally toward the fine arts, Wheaton continued the scientific emphasis which had been stimulated by Bishop Brownell.

Wheaton was an eminently successful fund raiser, and during his administration the first permanent endowment funds (including those of the Hobart and Seabury Professorships) insured the College's permanence. He also contributed from his own modest wealth to the endowment of both chapel and library.

Silas Totten (1837-1848) was the College's senior professor at the time of his election to the presidency, and thus was set a precedent which was to be followed, off and on, into the twentieth century. Totten displayed few qualities of leadership, and his eleven-year tenure was marked by considerable internal strife — particularly between rival factions of the Episcopal Church who were seeking control of the institution. Totten sided with the losing Low-Church group, and, because of this association, his administration has been regarded, perhaps unjustly, as an ineffectual one. The High-Church victors were able to bring about a reorganization of the administrative structure which introduced elements from the English university colleges — the creation of a House of Convocation as a College body representing Trustees, Faculty, and Alumni, a redesignation of the academic terms so as to conform to the Church calendar, and the institution of a Board of Fellows. Ties with the Episcopal Church were strengthened by amending the Charter to create the office of Chancellor, which was to be held by the Bishop of Connecticut, and a Board of Visitors whose membership was to comprise the Bishops of New York and the New England dioceses. And symbolizing these changes was the adoption of the name of "Trinity."

It was during the Totten years, too, that the Alumni were first able to exert any real influence in determining College policy. In 1845, Trinity took her place in the wider fraternity of academic scholarship with the installation of a chapter of Phi Beta Kappa.

Daniel Raynes Goodwin (1853-1860) came to the presidency of Trinity College from a professorship of Modern Languages at Bowdoin. Under his influence there was a further "enrichment" of the curriculum with a new emphasis on Modern Languages, a short-lived program of instruction in Fine Arts (probably the first collegiate experiment in the country), and, as something of a response to the opportunities of America's industrial revolution, a more elaborate offering of courses in Chemistry and the endowment of the Scovill Chemistry Professorship.

Goodwin's administration was one of considerable storm and stress. Financial difficulties again almost forced the College to close. Faculty factions and professorial discontent, particularly on the matter of salaries, kept morale at a low ebb. Goodwin's resignation created a serious crisis. The leadership of the College was offered to several likely prospects, but each refused. Finally, the Trustees chose one of the Faculty, but under a most unusual arrangement.

Samuel Eliot (1860-1864), Trinity's Professor of History since 1856, was inaugurated on April 8, 1861, as the first layman to head the College. Eight southern states had already seceded from the Union, the Confederate Government had been organized, and Fort Sumter was under siege. All southern students but two went home on orders from their state governments, and soon, with enlistments in the Union Army, the student body was reduced from 70 to 36. Eliot's refusal to fly the United States flag from the Chapel tower did much to alienate a considerable portion of Hartford's citizenry.
Wartime inflation, and Eliot's inability to raise funds, plus his ineptness in dealing with such student matters as compulsory chapel attendance, prompted the President to request that the Trustees take up his letter of resignation, a document which had been submitted at the time of his acceptance of the presidency.

**John Barrett Kerfoot** (1864–1866) came to Trinity following the closing of the College of St. James in Baltimore County, Maryland, an institution which he had headed since 1842. Kerfoot tried to transplant the paternal, family-life system which had prevailed at St. James, but the students would have none of it. Kerfoot's problems, and they were many, were solved, as his contemporaries put it, by ignoring them. Fortunately for both the President and the College, Kerfoot was elected Bishop of the Diocese of Pittsburgh. But Kerfoot's brief tenure left its mark in the expansion of formal studies in Religion and a definitely High-Church orientation of the College's Chapel services.

**Abner Jackson** (1867–1874) — a graduate of the class of 1837, former professor, and for fifteen years President of Hobart College — restored order, academic standards, and the College's good name. During Jackson's administration, the institution saw the full development of the fraternity system, the almost endless multiplication of student societies, and the accumulation of the many accoutrements of student-centered collegiate life. Athletics flourished as rowing, baseball, and field sports competed for student support. Morale rose to a point which could not even have been dreamed of in earlier years. In the center of all the busy activity was Abner Jackson, master organizer, master teacher, churchman, athlete, fundraiser, and inspirer of young men.

It was Jackson's influence which prompted the Trustees to sell the College's campus to the City of Hartford as the site of the present State Capitol building. And it was Jackson's choice of architect, William Burges, which resulted in the College's beautiful "Long Walk," a series of buildings which has long been regarded as the paragon of Gothic, academic, architectural style. Jackson did not live to see what was, to a considerable degree, his own artistic creation. He died on April 19, 1874. Once again, the Trustees chose the senior professor to head the College, and this time with far from happy results.

**Thomas Ruggles Pynchon** (1874–1883), called "Old Pynch" by the students with something less than affection, tried to cope with the problems which grew out of the move to the new campus. He was unable, however, to gain the full confidence of students, faculty, or Hartford community, and it was a student revolt that led to his undoing. But it was Pynchon's prudence that prevailed over Trustee enthusiasm for the Burges campus plan and brought about a necessary "cut back" in what was obviously much too ambitious a building program for a college with 80 students and a faculty of nine.

**George Williamson Smith** (1883–1904) both "modernized" and "secularized" Trinity College. "Modernization" was in the form of course departmentalization, the elimination of the Classics as basic requirement for all degrees, and a lowering of admission standards in order to meet the competition for students at a time when most colleges were equating size with quality, a standard by which Trinity came off badly. Smith felt that the College ties with the Episcopal Church impeded progress and deterred students. Gradually the ties with the Church were broken or relaxed and Smith could boast that Trinity College had been "secularized." Alienation of his constituency seems to have been a common failing of nineteenth-century Trinity presidents. The "secularization" had cost the College much moral and financial support from the Episcopalian constituency, and Smith was unable to find new resources in the Hartford community. When, in desperation, Smith proposed that Trinity become a state-supported institution, the Trustees placed the President on terminal leave.

**Flavel Sweeten Luther** (1904–1919), Trinity's Professor of Mathematics and senior member of the Faculty, accepted the official "secularization" and took steps in this area far beyond those of George Williamson Smith. Luther attempted to substitute Y.M.C.A.-type student activities for those of a distinctively Episcopalian nature.
He was an ardent Progressive (politically) and was able to transmit much of his political philosophy to the student body. During the Luther years, Trinity moved in the direction of becoming a commuters' college. Luther looked, usually vainly, for Hartford support of the College and he hoped to increase the student body by rather free admission of local candidates. By some, the College was being called derisively "The Hartford Local," but the success of two large fund-raising campaigns assured the Alumni that the College could still regard herself as an institution of wider appeal. World War I disrupted academic work with the depletion of the student body and Faculty for war work and military service and the replacement of regular students with poorly-prepared Student Army Training Corps cadets. President Luther regarded himself a war casualty. He had, he said, exhausted himself in carrying on the duties of his office. His resignation, effective July 1, 1919, was submitted on December 7, 1918.

Following Luther's retirement, Henry Augustus Perkins, Professor of Physics, served a rather stormy interlude as Acting President. On Professor Perkins' shoulders fell the responsibility of returning College life to "normalcy." His task was made all the more difficult with the problems incidental to Prohibition and a rather ludicrous faculty feud.

Remsen Brinckerhoff Ogilby (1920–1943) came to Trinity with a rich background in secondary education. Although there was some feeling that Ogilby retained something of a "prep school" attitude, he was eminently successful in restoring some of the "tone" which had been lost during the two previous administrations. Ogilby cultivated the remaining connections with the Episcopal Church, and he fostered a new religious emphasis which was best typified in the construction of one of America's most beautiful collegiate chapels. He restored the College's "national" reputation, if not a national prestige, and during his tenure the student body once more came to be representative of all sections of the country. Ogilby also cultivated potential contributors to the College's financial support—so successfully, in fact, that Trinity survived the "Depression Years" without having to make the unfortunate "cut-backs" which enabled most American colleges to continue to operate. Several buildings, the Chapel, Cook Dormitory and Hamlin Dining Hall, Goodwin and Woodward dormitories, Ogilby Hall, and the Clement Chemistry Building—all placed more or less in keeping with the Burges plan—were erected during the Ogilby years, several of them during the darkest days of the Great Depression.

Ogilby's administration, something of an "Indian Summer" of an older Trinity, ended with his accidental death by drowning on August 8, 1943. Already, there had been changes, with the campus again becoming the scene of a government training program—this time Navy V-12. Dean Arthur H. Hughes assumed the Acting Presidency and successfully directed the institution's affairs until the installation of a permanent successor.

George Keith Funston (1945–1951) brought to the College a rich experience in the world of business. During his administration the financial structure of the College was considerably strengthened, and highly beneficial cooperative arrangements were made with local industries and institutions. The student body was almost doubled beyond the pre-war figure, and the College committed itself to a student body of "medium" size—about 1,000. Several new buildings were erected—Halden Engineering Laboratory, Memorial Field House, and Elton Hall—and plans were completed for a new Library. The reorganization of the Extension Program into a formal Graduate Program extended Trinity's facilities toward a wider community service. When President Funston resigned to become President of the New York Stock Exchange, Dean Hughes again became Acting President.

Albert Charles Jacobs (1953–1968) gave Trinity College the benefit of a long career in teaching and academic administration—lecturer at Oxford and Law Professor at Columbia University and Provost of Columbia and Chancellor of the University of Denver. Many of the programs begun under President Funston were brought to full fruition. Endowments were raised through several highly successful fund drives, scholarship funds were increased, and faculty salaries were considerably improved. President Jacobs fifteen-year administration saw the most ambitious building program ever undertaken by the College—Downes Memorial Clock Tower; additions to the Halden Engineering Laboratory; Mather Student Center; McCook Mathematics Physics Center; Austin Arts Center and Goodwin Theatre; Bliss Boat House; a series of dormitories—Jones Hall, North Campus, South Campus, and High Rise—necessitated by the Trustees' decision to house all single students on campus and by a step-by-step increase of the undergraduate body to 1,250; the Albert Charles Jacobs' Life Sciences Center, dedicated June 8, 1968; and the George M. Ferris Athletic Center, construction of which was well underway at the time of Dr. Jacobs' retirement.