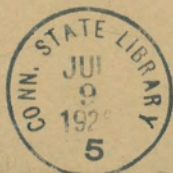


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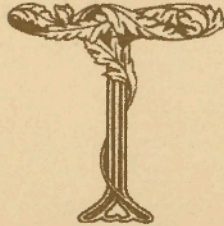
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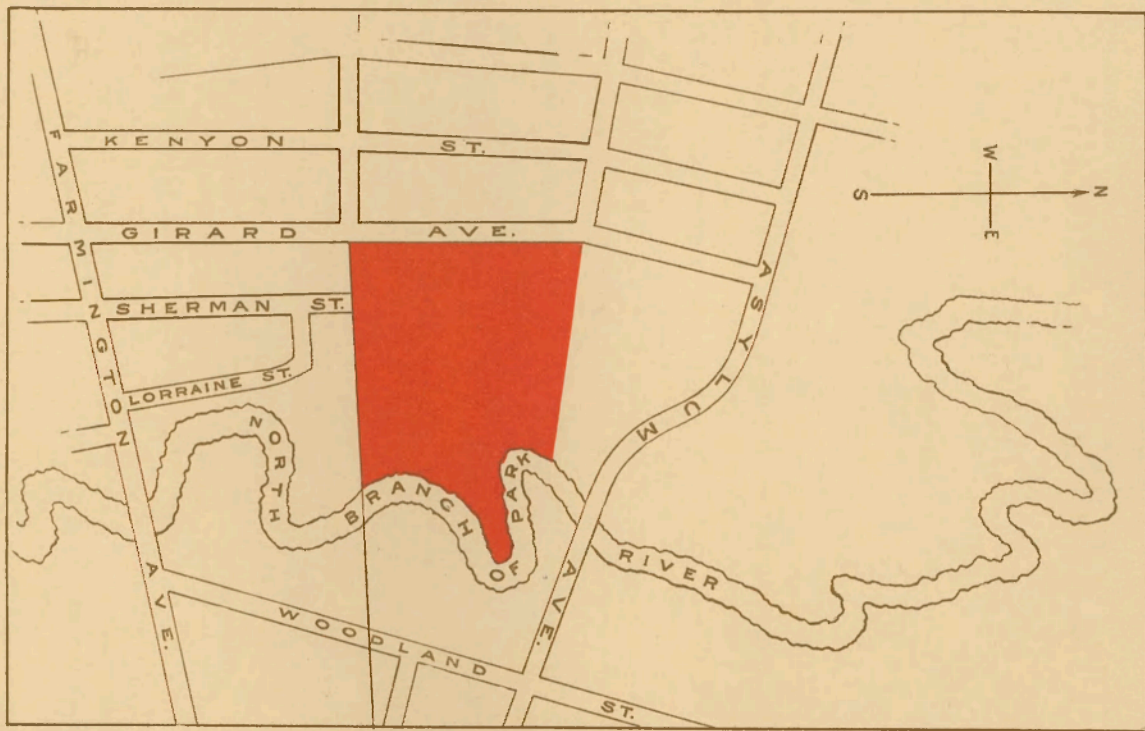
The Hartford Seminary of Tomorrow




WHAT IS THE PLAN
WHAT HAS BEEN DONE
WHY IT IS WISE
HOW IT WILL WORK
THE NEEDS FOR TO-DAY

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The Hartford Theological Seminary
Hartford, Conn., U. S. A.



 Indicates Hartford Seminary Property

The Hartford Seminary of Tomorrow



THOSE interested in the progress of Religious Education are aware that a movement is on foot greatly to enlarge the work of Hartford Seminary, and that considerable funds have been contributed for this purpose. There has however appeared to be some indefiniteness in the minds of a good many as to just what the project for enlargement is, what steps have already been taken for carrying it out, what the present status is as to funds, and how the plan originated.

It is the purpose of the following to answer these questions as briefly as possible.

I. What is the Plan, or perhaps better, the Ideal?

(The popular interpretation of the project has made use of the term "Theological University" to describe it. While the Seminary would be slow to appropriate such a rather high-sounding title for an ideal in the incipency of its realization, still that phrase does not inaptly express the purpose.) It does propose to be, as is the university, a group of graduate schools, each with its distinct faculty and functions, each serviceable to the others, and all under one administration. It is proposed that the institution shall always stand for the best sort of scholarship on the part of instructors and students. It is proposed that the work of the institution shall be directed toward two ends,—one, the scientific acquisition of knowledge; the other, the training for specific professional occupation. It is proposed that there shall be a number of schools each fitted to perform a peculiar task, and yet all co-operating to secure the ends of each, and all administered, on the financial side, by one Board of Trust.



Girard Avenue with Site on the Right

So far it is planned that the institution shall conform to the university ideal. It will differ from existing universities in that all its constituent parts are to be dominated by one purpose and directed to a single end,—the bringing to realization of the Kingdom of God on earth. The institution is to be non-sectarian; but it is designed to be persistently and aggressively Christian. Its aim is to learn and to teach the Christian religion as an historical fact, as a vital experience, as a social force, as a cosmic ideal, as an ultimate reality.

Concretely, the plan for the immediate present is to develop, so soon as the funds will warrant it, four schools in addition to the Seminary itself. ¹¹

First, the *School of Religious Pedagogy*. This has already won a place of recognized significance by ten years of efficient service, in affiliation with the Seminary. (The purpose of the School is to train men and women for the teaching ministries of the church and also to fit pastors' assistants and deaconesses for the work to which they may be called.)

The second School is already established in connection with the Seminary and is in its second year. This is the *School of Missions*. The purpose of this School is to train men and women for the

specifically missionary activities of the Church, either before they have passed to their fields or while they are on furlough during their term of service.)

(The third is the *School of Social Service*, not yet established,) the purpose of which will be to train those who have devoted their lives to some of the manifold special forms of social endeavor, such as the religious side of the work of the Y. M. C. A. and the Y. W. C. A., the work of Settlements, Charity Organization Societies, and the specialized side of the social work associated with the city and the country church.

(The fourth is a *School for Church Musicians*.) to train those whose duty it will be to direct the musical ministries of the church in a way consonant with the possibilities of this method of expressing and impressing religious emotion.

All these are to be grouped about and interlocked with the *Theological Seminary*, which will continue, as in the past, to provide the best possible training for that which has been historically recognized as the distinctively ministerial office.

(All together the schools will manifest the Christian Spirit, working in non-denominational unity to supply a training place for lines of service recognized as essential and efficient.)

II. (As to the *Funds* for carrying out these plans. It is distinctly understood that no part of the funds of the Seminary itself, or of their income, is to be diverted to found or maintain any of the new enterprises.)

Mrs. John S. Kennedy of New York, about a year ago, gave \$250,000 toward the new plans. She also promised to give a second \$250,000 when a like additional sum was raised. She has promised still further to give \$100,000 for the erection of one of the new buildings. In recognition of the generosity of the donor, the Trustees of the Seminary have voted that the School of Missions shall bear the name of The Kennedy School of Missions, in memory of the late John Stewart Kennedy of New York City. Toward matching Mrs. Kennedy's conditional gift of \$250,000, about \$200,000 has already been raised, leaving \$50,000 still to be secured.

(In anticipation of the further development of the plan a most satisfactory site has been secured, which is more fully described later. The decision has been reached, however, that no steps shall be taken



Looking Northwest from Proposed Location of Buildings

toward moving to it until there is raised for the schools, exclusive of the Theological Seminary, at least \$1,000,000 *to be devoted entirely to Endowment.*)

In addition to this, further funds must be supplied for the construction of the *New Buildings*, both for the Seminary and for the other schools, before the new site can be occupied. For no buildings will be begun until the funds necessary for their erection are on hand. A large sum accordingly remains to be raised for the two purposes of completing the million dollar endowment fund and for the erection of the buildings. For the Endowment, \$300,000 remains to be raised. For the Buildings, \$100,000 for one building is pledged. The remainder must be raised. This sum must not only provide buildings for the use of the new Schools, but also for the Seminary library and other Seminary buildings, so far as this need cannot be covered from the sale of the present Seminary site, and also for general administration.)

The first call then is for the Endowment. This three hundred thousand dollars presents a challenge to the alumni and friends of the Seminary. It is an appeal to all friends of an adequate training for those diverse forms of Christian service, at home and abroad, in which Christian churches of all denominations are interested. Toward the

immediate securing of this sum every effort is being made. The aim is to have it in hand or pledged by the time of the Annual Meeting of the Trustees, May 27, 1913.

III. This is a big plan. The sweep of its ideal is splendidly comprehensive. The amount of money needed for it is large. It is fitting therefore to set forth briefly certain reasons which not only justify but demand the undertaking.

First of all, one must set himself squarely face to face with the enormous economic and social development of the last generation. As soon as this is done one is forced to recognize that during this period many new professions, undreamed of by men thirty-five years ago, have sprung into being and are laying hold of young manhood and young womanhood with their compelling summons. A glance at the callings into which graduates of our colleges are going is sufficient to make this vivid. To supply the special training needed for these new professions many largely endowed technical schools of one kind or another have been founded. The great banking and manufacturing concerns have established educational departments as well recognized branches of their work. New tasks have arisen and the task has created the school.



A Path Through the Grove

What is true of Journalism, Mechanical and Electrical Engineering, Civil Government, Banking, etc., is no less true in the sphere of religious activity. Christianity is finding new points at which it must touch the complex social life of the day. In the effort to do this, the spirit of Christian service has expressed itself in many and varied forms of ministry. New professions, absorbing the best activity of a lifetime, have arisen. These professions promise to become as permanent as the new professions of Engineering, Journalism, Banking, Civil Administration, etc. They include the work of Foreign Missions; of Religious Education, as distinct from the pulpit and parish work of the pastor; of Social Service in institutions such as Social Settlements, charitable organizations and even some departments of municipal administration; of the Y. M. C. A and the Y. W. C. A.; and of the work in connection with the musical services of the churches, upon which many thousands of men and women are engaged. Each of these groups of professions is distinct enough to be named by itself. Each is developing with amazing rapidity. Each seems essential to the future development of the moral and religious life of the country.

At present the supreme danger is lest they should continue to grow in bulk and not in quality; lest these vast fields of influence should be entered upon by persons who have not had training to make their work in the highest sense powerful and effective; lest these professions should grow up, through ignorance of each others ideals and methods, into wasteful rivalry instead of into co-operative efficiency.

IV. *The Hartford Plan* of a group of inter-related schools with an adequate endowment meets this situation.

Efficiency, to the highest degree, is secured by means of a group of schools each with its own faculty, selected for their intellectual abilities and practical efficiency, each working out its own ideals and methods, and all sympathetic with the aims of each.

(Economy of Administration is secured through a system of interlocking courses. It is obvious, for example, that students in any of these schools must be familiar with the English Bible. But for each school to provide for its own instruction in this subject involves an economic waste which co-operation does away with. The value of this method, from the point of view of simply dollars and cents, has been manifest in the affiliation of Hartford Seminary with the School of Religious Pedagogy and the School of Missions.)



Across the Campus to the Southeast: Farmington Ave. Church in Distance

Mutual acquaintance on the part of the workers in different fields of service is also secured. This has the value of fostering the personal acquaintance of those who should in the future co-operate. It engenders that mutual respect and regard which are so essential to the best achievement. But still more important, this method promotes a familiarity of each with the ideals of the other institutions. Not only do the workers come to know each other, but each learns to appreciate the other's work.

Spiritual momentum will be conserved and increased by the association of men and women who, while pursuing studies to a large extent diverse, are yet all dominated by the supreme motive of loyalty to Christ and His mission for the world. No training can reach its fullest efficiency, whatever its intellectual quality, if this spiritual dynamic be lacking.

V. (The question has been raised as to the effect of these various schools in juxtaposition with the Seminary upon the Seminary itself. Will the student for the distinctively ministerial office feel his work injuriously modified by these other more specialized professional schools? Both theory and experience point in the other direction.) So long as the scholarly attainments of the instructors in the other schools



Along the Park River

are of high grade,—and no others would be appointed, and so long as the intellectual standards of admission to, and of work in, the other schools is kept at a high standard—and no other would be tolerated, so long will this association be both instructive and stimulating to the theological student. Through the schools of Missions and Pedagogy, for instance, the opportunity is provided for an appreciative understanding of the modern way of approach in education, and an outlook is given into the worldwide work of the Church and into the religious life of the Non-Christian world that it would be difficult to secure in any other way. Experience has already abundantly established this judgment.

Such then is the ideal, the progress toward it, and some of the reasons that have enkindled enthusiasm for it. This is not simply a scheme on paper. Experience has already shown that it will work, and the large endowment already given and pledged is tangible evidence of the conviction that it can be carried out. A word as the proposed “local habitation.”

A *Site* has been secured of a tract of land comprising about thirty acres in the best residential part of the city, and at the same time not so remote from the centers of religious and social life as to make

"clinical" work impracticable. It is about a mile west of the present location of the Seminary and is between Farmington and Asylum Avenues. To those familiar with Hartford the diagram of streets opposite the title page will aid in fixing the location, and will, to others, be suggestive of the area. It is impossible to present illustrations of the proposed buildings, as the plans are not yet sufficiently advanced for that purpose. But one of the members of the Middle Class in the Seminary, Mr. L. A. Stark, has supplied glimpses showing the residences that will face the new institution, the stretches of open land which will form the site for the new buildings, and views through the woods and along the Park River which suggest something of how beautiful the developed campus can be made.

While in its concrete and definite present proportions this plan is a new one, it should be borne in mind that the plan of grouping around the Seminary affiliated schools for the purpose of providing a diversified training for those who are in some way to be ministers of Christ has been an essential component of the "Hartford Ideal" for twenty years. The new thing is the energy and skill which have brought so near to completion this specific realization of the long-cherished plan. It is the result of patient brooding, careful thought, and successful experience. It needs only prompt and adequate financial support in order to be carried speedily to a splendid success.



