

LIFE AT YALE

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Life at Yale by Edwin Rogers Embree

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EDWIN ROGERS EMBREE

LIFE AT YALE

UNIV. OF
CALIFORNIA



A CORNER OF THE OLD COLLEGE CAMPUS

UNIV. OF
CALIFORNIA

LIFE AT YALE



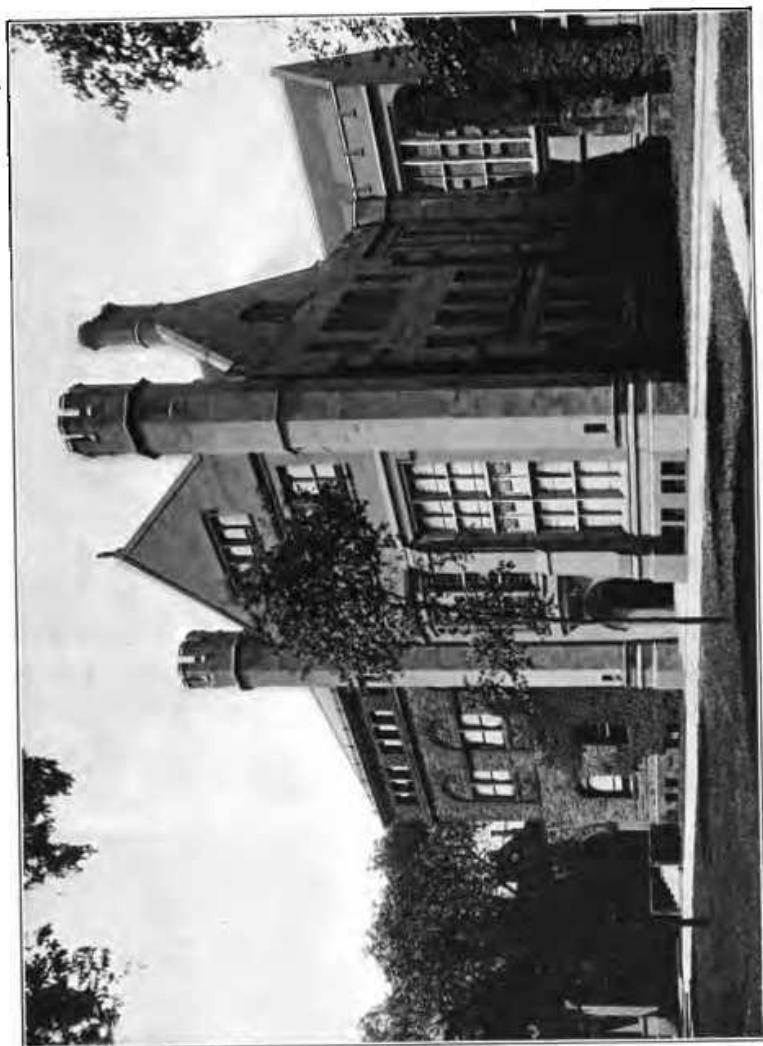
Prepared and published in compliance with a vote of the Alumni Advisory Board of Yale University directing "that the Alumni Advisory Board prepare a pamphlet on Yale dealing with the University and with the various phases of Yale life"; the committee appointed to take charge of this work consisting of Messrs. Edward Hidden, '85, of St. Louis, Mo., *Chairman*; Robert Watkinson Huntington, Jr., '89, of Hartford, Conn.; Walter Alden DeCamp, '90, of Cincinnati, Ohio.

EDITED BY EDWIN ROCKES EMBREE, '06, ALUMNI REGISTRAR

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Yale University—outline of organization	(inside back cover)

Many of the illustrations in this booklet are reproduced through the courtesy of the *Yale Alumni Weekly*.



GRADUATES AND MEMBERS OF YALE CORPORATION IN PROCESSION COMMENCEMENT MORNING

Nearly a thousand recipients of degrees march annually in this procession. In this picture, following the members of the graduating classes come the marshals, followed by President Hadley and President Taft, other members of the Corporation, and, forming at the right, the alumni.

YALE IDEALS

By ARTHUR TWINING HADLEY

President of Yale University

What are the things that Yale stands for?

First and foremost, in common with every other college and university worthy of the name, Yale stands for the pursuit of truth.

No school or group of schools, however brilliant, would deserve to be called a university if it simply taught its students how to earn as large fees as possible in their several callings. It must inspire them with a higher ideal and a deeper motive. It must make them crave to see things as they really are and to do things as they really ought to be done; to make truth and right the objects of a man's effort, instead of subordinating them to the pursuit of money, pleasure, or power. These are the ideas which underlie all good college teaching, in science and in history, in poetry and in philosophy, in morals and in religion.

Yale also, in common with other universities, stands for breadth of culture; for a wide view of life and of what life means.

The man who goes to college has the leisure to know many kinds of men and to study many kinds of things. If he uses this leisure badly it results in mere dissipation, physical or mental as the case may be. But if he uses it rightly—and in our American colleges the great majority of students are helped to use it rightly—it means culture. Culture is essentially a power to enjoy the best things in life on as many different lines as possible, instead of confining our interests to a narrow range of things which are immediately before our eyes. Some of this power of enjoyment is learned in the classroom itself. Some is learned by independent reading and thinking. Some is learned by personal contact and conversation with instructors and with fellow students. Some—often a very large part—is learned in connection with the social and athletic activities of the student body. Any of these activities, when pursued in an honorable spirit, increases a boy's range of appreciation and enjoyment and tends to make him a broader man and a more cultivated gentleman.

Finally, Yale stands for training in citizenship. It aims to prepare its students to be members of our American democracy. To

a greater or less degree every college does this. Every man is a better citizen if he has learned to love the truth and to broaden his points of contact with life as a whole. But men may pursue the truth either separately or shoulder to shoulder with their fellows. Culture may be sought either by the individual for himself alone, or by the citizen for himself and those about him. Yale encourages a man to choose the second of these alternatives—to do his thinking as a member of a community rather than as an isolated individual. This is the most distinct, if not the most important, lesson which Yale teaches her students.

From the day when a boy comes to Yale as a freshman, he is made to feel that he belongs to a closely knit commonwealth. He enters into a heritage of traditions and sentiments common to the students as a whole. He finds himself face to face with a body of public opinion which he is given his share in moulding and to which he is expected to conform as far as his conscience and his abilities will permit him. This force of tradition and opinion is what governs Yale; and in the main it does its work well. It insists on clean living. It frowns on drunkenness; it condemns sexual dissipation unequivocally. There is no place where a boy with right instincts, going out into the world to enjoy his freedom, gets more help from public sentiment than he does at Yale. It is also unequivocal in condemning shams of every kind. It encourages the student to try to value men and things for what they are rather than for what they advertise themselves to be. Of course it does not always succeed in getting a true scale of values. Some things look large to the student body which look small in after life. Some things are judged under the influence of momentary waves of emotion, which might be judged differently if the verdict were more deliberate. But on the whole the standard is democratic and manly, and in the majority of instances essentially right.

The boy also finds himself encouraged in every way to put his talents at the service of the community. Is there something that he can do with his brains or his voice or his hands or his feet? Let him measure himself against others and show who can serve the community best. By such competition will he get a proper sense and proper rating of his own power; by such competition will the community get the leaders it wants to take charge of the things that it wants done. Here again the judgment of the student body is