President Craft's address was as follows:

The Class of 1900:—You have passed with us four years of faithful work as your degrees testify—four years of companionship with each other, as some society badges, some offices in class organizations, some remembrances of victories or defeats in team athletics and what is far better many close friendships testify.

The sum of all these is a certain quorum of solid acquirements, which you are going to use as tools with which to do your life's work, and a certain esprit de corps which you perhaps today call class-feeling, but which as you join an association of graduates in the East or West, will merge into a Tech. feeling. Today you belong to 1900; a momentous date! We have nearly finished the century together, and we may consider it an appropriate moment to make up our accounts, and I think our few last moments together can not be better spent than in considering how far the education you have received here will fit you for the far more important business of educating yourselves through the rest of your lives. I do not mean that you will henceforth do your work alone. You will have plenty of educators in the things and people surrounding you; but it is a slowly acquired and difficult art to learn from things, and one which has only been successfully practiced of late years—chiefly by men of science; while people, even if they have the will, do not often know the way to teach you. They will be chiefly guided by their own interests, not yours, and their lessons will not always be given in the same kindly spirit which I think you will be ready to say is characteristic of the teachers in this great professional school.

Some men will say that many practical things can not be taught, but I believe that with a good method almost anything can be taught. It will be objected that Plato did not teach his scholars to think and write like himself, that Goethe left no school. Yet I would like to see an attempt made by a great thinker or writer to do what is done everywhere by great artists, who teach that most unexplainable thing, artistic conception. We believe, and we practice here on the belief, that the art of composition in architecture can be taught, and the world is full of examples of great masters, who have had great scholars, when they possessed the rare gift of teaching. I prefer, however, in this brief talk not to enter upon the consideration of any new field of untried and difficult experiment, but to pass your own work in review. You have mostly chosen occupations where the methods of teaching, although of recent date, are perfectly sure and successful. The old philosophy decreed that speculations regarding man's nature and destiny were the only subjects worthy of attention, but it made so little progress with the methods that we are not much farther advanced than in the days of Socrates. Modern science assumes that it is man's chief business to know everything that can be known, but cares little for knowledge that is not sure. In the quest for the exact and absolute truth she has invented methods of discovery and of control which have changed the whole aspect of human thought and in her scheme a place is found for every skilful and conscientious worker. Text books have multiplied till they show just what has been done and just what is wanted for the next step forward. Like the design of some great engineer, the scientific programme is put into the hands of thousands of workers for execution. Each one is assigned a place according to his talents and an appointed task; to do the thing known or to seek the unknown. In this latter sphere, the highest imagination and the most poetic fancy may find scope. You have learned that the discovery of a natural law is a work of imagination, but a trained imagination using sure methods and abhorring guess-work. Our lay brethren suppose that we believe nothing until we have completed every possible proof. That is not our method, we use modes of reasoning quite unfamiliar to them, but which we have found to be excellent guides toward the truth. We collect facts and then we propound a theory which tells how to find and arrange new facts which may support it or may kill it. We are not foolish enough to stop living and acting until the laws we live by are absolutely proved; we use our caution, our skill and experience to select the surest and most rational assemblage of facts that we can find at a given time, we test them by certain signs known to us in order to see if they are really coherent and in such a task empiricism and unskilled labor is worse than useless; but imagination is essential. Then when all is done as well as it can be done for the moment, we accept the law as a rule of conduct until we can get a better. Truly Faith is the evidence of things unseen!