This Dear Little University

Within the college walls there were notable improvements. In 1844, the Trustees voted to raise funds for the refurbishing of the “Library Room,” and in 1846 Nathaniel Wheaton was again traveling in Europe and, although not on official college business, he once more sent both books and scientific apparatus for the use of the College. By 1850, the College Library numbered 12,000 volumes, the largest number since the days of Dr. Jarvis; but this collection included the library of Professor Thomas Winthrop Coit and that of one of the Trustees. In 1852, the Alumni of the College undertook the enlargement of the book collection when the House of Convocation voted to add “one alcove of Books, to be known as the ‘Alcove of Convocation’; said addition to be made by subscription of three dollars or more by each member of Convocation, and by donations of books.” Some such contributions were soon received, but the first real permanent endowment of the College Library came in 1854 when John P. Elton of Waterbury, Connecticut, gave $5,000 as the “Elton Fund for the Library.”

In 1852, an important change was made in the administration of the College Library when Samuel Fermor Jarvis, the son of the late Dr. Samuel Farmar Jarvis, was made Librarian. In the early days, the duties of Librarian had been performed by the Tutors. Professor Humphreys had served briefly in 1828 and Professor Totten had been in charge of the Library from 1833 until 1837. Abner Jackson became Librarian when he was appointed Tutor in 1837, and he retained the office when he was advanced to rank of Professor the following year. In 1852, however, James Rankine, Mathematics Tutor and Librarian since 1848, resigned as full-time member of the College and accepted an adjunct appointment as Lecturer in...
THIS DEAR LITTLE UNIVERSITY

John Williams
Mathematics whereupon the Trustees established the Librarianship as a separate position and gave the post to young Jarvis. Although Jarvis served for but two years, he did much to make the Library more than a storehouse for books; and the College Library as a useful part of the college equipment dates from Jarvis' time.

But Jarvis was succeeded in 1854 by one even more important in the development of the Trinity College Library—Charles J. Hoadley '51. Hoadley's term, too, was short, for in 1855 he resigned to head the Connecticut State Library. His departure from the campus did not mean the end of his interest in the College Library, for until his death in 1900 he was one of the Library's most generous benefactors, and he frequently presented the College with literary treasures. For many years he served on the College Library Committee. In 1865, he was elected to the Board of Trustees, and at various times he served as secretary of the Corporation, secretary of Phi Beta Kappa, and president of the same society.

When Hoadley resigned, the Librarianship was again taken over by one of the Tutors, the Reverend Rufus Emery, who served until 1857 when Thomas Ruggles Pynchon '41, Professor of Chemistry and Natural Sciences, succeeded him. Pynchon held the Librarianship until 1882 and, as he was elected President of the College in 1874, he was the only head of the College ever to serve as Librarian. Despite his heavy teaching schedule, Pynchon was much devoted to the Library. Frequently, he enriched the College's library holdings by the contribution of valuable works. In 1859, Professor Pynchon induced Professor Samuel Eliot to provide funds to rearrange the entire Library on the "alcove plan" and to engage Pynchon's brother, J. H. Pynchon, as Library Assistant. The Pynchons made a crude catalog in which the collection of books was arranged alphabetically by title. Pynchon cultivated alumni interest in the Library, and by 1859 the Alumni Program of $3.00 contributions had netted $1,500.

Professor Pynchon also did much to improve the facilities for the teaching of Chemistry. The old Chemistry "Lab"—Seabury Hall, "first floor, right-hand side"—which Pynchon had inherited from his predecessors, Professors Hall, Rogers, Jackson, and Rankine, had seen few improvements since the days of Dr. Rogers, who had resigned in 1839. During the academic year of 1855-1856, Pynchon took what may have been the first American sabbatical leave when he visited Europe to inspect the laboratories and cabinets of London and Paris and to study, as the local press reported, with "the most eminent teachers of Geology and Mineralogy in the world." While in Europe, he was impressed with the inadequacies of his own laboratory in Seabury Hall. Pynchon wrote to the College Trustees asking that he be sent $2,000 to purchase scientific equipment. The Trustees immediately raised $1,500 from "the local community" and then asked the Alumni to raise the remaining $500 in subscriptions of $5.00 each. The total sum of $2,000 was soon raised, and the Calendar for 1857 noted that the Chemistry Laboratory had been thoroughly remodeled, "and the apparatus greatly enlarged by extensive purchases in Europe."

In the dormitories there was, unfortunately, no similar refurbishing. Even the new dormitory, Brownell Hall, had none of the "conveniences" later to be taken for granted by college students. There were still neither bathrooms nor running water. Each student had his own tin tub to which one of the janitors carried a bucket of water each morning. And each morning during the winter months the janitors lighted a fire in each student room. Camphene lamps provided illumination, and occasionally a lamp exploded and burned holes in the carpets.

Although the dormitories could have accommodated 150 students, there was no increase in the student body. In fact, the decline which had set in during the latter period of the Totten administration continued, and the average student body during the decade of the 1850's numbered about 60, rather than the 80 of the previous decade. But it could hardly have been the expense of attending Trinity which kept the student body small, for the tuition remained at the original $33 per year until 1854, when it was in-
creased to $39 per year. Not until 1857 was the tuition fee set at $50 per year. With the total yearly expense still not exceeding $150, the cost of a Trinity education was still low when compared with the $195 at Yale, the $226 at Princeton, the $245 at Harvard, or the $332 at the University of Virginia. And for those who could not pay—either in full or in part—there were many scholarships.

The College had still made no provision for dining, and the boarding houses were still patronized by most of the students. From the mid-1830’s, however, there had been a sort of “student cooperative,” the Franklin Club, in which a dozen or so students rented a house opposite the College for dining and hired a steward to superintend the cooking. Board here was from one-half to two-thirds the rate charged by the boarding houses, but the Franklin Club seems to have expired about 1845 and was never revived.

The failure of the college administration to provide a commons notwithstanding, during the late 1840’s and during the 1850’s the students enjoyed a social life, both on campus and in town, not altogether unlike that which is now associated with collegians. The College Statutes as revised in 1852 revealed something of a relaxing of the severity of the college rules, and a 10:30 P.M. curfew permitted the students to go “on the town” without incurring the wrath of the authorities on College Hill. Equally pleasant to the students was the new schedule of classes adopted in 1857 whereby the first class in the morning met at eight rather than six. And, although each class had a recitation as late as four in the afternoon, there were still more than five hours in which the undergraduates could enter into the activities—cultural and otherwise—of the Hartford community.

Hartford in the decade of the 1850’s was a gay place. There were numerous dances to which the students, as well as the “leading families,” were welcome. Among these the most “fashionable” were the “Cotillion Parties”—described locally as “harmonical soirees”—held in Gilman’s Saloon; the annual or semi-annual balls held by Blackford’s Brass Band, the Hartford Quadrille Band, and the Hartford Brass Band; and the Dancing Academy held through the winter months at Gilman’s Saloon. Music lovers enjoyed the annual
visits of the Germania Society (a forty-piece symphonic orchestra) and M. Paul Jullien’s ensemble (the principal competitor to the Germania Society). There were also concerts by Ole Bull, Adelina Patti (who appeared in Hartford in 1853 as an eight-year-old prodigy), Jenny Lind (whose one recital in Hartford was broken up by the booing victims of a ticket scalper), Madame Sontag, Louis Moreau Gottschalk, and the Pyne and Harrison English Opera Troupe. Those whose tastes were along more “homey” lines enjoyed the appearances of the Baker Family, the “Ballad Concerts” of Mr. and Mrs. L. V. H. Crosby, the Welch Family, the Campbell Minstrels, and Davis’ Ethiopian Serenaders. The Young Men’s Institute (soon to become the Hartford Public Library) and the Hartford Arts Union sponsored lectures by such notables as Ralph
Waldo Emerson, Oliver Wendell Holmes, and Wendell Phillips. In the public halls of the city appeared Fanny Kemble who gave Shakespearian readings and Miss Lola Montez, erstwhile mistress of King Ludwig I of Bavaria, who lectured on the subject of “European Women.” In the summer months, there were almost nightly concerts by the city’s many bands. In the fall there were the Hartford County Fair and the horse races at the “Trotting Park” in the South Meadows. Sometimes there were traveling panoramas: “The Burning of Moscow,” “The City of Paris,” and the ever-popular “Holy Land” and “Solomon’s Temple.” The older, and braver, of the students could visit Hartford’s more than twenty “grog shops” (that is, until the Connecticut Prohibition Law of 1854), and universal satisfaction greeted the opening in September, 1854, of Southmaid’s Saloon (or ice cream parlour) in which were dispensed ice cream, fancy cakes, meats, oysters, game, and other comestibles, and which was open all hours of the day to the fastidious of both sexes. 31

As Hartford grew in population and as the intellectual horizons of the townsfolk broadened, the chasm which had always existed between the College community and the local citizenry widened. The numerical growth of the student body and faculty had not kept pace with Hartford’s rapid population expansion and, indeed, the student body had suffered an actual decline in numbers. To be sure, the College added a “respectable” element to the city, but by the 1850’s it was but one of many institutions which added distinction. In a sense, the collegians had become spectators at, rather than participants in, the life of the city, for attendance at balls and concerts was something altogether different from the earlier days when the “College Archers” appeared on every public occasion and headed every parade.

The decline and ultimate disappearance of the “Archers” in the late 1830’s coincided with the rise of the uniformed fire companies of Hartford, and these splendidly-clad defenders of life and property succeeded to their place in public adulation. On occasion, the students were invited to participate in public exercises (as in 1847 when President Polk visited the city or the Fourth of July parade in 1856), but then it was in the company of the Faculty and dressed in civilian clothes. And as an illustration of the declining interest of the town in the College on the Hill, when Hartford celebrated the completion of the Atlantic Cable in August of 1858, the Committee on Arrangements decided not to illuminate the College, even though the plan was to illuminate all public buildings. 34

The College authorities, of course, deplored the lack of rapport with the Hartford community and, it would seem, no effort was spared to share the resources of the College with the town. From time to time the Faculty offered public lectures—the first series was described as being “primarily intended for the instruction and entertainment of the Faculty and Students”—to which the townsfolk were invited. Professor Eliot lectured on “Dante and his Times”; 35 Professor Brocklesby lectured on Electricity and Magnetism; 36 Adjunct Lecturer Edward A. Washburn, rector of St. John’s Church, gave a series of lectures on English Literature; 37 and Dr. Goodwin held forth on “Goethe’s Faust.” Although the lectures were well-advertised in the local papers and although admission was usually free, the attendance of the public lectures of the College was poor. 38 The Hartford people had little interest in what the College was best able to give!

But there were factors which could have had no other effect than to accentuate the estrangement of town and College. In 1853, the College Faculty petitioned the Connecticut State Legislature for an exemption from taxation for the officers of the College. 39 The request was denied when the House Judiciary Committee reported unfavorably on the bill, 40 but the damage was already done, and a vain and unwise petition had laid the College Faculty open to the charge of seeking special privilege.

The generous support of the College by Hartford Episcopalians, and the flaunting of this generosity by the College, plus the fact that the College had briefly offered regular theological instruction for candidates for Holy Orders, 41 had
revived suspicions that the College was an institution of and for the Episcopal Church. In December, 1856, a supporter of the College (probably the President) wrote five articles for the Hartford Daily Courant in which he attempted to correct what he insisted were erroneous opinions locally entertained regarding Trinity College. The series was entitled "Has the City of Hartford an Interest in Her Own College?" and the essays were signed "Justitia." The author acknowledged that the popular opinion was that Trinity was a "sectarian institution" and he freely admitted that the Board of Trustees was then "wholly Episcopalian." He pointed out, however, that this had not always been so and that although the student body was then predominantly Episcopalian, the College did not proselytize, that the College no longer had a Theological Department, and that it was now "a College; a proper College; [and] a place for Classical and Mathematical training." Here, argued "Justitia," the College had become the victim of a vicious cycle. Hartford had not supported the College because it was thought to be "sectarian" and 2) because it was small. Lack of support had kept the College small and Hartford families, because the College had remained small, sent their sons elsewhere. And because the College had remained small, many believed that it was inferior to others in New England. Now, wrote "Justitia," Hartfordites refer to your College, whereas they should say our College. "A prosperous College," he concluded, "is an important element in the reputation of a city," and Trinity College contributes (through the spending of the seventy persons connected with the institution) $30,000 annually to the economic prosperity of Hartford.

Then, as now, the collegians doubtless availed themselves of many of the social and cultural opportunities of Hartford, but an examination of the campus life of the 1850's would more than suggest that life on College Hill went on almost oblivious of that of the bustling little city across the park. And in view of the readiness of the press to publicize student disorders, the absence of reports of student misdemeanor and the absence of students in the local police courts suggest that either the students visited town less than formerly or that they were notably circumpect.

Regarding life on the campus the same observations could hardly apply. On their home grounds the students were still given to much rowdyism and crude undergraduate horseplay. Despite the college policy and the laws of the state of Connecticut, there was considerable drinking. Parents of the students were much concerned about what was regarded as a lax enforcement of the College Statute against the use of alcohol, and at least one undergraduate was obliged to transfer to Kenyon where, it was thought by his parents, he would be less exposed to temptation. Once the students stole a load of hay and at night placed it in the Chapel. On another occasion the pranksters played havoc with the official weather report. Since 1846, the College had operated a weather station from which Professor Brocklesby reported weekly to the local press on such matters as daily rainfall, hours of sunshine, temperature, etc. During one heavy rainstorm, the students poured water into the rainfall-measuring instruments and before Professor Brocklesby realized what had happened the instruments had recorded the greatest rainfall in history. Annually, the students "burned Euclid" and although the festivities of Euclid's cremation were boisterous indeed, the Faculty made no attempt to terminate the custom as their counterparts at Yale had done in 1848. Tobacco chewing, particularly by the southern students, enjoyed some vogue, and the spitting on the floor of both classrooms and Chapel brought forth Professor Brocklesby's warning: "Those who expectorate on this floor need not expect-to-rate high in this class." Occasionally, however, the Faculty felt obliged to curb the collegians' antics. Parodies were the order of the day, and nothing was spared from Phi Beta Kappa's annual meeting to the Junior Exhibition. In 1859, however, the lowly Freshmen stepped beyond the Faculty's rather broad definition of the limits of propriety. Just before Commencement the Freshmen "got up a very
well arranged ‘Pow-wow,’” as the local press described their parody on the ceremonies of the graduating class. Programs for the occasion had been printed and distributed, and some of them fell into the hands of Alumni who were in town for Commencement week. A number of the “old grads,” as well as their wives, entering into the spirit of the occasion in happy reminiscence of their own earlier participation in similar affairs, attended the performance and seemed to enjoy the lampoon. Two of the younger Professors, however, thought differently and took it upon themselves to order the Freshmen to their rooms. The performers ignored the order and were encouraged to continue by the Alumni present, who declared the parody to be “harmless and innocent.” Professor Eliot appeared on the scene and, taking the side of his faculty colleagues, successfully appealed to the “better natures and feelings” of the Freshmen and thus, in spite of alumni disgruntlement, brought a pleasant Trinity “public occasion” to an end.52

Freshman hazing, perhaps as old as the College or as old as collegiate education, became somewhat formalized at Trinity in the campus institution known as the “Grand Tribunal.” The origins of the Grand Tribunal are lost in the mists of early college tradition, but by the beginning of the 1850’s it had come to be recognized as a mock court composed of Seniors and Juniors for the purpose of keeping the Sophomores in tow. The Grand Tribunal was headed by the “Grand High Chancellor” who presided at the court’s sessions. There were also judges, advocates, and a sheriff. Sophomores accused of misconduct would be brought before the court for trial, but the seriousness with which the court was regarded might be attested to by the fact that cases were few, and that sometimes an entire year passed without a sitting of the Grand Tribunal. In the prosecution and the defense, the students often rose to great heights of eloquence and the Tribunal was, thus, a practice court for potential lawyers. Perhaps, too, the Tribunal was a rudimentary form of “student government,” for the Faculty offered full cooperation in acting as “police” while the court was in session to prevent the Sophomores from creating disturbances outside the courtroom.53

Although originally intended to discipline the Sophomores, those traditional persecutors of Freshmen, the Freshmen themselves, in the course of time, came under the jurisdiction of the Grand Tribunal, and the hazing of Freshmen – officially at least – became one of the functions of the Junior and Senior “court.” In the fall of 1860, the Tribunal “sat” in Odd Fellows Hall in Hartford and the new students were summoned, one after the other, to appear, and each was “put through a course of sprouts after a mock trial.” Three of the Freshmen, however, refused to submit, and the officers of the Tribunal proceeded to punish the recalcitrants. One was taken at night to Zion Hill Cemetery and lashed to a tombstone. Happily, he was released by a classmate at an early-morning hour. Another was forced into a carriage and taken several miles from Hartford where he was tied up and left suspended in an old well.54 The third, Preston D. Sill of South Carolina, was more elusive. On the evening of Thursday, October 11, however, as the students were leaving the Chapel after Evening Prayer, “agents” of the Grand Tribunal attempted to seize Mr. Sill and carry him to a carriage waiting at the side of the building. Sill had anticipated such an incident and, as the rush was made, he produced a revolver and fired at his nearest assailant. Fortunately, the shot was high and the bullet lodged in a pillar of the chapel portico. The students, thinking that the bullet had hit its mark, shouted “Man shot!” Immediately the Faculty appeared on the scene, took charge of Mr. Sill, and dispersed the students.55

Sill became literally an over-night hero in Hartford and the local press praised his bravery,56 but on College Hill it was another matter. There his action was regarded as having been most cowardly, and there was some reason to believe that he might suffer bodily harm at the hands of irate undergraduates. Immediately after the incident, Sill was taken by Professor Edward Graham Daves, Professor of Greek, to the rooms of Professor Austin Stickney, Daves’ colleague in Latin. There Sill was examined by the Faculty,
and according to Sill's own version of the story—much to be doubted—the Faculty absolved him of all blame for the affair and assured him that he would not be punished. At any rate, although the Faculty never issued an official statement regarding the proceedings, Sill left Hartford on the first train and never returned to the College.57

The students could be unruly, disrespectful of lawful authority, uncouth, and even—some of them—actually vicious; but they could also be considerate perhaps beyond normal expectation. When Professor Jackson left the College to accept the Presidency of Hobart College, the students "serenaded" their former Professor at his home on the eve of his departure. The following day they accompanied him to the railroad station and sang "Auld Lang Syne" as the train left Hartford.58 Shortly thereafter they gave a similar "serenade" for the departing Instructor in Modern Languages, M. Leopold Simonson.59 And on the occasion of Bishop Brownell's eightieth birthday, the Trinity students adopted resolutions "indicative of their esteem of the founder, first President, constant patron and faithful supporter of the institution."60

In a way, some of the undergraduate deviltry was a form of "letting off steam" in the days before organized sports absorbed so much of the collegians' energies. But only in a way, for the decade of the 1850's was the period in which collegiate (although not inter-collegiate) athletics began at Trinity.

Critics of the mores of the Trinity undergraduates had long deplored the sedentary life of the residents of College Hill, and visiting preachers had continued to reiterate the unfavorable comments long since made by Nathaniel Wheaton in the 1820's. In 1847 the Reverend Jonathan Mayhew Wainwright, a Fellow of the College and then of St. John's Chapel of Trinity Parish, New York, delivered the annual address before the House of Convocation in which he, as Wheaton had previously done, compared the activities of English and American collegians. Pointing out that in the English colleges the student spent two hours each day in riding, walking, rowing, fencing, or gymnastics, Wainwright urged that Trinity adopt compulsory measures to insure adequate physical exercise.61 By remarkable coincidence, three days after Wainwright had presented his views on the strenuous life, there appeared an item in the Hartford Daily Courant, which, although not specifically mentioning the Trinity students, more than suggests that the collegians were more committed to outdoor recreation than the convocation speaker realized. Many complaints, the Courant noted, had been heard of the large number of persons who swam in the Little River, "directly back of Inlay's Mill, and in sight from the railroad...occasionally as many as 75 persons...", from March until as late as November, and "from morning until late in the afternoon...It is one continual scene of diving, swimming, shouting and running naked over the back of the College, and around the lots opposite; and in the midst of all this, respectable females are compelled to pass the Railroad in going to and from church."62

The Courant's editor's suggestion that cleanliness—when achieved through bathing in the Little River—was hardly akin to godliness could not prevail against Wainwright's preaching of a sound mind in a sound body, for the students, with or without Faculty sponsorship or approval, had come to find sports, of one sort or another, very much to their liking. Swimming in summer and skating in winter took the undergraduates frequently to the "Hog." Several undergraduates took up boxing, and the more affluent among the student body hired saddle horses and rode as far away as to Avon Mountain.63 Visiting preachers continued to lament that "educated men are sadly deficient in...manly robustness,"64 but it was not long before organized team-sports made their appearance.

In 1856, the first Trinity team, the "Minnehaha Club," came into being. The Minnehaha Club was a college rowing team,65 and the founding of this club marks the beginning of Trinity's long history of competitive sports. In the formation of the Minnehaha Club, the collegians had merely succumbed to a fad which absorbed the young men of Hartford at the time. The first of the many Hartford boat clubs (there were at least five by
other than that of the College, was the Undine Club and it was with this group that the Minnehaha entered into first competition. The Undine boat was 35 feet, four-oared, and painted salmon color with a blue stripe. The Minnehaha Club’s boat was 30 feet, four-oared, and painted black with a gold stripe. The contest was held either in the summer of 1856 or 1857, and consisted of two races. The first was won by the Trinity team; but in the second race, Trinity broke an oarlock and consequently lost.

By the summer of 1858, Trinity was ready for intercollegiate competition. The rowing clubs of several eastern colleges had scheduled a regatta to be held at Springfield, Massachusetts, on July 23, a date just one week before Commencement. Harvard, Yale, Brown, Dartmouth, and Trinity were scheduled to participate and, as the Hartford Daily Courant put it, the regatta “daily became more an object of interest.” Three days before the regatta, however, George E. Dunham of Hartford, a member of the Yale team which had gone to Springfield a week early for practice, fell from his boat and was drowned. Yale immediately withdrew from the competition and the Harvard and Brown followed suit. With only Dartmouth and Trinity still entered, the regatta was indefinitely postponed and finally abandoned. A Springfield regatta was held on August 27, 1858, but no college teams participated.

The death of George Dunham had its effect upon rowing among the Hartford clubs. A regatta scheduled for Hartford on July 26, 1858, was postponed out of respect to the deceased townsman. There were several “reviews” of the “Hartford Navy,” as the aggregate of the local clubs was called, but Trinity did not participate. Commencement was on July 31, and the crew was dispersed at that time.

By the summer of 1859, the fad of boating had largely passed in Hartford. There were still a few races and an occasional review, but there was little real enthusiasm. The Minnehaha Club, however, remained active, and although they did not engage in competition, they still rowed on the nearby river and even replaced their first boat. The old Minnehaha was replaced by another boat of the same name, the second Minnehaha being 36 feet. The second boat, the Trinity, was 32 feet, and like the Minnehaha, was painted black with gold stripes. And at about this same time the crew began sporting the first Trinity athletic uniform: white shirts with blue cuffs, collar, and bosoms bordered with white, with “TRINITY” in white across the shirt, white duck pants, and straw hats. A year later (1860), the straw hats gave way to blue skull caps. On July 25, 1860, a regatta was held at Worcester. The participants were Harvard, Yale, and Brown. But Trinity’s absence may have enhanced her reputation, as the participants made themselves unwelcome in Worcester by their noisy disturbance.

Even though not entering into competition with collegiate or other clubs, the Minnehaha Club continued to function. In 1862, the club
added a third boat to the Trinity fleet, the Niad, 26 feet long, six-oared, and painted white with blue stripes. In the later years of its formal existence, the Minnehaha Club became less active, and although officially listed among the clubs comprising the Hartford Navy until 1865, it may be said that Trinity’s first rowing club was a casualty of the Civil War.

Other competitive sports made their appearance in Hartford, but the students showed little enthusiasm for anything but rowing. By the summer of 1858, wicket, an American version of cricket, already popular among the Yale students and Hartford schoolboys, became popular in inter-town sports. Hartford, Wethersfield, Newington, Waterbury, and Plainville had wicket teams, but the College never seems to have put a team into the field. Baseball, by 1860 popular at Hartford High School where it was then played by eight-man teams, also seems to have been ignored by college students even though the high school team played in nearby City Park.

Football alone, of the pre-Civil War games, seems to have held much interest for the Trinity men. On Saturday afternoon, September 26, 1857, the first recorded game of football was played between the Freshmen and the Sophomores. The Freshmen won the game, which was of enough local interest to have been noted in the local newspapers.

On October 19, 1858, the Trinity athletes received their first football challenge through the pages of the Hartford Daily Courant, when “twenty young men of Hartford, being desirous of having a friendly and sociable game of football,” challenged an equal number of Trinity students to meet them at a place to be agreed upon on Saturday, October 27, at 2:30 P.M. The students were requested to send a delegation of three to the United States Hotel “Wednesday evening at 8 o’clock P.M.” The “twenty young men of Hartford” had not read their calendar correctly, for October 27 fell on Wednesday rather than on Saturday. Trinity, nevertheless, accepted the challenge immediately and the game was set for Saturday, October 30, at 2:30 P.M. on the “Military Grounds” in South Meadows. Bad weather twice forced a postponement, but the contest finally came off on November 9, not on the South Meadows, but on the South Green, and with the opening time moved up to 1:00 P.M.

The Hartford team arrived half an hour late, and another half-hour was consumed in drawing up the rules for the game. The rules agreed upon made clear that the game which was played was what would now be called (in the United States) soccer rather than football. There was to be “no carrying of the ball,” there were to be three contests, the first of 50 minutes, the second of 40 minutes and the third of 20. The 200 to 300 spectators enjoyed “numerous exciting episodes,” and “good spirit and courteous tone was preserved, with some unpleasant exceptions.” Each of the three contests, much to Trinity’s chagrin, was taken by the “Twenty Young Men of Hartford.”

Trinity did not take the triple defeat gracefully. The college team, feeling that the victory of the Hartford team was because of popular feeling against the College, challenged the victors to a re-match on neutral ground at New Britain. The Courant, however, chided the Trinity men for their lack of sportsmanship and attributed the Hartford victory to the Young Men of Hartford having “too much muscle on their side.” The Trinity Faculty was less than enthusiastic regarding the college team, and the re-match scheduled for Saturday, November 13, was called off because of faculty objection.

During the 1850’s, the more conventional student activity still centered in the literary societies, but some of the student interest was even then being channeled toward the fraternities. Although ensconced in attractive society rooms in the college buildings, the literary societies had lost some of their former glamour. Students continued to affiliate with one society or the other as a matter of course, and meetings were held regularly, although frequently adjourned for want of a quorum. The literary societies were still semi-social in nature, and this element of the organization was perhaps emphasized in an effort to maintain interest. Members addressed
Although the “fraternity house” was still quite in the future, each fraternity had permanent headquarters (what might now be called “chapter rooms”) in the College108 or in the upper stories of business buildings in downtown Hartford, in which the weekly meetings—still both literary and social—were held.104

The “literary” element in the fraternities was slow to die, and as late as 1860 (June 26) Beta held a meeting in Touro Hall with “outside speakers,” to which the public was invited.105 And the fraternities made much of the academic attainments—both in college and after graduation—of their members. Beta Beta was proud of the fact that of the eighty-four members admitted to that society between 1846 and 1860, thirty-seven had become clergymen, thirty-four had been elected to Phi Beta Kappa, six had been valedictorians, and eight salutatorians.106

If Beta Beta could claim a larger portion of academic honors, in the matter of class offices there was a more general spread and, indeed, it is entirely possible that even at this early date there was some attempt to divide the senior class offices among the four fraternities. At any rate, elections for senior office were run on definitely fraternity-candidate lines. In 1851, for example, the Juniors elected for the following year a marshal from I.K.A., a president from Beta Beta, a secretary from Delta Psi, and an assistant secretary from Phi Kappa.107

I.K.A. made much of her slight time-wise advantage in her claim of being the oldest fraternity in the College. In 1857, I.K.A. marked her twenty-fifth anniversary with an elaborate program.108 Phi Kappa was still technically a “Senior Society,” and the annual Phi Kappa Commencement Supper was a solemn occasion for the members about to depart the campus.109 But the “technicality” of Phi Kappa’s being a “Senior Society” was an interesting one. Underclassmen, and sometimes Freshmen, were elected, but membership was kept a secret until the senior year when members were permitted to wear the fraternity pin.110 Delta Psi, the newest fraternity in the College, was established in 1850 as Trinity’s first chapter of a national fraternity. From the beginning, the
chapter was known as St. Anthony's Hall (or simply "the Hall") from the name of the mother chapter at Columbia College in New York.  

Like everything else at Trinity, the fraternities became the objects of lampoon, and as an example of this might be mentioned the mock ceremony, announced in formal programs and in the Hartford newspapers, of the Anniversary of Theta Xi Psi Omega Alpha Rho to "be held at the halls of the order" on Monday evening, February 22, 1858.  

Along with the secret societies, Phi Beta Kappa continued to prosper under the vigilant and kindly direction of the chapter's founder, Professor John Brocklesby. With the highest third of the rising Senior Class elected to the society, the number of initiates averaged five a year for the decade of the 1850's.  

Of the older "interest groups" the Missionary Society was the most flourishing during the 1850's and, indeed, it seems to have been the only one to have survived. The Archers and the Temperance Society had long since disappeared, but the Missionary Society continued to meet twice each month during the college year. Membership in the society remained small (between 1850 and 1860 from three to fourteen new members were admitted annually), but the meetings were generally well attended. Meetings consisted of an abbreviated form of Evening Prayer, "practical" and "missionary" essays prepared by the students, and "missionary intelligence." The Reverend Arthur Cleveland Coxe of St. John's Church acted as chaplain and adviser to the society, and under Coxe's direction the society raised funds (contributions of from $1.00 to $15.00) for the Nashotah Mission, for the Episcopal Home Missionary Society, and for foreign missionary work in Africa and the Sandwich Islands.  

Trinity has always been a "singing college," and songs have always been a part of the Trinity tradition. The crude lyrics sung at the Burning of Conic Sections were ephemeral enough, and
as “occasional pieces” they had their brief day. But the students also sang the more traditional college songs, and at the Commencement Dinner it was customary to sing “Gaudeamus Igitur,” “Lauriger,” and “Auld Lang Syne” between the speeches. The College Choir, too, became quite proficient. The Choir, the College’s oldest musical organization, sang regularly in the Chapel and in 1860 they made their first “public appearance” when they sang Gloria in Excelsis at the cornerstone laying of Trinity Church on Signourney Street.

From the 1850’s, date some of the College’s most interesting traditions. Washington’s Birthday was added to the college calendar sometime in the mid-’50’s, and after 1859 it became an official college holiday. In the evening there was always a “grand illumination” of the college buildings and a program in the Cabinet consisting of music, a poem, and an oration.

Class Day began at about this same time, probably in 1858. The institution of Class Day was obviously modeled on that of Harvard and was probably introduced to Trinity by Professor Eliot. The program consisted of the conventional orations, class chronicles and prophecies, and planting the ivy along the college walls. The ceremony was held on the campus in front of the Chapel at 3:00 P.M. and was followed by a dance in the evening. All of this was more or less common to all Class Days, whether at Cambridge, New Haven, or Hartford, but in the local Trinity variation were to be found unique features.

"Professor Jim," by the time of Trinity’s first Class Day, was an ancient retainer who had performed his services faithfully and, by his own standards, well. The Seniors took the Class Day occasion to present the aged janitor with a purse and, until the time of his death in 1878, the gift to “Professor Jim” was a high spot of the program. The “Professor’s” response placed him at the top of the list of Trinity orators, and his farewell to the graduating class was flowery indeed!

“Gentlemen,” he would say, “you have been kind to me, an’ our communion has been sweet together. But we’ve got to take our departure! What will become of you? the Lord knows. Some may go to the sandy shores of Arabia, some of you to the tropical wilds of Africa—it’s your own fault if you ain’t fitted to travel to any part o’ the state! The Lord bless you—you knows I always felt a warm interest in your soul’s welfare an’ worked for your salvation. . . . How you got along nicely till you run against cronies. Cronies was hard. But Cronies is gone and Eucly is gone. It’s your own fault if your mind ain’t furnished with a good education to go anywhere.”

Following the “Professor’s” benediction upon the Senior Class, the aged servitor lit the clay pipes of the class, now gathered in a circle. While the members smoked, “Professor Jim” prepared the punch. The “Professor” was noted for the excellence of his punch, and the lemon squeezer which he used soon became a Class Day symbol. In 1857, the Seniors voted to award an over-sized replica of “Professor Jim’s” lemon squeezer to that undergraduate class “whose aggregate excellence in scholarship, moral character and the qualities requisite to popularity was
The Lemon Squeezer as shown in The Tablet

Accessit: ’70.

The Lemon Squeezer as shown in The Tablet

the highest,” with the understanding that the recipient class should pass it on to the class of its own choosing.

The choice of the Class of 1857 was that of 1859, and the lemon squeezer was presented to the rising Juniors with appropriate ceremony at the Class Day of 1857. The Class of ’59 inscribed their class motto and class ribbon, and each successive recipient was to do the same. In the course of time, there were also added three dried lemons. To insure the safety of the trophy, the Class of ’59 hid the lemon squeezer in a secret place until it was presented by that Class to the Class of 1861.129

As the Class of ’61 passed the squeezer on to the class of 1863, there was some feeling among the undergraduates that the odd-numbered classes were favored. The Class of 1864 felt that it was the equal (in scholarship, character, and popularity) of that of ’63 and ’65 and, when the selection of the Class of ’65 was announced, the Class of ’64 resolved to take matters in their own hands. The measures taken by the Class of 1864 marked the beginning of one of the College’s most lively traditions — as we shall see in our next chapter.

But Class Day and the Lemon Squeezer presentation were but two manifestations of a rising consciousness of membership in a particular college class. Regular class meetings probably date from the early 1840’s, but it was the Class of 1851 which placed class organization on a regular footing at Trinity. The Class of 1842 had voted, at graduation time, to hold a tenth reunion on the day before Commencement, 1852. On the same day as the meeting of the College Corporation and Phi Beta Kappa, the Class of ’42 gathered as scheduled. W. H. Corning read a paper, prayers were said, and letters were read from those unable to attend. Before adjournment, the Class of ‘42 voted to meet again in 1857, and the Reverend Charles R. Fisher was elected to receive any communication which might be made to the Class in the interim. The members were requested to communicate with Fisher on “all matters of interest connected with the class.”130

The good intentions of the Class of ’42 were probably not carried out, and it is doubtful whether the fifteenth reunion was held in 1857. The Class of 1851, however, had the good fortune of graduating several of the College’s most active and loyal Alumni, and it was these men who were able to instill class loyalties as undergraduates and to maintain a half-century of alumni class organization. Even as Freshmen the Class of 1851 held regular meetings, first in student rooms and later in classrooms. The usual hour of meeting, 10:30 P.M., may suggest that the sessions were clandestine, and as such they were spied upon. On one occasion, the Class, gathered in Room 37 of Brownell Hall, “knocked out the ventilator and gave the outsiders the redolent contents of a slop bucket.” But within the room the Class of 1851 debated momentous questions, deciding in the negative against wearing the “Oxford cap” (an attempt to revive the short-lived custom of twenty years before), elected officers, adopted a “class watchword,” appropriated money for the purchase of a class football, and, as Sophomores, voted to haze the Freshmen.131

At the final meeting of the Class on July 2, 1851, the members voted to hold their first reunion on Commencement Day, 1854, at which time it was expected that most of them would be present to receive their Master’s degrees, and to hold
reunions in 1861 and every tenth year thereafter. John Brainard was elected Class Secretary, probably the first Trinity Alumnus to hold such a title.\textsuperscript{132}

Large numbers of the Class attended the Commencements of 1852 and 1853, and at the formal reunion in 1854 eighteen of the twenty graduates of 1851 returned to the College for their M.A. degrees\textsuperscript{133} and to attend the first reunion. The meeting was held in the College Chapel. As class officers, '51 elected John Brainard, president; John D. Ferguson, vice-president; and Charles J. Hoadley, secretary.

It was Charles J. Hoadley who held the class organization together. Hoadley spent his entire life in Hartford, and for almost fifty years he divided his interests between the Connecticut State Library and the College.\textsuperscript{134} It was he who arranged the Class Dinner in 1861, and it was he who continued the class records by listing in the Class Book the number present at the annual Commencement (sometimes three, occasionally six, usually three or four) and the deaths of the class members as they occurred. The Records of the Class of 1851 were completed by George C. Hoadley with the following entry: "My brother Charles J. Hoadley who kept this record from July 23, 1854, attended his last Commencement June 30, 1898, and died October 19, 1900."\textsuperscript{135}

The Class of 1851 thus set a precedent of class organization which was followed, more or less, by the subsequent classes, and the Classes of 1852 and 1854, at least, held three-year and ten-year reunions.\textsuperscript{136} Some of these classes from the 1850's voted to present a silver cup to the first \textit{legitimate} boy whose father was a member of the class.\textsuperscript{137}

The larger alumni organization, the House of Convocation, continued to meet regularly during Commencement season to hear the Convocation Address and Poem. In 1857, at the Alumni Dinner, the graduates presented the College with a portrait of Professor Stewart,\textsuperscript{138} who had retired from teaching the previous year.

With the many societies, fraternities, classes, and alumni groups meeting at Commencement time, the campus was a busy place. By several stages, the Commencement date had been moved from the first Thursday in August to the last Thursday in June, a change which doubtless provided more comfortable weather. And, fortunately for the patience and comfort of those who attended, the graduation ceremony was accomplished in a single morning session, rather than the earlier morning and afternoon sessions.

Some of the events more recently associated with Commencement week itself were spread over a considerable portion of the Trinity Term. Junior Exhibition was held in April or May in one of the halls in the city – Touro Hall, American Hall, or the Melodeon – and the Faculty attended in academic regalia.\textsuperscript{139} Sophomore Declamation was held the end of May,\textsuperscript{140} a Baccalaurate Sermon was preached on Trinity Sunday,\textsuperscript{141} and Class Day was held on the second Thursday of June.

Two days before Commencement was the meeting of the Board of Fellows. The day preceding Commencement began with Morning Prayer in the Chapel at 9:00. At 9:30 A.M. the House of Convocation met in the College Cabinet, and at 3:00 P.M. the House heard the annual Convocation Oration and Poem in Christ Church. Early in the evening Phi Beta Kappa met in the Library, and at 8:00 P.M. the Commencement Concert (usually by Colt's Band) was held in Touro Hall. While these activities were in progress, the Trustees were holding their Annual Meeting.\textsuperscript{142}

Commencement Day began at 8:30 A.M., with brief meetings of the literary societies in their halls. Toward mid-morning the academic procession began to form in front of the Chapel. The procession was led by a band – the Hartford Brass Band, the New Haven Brass Band, Colt's Band, or the Hartford Cornet Band – and sometimes the cadets from Mr. Everett's School in Hamden were present in uniform. At 9:30 A.M., the procession left the campus, crossed City Park, and proceeded up Asylum Street, pausing at Bishop Brownell's house to sing "Auld Lang Syne," and then north on Main Street to Christ Church.\textsuperscript{143}

Christ Church was always crowded and, as
the Hartford schools were given a holiday for Commencement Thursday, many school children crowded into the gallery. On one occasion two youngsters, about six years of age and barefooted, fell into the procession, "walked sedately into the Church" with the dignitaries, and took places on the platform. After about half an hour, the two boys got up, walked down the center aisle, and left the Church. On another occasion, "the venerable Dr. Robbins [Director of the Connecticut Historical Society] fell from the offset on the platform. Mter about half an hour, the two boys got up, walked down the center aisle, and left the Church."

The program at Christ Church consisted of the usual Latin salutatory and valedictory orations, prayers by the President, English orations, and music. In 1858, the choir of Christ Church sang, "supported by a full orchestra." As the graduating classes were still small, the degrees were conferred individually. The President took the hand of each candidate in his own as he conferred the degree, and he also passed to the student the Book of the College Statutes which he held in his left hand during the performance of a part of the ceremony.

After the benediction by the Chancellor or the Vice-Chancellor, the procession moved to the Allyn House for the sumptuous Alumni Dinner, an affair which with speeches, songs, and almost innumerable courses, lasted until long into the afternoon. The day ended with final meetings of the Atheneum and Parthenon Societies and the fraternity suppers.

Now, lest the reader think that Trinity College of the 1850's had changed little since the Washington College of the 1830's, we hasten to say that such was most certainly not the case. The student body, for one thing, although it was smaller than it had been in the 30's, was more homogeneous and was perhaps better prepared for college work. There were no more of those strange creatures, the religiosi, the over-age-for-grade candidates for Holy Orders who had previously added nothing to either the social or intellectual life of the College. Most of the entering students were of almost the same age which, if the Class of 1851 may be regarded as typical, was fifteen. The wide diversity of geographic origin of the students continued, and most of the states and some of the territories were usually represented in the student body. Although a few of the entering students were still prepared by private tutors, a majority of them had been graduated from preparatory schools or had entered from other colleges.

Dismissal from the College for academic failure was unknown, but there were conscious efforts on the part of the Faculty to raise the level of instruction. And although there was little success in the efforts by the Faculty to reduce "cribbing" and outright plagiarism, the extant specimens of College writing suggest a remarkable degree of originality and an acquaintance with the literature of the college curriculum.

Perhaps not the least stimulant to academic excellence was the large number of prizes offered in the various disciplines. Seniors competed for the Tuttle Prize of $30.00 in writing an essay on an assigned general topic. Seniors, Juniors, and Sophomores were eligible to compete in an examination on selected (and announced) Latin authors for the Latin Prize of $20.00. The Greek Prize was one of $20.00 given to the Freshman who passed the best examination in Greek at the end of the Trinity Term. Professor Eliot gave the Prescott Historical Prize of $20.00 to the Senior writing the best essay on an assigned topic in American History, and a copy of one of Eliot's historical works was given to the Freshman writing the best essay on an assigned topic in Ancient History. The Sophomore Prize of $20.00 was awarded to the member of the class who should pronounce the best declamation at the Public Exhibition (Sophomore Declamation).

During the 1850's, Trinity settled down (for the time, at least) as a college of the Episcopal Church. The High Churchmen who had been so effective in instituting the reorganization (and reorienting) of the College in 1845 were now able to assert, in certain quarters, that the College was truly an Episcopal institution. And by claiming in one circle (the Episcopal Church) to be a Church College and by denying it in another (to the Hartford community), the Anglican
well-wishers of Trinity College were able to have their cake and eat it too.

John Williams came to the Presidency thoroughly committed to the idea of strengthening the bonds between the College and the Church. In 1848, Williams was a young man of but thirty-one years, and it was believed that he was then the youngest president of an American college. At St. George’s Church in Schenectady (which he served from 1842 until 1848), Williams had pursued a policy not unlike his own mentor, Dr. Jarvis. Williams was especially popular among the students at Union College, and he soon found himself operating a private theological school similar to that which he had himself attended. When Williams came to Trinity in 1848, several of these students of Theology followed their teacher to Hartford.

At first, John Williams’ theological instruction was of the informal sort which had been conducted by Dr. Jarvis, and it was Williams’ private operation; but within a year, the President tried to integrate the instruction in Theology with the college program. By the opening of the College in the fall of 1849, the theological work had been recognized as a part of the college offerings, even though John Williams’ theological instruction had not received much notice outside Hartford.

In the fall of 1851, a full course of theological studies was organized and adopted by the Trustees as an integral department of the College, and a circular was issued announcing the work. In June of 1852, the Convention of the Diocese of Connecticut expressed its approval of the undertaking which was tantamount to official recognition as a Diocesan School of Theology.

This official recognition by both Church and College brought theological students to College Hill in considerable numbers, and the college authorities were obliged to make arrangements for their housing and instruction. The former problem was easily solved by assigning the theological students to the unused rooms in the two college dormitories, but the second problem could be solved only by the addition of professors competent to teach the theological disciplines. President Williams was designated as Professor of the Biblical and Theological branches, but a Professor of Church History had to be engaged. For this post, the Trustees selected the Reverend Dr. Thomas Winthrop Coit, one of the most distinguished scholars in the Church of his time. Coit was a graduate of Yale College (A. B., 1821) and had studied Theology at Andover Theological Seminary and at Princeton. From 1829 until 1835, he had been rector at Cambridge and Salem, Massachusetts, during which period he had also served as Professor in the short-lived Theological Seminary conducted in Boston by the Diocese of Massachusetts. From 1835 until 1837, he had been President of Transylvania University in Lexington, Kentucky, and from 1839 until his appointment at Trinity, he had served as rector of Trinity Church in New Rochelle, New York.

Coit was a man of encyclopedic learning, and by the time of his appointment to Trinity, he had already published four books on biblical and historical subjects. And, as might have been expected, Coit had an unusually large and valuable personal library. Upon his arrival in Hartford, Coit deposited this library in the College, and Coit’s collection of books was regarded as a part of the College’s library holdings.

To assist President Williams and Dr. Coit in their work, the Trustees appointed Nathaniel Wheaton as Professor of the Institutes and Evidences of Christianity. Professor Jackson was also assigned to teach several of the theological courses. Bishop Brownell was given the title of Professor of Homiletics and Doctrinal Theology, the Reverend T. M. Clark was appointed Professor of Christian Evidences, and Arthur Cleveland Coxe was appointed Professor of Pastoral Theology. As Coit was the only full-time member of the Theological Faculty, he was given the title of Dean of Theology.

The curriculum of the Trinity College Department of Theology paralleled that of the General Seminary in New York. By 1852, there were 16 students enrolled – 11 from Connecticut, and one each from Antigua, Wisconsin, Pennsylvania, Missouri, and Rhode Island. Six of the students held A.B. degrees, one was a Master of Arts, and
the others had completed partial college courses. Although no theological degrees were awarded in course, although ad eundem degrees of Bachelor in Divinity were given to two persons in 1849 and 1850. Graduates of the Theological Department usually took the M.A. at the completion of the three-year course.

Instruction in Theology seems to have been somewhat slipshod. Williams and Jackson performed their duties to the Theological Department in addition to their regular undergraduate assignments. Clark and Coxe were rectors of large parishes, and Coxe spent much of the time of the Department's existence in Europe. And Bishop Brownell's appointment was probably an honorary one, entailing only a short series of lectures to the Senior Class. Professor Coit found himself carrying the main burden of teaching, and as he had given the College the use of his library and probably served without salary, to say nothing of having lent his name as a distinguished scholar to the institution, Coit soon came to feel that his services to Trinity were neither recognized nor appreciated. Toward the end of the Trinity Term of 1852, Coit expressed his dissatisfaction with his situation, and the Trustees regarded the complaint of sufficient importance to devote a considerable portion of one of their meetings to a discussion of how to give some sort of special recognition of Professor Coit's valuable services to the College. A letter was sent to him by the Trustees, and this communication enumerated his many useful qualities. At this same time Coit was invited to give an inaugural address, which he delivered on November 14, 1852, on the subject of The Standard of Appeal on Doubtful Points Where the Bible fails to Produce Unity, and which was published "at the request of the theological students." The following year the Trustees voted Coit the degree of Doctor of Laws and directed that he be paid $500 from any funds which should be raised expressly for the Theological Department.

But by the time the Trustees offered these visible expressions of confidence in Dr. Coit, the Theological Department had been practically eliminated from the College. In 1851, John Williams was elected Assistant Bishop of Connecticut and on October 29, 1851, he was consecrated in St. John's Church. Once more the College found itself headed by a Bishop of the Episcopal Church, and immediately pressures were exerted by the Diocese to have Williams resign the Presidency of the College in order to devote full time to his Episcopal duties. Indeed, there had been some opposition to Williams' election to the Episcopacy on grounds that he would be unable to perform both duties. In 1853, Williams yielded to these pressures and submitted his resignation as President of Trinity College.

Neither Bishop Brownell nor Bishop Williams was eager to keep the theological instruction of the Diocese of Connecticut at Trinity, and shortly after his consecration Bishop Williams expressed the hope that the Theological Department might be chartered as a separate corporation and located in another city. And in his Episcopal Address to the Diocesan Convention of 1852, Bishop Brownell urged that the Theological Department be dissociated from Trinity, urging that the Diocese adopt "the universal practice of the primitive Church" where the Bishops had candidates for Holy Orders under their direct supervision and regulation. The Convention adopted a resolution embodying the Bishop's ideas, and thus the first step was taken to set up a Diocesan Theological Seminary independent of the College. Although the Diocesan Convention strongly favored the resolution, there were misgivings about building a seminary which would center about the personality of the Bishop or the Assistant Bishop, and when Middletown was being considered as a possible location, Eben Edwards Beardsley '32, Fellow of the College and one of the institution's most loyal sons, urged that the Theological Department be moved to New Haven, presumably to avoid too much immediate direction from the Bishops.

In 1854, the Connecticut General Assembly chartered the Berkeley Divinity School which was immediately opened in Middletown, by interesting coincidence, in the former residence of the late Dr. Jarvis. But although a new legal corporation, Berkeley Divinity School was merely
the former Theological Department of Trinity College. Bishop Williams moved into the lower floor of the Jarvis mansion, and Dr. Coit took up residence in Middletown, taking his library with him. Legally, there remained one tie between the College and the Divinity School; the Divinity School charter specified that the President of the College was to be ex officio member of the Berkeley Board of Trustees, and this connection lasted until 1895. After the removal of the theological institution to Middletown, Coit technically remained on the Trinity Faculty as well, and his name was included on the College Faculty roster as late as 1863, when he was still listed as Professor of Ecclesiastical History, a subject which was then offered as a one-term course for Sophomores.

The brief existence of the Theological Department caused one later writer to say that the two Faculties gave Trinity "somewhat of the character of a University," and there is no doubt that the addition of a Theological Department had once more raised the hopes of many that Trinity might rival Yale. Hardly had the Theological Department been organized, when Arthur Cleveland Coxe referred to Trinity as "this dear little university."

There were other evidences, too, that the "university idea" was being revived. In some quarters the hope was being expressed that instruction in Law would be introduced. In 1852, a second Professor had been added to teach the medical disciplines, which had been taught more or less regularly since 1838. It is, of course, impossible to say with certainty that the development of the "Medical Faculty" was intended as an attempt to revive the plans for a full program of medical instruction, but such may have, indeed, been the case. On the other hand, the appointment of a second medical Professor may merely reflect a new interest in scientific education at the College. At least that may be deduced from the public announcement of the appointment of Dr. George C. Shattuck, Jr., that the new Professor's lectures were intended to "enlighten the student in a noble science, and to teach him how to use aright his own physical system."

The decade of the 1850's saw a new approach to scientific education in the American colleges. Trinity and Union had pioneered in giving a more prominent place to the Sciences in the Liberal Arts curriculum, but the purely scientific course had been developments of institutions such as the United States Military Academy at West Point and the Rensselaer Polytechnic Institute at Troy, New York. The rapidity with which the nation was becoming industrialized caused the colleges to make provision for technological instruction which would parallel that of the Liberal Arts. Harvard and Brown introduced scientific courses as adjuncts to the traditional program. At Harvard, the Bachelor of Science was first conferred in 1851, and in that same year Brown began offering a Bachelor of Philosophy degree to those who should complete the scientific course. Yale followed in 1852 with the offering of the Ph.B. At both Yale and Harvard, the scientific course was one of easy entrance, and the requirements for admission were somewhat less exacting than for the traditional A.B., and at Yale the Ph.B. course was of three years rather than the traditional four. At both Yale and Harvard the scientific students were looked upon as second-class citizens and were not permitted to sit with the other students in chapel.

During the 1850's, scientific study spread across the country. Scientific departments were instituted at such diverse places as Dartmouth, the University of Rochester, Denison, New York University, Illinois College, and the state universities in Michigan, North Carolina, Iowa, and Missouri, and it was not long before a scientific course was being offered at Trinity. In 1854, William Henry Scovill and James M. L. Scovill of Waterbury, Connecticut, gave the College $20,000 to endow the Scovill Professorship of Chemistry, and in October of that year the Reverend Thomas Ruggles Pynchon was appointed Scovill Professor of Chemistry and Natural Sciences.

The Scovill brothers were manufacturers of buttons and high-grade material used in daguerreotyping, and the firm that they headed later became the Scovill Manufacturing Com-
The Scovills were men of considerable wealth, and had they lived (William died in 1854 and James in 1857), they might have supported scientific foundations similar to those subsequently established at Harvard and Yale. And, indeed, had the Trinity Corporation of the 1850's sufficient foresight, Yale's most significant scientific benefaction might have gone to Trinity instead.

Joseph Earle Sheffield was a native of Connecticut who, with only a common school education and but fifteen years of age, settled in New Berne, North Carolina, in 1808. In North Carolina, Sheffield met with unusual business success and made a sizeable fortune as a cotton merchant. In 1835, he settled in New Haven and increased his wealth by successful investment in the New Haven Railroad and the Chicago and Rock Island Railroad. Sheffield had an intense interest in higher education and, as one involved in the development of the nation's transportation system, he was particularly interested in engineering.

In 1856, Trinity College announced the introduction of a course in Civil and Mechanical Engineering and appointed Theodore G. Ellis to teach the course. Ellis was a professional engineer who had achieved fame as the chief engineer of the Sackett's Harbor and Saratoga Railroad. Before he could begin instruction at Trinity College, however, he went to Mexico to take charge of a silver mine, and thus another Department at Trinity died before it was born.

It was the announcement of instruction in Engineering that brought Trinity College to the attention of Joseph Earle Sheffield, and the New Haven railroad magnate expressed his interest in the College with a gift of $5,000 in shares of the New Haven and Northampton Railroad, the income from which was to be used for improvement of the College Library. In 1858, Sheffield was elected to the Trinity Board of Trustees, but although he served on the Board until 1875, he is not known to have made any further large financial contribution. As will soon be shown, Trinity, too, soon offered the B.S. degree, but Sheffield, feeling that the Scientific Institution in New Haven had a greater future as a center for scientific and technological studies, gave his financial support to the New Haven school instead. In 1860, Sheffield gave $100,000 to the scientific adjunct to Yale College which was soon to bear his name.

Perhaps the Trustees had dawdled in the development of scientific instruction and, like most of the changes in curriculum at the older Trinity, the Scientific Course, as it finally developed, was the result of a comparatively evolutionary process. Harvard and Yale, both of course with greater financial resources, could undertake large projects of revolutionary consequences; Trinity was obliged to start with what she had, and what
she had was the old and almost dormant "Partial Course," whose pursuers had in 1845 been designated as "University Students." And, in a way, the "Partial Course" was a natural foundation upon which to build a scientific course comparable to that in existence in Cambridge and New Haven. The Partial Students had been admitted with little or no formality, and in this respect the University Students who attended Trinity were probably no less prepared than the scientific students at Yale or Harvard. The studies engaged in by the University Students at Trinity were the upperclass mathematical and scientific courses, and the scientific curricula at Harvard and Yale were devoted almost wholly to these branches. And in view of the fact that neither Harvard nor Yale required the full four years for their scientific degrees, there was no logical reason why the B.S. might not be given to those who had completed the "Partial Course." Consequently the Calendar for 1857–8 announced that "University Students may receive the degree of Bachelor of Science, provided they have resided at least two years and a half at the College, and have regularly passed their examinations in all the prescribed studies of the Academic course, except the Latin and Greek; together with a further and more particular examination in ... Differential and Integral Calculus; Practical Anatomy; Analytical and Agricultural Chemistry; Geology and Mineralogy; Natural History; or Civil Engineering." Permission was also granted the A.B. candidates to receive the B.S. by passing the required examinations. This decision by the Trustees at once resolved the problem of what to do about the "Partial Course" and at the same time kept Trinity apace with her older sisters in at least offering a scientific course.

In 1858, John A. Boughton, George Scovill Mallory, Jacob Ewing Mears, and John H. S. Quick were granted both A.B. and B.S. degrees. These four men, however, were not "University Students," but were, rather, Academic Students who had simply passed the prescribed scientific examinations. In 1860, William G. Davies repeated this feat but it was not until 1871, that a student (James Stoddard) was granted the B.S. for the completion of the Scientific Course alone.

In the field of graduate study, Trinity had made no advances which in any way anticipated the modern standard for the Master of Arts degree. Traditionally, the American college, as the saying went, granted the M.A. "to all college men who three years after graduation were not in jail." Actually, it was not quite as simple as that, for the candidate for the M.A. had to petition the Trustees for the degree, pay the President a fee of $5.00 or $10.00, and appear in person at the Commencement. The old custom of awarding the M.A. "in course" had its origin in the fact that most of the early college graduates studied Theology, Medicine, or Law immediately upon graduation, and the M.A. was a recognition of accomplishments in these areas of study. But by the middle of the nineteenth century, the M.A. had lost all of its earlier significance, and an M.A. "in course" was, to all intents and purposes, purely "honorary." In the 1850's, the University of Michigan announced courses of study leading to the earned M.A. and M.S. degrees, and a similar program was offered at Columbia at the same time. At neither place was there any great response, and with these institutions, which made pretense of moving to "university status," unable to introduce a practical or popular program of graduate studies, it was hardly to have been expected that Trinity should advance along such lines. College faculties still conceived their function as that of transmitting accumulated knowledge, and not as contributing to that body of knowledge. The "university spirit" which prompted Arthur Cleveland Coxe to refer to Trinity as "our dear little university" was something far removed from the modern concept of the university as the prime agent in the extension of the frontiers of knowledge.

These facts, unpleasant as they may seem, by twentieth-century standards which have come to be accepted by colleges as well as universities, in no way reflect discredit upon the Faculty who taught on Hartford's College Hill. The Professors were devoted teachers and cultivated gentlemen, and this was as much as could
have been asked of a mid-century college faculty. But although neither professing nor evidencing any of the attitudes of modern academic scholarship, the Trinity Faculty was not without scholarly interests of the older, bellettristic sort. Thomas Winthrop Coit had published several popular books on biblical and historical studies. President Williams was a regular contributor to The American Church Quarterly Review and was the author of Ancient Hymns of the Holy Church (1845) and Thoughts on the Gospel Miracles (1848). Professor Eliot published Passages From the History of Liberty (1847), The Liberty of Rome (1849), and The Early Christians (1853). Professor Brocklesby was the author of several textbooks used in secondary schools: Elements of Meteorology (1848), Views of the Microscopic World (1850), Elements of Astronomy (1855), and Elements of Physical Geography (1868). And Professor Calvin Colton published several volumes dealing with the life of Henry Clay.

The Trinity College Faculty, to say nothing of the Governing Boards, was conservative in both political and philosophical outlook, and perhaps the best summary of this conservative spirit was the Convocation Address, Conservatism: Its True Signification and Appropriate Office (Hartford, 1852), delivered by William F. Morgan in Christ Church, July 28, 1852, in which the speaker praised the stable attitude of the College at the time. And as Morgan tried to make clear, the Trinity conservatism was a positive one for although, taken as a whole, the academic community would have welcomed no radical curricular innovation, the College, during the decade of the 1850’s, did much to modernize and “enrich” the Liberal Arts curriculum.

John Williams had come to the College Presidency in 1848 with some definite ideas of curricular revision, and his inaugural address delivered on Commencement Day of 1849 spelled out what he had in mind. History, as an academic discipline, was not then quite “respectable,” and at most colleges History was given mere passing attention. History, however, seems to have been the central theme of Williams’ address, for in his approach to a three-branch curriculum he treated the conventional disciplines in what might be regarded as “historical” terms. Not only did he refer to Ancient and Modern Languages and Literature as “authentic records which convey to us an account of the feelings, the sentiments and the actions, of men prominent in the famous empires of the ancient and modern world,” but he also insisted upon “the study of ourselves as social and intellectual beings,” and placed under the heading of disciplines permitting such study: Ethics, Metaphysics, Political Philosophy, History, “and some other kindred subjects of great complexity. . . .” And History, as Williams conceived of it, was not “a mass of disconnected facts, and purposeless events;” rather, History furnished man with “mighty lessons of the past.” But, Williams clearly stated, “History if it be taught to any real purpose . . . must be taught philosophically; and if it be taught philosophically, it must be taught with a constant reference to the Holy Scriptures.”

The Trustees responded to John Williams’ urgings, and the Faculty were asked to devise a new course of study. The Faculty complied and the Trustees unanimously approved. In the “New Curriculum” of 1849, History was given a place in the Advent and Lent Terms of the senior year to be taught with “lectures and references.” Presumably, this senior course was in Ancient and European History, for they were so designated in the Calendars beginning with 1854, after which year Professor Eliot also gave instruction in American History in the Trinity Term. And the new importance which was assigned to History at Trinity was emphasized by the designation of Professor Eliot’s new chair as one of History and Literature.

The Trustees, too, would have included Elocution in the “New Curriculum,” for in 1850 they voted to appoint a “teacher of Elocution” at a salary of not more than $500 and engaged Francis T. Russell as Instructor of Elocution. Nevertheless, Elocution did not advance beyond the “weekly declamations” and “forensic debates” in the coaching of which Mr. Russell used his own textbook, Russell’s Vocal Culture. In 1856, Russell’s contract was not renewed, and
it was not until his reappointment in 1863 as Professor of Oratory that Elocution was reinstated.215

The Social Sciences made their first appearance in the Trinity curriculum in 1853, when the Reverend Calvin Colton was appointed Professor of Public Economy. It will be remembered that the earliest curriculum of the College had provided for instruction in Political Economy and that one of the first faculty appointments had been a Professor of Agriculture and Political Economy, and it will also be remembered that the Professor of these disciplines left the College after a short, and perhaps unhappy tenure. The course in Law, which had been offered from the beginning of the College, had come to be expanded into one in Law and Political Science; but, as has been shown in an earlier chapter, actual instruction in those subjects was sporadic. President Williams held the Chair of History and Political Science while President of the College, and the appointment of Professor Colton was doubtless a serious response to John Williams' insistence upon some curricular consideration of man as a social being and to provide instruction in what subsequently came to be recognized as Political Science, Economics, and Sociology.

Calvin Colton was a man of extensive learning and wide reputation. Although in Holy Orders, he had early in life abandoned a clerical career because of a failure of his voice and had turned, instead, to literary and journalistic pursuits. By the time of his appointment to the Trinity Faculty, he had published more than a dozen books on American Political History, Abolitionism and Slavery, Travel, Labor, and Theology.216

Colton, like so many of the other Professors listed in the College Catalogues, was a "shadow professor" and, although the Trustees had every hope of endowing the chair of Public Economy,217 Colton's teaching seems to have been limited to a single course offered for Seniors during the Trinity Term. Colton resigned in 1857, presumably for reasons of failing health, and moved to Savannah, Georgia, where he died almost immediately after his removal.218 At that time, Professor Eliot was relieved of the responsibility for instruction in English Literature and was designated Professor of History and Political Science. Eliot took over Colton's course, which was then renamed Political Economy,219 and also offered a course in Principles of Political Science to the Seniors in the Christmas Term.220

In 1857, the Trustees made a most unusual appointment—that of Charles Callahan Perkins as Lecturer in Art.221 Perkins was a graduate of Harvard (A.B., 1843) who had studied painting and music in Paris and Rome and, although he attained a national reputation only in his later years,222 he was already regarded at the time of his appointment to Trinity as an authority on aesthetics.223 The editor of the Hartford Daily Courant hailed the appointment as one which might open the way for the creation of a Professorship of Music and Art.224 The Courant's editor also expressed the hope that Perkins' instruction might result in "a more refined tone among the students who come under his influence."225 The Calendar for 1857 announced "Lectures in Art" for the Seniors during the Advent Term,226 and in June of 1857 Perkins began his instruction at the College with a series of evening lectures open to the public on the "Rise and Progress of Art from the earliest times to the beginning of the sixteenth century."227

The instruction in art may have had no great success at Trinity, for Perkins' appointment was terminated in 1862,228 but the existence of a Lectureship in Art represents a legitimate Trinity "first" and probably reflected a genuine interest in formal instruction in the Fine Arts. Such interest was evidenced by the fact that on February 10, 1858, Professor Eliot gave a public lecture in the College Chapel on the life and works of his friend, Thomas Crawford, the American sculptor who had recently died in Rome.229 At the Commencement of 1858, the College awarded an honorary degree of Bachelor of Music to Nathan B. Warren in recognition of his contribution to the liturgical music of the Episcopal Church in adapting the choral service of the English Church to the American Book of Common Prayer.230 Inspired by the lectures of Charles C. Perkins, one of the students, Mait-
land Armstrong '58, took up painting. Armstrong purchased a colored lithograph of Botticelli's "Venus Rising from the Sea" and began copying it in oil. While busy at his easel one pleasant June morning, Armstrong looked up to see Dr. Goodwin's "gazing in horror" at the lithograph, and as Armstrong described the incident many years later, Goodwin's "face bore the expression of one who looks down from the sanctuary of Abraham's Bosom on a soul in perdition." Dr. Goodwin gave an on-the-spot lecture on morality, and in an afternoon lecture he rehearsed the reprimand in the presence of the Senior Class. Needless to say, this was the end for many years of "applied art" at Trinity.

In the 1850's, two developments further "modernized" the curriculum and the administration. In 1856, the College adopted the two-term academic year, and the older Advent, Lent, and Trinity Terms gave way to the present Christmas and Trinity Terms. And in 1857, the courses of study were arranged into eight "departments": Religious Instruction; Greek; Latin; Modern Languages; History and Literature; Mathematics and Natural Science; and Moral and Intellectual Philosophy.

In the 1850's, a new system of faculty ranking was adopted. The earlier Faculties of the College had consisted of Professors and Tutors, the conventional American titles which had been in use since the founding of Harvard in 1636. And whether one taught full-time or merely lectured on Botany to the Seniors, all except the teachers of the freshman Languages and elementary Mathematics were of Professorial rank. In the '50's, Judge Ellsworth and Dr. Sumner were still in the Calendar, although seldom in the classroom, as Professors of Law and Botany respectively, and the physicians who lectured on Medicine were also listed as Professors of their disciplines. Several of the local clergy had been designated Adjunct Professors, and occasionally appointments had been made to Lectureships or Instructorships. In 1847, the title of Assistant Professor was introduced with the appointment of William Payne as Assistant Professor of Chemistry. In 1852, the "table of organization" of the Arts Faculty revealed, in addition to the President, seven Professors, two Assistant Professors, two Instructors, and two Lecturers, one of whom (James Rankine) also served as Librarian. In 1857, Professor Stewart, who had been in ill health for many years and had often been unable to meet his classes, was relieved from active teaching and made Professor Emeritus of Greek and Latin Languages and Literature. In 1858, the Faculty consisted of, in addition to the President, one Professor Emeritus, eight Professors (including three who taught only one course), one Instructor, one Lecturer, and one Adjunct Lecturer.

The ranking of the Faculty was a matter of providing degrees of academic dignity, but it was also a means of designating niches in the salary schedule. In 1847, William Payne had been engaged as Assistant Professor at a salary of $500 per year, at a time when $1,000 had been accepted as the standard for a full Professorship. But the practicability of this salary schedule was well demonstrated when Payne resigned at the end of his first year.

Actually, the salaries paid the Trinity Faculty at this time were neither the nation's highest nor lowest. Harvard was then paying her professors about $3,000 per year, and Emory, one of the leading Southern colleges, was paying only $775. In 1855, Hanover College in Indiana cut the salaries from $800 to a mere $335. Trinity maintained the $1,000 figure until 1854, when the Trustees raised the salaries of Professors Jackson and Brocklesby to $1,200 and that of Professor Stewart to $1,600, including compensation for Stewart's serving as College Bursar. In 1857, the Trustees fixed the salaries of Professors at $1,500 and that of Tutors (and perhaps Instructors) at $600.

Several of the "nominal" Professors served without compensation, and President Williams gave back a good deal of his salary, in one way or another, to the College, but there were in 1853, four full-time Professors, an Assistant Professor, two Instructors, and a Tutor whose salary had
to be paid, and when Daniel Raynes Goodwin was called to the College as John Williams' successor, there was some serious question as to whether the new President's salary of $1,200 could be raised without too much strain on the instructional budget.243

The older endowed Professorships (Seabury and Hobart) had been useful, and one of these had always been held by the President. In 1844, an attempt had been made to endow a professorship in honor of Bishop Brownell, but the funds raised at that time had been diverted to the scholarship fund and to the construction of Brownell Hall, and it was not until ten years later that the Scovill brothers provided for a third Professorial endowment.

The creation of the Scovill Professorship inspired the Trustees to raise $25,000 for a Chair of Belles Lettres. The Trustees pledged themselves to contribute $10.00 each, annually and, in order to interest others in the project, voted to send "agents" throughout the Diocese of Connecticut to solicit subscriptions. Bishops Brownell and Williams and President Goodwin issued a general letter endorsing the project and soliciting subscriptions of $10.00 to $25.00 per annum.244

In 1856, a legacy of $15,000 from Mrs. Sarah Gregor of Norwalk, Connecticut, completed the endowment of the Brownell Professorship.245

But the Trustees, in 1854, had been thinking in larger terms than a mere fourth Professorship, for as was reported in the educational press, it was the intent of the College to endow "at least one professorship every year, until its apparatus for instruction is, in all respects, of the most complete and perfect character."246

Unfortunately, the high hopes of the Trustees were not to be realized. The Diocese of Connecticut could not be aroused to contribute to the College, and the Trustees were soon embarrassed as to how to meet existing commitments. In August of 1856, the Trustees met in a special session called to deal with another of the almost cyclic financial crises which confronted the College.

The immediate problem of raising enough money to begin another College year was solved by selling a sizeable parcel of land lying to the east of the College,247 but the Trustees realized the folly of "dipping into the principal" to meet emergency situations. The campaign to raise money in the Diocese of Connecticut was re-opened with a new vigor, and an appeal for $75,000 to be added to the permanent endowment was announced the following May.248 Apparently the new financial drive met with some initial success, for on July 16, the Trustees raised the President's salary to $2,000 and house, and established salaries of $1,500 and $600 for Professors and Tutors respectively.249

But once more, hardly had the major Trinity fund-raising campaign been started, when depression hit the country. Perhaps the Panic of 1857 hit Connecticut no harder than any other section of the country, but by September, the Hartford Daily Courant began to report consistently on the bad financial condition across the nation and in the Hartford community.

The College managed somehow to get through the academic year of 1857-58, but by Commencement time the Treasury was so depleted that on June 30, 1858, the Trustees authorized the Treasurer, Thomas Belknap, to borrow up to $10,000 for the academic year which was to begin the following September.250 Belknap, upon whom the responsibility of saving the College had fallen, expressed his lack of confidence in either his own abilities or the decision of the Board of Trustees by submitting his resignation as Treasurer and Trustee the following day.251 Fortunately, the Board refused to accept the resignation, and Belknap served ably as Treasurer until 1867, and as Trustee until 1880.252 Others, too, expressed doubts as to the College's future. When Abner Jackson resigned to accept the Presidency of Hobart and when Duncan L. Stewart was made Professor Emeritus, there was difficulty in securing replacements. In fact, the two persons first elected by the Trustees to these positions declined the appointment. When Austin Stickney finally was induced to accept the Professorship of Latin Language and Literature, it
College-owned building on Elm Street

was at a salary of $1,000 (only two-thirds of the figure set for a Professorship just a year before). Leopold Simonson was also induced to accept an Instructorship in Modern Languages at a mere $500.253

Thomas Belknap succeeded in borrowing the money to save the College, and he also succeeded in persuading the Trustees to mortgage several of the College properties to raise money to erect a block of five three-story dwellings in what was locally described as “the Norman order of architecture,” on Elm Street. The College was able to take advantage of the low prices which had resulted from the depression, and as the buildings neared completion, the editor of the Hartford Daily Courant observed that “Park Row will eventually become the Fifth Avenue quarter of the town, . . . and [the buildings] when finished, will be a fine background to view from the Park.”254

Hartford may have been proud of “Park Row,” but her citizenry, despite Thomas Belknap’s efforts to raise money locally for the endowment fund, made no subscriptions.255 The Trustees once more turned to the Episcopalian community outside the Diocese of Connecticut and this time they sent Professor Eliot to Boston to solicit subscriptions for a Massachusetts Professorship,256 and to make Eliot’s “agency” more palatable, the Trustees acted on the strength of the charter amendment of May, 1857, permitting the election of out-of-state Trustees,257 and elected to the Board two of Eliot’s Boston friends, the Reverend George M. Randall and Henry M. Parker, Esq.258

Eliot succeeded in raising $2,074 for the Massachusetts Professorship, but neither Randall (who served as Trustee until 1868) nor Parker (who served until 1863) contributed to the Professorship.259 The Massachusetts Professorship never materialized,260 and the funds raised for the purpose were, in all probability, directed to meeting operational expenses during this time of financial distress, for other than an annuity of Miss Harriet Kirby of $500 on which she was to receive interest during her lifetime,261 this was the only money raised in the years immediately preceding the outbreak of the Civil War.

Now, apart from the usual problems of collegiate finance and the unfortunate Panic of 1857, to what may this particular season of financial distress be attributed? Perhaps it may be said that Daniel Raynes Goodwin lacked the qualities of leadership so essential to the College President, or that Goodwin was in the unenviable position of following John Williams as one of the College’s most popular presidents, and that Goodwin failed to maintain Williams’ high standards of “public relations.”

Much of John Williams success was personal, i.e., people supported the College because John Williams was its head. And much of this support was Church support which was quite naturally transferred to the Berkeley Divinity School when the Theological Department of the College was set up as a separate institution. Williams, too, had had a long connection with the Diocese of Connecticut, whereas Goodwin was a native of Maine, and his academic career (as student and professor) had been at Bowdoin. At the time of his inauguration at Trinity, he had been in Priests Orders but five years, and he had none of the useful social connections which come in the course of a parish ministry.

But although Goodwin was an outsider to the Diocese of Connecticut and the Trinity College community, Bishop Williams had great confidence in the new President and seemed to feel at the time of Goodwin’s election that all that his
successor lacked was an honorary degree, a matter which was soon taken care of by Bishop Burgess, who, on Williams' request, induced Bowdoin to give a D.D. to Goodwin. Goodwin came to Trinity with the highest recommendation from Bowdoin, where he had been highly regarded as a logician and linguist.

Goodwin held, in addition to the Presidency, the Hobart Professorship, first of Modern Languages and Literature, and later (after the creation of Samuel Eliot's chair of History and Literature) of Ethics and Evidences of Christianity. Until Eliot's appointment, Goodwin and Bishop Williams shared the instruction in History, and Goodwin here demonstrated his intention of following John Williams' philosophy of education and his philosophy of history, by delivering a series of lectures on "History and the Philosophy of History" in which he reiterated the "Biblical" philosophy of Williams' inaugural—"History as the story of Man's redemption."

Goodwin tried to be the "good citizen" in the Hartford community, officiating frequently in the churches of the City and delivering an occasional public address. In 1857, he joined his colleagues, Professors Pynchon and Eliot, and five other clergymen in organizing the Society for the Increase of the Ministry, an institution devoted to raising money to provide scholarships for candidates for Holy Orders. Like his predecessor once removed, Silas Totten, Daniel Raynes Goodwin tried to please. But again like Totten, Goodwin never quite succeeded in impressing either students, colleagues, or constituency as a leader. One of the students of the time described him as "a scholar[,] but a cold, unsympathetic man." And with Bishop Williams, relations were always somewhat strained. Williams had been elected, upon his resigning the Presidency, to the office of Vice-Chancellor, and with a Chancellor (Bishop Brownell) and a Vice-Chancellor (Williams) in ex-officio positions of life tenure, Goodwin was virtually but third in command. On the Faculty, too, there were forceful personalities: the young and popular Abner Jackson until 1858; the aggressive Samuel Eliot after 1856; and throughout his administration, Dr. Thomas Ruggles Pynchon and John Brocklesby.

Goodwin was not unaware of his own inadequacies and of his failure to exert effective leadership. On February 5, 1857, he submitted to the Trustees his resignation from the Presidency, but the Trustees, having committed themselves to a major fund-raising drive, and wishing, perhaps, to present a favorable picture of the College's internal condition, asked Goodwin to withdraw his resignation. Goodwin, fortunately for the College, placed the welfare of the institution above his own comfort, and for another three years he remained what must have been the purely "nominal" President of Trinity, while the College weathered the Panic of 1857 and the slow economic recovery just before the outbreak of the Civil War. And there can be no doubt that the Presidency of Daniel Raynes Goodwin was "nominal" between 1857 and 1860, for it was during this period that Professors Pynchon and Eliot re-vamped the College Library and during which Treasurer Belknap and Professor Eliot—not the President—raised enough money to keep the College solvent. And it was during this period that Professor Eliot emerged as the dominant—albeit a newer—Professor.

On May 18, 1860, Goodwin again submitted his resignation, and the wording of the letter was that of a frustrated man. "My reason," he wrote, "for this step need not be detailed, and perhaps, would be of little interest to any besides myself." But the Trustees, refusing to let the unhappy President depart in peace, appointed a Committee (Dr. Robert Hallam and Dr. Gordon Russell) "to wait upon the President, and request an explanation of some parts of his letter, and to confer with him on the whole subject." The committee met with Dr. Goodwin, but he could not be drawn into a discussion of the reasons for his resignation, and the Trustees, consequently, appointed a committee to nominate a successor, if Goodwin should insist on having the resignation accepted. After at least one more conference with the President, the Trustees were obliged to accept Goodwin's resignation as final, but only...
after Goodwin had taken leave of the students at the Baccalaureate Service of June 3, 1860.\textsuperscript{273}

Goodwin’s departure from the College was with as little ceremony as he desired. At Class Day, June 8, the students presented him with a watch,\textsuperscript{274} and at the meeting of the House of Convocation (June 19) the Alumni adopted resolutions expressing regret at Goodwin’s retirement and praising his seven years of usefulness to the College.\textsuperscript{275} But significantly, Goodwin never made a farewell speech beyond the passing reference to his resignation at the Baccalaureate Service, and he did not speak at either the Commencement exercises or the Alumni dinner.

From Trinity, Goodwin went to the University of Pennsylvania as Professor of Intellectual and Moral Philosophy. In 1862, he was appointed to the first faculty of the Philadelphia Divinity School, and in 1865, he resigned his Professorship at the University to become Dean of the Divinity School, with which institution he remained until his death in 1890.\textsuperscript{276}

Goodwin’s resignation should have been a surprise to nobody, for the Trustees, and perhaps the Faculty—to say nothing of the students, who are remarkably perceptive in such matters—were obviously aware that no one could have been happy (or even successful) in such a “figurehead” position. But, perhaps because he had been induced to rescind his resignation in 1857, the irrevocable resignation of 1860 caught the Trustees totally unprepared. No successor had been “groomed,” and probably only one member of the Faculty seriously regarded himself as “heir to the throne.” That person was Professor Eliot.

Samuel Eliot was, to say the least, a remarkable man. Following his graduation from Harvard in 1839, he had been engaged in various charitable endeavors in his native city of Boston, having taught gratuitously in charity school for vagrant children and young workingmen, and until his coming to Trinity, he had divided his time between charitable instruction and historical scholarship. At Trinity, Eliot had twice placed himself in the College’s debt. He had raised a sizeable sum of money for the College in Boston, and he would doubtless have secured more had not his friends and family suffered heavy financial losses in the Panic of 1857.\textsuperscript{277} In 1857, Eliot had also declined an appointment as Professor of Literature at Columbia College in the City of New York. Bishops Brownell and Williams had urged Eliot to stay at the College, and they appealed to the Professor’s better nature not to leave a weak and struggling college because of an attractive offer from a stronger one.\textsuperscript{278} Eliot was a man of independent wealth (his wife had inherited a sizeable fortune)\textsuperscript{279} and the financial consideration at Columbia was secondary. There was, too, the prospect of a Presidency at Trinity, and Eliot, the Hartford Daily Courant reported, “declined the inducement offered by Columbia College,” a sacrifice in both salary and “personal convenience,” to remain at Trinity.\textsuperscript{280}

Eliot could hardly have been surprised at President Goodwin’s resignation, but the action taken by the Trustees was certainly not what he might have hoped. Goodwin’s resignation was dated May 18, 1860. The resignation had not been considered by the Trustees until May 31, and the Governing Board did not regard Goodwin’s action as irrevocable until June 24, at which time the Trustees selected a Committee to nominate a successor.\textsuperscript{281} Four days later (June 28) it became quite obvious that the Trustees had no particular candidate in mind, for at that time they simply designated the senior Professor, John Brocklesby, as Acting President to serve until a permanent appointment should be made.\textsuperscript{282} Eliot, however “available,” was probably not even being considered because of an objection by some trustees to the election of a layman as President of the College.

On August 15, 1860, the Trustees met to hear the nomination of the committee which had been appointed to select a candidate for the College Presidency. Arthur Cleveland Coxe, then Rector of Grace Church in Baltimore, was nominated and unanimously elected.\textsuperscript{283} But Coxe, despite his love for the College, declined the appointment, and Brocklesby was continued as Acting-
President. A second committee was constituted, and on this one were some of Professor Eliot’s closest friends: Bishop Williams, Henry M. Parker, and the Reverend Alexander Hamilton Vinton, then Rector of Holy Trinity Church, Philadelphia, and formerly of St. Paul’s Church, Boston. The other members of the Committee were William Whiting Boardman and Eben Edwards Beardsley, and of the entire committee, only Beardsley seems to have had any feelings against Eliot’s being elected.

On December 18, 1860, at a special meeting of the Board of Trustees, Samuel Eliot’s name was presented by the committee as candidate for Trinity’s Presidency. There was serious debate, centering largely, it would seem, about the wisdom of breaking with the well-established tradition of having a President who was in Holy Orders. Henry Joel Scudder, Eliot’s old friend who had probably been instrumental in having Eliot elected to a Professorship at Columbia in 1857, proposed a resolution that “in the opinion of this Board it is not essential to the interests of the College that the President should be of the order of the Clergy.” The motion was passed, and the way was cleared to elect Samuel Eliot. The twelve Trustees present then elected Eliot as President of Trinity College at a salary of $1,500 per annum with use of the President’s House and furnishings.

Eliot was aware, of course, that there had been opposition to his election. He knew, too, that he had been elected at a meeting at which a little more than half of the twenty-three Trustees had been present, and that the vote had not been unanimous. There was also the embarrassing fact that he had been, at best, second choice. And the Hartford Daily Courant cryptically noted that Eliot at this time had “other objects in view.”

By this time the proverbial “edge had been taken off” the idea of a College Presidency, and Eliot declined the appointment. Now the situation was reversed; Eliot, once a seeker for office, now became the sought after. The Vice-Chancellor, several of the Trustees, members of the Faculty, friends of the College, and alumni pleaded with Eliot to reconsider, and by Commencement time in June these importunities had had their effect. Eliot wrote to the Trustees accepting the position, but at the same time expressing a reluctance to do so. Modestly, perhaps too modestly, insisting on his own poor capacities, Eliot wrote that he would “undertake the Presidency as an experiment, and if it proves an unsuccessful one, I shall ask permission to withdraw from it in season to prevent any permanent injury to an institution which represents an important cause, and to which many faithful and generous services have been rendered in the past.”