A New Regime

If the students at Trinity College were wondering what sort of man had been selected to succeed "Old Pynch," they were soon supplied with a most attractive description by the Trinity Tablet. George Williamson Smith was portrayed as a man of great executive ability; "an excellent disciplinarian, though only so far as discipline is duty"; one possessed of "good, practical common sense, combined with a large experience"; "no quibbler over particulars," but "one thorough in his work"; possessed of "a wonderful knowledge of men and things," able to "analyze them very quickly" and one who "can read a man at first sight"; of a "warm, hospitable disposition," always taking "the bright side of everything," laughing at trouble, and "always bringing matters to a favorable result." The physical description was equally impressive: "of fine physique, over six feet in height, broad shouldered, and straight as an arrow." Here was, indeed, a man who could re-make Trinity College, and one who, "through his many years already spent among young men," had "acquired a thorough knowledge of them," and who would doubtless want to revive the spirit which had prevailed at Trinity in the good old days of Abner Jackson.

Others, too, expected great things from President-elect Smith. In announcing the appointment to the Alumni, the Trustees' committee which had been appointed to communicate the invitation to the new President used the occasion to "urge upon every Alumnus and every friend of the College the great desirableness of immediate and earnest efforts to secure an increase in students and endowments." Smith's election really was the occasion and not the reason for this announcement, for ever since the resignation of President Pynchon those connected with the affairs of the College had begun to think in very expansive terms, and the committee's communication to the Alumni was just another manifestation of this spirit.

In November, 1882, the College was honored by the presence of several of Germany's most distinguished scientists. Dr. Gustave Mueller of the Astro-Physical Observatory at Potsdam, Dr. Fritz Deischmueller of the Observatory at Bonn, and two assistants set up permanent headquarters on the Trinity campus where they were to observe the Transit of Venus on December 6. For over a month, the four astronomers were quartered in two large suites of rooms (Seabury 18 and 19). On the site of the present Student Center they set up several pre-fabricated wooden structures which were to accommodate their thirty-three cases of instruments, the total weight of which was, incidentally, seven tons.

The German scientists were surprised to learn that Trinity College had neither an astronomical observatory nor instruction in Astronomy other than a brief introduction for Juniors taught during the Trinity Term as part of the course in Natural Philosophy. In view of the unusual publicity given to the German astronomers in the public press, it was somewhat embarrassing to admit that the campus selected by the most important observing group in the scientific world was not the great scientific center the general public might reasonably assume it to be. The Board of Fellows, long largely inactive, rose to the occasion and issued a circular letter "To the Alumni and Friends of Trinity College" in which
George Williamson Smith
they urged setting up of "a complete Apparatus and Endowment for the study of Astronomy and for Astronomical observations," including the finest instruments that could be procured.

And while they were making their appeal to Alumni and friends, the Board of Fellows also urged the erection of a residence for the President-elect, a new gymnasium, a library, a museum, a chapel building, an endowment to maintain the proposed structures, and additional professorships and scholarships so as to enlarge both Faculty and student body. In other words, now that President Pynchon, the one who had been so instrumental in modifying the original Burges plan for the campus quadrangle, was leaving, the Board of Fellows was urging that the larger plans for the Trinity campus be carried out and that they be carried out at once. Northam Towers was then nearing completion, and the funds had been provided by a single benefactor and at no expense to the College. Might not others similarly contribute toward the completion of the Trinity campus?

The appeal of the Board of Fellows was well received. Dr. Samuel B. St. John of Hartford presented several telescopes to the College with the understanding that an observatory be erected. The Trustees voted to use the $2,500 bequest of E. Winslow Wilson, which had come to the College in 1864, and within a year the small but, for the time, adequate, St. John Observatory was completed on the south part of the campus. At this time, too, the Trustees had voted to erect a President's mansion, and this building (completed in 1885) was under construction when George Williamson Smith took office as President of the College.

From the last two years of the Pynchon administration, one thing had been apparent at the College: the Trustees and Alumni were responding to all sorts of challenges which represented attempts to improve the College. The House of Convocation had pressed for alumni representation on the Board of Trustees; a local alumni group had set into motion the chain of events which resulted in the resignation of President Pynchon; the Board of Fellows had inspired the creation of the Astronomical Observatory; and a demand from the President-elect had resulted in the provision of a home for the College's head. Now it was the turn of the students to make their demand.

The old gymnasium, which had been removed to the new campus from its former location, had never been really satisfactory. It was small, unsightly, unheated, and poorly equipped. In a circular letter to the Alumni dated January 26, 1883, the Trinity College Athletic Association presented the case for more adequate facilities for athletics at the College. No pains were spared in pointing out the old gymnasium's deficiencies, and a not-too-well-concealed hint was offered that a new gymnasium would be a most useful addition to the college facilities. Again, the challenge was taken up, and with contributions by Junius S. Morgan, Esq., Robert H. Coleman '77, and others, the gymnasium, elaborately furnished with up-to-date athletic facilities, was dedicated as Alumni Hall in 1887.

A year later (1888), the Jarvis Physical Laboratory was completed and this building, too, was erected largely upon the insistence of an interested party—in this case, Professor Henry Carrington Bolton, Professor of Chemistry and Natural Science since 1877. Bolton was perhaps the brightest star on the Faculty at that time, and his services were much valued. It was he who had re-directed Trinity's instruction in science along the more modern lines and who, by his personal popularity among the students, had made scientific study at Trinity not only "re-
spectable," but popular as well. Although Bolton had personally supervised the fitting of the scientific facilities in Seabury Hall, by the mid-1880's they had become totally inadequate—especially with the appointment of a Professor of Physics (L. M. Cheesman, Ph.D.) and the prospect of a Professorship in Biology. It was thus largely by the efforts of Professor Bolton that George A. Jarvis of Brooklyn, New York, was induced to erect the Jarvis Physical Laboratory, a brick building with full facilities for the teaching of Physics and Chemistry.

Apparent to everybody was the interest and activity of the Alumni of Trinity College—whether acting as a general association, as local alumni groups, or as individuals. The Trinity Tablet of December 18, 1883, observed that the "great and enthusiastic interest of the alumni in the affairs of the College... is unprecedented among Trinity men." For many years, the old alumni organization—the House of Convocation—had been practically dormant and had, indeed, been the object of mild ridicule by the undergraduates. The editors of the Tablet had once referred to the House of Convocation as "a be-frilled and mysterious title for the plain and moderate men known as the graduates of the College," and the Tablet had further suggested that the annual meetings of the Convocation be dropped because they interfered with the alumni meetings of the secret societies, which the Tablet went on to describe as "the bones and sinew of the College." But it was Convocation, it will be remembered, that led the movement to secure alumni representation on the Board of Trustees. And it was with the election in 1883 of the first Alumni Trustees—E. Winslow Williams, Luke A. Lockwood, and Thomas Gallaudet, all men who had been active in collegiate reform—that the general Alumni Association took on a new life.

In June of 1883, the House of Convocation,
perhaps wishing to regularize their terminology with that of the organized alumni of sister colleges, petitioned the Trustees to change the name of Convocation to the Association of the Alumni of Trinity College and to permit the use of the conventional English titles of the President, Vice President, Secretary, and Treasurer, instead of the old Latin ones. The Trustees made the desired change. From time to time, Alumni wrote to the Tablet and to the public press urging generous giving to Alma Mater, and in the fall of 1883 a Committee was appointed by the officers of the Alumni Association to raise funds for specific objects—the President’s house, scientific equipment, and new Professorships. Sub-committees were formed to canvas various sections of the country, particularly the large cities—Chicago, Savannah, Pittsburgh, Philadelphia, and Hartford—where local Alumni Associations were in existence.

It was, in large degree, through the local groups that the general Alumni Association was to work. The New York Association was, of course, the first to have been founded, but the New England Alumni Association dated from perhaps as early as 1877. In 1880, an Alumni Association was organized in Pittsburgh, and in 1881 the Philadelphia Alumni formed a similar group, but interestingly only after the Trinity graduates there had joined with the alumni of the University of Pennsylvania, Yale, Harvard, and Princeton in organizing the University Club of Philadelphia. In 1883, a Trinity Alumni Association was even organized in far-away Georgia, and before many years had passed there were Trinity Alumni Associations in California and Maryland.

One of President Smith’s first acts was to prepare a full statement of the College’s finances and to circulate it among the Alumni. Nothing else that he could have done would have won more confidence for George Williamson Smith, for the Alumni at last felt that they were being taken into the inner circle of the institution. The response by the local associations was to invite the new President to their meetings. In New York, the Alumni met at the Fifth Avenue Hotel on October 31, 1883, and George Williamson Smith was the honored guest. As the Association’s President reported, the meeting was called “for the special purpose of having a talk with our new president and learning from him what the college needed and what it is doing.” The New York Alumni were not to be disappointed, for President Smith stated the needs of the College in elaborate detail—scholarships, scientific apparatus, and a house for the President. Nor was Smith disappointed; several members made subscriptions to the individual purposes “on the spot.” In January, 1884, Smith was the guest of the New England Alumni at a meeting in Hartford, and there he inspired similar confidence by his frank and informal manner.

The Alumni Fund drive was a tremendous success. During the College’s fiscal year of 1884–1885, the Alumni made donations of $2,260. The following year Alumni contributions totalled $2,510. 1886–1887 saw a contribution of $10,960 for the gymnasium, a considerable portion of it from the Alumni, and in 1887–1888 there were large alumni donations for various college purposes. In 1889, the College Treasurer was able to report an Alumni Fund of $4,880 as one of the College’s financial assets. And, by 1888, the President could boast that within the last year the College had increased the endowment by over $110,000! So far as the Alumni and the finances of the College were concerned, the administration of George Williamson Smith had, to say the least, gotten off to a good start.
With the undergraduates, too, Smith was an immediate success. Although the Tablet was to admit that the first flattering description of the new President had been based on the reports of the Trustees, they soon found George Williamson Smith to be a man very much to their liking. Hardly had the new President made his appearance on the campus, when the editor of the Tablet became rhapsodic regarding the new administration. “There has been,” he wrote, “a new infusion of life into the hearts of all the undergraduates and particularly the upperclassmen, who have seen the great effects of the change, and who more than any others appreciate the new state of things.” And, in another column, the Tablet reported that the “old conservatism” which had long characterized the College had been broken and that the administration had shown the new spirit by allowing the students to paint the walls of their rooms in bright colors—“brick-dust to light blue”—and that the entire student body had evidenced a new enthusiasm for studies and for athletics.

And this was more than mere undergraduate journalistic nonsense. Changes had been made. In the fall of 1883, it seemed that there had been an entirely new Faculty, for with Professors Pynchon and Bolton on leave, only two of the old Faculty—Professors Hart and Beckwith—were actually meeting classes. Likewise, there seemed to be a new student body. Whereas the number of undergraduates had dropped to a low of sixty-six during the last year of President Pynchon’s unhappy reign, the number of students increased rapidly, so that by 1884-1885 there were eighty-two undergraduates, and by 1887-1888 the student body had reached a new high of one hundred and twelve.

President Smith returned the compliment and noted in his first report to the Board of Trustees that “the conduct of the students has been uniformly excellent.” The Faculty, too, rewarded the students’ expression of confidence in the new regime. Within a year, most of the old rules which had so long restricted the students’ conduct were abolished and as the Tablet reported, the students “no longer ... [had] fines imposed for drinking beer, or playing cards.” So seriously had the students come to regard their own correct deportment that in March, 1884, they proposed that Trinity follow the example of several other colleges in creating a “Senate, composed of Faculty and representative students from the four classes.” Then, said the Tablet, “disorders on the part of the students would be unknown.”

In November of 1885, George Williamson Smith was elected Bishop of Easton, the Episcopal diocese of the Eastern Shore of Maryland. The students were shocked to learn of the probability of losing their new but already beloved President. A student meeting was held, and a resolution was drawn up which strongly urged Smith to decline the Bishopric. The resolution declared that the loss of President Smith would be “a blow to the college which it could ill afford to sustain.” Trustees and others joined in the appeal to keep George Williamson Smith at Trinity. Smith declined the consecration, and the student body was elated. The new President doubtless felt that he was so much at home in his new situation that it would be impossible for him to leave. Just before Christmas vacation President Smith, as the Tablet reported, “gave a large reception to Hartford society, and to the faculty and students of the college. This occasion was much appreciated by the students.”

George Williamson Smith seemed truly to have infused a new life into the affairs of the College and it seemed, indeed, that there was to be a return to the halcyon days of Abner Jackson.

Quite obvious was the revived interest in athletic sports which, unfortunately, had all but disappeared from the Trinity scene during the Pynchon days. In 1876, the Tablet noted that the students then showed very little enthusiasm for sports, and that such physical exercise as the undergraduates had was around the billiard table. In October of that year, however, the students had met off-campus and, without faculty approval, formed the Trinity College Football Association. During the autumn months several “pick-up” games were played by the Trinity students.

Intercollegiate football competition came in
the fall of 1877 when a Trinity team, wearing canvas shirts which had been thoroughly greased with lard, lost to Yale, 13 to 0. The canvas shirt was, incidentally, a Trinity “first,” for it was soon adopted (without the grease) by other colleges and for a number of years remained a part of the collegiate football uniform. Two more losses to Yale the following year (1878) brought an end to Trinity varsity football during the Pynchon administration. The only other game played before the arrival of President Smith was in 1881 when a Trinity freshman team played their Wesleyan counterparts at Middletown. That game was declared a draw after President Beach of Wesleyan marched onto the field, seized the ball, and ordered his charges into the classroom, under penalty of suspension.44

But the coming of George Williamson Smith, plus the arrival on campus in the fall of 1883 of several freshmen football enthusiasts, marked the beginning of an intercollegiate football competition that was to be unbroken until the days of World War II.45 In 1884, Trinity played Williams and Harvard, but failed to score against either. In 1885, Trinity’s one-game season was a 6-6 draw with Wesleyan. 1886 saw two losses to Amherst and one to Lafayette, but in 1887 Trinity defeated the Massachusetts Agricultural College, Amherst, and Stevens Institute; lost to Wesleyan, Massachusetts Institute of Technology, and Dartmouth; and tied Boston University. A most successful season was 1888, for that year Trinity lost to only Worcester Polytechnic Institute, tied Amherst (0-0), and defeated Massachusetts Agricultural College, Worcester Polytechnic Institute (in its first game), Fordham, Stevens Institute, and Amherst (in the first of two games). In 1889, Trinity entered the “big time” in defeating Columbia, 24-4. In that year Trinity was also victorious over Vermont and the University of Rochester, split two-game meets with Wesleyan and Stevens Institute, tied (0-0) the Boston Athletic Association, and lost to Yale by a score of 64-0.

These early contests were spirited, indeed, and were usually marked by a great deal of roughness and violation of rules on both sides.

Crowds who witnessed the home games were often quite large, and the Wesleyan game of 1891 drew some 500 spectators. Home games were played on a fenced-in lot on Ward Street until 1890, when the Trustees authorized the grading and draining of a proper athletic field on Broad Street. Professor McCook succeeded in raising $2,000 for the erection of a grandstand, complete with dressing rooms underneath.

John J. McCook was the football team’s greatest financial benefactor, but in moral support none could have exceeded Professors Flavel S. Luther and Charles F. “Boo-hoo” Johnson, who had succeeded Edwin S. Johnson as Professor of English Literature. Luther, it is said, always stood on the sidelines and when a player would fumble, he would turn to a nearby undergraduate and say, “Please swear for me.” Regarding Johnson, too, there were tales. His nickname, an affectionate one, came from his habit of occasionally beginning sentences with an “explosive” which sounded something like “Boo-hoo.” Once in his absent-minded enthusiasm for the team, Professor Johnson wandered from the sideline and onto the playing field and directly into the path of on-coming captain William W. Barber ’88. When the undergraduates rushed to the field to assist the prone Professor, Johnson murmured apologetically, “Boo-hoo! Boo-hoo! Guess I must have gotten in Mr. Barber’s way.”

Baseball, which had first been played at Trinity in the late 1860’s, had an early history of “ups-and-downs.” In 1876, after a rather dismal season
in which Trinity did not win a single game in college competition, the team was disbanded. There were several attempts to revive the baseball club, but in each instance student interests and energies were either directed toward other sports or completely stifled under the depressing atmosphere of the Pynchon administration. In the late 1870’s, for example, there was evidenced some genuine interest in baseball, but at that time cricket, too, made its appearance on the campus. Ever since its founding, St. Paul’s School in Concord, New Hampshire, had sent a sizeable delegation to each new Freshman Class at Trinity. Indeed, so large was the St. Paul’s group that a formal St. Paul’s alumni group was active on campus. Cricket was the leading sport at St. Paul’s School, and it was the St. Paul’s men who in 1880 introduced the sport. The short-lived Cricket Club lost to Harvard in November of 1880 by a score of 40 to 50. With the baseball team virtually defunct, there was much enthusiasm for cricket, and there was even thought of Trinity’s joining the Intercollegiate Cricket Association. It was the cricket team which, incidentally, engaged the first professional coach for a Trinity team—Charles Russell, a professional cricketer who had played on cricket teams in the New York and Philadelphia areas.

But cricket was merely a passing fad and by the spring of 1881 baseball was once more the Trinity (as well as the “American”) game. Each class had its team, and there was a “varsity” which was listed in College publications as “The College Nine” and which, from time to time, played in intercollegiate competition. In 1886, the Trinity Nine played Amherst, Dartmouth, Wesleyan, Lafayette, Lehigh, and Rensselaer Polytechnic Institute—winning three and losing three. By 1890, Trinity’s baseball schedule included Wesleyan, Columbia, Rensselaer, Lafayette, Lehigh, the University of Pennsylvania, Brown, and the Massachusetts Agricultural College. The baseball team, too, briefly enjoyed the services of a professional coach. For several weeks during the academic year of 1887–1888, C. J. Ferguson “of the Philadelphia League Team” was on campus, and, as the Icy reported, “the men . . . trained very faithfully.”

Other sports enjoyed brief vogue at Trinity. The old “Coaching Club”—if this truly represented athletic endeavor—was revived from time to time. Annually there were “field meetings” at which the usual track-meet sports were played. Gymnastic enthusiasts organized as the Athletic Association (sometimes called the Gymnastic Association) and this group, which occasionally put on “Gymnastic Exhibitions,” was briefly coached by a Mr. Chase, who had been engaged in the fall of 1883 as “gymnastic instructor.” A Tug-o-War team competed on occasion with the Tug-o-War team from the Hartford Y.M.C.A. “Hare and Hounds” had a considerable following, and intramural competition over a distance of about nine miles accounted for many a Saturday afternoon. One of the strangest sports of all was “Roller Polo,” a cross between ice hockey and field hockey, played on a wooden floor on roller skates with sticks similar to those used in field hockey.

But the sport which most occupied student attention during the 1880’s was Lawn Tennis, a game which was introduced to the United States from England via Bermuda in 1874, and which made its first appearance on the Trinity campus in the fall of 1878 when an undergraduate Lawn Tennis Club was organized with twelve members. On the south-end of the new campus, the Tennis Club laid out a turf court, and a rope was put up to keep out the cows.
which were pastured on the college grounds.65 The game "took hold" immediately and, by 1880, "half the student body were swinging rackets."66

More courts were laid out. Delta Psi claimed her own court on the site of the chancel of the present Chapel, and Psi Upsilon's court was near Seabury Hall.67 By the spring of 1881, there were three tennis clubs,68 and a year later there were five.69 By 1883, six clubs were in existence at Trinity, and all were federated into the Trinity College Lawn Tennis Association, from which were selected the members of the Trinity varsity tennis team.70

The Trinity College Tennis Association began intercollegiate competition in October, 1882, the year of the Association's organization, by splitting a two-game series with Amherst.

On April 17, 1883, Trinity again made athletic history when, on Trinity's invitation, representatives from Amherst, Brown, and Yale met in Hartford to found the Intercollegiate Lawn Tennis Association. Frank W. Richardson '84 was elected the association's first president.71 Harvard joined the association a few weeks later.72

The first intercollegiate meet of the association was held in Hartford on June 7, 8, and 9, 1883, on the grounds of what is now the Institute of Living on Washington Street.73 At the second meeting of the Intercollegiate Tennis Association held on October 9, 1883, membership was extended to include Columbia, Princeton, Williams, and the University of Pennsylvania.74 At the October meet, the Trinity Tennis team, incidentally, wore for the first time the newly-adopted college colors of dark blue and old gold,75 a combination of colors which the Harvard Lampoon was to describe in 1884 as "Blue and Mustard."76

From the very beginning, Trinity was a "power" in intercollegiate tennis. The selection of three Trinity men out of the first five association presidents gave this sport, which alone had survived the darkest days of the Pynchon regime, a special "status" at the College. In April of 1887, the Tablet reported that almost everybody in the College was playing tennis,77 and in May of the same year the Tablet, "plugging" for five new tennis courts, declared that "probably, on the average, more tennis is played here at Trinity than at any other college in the country."78 The enthusiasm for the sport bore fruit in the intercollegiate competition, for in the first eight tournaments, played either at Hartford or at the New Haven Lawn Club,79 Trinity ranked fourth out of ten in comparative standing of the Association Colleges, being placed below only Columbia, Harvard, and Yale. By the end of the first decade of intercollegiate competition, only two colleges exceeded Trinity in the number of tournament prizes won. Trinity's interest and success in lawn tennis continued until 1896. Largely because Trinity's student body had failed to keep up to the size of the student bodies of competing colleges, such institutions as Harvard, Princeton, Cornell, Pennsylvania, and Yale seemed too formidable, and Trinity withdrew from Intercollegiate Lawn Tennis Association competition.80

Trinity's prominent (indeed, dominant) part in the founding of the Intercollegiate Lawn Tennis Association inspired other college teams to seek membership in similar intercollegiate groups. In 1887, Trinity united with Amherst, Dartmouth, Brown, Massachusetts Institute of Technology, and Stevens Institute to form the Eastern Inter-Collegiate Foot Ball Association.81 Trinity was quite active in this Association, and a Trinity man, Willard Scudder '89, was once elected secretary.82 Interestingly, it was in 1887 that Trinity declined membership in a baseball
league which was to include Rensselaer Polytechnic Institute, the University of Pennsylvania, Stevens Institute, St. John's College, and Wesleyan, the reason for declining being the great distance of several of the member colleges.83 Trinity at that time preferred to affiliate with the regional Intercollegiate Baseball League, comprised of colleges ranging (geographically) from Princeton to Dartmouth. At a meeting of the New England-centered group held in Springfield in March, 1887, Yale, Princeton, and Harvard resigned, and this left places for new member colleges. Trinity and Williams both applied to fill the vacancies. Williams was admitted provisionally with the understanding that it prove that two of its players were not professionals. Trinity was refused, having been blackballed by Amherst and Dartmouth.84 In view of the old unpleasantness between Trinity and Amherst, which went back to Trinity's first baseball season,85 it is not difficult to understand this hostility, but what was truly amazing was the fact that Trinity's chief supporter for admission to the league was Brown,86 a club which had once been just as unfriendly as Amherst, but which by 1887 had come to be Trinity's most friendly rival. A year later, Trinity's bid for membership in the American Intercollegiate Baseball League was successful.87 In 1889, Trinity also joined the Inter-Collegiate Association of Amateur Athletes of America, an organization which had been founded in 1875 and whose membership included such distant institutions as the University of Vermont and the University of Michigan.88

Although Trinity's student body had remained comparatively small, the College had been able to compete more-or-less successfully with institutions several times her size. Athletic facilities, while not comparable to those of several of the larger colleges, were adequate for a student body of a little over one hundred. The class teams and the fraternity teams, which engaged in constant intramural competition,89 were steady feeders to the varsity teams. The Faculty were ardent in their support of the athletic program and genuinely concerned for the well-being of the college athletes.90 Alumni, too, rallied behind the teams and gave moral support and more tangible support as well. In 1891, a Graduate Athletic Committee was formed, as the Tablet put it, to give the undergraduates "the additional advantage of the carefully formed and conservative judgment of older men." Actually, the Graduate Athletic Committee was to see that the athletic clubs did not squander the money in the club treasuries and to raise money among the Alumni for support of the teams. And, in a way, the Graduate Athletic Committee was to act as an impartial judge in determining team membership. Traditionally, the teams had been elected by the students on the basis of popularity. Under the new system, the Graduate Committee would approve all elections and dismiss from the rosters all members who were unable to demonstrate competence on the several teams.91 All of these factors were conducive to success in Trinity's athletic competition. But still another, and certainly not of the least importance, must be mentioned-Trinity's close relation to the Episcopal Church. The College Calendar had always been carefully synchronized with the Church year. Saints' days may have come and gone without particular notice, but Lent was one season which called for special observance. Between Ash Wednesday and Easter Monday no social events were ever scheduled, and this meant that the spring athletic training could begin.92 Although the students occasionally chafed under this restriction upon their social life, there can be no doubt that this early beginning of "spring-training" was a definite advantage.
A NEW REGIME

One of Trinity’s biggest athletic (as well as social) events occurred in the summer of 1889 when Robert H. Coleman ’77, who had just been elected to the Board of Trustees, invited the Senatus Academicus (Corporation, Faculty, and Alumni) and the undergraduates to Mount Gretna, Pennsylvania, for an “outing” which lasted from June 28 to July 6. Originally, Coleman had intended to have the Trinity baseball team use his private railway car for a tour of Pennsylvania. Upon second thought, however, Coleman decided to invite the entire College, both past and present, and to have the ball games all played at Mount Gretna. And to provide for their accommodation, one hundred and eighty tents—complete with floorboards, cots, and washstands—were set up as “Camp Trinity” on the shore of Lake Conewago. Additional tents served as post office, telegraph office, reading room, barber shop, and newsstand. A dining pavilion and bandstand were erected, and a baseball field with grandstand, football field, and tennis courts were specially laid out for the occasion. One hundred and fifty-nine undergraduates and graduates of the College, with representatives of classes as far back as 1846 and 1850, arrived at the camp on June 28. For nine days they were treated to such a round of athletic and musical entertainment as defies imagination. Seven baseball games were played: Trinity Varsity, 27–Cornell, 4; Trinity Alumni, 45–Cornell, 19; Trinity, 3–University of Pennsylvania, 1 (game called after two innings because of rain); Trinity 10–University of Pennsylvania, 0; Trinity, 1–Lafayette, 1 (game called); Trinity, 5–Lafayette, 6; Trinity, 27–Cornell, 2. There were tub races and boat races, tennis matches, climbs of 1,200-foot Mount Governor Dick, and field events of all sorts. Between the athletic events there were visits to the nearby source of Mr. Coleman’s wealth, the Coleman ore banks, the Pennsylvania Steel Works, and the Coleman Iron Furnaces at Lebanon. On July 4, there were fireworks, ring dances, marches, etc., and each evening there were concerts by the Perseverance Band of Lebanon and the Trinity Glee Club.

The students were understandably amazed at Mr. Coleman’s hospitality, and the Tablet was lavish in its praise of Trinity’s generous Alumnus who had contributed an endowment for Alumni Hall, who had been the donor of the chapel organ, and who had provided the funds for the erection of the first fraternity chapter house on the Trinity campus.

Coleman sent souvenir photographs to the
guests of Camp Trinity, gave the baseball team $50.00 for each game won, and sponsored the baseball team’s Easter-vacation trip in 1890. Trinity reciprocated the interest. The Tablet made a point of noting Coleman’s coming and goings, his winter visit to Florida, and his solicitude for the well-being of the hundreds of workmen in his extensive iron and steel operations. At Alumni Day of 1890, over two-hundred Trinity graduates awarded a handsome silver loving cup to their idol, and in 1892 Robert Habersham Coleman was elected to his third term as Alumni Trustee of Trinity College.

But there was an unhappy sequel to this story. Not content to limit his business operations to those which he had inherited from his father, Coleman invested heavily in the railroads of the American Southland—particularly in rapidly-developing Florida. In the Panic of 1893, the railroads in which Coleman had invested so heavily were bankrupted, and Trinity’s genial benefactor lost his entire fortune. Tradition has it that he placed all his worldly goods in a few suitcases, which he put into a carriage, and drove from his Cornwall mansion never to return. Nor did he ever return to Trinity. From 1893 until his death in 1930, he lived in seclusion at Saranac Lake, New York.97

In the rejuvenation of Trinity College under George Williamson Smith, social organizations, as well as athletic teams, showed a marked vitality. During this period, the fraternities developed along patterns which were to continue well on into the twentieth century. And in a way, it was Robert H. Coleman who changed the Greek-letter societies at Trinity from the older “secret societies” to the modern fraternities. While the buildings on the new campus were under construction, Coleman, who was a prominent and active member of Delta Psi, offered to erect a chapter house near the College, provided the alumni members of Epsilon Chapter would purchase a tract of land. A building lot at 340 Summit Street was purchased in 1877 and a chapter house, designed by J. Cleveland Cady98 of New York and built by John E. Sidman of New York, was completed in April, 1878, at a cost of $28,000.

The lavish building excited much comment in Hartford, and the rumor that the fraternity had gone heavily into debt prompted the trustees of the chapter to publish notices in the local newspapers stating that the new property was entirely free and clear of any financial obligation.99

St. Anthony Hall, as the Delta Psi house has always been known, was intended to harmonize with the “Gothic” buildings designed for the College by William Burges. And indeed, the suggestion has often been made that Burges rather than Cady was the actual designer of the Hall. In 1875, Burges designed a London residence for himself in what he called thirteenth-century style, and even the most casual comparison of Burges’ residence and St. Anthony’s Hall as to both exterior and floor plan will suggest that there is here a more than accidental similarity.100 At any rate, architecturally, the Delta Psi House was a radical departure from the customary “tomb-like” structures of the secret societies on other campuses.101 And socially, Delta Psi had moved to an advantageous position on campus, while the rival fraternities still maintained their chapter rooms in downtown Hartford.

When Delta Psi first announced plans to build

St. Anthony Hall

214
A NEW REGIME

a chapter house, the other societies began to think along the same lines. In May, 1877, the College's oldest secret society announced that "plans for a lodge to be built by the I.K.A. Fraternity of Trinity, have already been drawn." Unfortunately, however, I.K.A. had no wealthy alumnus to provide the funds, and it was not until 1882 that a chapter house, St. Elmo's Hall, was erected. Beta Beta, too, had hopes of erecting a chapter house. The Colt Trust, which had been set up in 1872 by the graduate members of the society, had been intended for that purpose, but by 1879 the fund amounted to only $7,000. Generous contributions by alumni members, however, enabled the society in 1884 to build a handsome building at Washington and Park Streets, which, although somewhat distant from the campus, was then described as one of the most handsome structures in the city. In 1902, the fourteen-room house at 81 Vernon Street was purchased, and Beta Beta, too, moved to the Campus.

In 1879, the fraternity picture at Trinity College had been much changed when on December 20 of that year Phi Kappa became a chapter of Alpha Delta Phi, one of the oldest of the country's national fraternities with chapters at most of the leading colleges and one which had, by tradition, made a point of pledging men with literary tastes. Before 1877, all of the Trinity Fraternities had been locals except Delta Psi, and the affiliation of Phi Kappa with Alpha Delta Phi set up a balance of two "locals" and two "nationals," which was soon upset when in 1879 Delta Kappa Epsilon established a chapter at Trinity. Delta Kappa Epsilon was one of the larger "nationals," having forty-four chapters extending from Maine to California.

But even before Delta Kappa Epsilon was instituted on May 5, Beta Beta had taken action to curb what it regarded as a conspiracy on the part of the "nationals" to capture the college offices. On March 26, 1879, the officers of Beta Beta sent a circular letter to its membership. The letter, signed by David B. Willson, Orlando Holway, and Orr Buffington, noted that Delta Psi and Alpha Delta Phi had captured the offices in the Baseball Club, the Athletic Association, and the Boat Club. I.K.A., Beta Beta's natural ally as a "local," helped to "pressure" the "nationals" into entering into an agreement regarding the college offices. A "treaty" was soon signed, and the fraternities generously included the " neutrals" "as though they constituted a body." The four fraternities agreed that the five officers of the Senior Class (President, Vice-President, Secretary, Treasurer, and Chronicler), the Poet on Washington's Birthday, and the Commencement Marshals were to be rotated among the five groups. Exception was to be made only in the case of Class Day appointments, which were to be made on merit and without regard to connection. Although it was planned that the "treaty" was to be in effect for five years, it was probably never put into operation, for within a few months the coming of Delta Kappa Epsilon upset the schedule of rotation which had been agreed upon. When the idea of dividing offices according to fraternities was revived in 1887, the " neutrals" declared the election for class officers to have been invalid, and a new election was called.

The defensive position taken by Beta Beta in 1879 pointed up the weak position of the "local" fraternity and soon Beta Beta, the defender of
the rights of the "locals," too, became a chapter of a "national." In 1880, Beta Beta became the Beta Beta Chapter of Psi Upsilon.113

The coming of George Williamson Smith to Trinity in 1883 had little immediate effect on the fraternity system. At Hobart College, Smith had belonged to Theta Delta Chi, but his loyalties to his fraternity and to the fraternity system do not seem to have been particularly strong. Thus it may be said that his policies at Trinity College neither contributed to, nor detracted from, the system. Indirectly, however, the Smith administration had its effect on the fraternity system. There was an increase of the student body, and during the first five years of President Smith's administration there was a doubling of the number of the students. And, although there were two new fraternities, each society continued to admit but a few men from each class. Consequently, a smaller proportion of undergraduates was admitted to the fraternities, and this led to what the Tablet once described as "cliqueism" on the campus.114 But the Tablet could also deplore the criticism of those "writers upon educational topics and moralists" who questioned the value of the fraternity system. In defense of fraternities, the Tablet argued that in any college community, cliques would be formed, whether called fraternities or not, and that abuses, such as putting incompetent men into college office, would not invalidate the system itself. Rather, argued the Tablet, the fraternities were a positive good, as they exerted a restraining influence upon the members.115

There was, of course, much to be said for the Tablet's argument. And perhaps, too, the fraternity situation at Trinity did not deserve the castigations of the critics of the fraternity system in general. Although the fraternities were, by their very nature, socially exclusive, the Trinity fraternities generally recognized the rights of the "neutrals."116 And even in Trinity campus slang, the non-fraternity men were never called such derogatory names as "fruits," "drips," "black men," or "meat balls"—as on some other campuses.117 The Trinity word for the "neutral"—and it was a perfectly reputable one in the political jargon from which it was borrowed—was "Mugwump."118 Nor does there seem to have developed among the several fraternities a hierarchy of esteem which depended upon the age of the local chapter or on the overall standing of the national fraternity.119 Each of the Trinity fraternities had its share of campus leaders, and each could boast of the large number of its graduate members who had succeeded in business or in the professions. None of the societies could have been characterized as being "grubby."120

The Tablet was, of course, eminently correct when it described the fraternity system as a restraining force on the campus. Many of the most pleasant social functions were sponsored by the fraternities. The annual reunion dinners held during Commencement Week were eagerly looked forward to,121 and fraternity dances were high days in the College's social calendar.122 And during the rushing season the Freshman ate and drank "at the expense of his new and strangely enthusiastic friends, until he grew fat and sleek as a lizard."123

But those not selected to membership in the enchanted circle could easily become bitter, and in some instances one not elected to a fraternity could remember the slight for the rest of his life.124 Many Freshmen must have been amazed at the workings of a system whereby, as the Tablet once described it, "a man's whole future may depend upon the cut of his coat."125

Even though fraternity houses had appeared on the Trinity campus, it was some considerable time before fraternity life settled into the pattern of fraternity-house living. The first chapter houses were meeting places comparable to the older chapter rooms which the secret societies had maintained in the college buildings or in the business section of Hartford. The chapter houses were places in which to hold fraternity meetings, to gather of an afternoon, or to entertain Alumni and guests during Commencement Week. None of them had facilities for either dining or sleeping, although something of an exception may be made in the case of Delta Kappa Epsilon which, when the Commons was closed in 1882, rented
“eating quarters” at 73 Allen Place while still maintaining the Chapter Room at Number 20, Hartford Times Building.

There were, however, sections of the college dormitories occupied exclusively by members of the several fraternities. I.K.A. occupied Section 5 of Jarvis Hall, Delta Psi occupied Jarvis 6 through 12, and Psi Upsilon lived in Center Seabury.

In the spring of 1890, Alpha Delta Phi announced that the fraternity intended to build a chapter house on Vernon Street. And especially pleasing to President Smith was the plan to provide dining facilities and rooms for six or eight students, an agreement which, he felt, would relieve the pressure of over-crowded dormitories.

When the Alpha Delta Phi House was completed during the summer of 1890, six members of the fraternity took rooms in the new house. Thus was set the precedent which was later to be followed by the other fraternities.

Just as Alpha Delta Phi was about to move to the fraternity’s new quarters, the old squabble about college offices began all over again—this time over Class Day speakers. Although the elections involved only the Seniors, the fraternities themselves became quite bitter toward each other, and it became apparent that the “nationals” had lined up against the single remaining “local,” I.K.A. At the senior election, the Class Day appointments went to two men from Alpha Delta Phi, two from Psi Upsilon, two from Delta Psi, one from Delta Kappa Epsilon, and one non-fraternity man. When the Delta Kappa Epsilon man resigned as Class Poet, an Alpha Delta Phi man was elected in his place. As no I.K.A. man had been elected, the three Seniors from I.K.A. wrote to Alpha Delta Phi demanding that an Alpha Delta Phi man resign and that an I.K.A. man be allowed to take his place. Alpha Delta Phi, quite understandably, insisted that all the men had been properly elected and without regard to fraternity membership. Having been thus rebuffed, the three I.K.A. men resigned from the Senior Class and announced plans to hold a Class Day of their own. This was choice local news for the Hartford papers. The Hartford Post conducted an elaborate investigation into the matter and determined, to the paper’s own satisfaction at least, that the election had been determined by an agreement between Alpha Delta Phi and at least one other fraternity to exclude I.K.A. from all Class Day offices. The fraternities, however, still insisted that there was no “fraternity War” and that the elections had been conducted properly. The I.K.A. men were, of course, unhappy, but they did not have their own Class Day.

In 1892, Sigma Alpha Epsilon founded a chapter at Trinity, and in 1893 Tau Alpha of Phi Gamma Delta was instituted. Both fraternities were large “nationals,” but neither succeeded in establishing deep roots at Trinity. Sigma Alpha Epsilon struggled for existence from the beginning. In 1900, the chapter went out of existence, and the three remaining members were taken in by I.K.A. Phi Gamma Delta was more

217
fortunate, for that fraternity prospered, soon acquired a chapter house,\textsuperscript{136} and enjoyed more than three decades of usefulness at Trinity.

Alpha Chi Rho was the only national fraternity to have been founded on the Trinity campus, and the story of Alpha Chi Rho's origins begin with the rejection of a fraternity "legacy." In 1894, the Reverend Paul Ziegler '72, a member of old Beta Beta, proposed his son, Carl G. Ziegler, and a close friend, Herbert F. Sheriff, as pledges to Psi Upsilon. When the two were rejected by Psi Upsilon, the elder Ziegler, a prominent Detroit clergyman, resolved to found a new fraternity, and during the Christmas holidays of 1894, the two Zieglers and Sheriff laid the plans and drew up an "Exoteric Manual of Alpha Chi Rho." Upon their return to Trinity, the two undergraduates invited William A. Eardeley '96 and William H. Rouse '96 to join them in getting the new fraternity under way. On June 4, 1895, the four undergraduate organizers held their first session in ritual, and on September 20, 1895, the fraternity was incorporated under the laws of the state of Connecticut.\textsuperscript{137}

As the founder was an Episcopalian clergyman, it was not unnatural that Alpha Chi Rho should have been directed toward moral and religious objectives as well as the purely social. So much emphasis was placed upon this facet of the fraternity's activity that it was regarded as quite distinct from the other societies at the College.\textsuperscript{138} The Christian foundation of the fraternity was clearly stated in the Society's Exoteric Manual: "Alpha Chi Rho believes in a God whose moral law is the guide and law of the universe, and in Jesus of Nazareth as the one whose life, above all others, exemplifies such law." But there was also a considerable liberality expressed: "Membership in Alpha Chi Rho is not denied by reason of race, color or religion, but the Fraternity requires that its members look up to Jesus of Nazareth as their moral exemplar."\textsuperscript{139} Considering the circumstances of the fraternity's founding, it was quite to have been expected that many or most of the early members should have been Episcopalians. The moral emphasis of Christian teaching, however, enabled Alpha Chi Rho to admit other than Episcopalians, and even other than Christians.\textsuperscript{140} By the end of the century, Alpha Chi Rho could boast of being the largest Trinity fraternity, having a membership in 1898 of twenty-five.\textsuperscript{141}

The fraternities at Trinity were a most important element in the college life. One of the true measures of the worth of any institution is its imitation, and in this regard there was considerable emulation and something of an effort to provide fraternity advantages to those who had not been elected to fraternities. In 1878, the Sophomore Class organized "The Clio," which was described as a "Literary Society," but whose membership was to be open to all underclassmen who were not members of a fraternity.\textsuperscript{142} A year later "The Clio" became the Alpha Chi Chapter of Delta Kappa Epsilon.\textsuperscript{143} A society such as "The Clio" seemed to fill a need, for with the absorption of "The Clio" by Delta Kappa Epsilon, a new but short-lived sophomore secret society was organized,\textsuperscript{144} and shortly thereafter a Freshman secret society came into being.\textsuperscript{145} The sophomore society died in infancy, but the freshman society, Sigma Pi Upsilon, prospered and threatened to become a major organization on the campus. The regular fraternities offered vigorous opposition, and by 1888 the rumor was circulated that the Grand Tribunal would take action to suppress it.\textsuperscript{146}

The Grand Tribunal? What had happened to the Grand Tribunal during the early years of George Williamson Smith? Or, for that matter, what had happened to Po Pai Paig, Mu Mu Mu, and the other ghoulish groups which had flourished at the College during the 1870's? The Pynchon administration had been particularly hostile to such organizations.\textsuperscript{147} Mu Mu Mu had disbanded and Po Pai Paig had "gone underground." In 1881, the active membership of the Grand Tribunal was listed in the Ivy as five,\textsuperscript{148} and a year later, the last of the Pynchon regime, no active members were reported.\textsuperscript{149} For several years thereafter, i.e., the early years of President Smith, one member was officially reported for the Grand Tribunal.\textsuperscript{150} In 1886, Po Pai Paig "came out into the open" and held its annual
A NEW INITIATION ON THE FRONT CAMPUS. The members appeared in "regalia," and "the emblem of the order" (a chamber pot filled with beer) was brought forth and its contents passed around until a late hour of the night. Although this was the "swan song" of Po Pai Paig, it was at this same time that the Grand Tribunal was revitalized. Throughout the late 1880's, the Tribunal's membership usually was seven, and in 1889 and 1890 it was five. And at that point, the Grand Tribunal dropped from the Trinity scene forever.

In June of 1892, eighteen Juniors organized a society which was, as the Tablet reported, as yet unnamed, but "whose pin was a Medusa's head." It was understood that the society was "to be continued as a senior society and handed down from class to class." The organization was subsequently called "The Medusa's Head," the "Senior Honor Society," and finally "Medusa." Although the purpose was probably primarily social and modeled on the senior societies at Yale, Medusa ultimately assumed an important place in the student government at the College as the agency "responsible for the maintenance of College tradition." Although it may be questioned whether Medusa is the direct successor to (or the continuation of) the Grand Tribunal, it may also be remembered that the Tribunal had been brought into existence in the 1840's for the same purpose.

The fraternal, if not the fraternity, spirit at Trinity was also reflected in the campus alumni groups which had begun in Reconstruction days with the graduates of the College of St. James who were then at Trinity. During the 1870's, a St. Paul's alumni group was both large and active and by the 1880's there were, from time to time, groups from Shattuck School (Faribault, Minnesota), the Episcopal Academy of Connecticut, Holderness School, St. Albans School, Hartford Public High School, and others. These alumni societies, of course, varied in size depending on the number of students from the school in any particular year. Because of the wide geographical representation in the student body, and as there was no longer any single school recognized as a Trinity "feeder," most of

the student alumni groups were small. Perhaps their chief function was to provide the occasion for a meal eaten downtown in the dining room of one of the hotels, a pleasant respite from the much-complained-about food served in the College Commons.

This is, of course, speculation, but one campus organization actually was created for the purpose just ascribed to the undergraduate alumni groups. The College Commons had been reopened by President Smith upon his arrival at Trinity, but even the best intentions of the President could not make the College's eating facilities attractive to the undergraduates. Even allowing for the traditional comparisons made between college food and that which the students had known at home, it would appear that the Commons' food left much to be desired. The charge for meals in Commons was ridiculously low, and the management changed frequently, as one "proprietor," as he was called, after another gave up trying to make a living at provid-

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**College Commons.**

James H. McDermott, Proprietor.

<table>
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<tr>
<th>Item</th>
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<tbody>
<tr>
<td>LEMONADE</td>
<td>For free, 55 cents. Prior, $1.00 in advance.</td>
</tr>
<tr>
<td>CHOCOLATE</td>
<td>&quot; 8oz, 50 &quot;</td>
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<td>&quot; 4oz, 40 &quot;</td>
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<td>&quot; 3oz, 30 &quot;</td>
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<td>&quot; 2oz, 20 &quot;</td>
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</tbody>
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Cigars, Cigarettes, and Tobacco, 20 cents extra.

Advertisement for the College Commons

219
ing the Trinity collegians with three meals a day. 163 Several of the less affluent undergraduates solved the “Commons problem” by cooking in their own rooms, using two-burner gas plates to prepare meat and vegetables brought from home and stored in the janitor’s cellar. 164 Most students, however, worked out the more practical (but more costly) solution of “eating out,” whether alone or in informal groups, or at some formal function of an undergraduate organization. Class banquets began in the 1880’s, and at least once a year each student was able to eat with his class away from campus. Each year the Freshmen gave a banquet for the Juniors and the Sophomores gave one for the Seniors. These class banquets replaced the earlier class “bums.” 165 On February 15, 1897, several members of the Class of 1899 founded the Sophomore Dining Club with the sole purpose of eating in town several times each year. The meals eaten at Heublein’s, Merrill’s, or Koch’s would have been sufficient reason for the Dining Club’s existence, but in the course of time the club assumed campus responsibilities which made them most useful members of the college community. 167

Phi Beta Kappa continued to honor outstanding scholarship in the Arts and Sciences and went its unobtrusive way. One high spot occurred on June 26, 1895, when Beta of Connecticut celebrated its Fiftieth Anniversary with a public convocation held in Alumni Hall. 168

Kappa Beta Phi, too, carried on—probably, however, more obtrusively. Each year when, shortly before Commencement, Professor Hart posted the notice of the annual meeting of Phi Beta Kappa, a similar announcement for Kappa Beta Phi almost immediately was pinned to the same bulletin board. On the same evening as the Phi Beta Kappa meeting, the lower third of the class gathered at Heublein’s to enjoy their beer, songs, and extemporaneous “addresses.” 169

During these years, the proliferation of student organizations even exceeded that of the Jackson era. Trinity was not unique in this regard, for this was the pattern at other colleges, too. But what was remarkable was that a college, which as late as 1900 had only 122 students, could support the many groups which had been formed. In addition to the fraternities, the religious organizations, and the school alumni associations, there were clubs which catered to almost every conceivable student interest. Card clubs were always popular. In 1887, there were five fraternity whist clubs, the I.K.A. Poker Club, and three chess clubs. 170 In 1890-1891, there were the Sophomore Bowling Club, the Nimrod Club, the Trinity Gun Club, a Jockey Club, the Trinity College Naughtical Club (with four “yachts”), a Toboggan Club, a Camera Club, 171 and the Trinity Bicycle Club, of which Professor Luther was president. 172

Those who had journalistic interests worked on the staff of the Ivy or the Tablet or joined the Trinity College Press Club, the object of which was to prepare news releases on college happenings for the local or national press. The Press Club was organized about 1890 173 and received the hearty support of the Alumni Association which, in 1892, gave the young journalists a grant of $75.00 to carry on their work. 174 Despite this generous encouragement, however, the Press Club proved to be something of a disappointment. Charges were made that the club excluded the ablest men from the organization and that in order to have their releases accepted, incidents (particularly of hazing) had been exaggerated. 175 Unfortunately, the Press Club was unable to live up to early expectations. By 1897 it had become inactive 176 and shortly thereafter it dissolved.

Those students who enjoyed dancing joined the German Club—that is, if they were invited, for this was one of the most select groups on campus. The Germans were attended by the “proper” Hartford young ladies, and the six social evenings each year were important dates on the Hartford social calendar. But there were dances other than the College Germans. Almost every student organization gave at least one dance each year. 177 Most of the faculty receptions given the students and their lady guests ended with dancing. 178 and the “College Teas” which were held in the late 1890’s were actually tea dances held in Alumni Hall from 4 to 6
Junior Promenade program

P.M. 178 There was always the Junior Ball held just before Lent, 180 and in 1897 the custom of Trinity Week was begun. Trinity Week was intended as "a week of gaiety at the college before Lent." Actually, it was a "three-day week" with a German on Tuesday, the College Tea on Wednesday, and a dramatic presentation on Thursday. 181 Trinity was certainly living up to her old reputation as "the Dancing College of America," for in a single year, the Tablet once estimated, the students attended twenty dances in Alumni Hall alone, and perhaps another twenty in town. 182

Every four years (presidential election years), the students formed political clubs to line up behind their favorite candidates. Although the Republican Club had the advantage of numbers, the Democratic Club was equally enthusiastic. In 1888, the political clubs were particularly active. Sixty-seven men formed the Harrison and Morton Club, and thirty-seven men formed a Cleveland and Thurman Club. Both participated in the political parades and rallies held in Hartford. 183

And there were even attempts to revive the old interest in literary societies and debate. A debating club known as "The Whatley" had maintained a precarious existence during the latter Pynchon years, and this society was given a new lease on life with the coming of George Williamson Smith. 184 But again, there was insufficient interest in debate to make "The Whatley" a useful institution. The Tablet campaigned vigorously to keep "The Whatley" going, 185 but to no avail.

By the Christmas Term of 1889, "The Whatley" had expired and the undergraduates formed a group with somewhat broader purpose. A group which met every Friday evening took the old name of the Athenaeum Literary Society and devoted its attention to debate, oratory, declamation, literary endeavor, and lectures on scholarly topics presented by the Faculty. 186 The new Athenaeum flourished, and by 1892 it had a membership of twenty-five. 187

Perhaps the revived Athenaeum was too ambitious in purpose, for it too had disappeared by 1894. 188 In January, 1895, interest in debate was revived when the Debating Club of Zion Hill Church challenged the Trinity students to a debate to be held in the social rooms of the church. The students were delighted to accept the challenge of the "colored gentlemen," and before an audience of about sixty people, the two teams debated, "Resolved, That ambition has more influence on the human race than fear." The judges, three Trinity men of the Class of 1895, awarded the prize of three chickens to the Zion Hill men "to the satisfaction of all present." 189

As a possible consequence of the pleasant evening spent at Zion Hill, a debating society was organized shortly thereafter. 190 The new organization took the name of the Trinity College Debating Union. 191 This time, somehow, the Trinity debaters abandoned the traditional philosophical, moral, and academic subjects, and in their stead were introduced topics "of current and social interest," typical of which may have been the debate of June 3, 1895, "Resolved, That Strikes are Justifiable." 192 A Pittsburgh Alumnus, writing to the Tablet, perhaps summed up the new approach to debate at Trinity College. Twenty years ago, he wrote, debate appealed only to prospective lawyers and clergymen. Now, says he, business conditions and practice have so changed that young men who look forward to careers in trade, industry, or commerce would do well to avail themselves of the training in public speaking which membership in a debating society affords. 193 But even this utilitarian objective could not sustain the Athenaeum. After the Trinity Term of 1895, the society became inactive. There were sporadic attempts at intercol-
legiate debate in the early 1900's, but the Athenaeum was not again revived until 1928. The completion of Alumni Hall in 1887 gave drama at Trinity its real start. Alumni Hall was both gymnasium and auditorium, and the upper floor was, for the time, a most complete college theater. In October of 1887, the dramatic association announced that it would attempt a season of "society melodrama or light farce; [and] perhaps, if successful in our efforts, we may undertake something of Sheridan's." And quite unselfishly, the association again announced that the proceeds from the performances would go to the Treasury of the Athletic Association. From that season on, the association, which in 1894 took the name of "The Jesters", gave at least two plays each year.

The dramatic group had its successes - usually with the lighter works - and its troubles. The college Germans were held in Alumni Hall, and those young men who were described by the Tablet as being "too shy to appear on the dance floor," congregated on the stage and punched peep holes in the dramatic association's curtain so as to watch the goings-on on the dance floor unobserved. In 1898, the Jesters rented Parson's Theater for "Prince Nit," a "comic opera in three acts," with libretto by D. Parsons Goodrich, music by A. L. Ellis '98, and lyrics by S. C. Olcott '96. The "opera" was an artistic success, but there were serious financial complications. Mr. Goodrich had been engaged by the society to coach the chorus and, as he had not been compensated for his services, he sued the officers for $200 which he claimed was due him. The court awarded him $22.30 and ordered the defendants to pay court costs of $40.00. The old Trinity dramatic productions were done with full props and costumes. Undergraduates usually took both male and female parts, although occasionally, as in the presentation in 1892 of a farce entitled "Engaged," young ladies from town participated. And it was not until the early part of the twentieth century that females regularly played female parts. In 1902, Henry Augustus Perkins succeeded William Lispensard Robb as Professor of Physics. Mrs. Perkins was a charming Danish woman who had had a brief career on the professional stage. The Jesters prevailed upon Mrs. Perkins to act as dramatic coach, and she most graciously accepted. Plays were rehearsed in the spacious living room of the Perkins home on Forest Street, and some of the most romantic town and gown relations are said to have begun in that same living room.

For many years, the musical interests at the College had been quite informally provided for. During the earlier days, there had been such ephemeral organizations as the Calithumpian Band, the Trinity Hall Orchestra, and singing groups representing practically all classes and secret societies. Two organizations had survived the Pynchon years, the Glee Club and the Royal Egyptians. By the 1880's, however, the Royal Egyptians had become more of a social organization than a group of performers, and although the number of "performers" remained constant, almost one-fourth of the student body was included in the "honorary" membership.

The Glee Club had a checkered history. There had been repeated breaking up into smaller groups and always a reorganization, and at least once the Glee Club had functioned as the Chapel Choir. A sort of "Golden Age" of Trinity music began in 1887 when a Mr. Pratt was engaged to train the Glee Club. Under Pratt's direction, the Trinity singers made unprecedented progress, and the successes of the Glee Club led to the creation of numerous other musical groups. A Banjo Club was active during the winter of 1887-1888, as were quartettes from each fraternity, an '87 Sextette, an '88 Octette, Ye Sweet Singers of Israel, the Psi Upsilon Banjo Club, and the indefatigable Royal Egyptian String Octette. During the next few years the Glee Club, usually assisted by the Banjo Club, gave concerts at the College and in Hartford. Sometimes a fraternity would give a musical entertainment in which all performers were from the same secret society. In 1889, for example, I.K.A. presented a public "musical" featuring the I.K.A. Quartette, the I.K.A. Banjo Trio, and the I.K.A. Vocal Trio.
The program ended with a “Farce: ‘The Three Blind Mice.’”

In 1890, a Professor Sumner of Worcester, Mass., succeeded Mr. Pratt as coach of the Glee Club, and under the new director the Glee Club became so proficient as to make them welcome in many quarters. During the winter of 1890–1891, the Glee and Banjo Clubs performed in Farmington, Stamford, and Windsor Locks, Connecticut; in Chicopee, Springfield, and Northampton, Massachusetts; and in Providence, Rhode Island. Closer to home they entertained the inmates of the Hartford Retreat for the Insane and the State Prison at Wethersfield.

During the Easter vacation of 1895, the Glee Club, the Banjo Club, and the newly-organized Mandolin Club went on tour, performing in New York City, Poughkeepsie, Baltimore, Washington, and Wilmington. In 1894, joint concerts were given in Middletown and Hartford by the Wesleyan University and Trinity College Glee Clubs. So successful was this venture that it was repeated in 1895.

To judge by modern glee club and college orchestra standards, it would seem that the quality of the Trinity musical groups was somewhat less than we might expect of similar groups today. The instrumental performers were largely self-taught, but it is the do-it-yourself approach to college music, perhaps, which has always made it attractive. Few of the performers had any real skill, and the Tablet notices of the performances often pointed up their deficiencies. In reporting the Trinity-Wesleyan concert, the Tablet observed that the playing of the Mandolin Club was “ragged” and that “the playing of the Banjo Club leaves much to be desired.” But despite the Mandolin Club’s shortcomings, Mr. Sedgwick of the Opera House Orchestra dedicated a new two-step, “Trilby,” to the Trinity mandolin players.

The Tablet once commented that Trinity College was “deficient in college songs,” and the editor made the gratuitous observation that there was hardly a college in the country which did not have at least four or five good songs, and that there was no good reason why Trinity men could not write a good college song or two, but she even had the editorially-suggested four-or-five!

Disregarding the old songs composed for the Burning of Conic Sections and the Cremation of Ana Lytics and the songs which have always been the common property of all collegians (such as “Gaudeamus Igatur”), there were real Trinity songs written by Trinity men. The oldest Trinity “Alma Mater,” sung to the tune of “Auld Lang Syne,” and “Lauriger Horatius,” with words by Professor McCook, had been popular throughout the 1870’s. “Annie Lisle,” with words by McCook’s classmate, James Walter Clark, was an old favorite, as was “College Days” sung to the tune of “Figaro” at Class Day. During the early 1880’s, an “Alma Mater” was sung to the tune of “America,” and there was, of course, “‘Neath the Elms,” the most famous of Trinity songs, and interesting as a by-product of the student disorders which had occurred toward the end of the Pynchon administration.

Augustus Burgwin ’82, the chapel organist, had been sent home to Pittsburgh under suspension in May of his senior year. One evening during the enforced vacation, Burgwin was having dinner with several friends at a cottage on the outskirts of Pittsburgh, and after dinner the group joined in singing “barber-shop ballads.” During an intermission in the singing, Burgwin heard a Negro servant in the kitchen singing an old Negro tune, “On the Banks of the Old Tennessee,” to which Burgwin immediately sup-
plied the words for "'Neath the Elms of our Old Trinity."\textsuperscript{220} Burgwin returned to the College in time to graduate with his class, and at the first chapel service after his return he played the melody "as a sort of afterlude." The students who heard it were delighted, and both words and music were included in \textit{The American College Song Book}, which was then in preparation, as one of the Trinity songs. "'Neath the Elms" was printed in the Class Day Program and sung at the exercises of the Class of 1882, and ever since it has been \textit{the} Trinity song.\textsuperscript{221}

In 1901, the \textit{Tablet} (issue of December 17) again deplored the dearth of Trinity songs. The editor observed that Trinity men sing "'Neath the Elms" very well, but there should be more songs - "half a dozen set to good music."\textsuperscript{222} Perhaps what the \textit{Tablet} editor did not realize was that just a month before, Trinity had had a new song with words by one of the College's most devoted sons and music by one of the world's most popular composers.

On November 12, 1901, at a "Trinity Night" of the Pittsburgh Opera, between the second and third acts of "Christopher, Jr.," the chorus of the Pittsburgh Opera Company sang "Trinity True," words by Joseph Buffington and music by Victor Herbert, the conductor of the Pittsburgh Symphony Orchestra.\textsuperscript{223} Not that "Trinity True" was a good song - it wasn't!

The Trinity men of the 1880's and 1890's were busy young men. There were, as we shall see, studies of course, but it would seem that the main business of the undergraduate body was that of being "collegiate." Old customs were maintained, new ones were introduced, and others were modified, but all were a part of the "Trinity Way." The planting of "class elms" had come to replace planting the "class ivies";\textsuperscript{224} Washington's Birthday fell by the wayside in the mid 80's\textsuperscript{225} and its place on the College Calendar was taken by the Prize Oratorical contest;\textsuperscript{226} the Burning of Ana Lytics had been forgotten, and a sophomore attempt to replace that conflagration with the Burning of Mechanics failed to arouse interest.\textsuperscript{227}
the Class of '96 was carried out to perfection. Parsons had quickly run through Northam to a west bedroom window where the Squeezer was tossed to a student stationed below. The receiver hastily passed it to a man who was waiting on horseback who, as soon as he had acquired the trophy, galloped away. At a spot two miles from the College, another member of '96 tied the Squeezer to the branches of a pine tree some twenty feet above the ground. There it remained until the Class Day excitement had subsided, when it was taken down and placed in a bank vault. At the time of their graduation, '96 passed the Squeezer to a member of '99. Walter B. Sutton '99 passed it to Arthur R. Van de Water '01, and Van de Water presented it to Arthur G. Humphries '04. Humphries left Trinity during his sophomore year and took the Squeezer with him to his home in New York City. Presentations to classes of '06, '08, '10, '11, and '14 were "dry presentations," for the Squeezer had never been returned to the College. The Class of 1914 purchased a new Squeezer (in Trinity history, Lemon Squeezer No. 2), but it was spirited away by '15 just before it was to be awarded to '16. The Class of 1916 accepted the title of "Lemon Squeezer Class," and the title, but not a trophy, descended through '18, '20, and '22, to '23, in which year still another Squeezer (Lemon Squeezer No. 3) was presented by the Medusa. Number 3 was seized by '26 and it was passed to '28. In 1928, the plan to present the Squeezer to '30 collapsed when a fight broke out between '29 and '30, in the course of which the Squeezer was broken in two, and each class ended with half of the Squeezer. Attempts to bring about a reconciliation and thus unite the two halves failed, and for several years there was not even the designation of a Lemon Squeezer Class. In 1935, Lemon Squeezer No. 2 was presented to the Senior Class by a member of the class of '15, and '35 awarded it to '37, and '37 passed it on to '39, and '39 awarded it to '40. World War II brought an end to the Lemon Squeezer presentation, and it was not revived until 1947, when the college administration invited the Seniors, the first of normal size to graduate since the war, to make a choice for presentation. The Squeezer (No. 2) was then brought from the college vault where it had reposed since 1940.

The Lemon Squeezer was a unique Trinity Tradition, and it is to be doubted whether there was a comparable one in any college in America. And another unique Trinity Tradition was St. Patrick's Day, which in the course of two decades evolved into one of the roughest college days known to man. How St. Patrick's Day had come to supplant Washington's Birthday as the College's number one holiday could be explained, as a Tablet writer once declared, only as "one of those perversities of human nature," but such had indeed been the case. Hartford's Irish had long made much of the day of their patron saint, and in addition to whatever religious and social observance marked the day, there was always a parade which, while the College occupied the old campus, was always routed past the Trinity buildings. Although the collegians had doubtless observed the parading Irishmen with amusement or perhaps disdain, in the spring of 1883 the students themselves formally observed St. Patrick's Day, giving as their reason the desire to assist "Poor Paddy" in "his efforts to honor his patron saint." And it might be remembered, too, that green was then one of the college colors.

These early Trinity St. Patrick's Days probably involved little more than the "wearing of the green," but they were, nevertheless, celebrated every year, and soon the undergraduates had a parade of their own. Dressed in colorful costumes, predominantly green, they marched down to Hartford, carrying banners of each of the four classes. In 1888, the Freshmen, not content to merely carry their class banner, attached their emblem to the weather vane atop the cupola of Alumni Hall, and at this point began the custom which was to make heroes, but fortunately no permanent cripple, of generations of Trinity men—the St. Patrick's Day Banner Rush. Until the 1920's, when the college authorities put an end to the sport, Freshmen and Sophomores...
fought for possession of the rival class emblems. In pre-World War I days, the banners were displayed downtown, and it was not at all a surprise to see a class banner flying from the upper stories of a business building or from the angels’ wings of the Memorial Arch in Bushnell Park. Because of the hazard to life and limb, later classes fought the St. Patrick’s Day scrap on the front campus and the objective of the "game" came to be to see whether the Freshmen could fix their banner to a specified tree and then keep it there.

An indication of the roughness of the sport was the incident which brought the custom to an end—the clobbering of one student by another with a "two by four." All of this was "collegiate"—and collegiate, Trinity style. But Trinity was also collegiate in a more conventional way, for in whatever way the Trinity customs were unique, there were almost countless others in which they were rigidly conformist. Through the "Exchanges" published regularly in the Tablet, the undergraduates were
always made aware of what was going on at other colleges, and often the reporting of a new development elsewhere was followed by imitation at Trinity. Trinity in this regard had two models—the English universities and the ranking American colleges for men.

The young men of Trinity College were very much concerned with what constituted the correct attire of proper collegians. Perhaps Trinity men had always been concerned with dress, but as fashions in street dress came and went, the perennial concern seems to have been whether or not to wear the Oxford cap. In the past the Oxford cap had several times been “voted in,” and almost as many times it had been “voted out.” Once it had been abandoned because of ridicule by the “town toughies,” but it was to come to student attention at the time of the move to the new campus. At that time it had been argued that the custom, as followed at the English universities, would be appropriate to the new campus where the buildings had been designed on an English pattern.

The argument apparently carried little weight, for the disorders (of conduct and otherwise) which accompanied the move prevented the “settling down” that the introduction of “English custom” assumed, and it was not until a decade later, when things had changed under the administration of President Smith, that the upperclassmen again began talking about adopting the Oxford cap. A bit of propagandizing caused the Juniors to adopt the Oxford cap (by then also called the “university cap” or the “mortarboard”) in the winter of 1888, and before long there was even talk of wearing the academic gown. Although the “custom” was not revived in the fall of 1888, it was the example of other colleges which set off a new agitation for wearing academic costume in the fall of 1895. The Tablet reported that the cap and gown had been adopted at Yale, Princeton, and Amherst, and the editor urged that the Seniors wear cap and gown at Sunday Chapel and at all other “public collegiate occasions.”

The Seniors met several times to debate the matter, and the Class President appointed a committee to consider whether academic gown might be worn from Easter through Commencement. Nothing was done about the matter by the class of ’96, but in the spring of 1899 the Seniors voted to wear cap and gown throughout the Trinity Term on all public occasions. The Class of 1900 continued the custom, but this was the last group to take official action. Later classes posed for their Ivey pictures in gown and mortarboard, and in individual or group pictures a mortarboard could occasionally still be seen. They were not, however, worn with official class sanction, and their use soon came to be limited to Class Day and Commencement.

In the 1880’s, the Freshman came to Trinity, as to other colleges, wearing (with minor geographic variation) the clothes of his station—the reasonably cultivated, well-to-do, middle class. From home he brought a suit of matching coat and trousers, a derby hat, and a stiff shirt with starched cuffs and high collar. During the first few weeks of college, however, he visited the local haberdasher and tailor or dropped in at Brooks Brothers when he got to New York, where he added soft shirts, a turtle-neck sweater, and a cap. If he belonged to the Cycle Club or merely owned a bicycle, he added golf knickers and wool stockings. In the spring he wore a stiff straw hat, and for afternoon social affairs he wore white trousers of flannel or duck. For informal evening wear he sported a “loud” shirt and a bow tie, and for formal evening wear—first for Glee Club and Mandolin Club performances, and later at the College Germans—he wore evening clothes, more likely than not, purchased according to filled-in self-measurement forms from Sears, Roebuck & Co.

As the century neared its end, the collegiate dress became a bit more elaborate at Trinity. A member of the Class of 1901 has given a most complete description of the wardrobe of the “fin de siècle” Trinity collegian. The basic items were the suit with “short sack coat buttoned high with a collar with narrow lapels, tightly-fitting trousers, high shoes, . . . stiff shirt and collar. . . . The ascot tie with a gold horse-shoe pin was very fashionable, and a stick pin of some sort was de rigueur. Cuffs were stiff and round. The derby
was the correct hat, and many students had a high silk hat for dances and other formal occasions. . . . Sweaters invariably were thick, closely woven of heavy yarn with high double collars that folded just under the ears and chin. . . . Everyone, whether or not he needed the protection for football, wore his hair exceedingly long, in a thick mat that fell awry over his eyes on the least provocation.”

This was essentially the dress that lasted until about 1914—the collegiate variation (or Brooks Brothers variation) of the Edwardian fashion—with little modification. There were, of course, slight changes in the cut of the coat, in the “peg” of the trousers, and in the width of the hatband, but always the wearer was recognized as a collegian!

In appearance, the Trinity undergraduate probably differed little from his counterpart at Princeton, Williams, or Yale. But if the Trinity man was the victim of the spirit of conformity in the selection of his clothes, there was ample opportunity for him to express an individuality so far as the larger world was concerned and, at the same time, to adopt the symbols and mores of College and Class. As befitted the Trinity undergraduate of the “mauve decade,” class colors became much more “precious” than the pink, cherry, lilac, and maroon of the 1870’s. The Class of 1883 selected silver-gray and red, ’84 chose peacock blue and old gold, ’85 chose dark crimson and dark blue, ’86 selected marine blue and white, ’87 boasted magenta and gold, while ’88 would settle for nothing less than Indian red, peacock blue, and old gold, to which the editor of the Icy added “Sky Blue, Verdant Green, and the rest of the Rainbow.”

The classes also selected class yell, and very “collegiate” they were. In 1891, the Senior yell went “Hi-yi-yi! X-C-I——T-R-I-N-I-T-Y” The Juniors cut loose with “Wah-hoo-wah! Hoo-wah-hoo! Trinity, Trinity, Trinity, ’g2!” The Sophomore yell was “Hika-Hika-Hika! Rah-Ray-Ree! Trinity-Trinity-Trinity-Ninety-three!” The Freshmen in that year went classical with “Rah—Rah—Rah! Rah—Rah—Rah! τεύχομαι και ενεπικούρα.”

Class yells were to be used at any appropriate time when the several classes would be gathered together. This was “collegiate.” But there were also college yells, and these, too, were collegiate. In 1895, at the beginning of the football season, a College Meeting was held in Alumni Hall, and three students, E. Parsons ’96, Hendrie ’96, and Carter ’98, were appointed to lead the singing, and Barbour ’96 was appointed to lead the cheering at the forthcoming Trinity-Wesleyan game. The cheerleaders drilled the students for some time before the game and, during the game, which was played on November 16, “the cheering was incessant.” The valiant efforts of the cheer-leaders and the students notwithstanding, Trinity lost by a score of 14–6.

The undergraduates had college and class colors, class and college yells, Trinity pins, gold footballs which were awarded to the outstanding members of the football team, books of Trinity poetry (Trinity Verse, a well-received collection of poems which had appeared in the Tablet), and Trinity prose, and a small, souvenir Trinity tie (not to be worn about the neck, but “just the thing for German favours”). The students had once considered the selection of a Trinity flower to take a place with the Harvard crimson carnation and the Yale violet. The Tablet made the suggestion of the blue aster which, with its gold center, would have been ideal.

The matter of the college flower was apparently never put to student referendum, but the College did acquire a team mascot which placed it in the best of company. In the spring of 1899, Judge Joseph Buffington was a guest of honor at a Princeton Alumni Banquet held in Pittsburgh. In his response to a toast, “to the sister colleges,” Buffington spoke of the football rivalry between Princeton, Harvard, and Yale—“the big chanticleers of the collegiate barnyard,” compared to which Trinity was a mere bantam. But the Judge asked his Princeton hearers not to judge a bird by its size. The Trinity Bantam, he said, can be at home anywhere. “You will therefore understand, gentlemen, the spirit in which the Trinity bantam knocks at your door, steps in, shakes his plumage, and with a sociable nod to the venerable John [Harvard], and a good-na-
tured howdy-do to ponderous old Eli [Yale],
steps into the collegiate cockpit, makes his best
bow to the [Princeton] Tiger, says he is glad to
be here, feels not a whit abashed at your huge-
ness, is satisfied with himself and his own partic-
ular coop, feels he is up to date, [and has] no
bats in his belfry."

Although Judge Buffington's speech was
printed in full in the Tablet, the undergraduates
failed to realize its possibilities, and it was not
until 1905 that a sports writer for the Detroit
Free Press, because of Trinity's heavy football
schedule of games with such athletic "powers"
as Yale, Harvard, Princeton, Brown, West Point,
Holy Cross, Lafayette, Pennsylvania, Lehigh,
Manhattan, Annapolis, Fordham, Syracuse, Wes-
leyan, Williams, and Amherst, referred to Trinity
as the "game-bantam of the intercollegiate poul-
try." Whether the Detroit newspaperman
knew of Buffington's previous use of the name
"Bantam" is unknown, but other sports writers
took up the name, and it has been used ever
since. In the spring of 1905, the Trinity pennant
appeared with a small bantam rooster over the
word "Trinity."

The Bantam Banner

With the appearance of all this collegiate par-
aphernalia—pennants, pins, books, and German
favours, to say nothing of textbooks, snacks, and
athletic equipment—it is not surprising that a
college store should have been opened on cam-
pus. There had, to be sure, always been venders
who came through the dormitories (in violation
of the college rule) and catered to student needs,
selling pies, apples, and candies. And perhaps it
was the distance of the College from the center
of Hartford which had made the venders es-
pecially welcome in the college halls. But always
it had been necessary to go to Main Street when
one needed to make a major purchase. In the
winter of 1889-1890, the students formed the
"Cooperative Association" which made arrange-
ments with various downtown merchants
whereby the members of the student bodies of
Trinity College and Hartford Public High School
would receive a discount on all purchases. The
$1.50 charged for the ticket went to the Athletic
Association at the College.

The Cooperative Association was short-lived,
but its creation pointed up the need for a more
satisfactory means of obtaining class and athletic
supplies. Consequently, in the fall of 1890, a
college store was opened in Northam Towers,
with a full line of Wright and Ditson athletic
goods, shaker sweaters, stationery, and college
textbooks. The usefulness of the college store
was greatly increased when the Hartford Post
Office gave the store a stamp agency.

With all of their creature comforts looked af-
after, and the constant social whirl, it is hardly
surprising that collegiate life of the Gay Nineties
should have been remembered as "gay." James A.
Wales '01 once recorded his impressions of life
at the turn of the century, and his descriptions
fulfill all expectations.

By the late '90's almost all of the students lived
in the dormitories. Rooms were lighted by gas
and heated by steam. Running water was avail-
able in the hall of the second floor of each three
or four story "section," and tin bathtubs and
toilet facilities were provided in the "catacombs"
—that maze of arches and passageways which
extended from Northam Towers to the northern
end of Jarvis Hall.

"The nineties were an era of good feeling and
bad taste," and students reflected both in the
decoration of their rooms. Radiators and steam
pipes were gilded, and hideous curtains were
draped over the leaded-glass windows. Walls
were invariably adorned with literally hundreds
of snapshots and cheap framed pictures. Some
of the rooms boasted bamboo curtains, and
everywhere were to be found pennants, Edward
Penfield posters, and piles of pillows of burnt leather showing Indian heads or Gibson girls. Each student had his own bicycle and, except for rainy days when he took the trolley, the bicycle was his normal means of transportation to downtown Hartford. Students thought nothing of cycling the fifteen miles to New Britain and back, or the sixty-six to New Haven and back on a Sunday after Chapel.

Card games were still very much in vogue. Bridge had not yet been invented, but there was whist, solo whist, duplicate whist, euchre, pinochle, hearts, and such non-card games as chess and parcheesi. Undergraduates danced the two-step and the waltz, attended candy pulls, and went on straw rides. They gave "cider rackets" in their rooms and served lemonade and cakes, and always the guests "helped with the dishes."

After dark there were beer rushes, bonfires on campus, "feeds" in the rooms, and occasionally there was hazing.

By the end of the century, Trinity College had found a new sport which was able to bridge the long gap between the end of the football season in November and the beginning of baseball practice at the beginning of Lent. Basketball had been invented in 1891 by James Naismith of the faculty of what is now Springfield College, and soon the game had dribbled across the Connecticut state line, where at Trinity College it was introduced to the "gym" classes as a pleasant diversion from the conventional work with Indian clubs, check weights, and dumbbells.

The game quickly found favor with the students, and on December 8, 1894, a Trinity College basketball team defeated a team from Hartford Public High School. A week later, Hartford High defeated Trinity, 9-5. Both games were played at the Y.M.C.A. In 1896-1897, Trinity played teams from the Y.M.C.A., Thompsonville, and the Connecticut National Guard. In 1897-1898, Trinity entered collegiate competition in basketball, playing thirteen games with Wesleyan and Yale, winning eight and losing five. In the spring of 1901, Trinity again made athletic association history when the New England Intercollegiate Basketball Association was formed largely through the efforts of James A. Wales '01.

With this recitation of events, it must be obvious that Trinity had come a long way from 1883 when George Williamson Smith had assumed the Presidency. If we have seemed overly concerned with the "organizational" side of Trinity College, that, to many of the undergraduates, was the College. And it was a side in which George Williamson Smith had little active part. What, now, about the other end of the campus scene? George Williamson Smith on the instructional and administrative side had been "a new broom." He swept well – at first. But, as we shall see in our next chapter, his early promise was not sustained, and by the end of the nineteenth century most of the members of the College and many of the College's well-wishers would have been happy to see him leave.