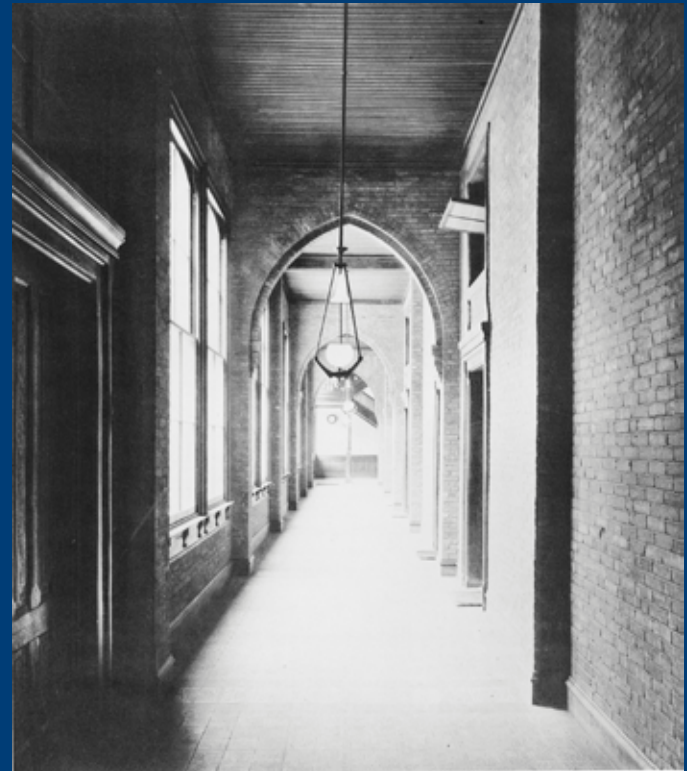


The Yale Divinity School

Before Its Move to 409 Prospect Street

From a History of Yale College, published in 1879



Edited and Introduced by
The Rev. Allison Stokes, Ph.D.
(on the occasion of YDS's 190th year)

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George Edward Day, Holmes Professor of the Hebrew
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A Description of the Building

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Portraits of the Early Professors

[A Description of the Building, continued]

The Marquand Chapel and Its Uses

The West Divinity Hall and Large Gift
of Mr. Frederick Marquand

Mr. Augustus R. Street and Senator William A.
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Bequest of a Colored Woman for the Aid
of Students of African Descent

Publications Issued by the Divinity School

Illustrations

Corridor, East Divinity Hall

Divinity College

Marquand Chapel

Reference Library, Divinity College

Bust of Nathaniel W. Taylor
(By Chauncey B. Ives)

Josiah W. Gibbs
(From a portrait by F. B. Carpenter, Taken in 1856)

Eleazar T. Fitch
(From a copy of a portrait by William O. Stone)

Chauncey A. Goodrich

Selected Excerpts

Dr. Stiles, a graduate of the class of 1746, is said, indeed, to have neglected Hebrew for the reason that he did not expect to be a minister; and he was able to take with him from college so little knowledge of that language, that at the age of forty, when a pastor at Newport, he began the study of the rudiments of it afresh, under the tuition of Jewish rabbis.

They went forth to their work with ardor and hopefulness, with the feeling that there were great things for them to do, that preaching is no perfunctory task, but a mighty instrument in doing good. If sometimes this confidence in the power of lucid exposition and in the practical effectiveness of logic was too great, a little experience corrected the error.

The more that young men in other colleges and schools of theology were warned against Dr. Taylor, the more they flocked to his lecture-room, whether from the adventurous temper indigenous in youth, the appetite for forbidden fruit that has infected our race since the rise of horticulture, or, as we may charitably hope was the fact, from that generous curiosity and hospitable feeling toward new ideas

which are peculiar to youthful minds and are among the indispensable conditions of progress.

Dr. Taylor and Dr. Fitch followed the example of the New England divines before them in thinking for themselves, and all their conclusions did not square with what many of their contemporaries received as true orthodoxy.

The habit of idly waiting for Heaven to bestow gifts of grace had passed away with the advent of Dr. Taylor's theology, but the habit of waiting for Heaven to bring gifts of money without positive effort to procure them, was more slowly eradicated.

The prospects of the institution, during this interval, were sometimes dark and doubtful.

On the upper floors are accommodations for about sixty students, each one having a study and bedroom. Care was taken that every room should get direct sunlight, for the sake of cheerfulness and health.

(Heading) Bequest of a Colored Woman for the Aid of Students of African Descent

Editor's Introduction

*A Word About My Choice of the 1879 Text
for a Commemorative Book*

Why have I chosen to reproduce this *particular* text?" To explain, I want to tell a story.

Sometime in the mid-seventies, several years after I began my Ph.D. work at Yale, I happened upon a Sterling Library book sale on the Cross Campus lawn, at least as I remember. There I discovered an oversized, heavy, two-volume set of stunningly beautiful and impressive books, YALE COLLEGE, A SKETCH OF ITS HISTORY.¹ Because this set was published roughly 100 years earlier, in 1879, the volumes were somewhat fragile. At the time my husband was director of undergraduate admissions at Yale, working with R. Inslee (Inky) Clark, dean of admissions. (It was a memorable time as Yale had begun admitting undergraduate women in 1969, and our family was deep into Yale lore.) These books with stunning illustrations seemed like a good investment. I cannot remember the price, but it must have been reasonable or I would not have purchased them.

Despite the size, weight and delicate condition of the volumes, every time I moved, I moved them. The last time I relocated, it was to Sen-

¹ The covers measure about 11" x 14", together the two books stand almost 9" inches high, they weigh about 28 pounds, and there are over 1,000 gilt-edged pages. Gold Yale College seals are on the front cover of each book.

eca Falls in Upstate New York. In 2001 I founded the Women's Interfaith Institute in the Finger Lakes as an affiliate, sister group to the WII in the Berkshires. We purchased an historic church next door to the Women's Rights National Historical Park in 2003, so most recently the Yale College history books have rested on library shelves at the Women's Interfaith Institute. Tragically, in March 2009 there was an electrical fire above the ceiling of the Great Hall in our building. Nine companies of firefighters heroically managed to save the building, but there was much water damage to our building and to our library collections, including to the Yale College history.

During a trip to New Haven for the 2011 YDS Convocation, I took these volumes to several area antique book dealers for advice on what to do. An expert at Whitlock's Book Barn in Woodbridge, a long-time favorite place, convinced me of what others were saying: the damage is such that most all value has been lost and I might as well take the books apart to mine them for their illustrations. The bad/sad news is that I have done just that. The good news is that in the act of doing so I had an "aha" moment, and the idea for this project was born.

Carefully handling page by delicate page, I have typed the full text of the two articles about Yale's "Theological Department" into my Mac-Book in order to create a useable tool for reproducing the Divinity School's early history and making it accessible for interested readers today. I intend this as a modest personal contribution to Yale Divinity School's ongoing mission, "Faith and Intellect: Preparing Leaders for Church and World."

Note to a prospective reader:

Let me assure you that the articles by Professors Fisher and Day reproduced here are superbly written, and wonderfully readable, even given contemporary sensibilities. I have reproduced the text and punctuation precisely, making only some formatting changes to make the text more inviting to read than it was in its original form. Surely you will agree with me that the illustrations of the old downtown Divinity buildings are wonderfully evocative of earlier days, as are the pictures of the distinguished professors.

My hope is that you will value this history of the Yale Divinity School, making my dismantling, however reverently, of precious, 13-decades-old volumes, if not acceptable, at least understandable.

In addition to the history and illustrations from 1879—a story of "Then"—in the pages that follow I tell a brief personal story of "Now." On the occasion of Yale Divinity School's 190th anniversary in 2012, I recall my experience as a graduate student from 1972 until 1981, my role in the 160th anniversary in 1982, and more. The most evident contrast between Then and Now is my academic experience as a female student, and my ongoing feminist convictions. With the diversity of Yale Divinity School in recent decades, it can now be said that multiple histories can be written.

Reflection

Celebrating the Founding Anniversary

The Yale Divinity School was observing its sesquicentennial in 1972 when I began my American Studies Ph.D. program downtown, but I was oblivious. Celebrations that might have been occurring on the hill were not on my radar screen. Ten years later all would be different...thanks to Sydney E. Ahlstrom. It happened that 1972 was also the year Professor Ahlstrom's long-awaited and weighty *A Religious History of the American People* was published. Although I didn't realize it at the time, my life was to change with the experience and privilege of being in his graduate seminar during that fall semester. We celebrated his achievement with a sheet cake complete with a frosting replica of the book cover on top. (The magnificent book won the 1973 National Book Award in Philosophy and Religion.)

Three years later, during the fall of 1975, I had finished my course work and was studying for my oral exams when I became one of four teaching assistants (T.A.s) for "Mr. Ahlstrom," as everyone called him. Knowing where to reach him was sometimes a challenge because the man had four offices on campus—in the American Studies, History, and Religion Departments, and up at the Divinity School. My responsibilities were to attend his lectures, and to lead

two weekly discussion sections—one section of undergraduates and one section of divinity students.

At the close of that academic year, I took my oral exams—on Flag Day, June 14th, 1976. This seemed to me to be an auspicious date for an American Studies Ph.D. candidate, and it was. I passed, although the risk I took in bringing together the disciplines of religion and depth psychology using the American Studies interdisciplinary method seemed to be the source of an extended, closed-door conversation between Mr. Ahlstrom, who was my dissertation advisor, and the others. He never explained his message in my autographed copy of his book:

For Allison, Flag Day 1976,

With very strong memories of your experience of the day,

Sydney

In 1975 my husband and I had separated and later divorced. I spent the next four years being a single mom, working on my dissertation, “Ministry After Freud,” meeting regularly with Sydney, and pondering my professional future. I had experienced much satisfaction in leading grad students who were preparing for the ministry in lively discussions of American religious history and decided that teaching in a divinity school is what I wanted to do.

When in 1979 I temporarily set aside my dissertation in order to study for an M.Div. at YDS, my kids groaned: “Mom, you’re never going to graduate!” But with weekly help and support from my parents, I graduated after nine long years... in May 1981 with both degrees. It was my great good fortune that my days at the Divinity School had opened my mind to expanded opportunities. Not until the Rev. Joan Bates Forsberg, assistant dean, preached and celebrated the Eucharist at a Friday morning community chapel service that I attended in Marquand did it occur to me that I could actually become a clergywoman. (As a college student in the early sixties, my stated ambition had been to marry a minister.) And not until I did field work at nearby Wesleyan University in my final year, and had the privilege that spring of serving as acting University protestant minister dur-

ing Rev. Allan Burry’s sabbatical, did I consider a vocation in campus chaplaincy.

In November 1981 I was ordained in my home church, the First Church of Christ, U.C.C., in Woodbridge, Connecticut. The words that Professor Gaylord Noyce spoke that day as he delivered the “charge,” have been a touchstone of my ministry. He observed:

One who turns away from the Yale graduate school to the Divinity School knows something, I suspect, that too few people know. You know that the essence of being human and finding wholeness is a matter not only of the mind but of heart and soul as well. You know that the hope of our culture is not in acquiring more books, better technology, more armaments, more Ph.D.’s, but in profoundly acknowledging the God who makes foolish the wisdom of the world...

Now graduated and ordained, I was fortunate to secure a temporary position as an interim associate pastor at a U.C.C. church in the New Haven suburbs. This was important because my kids wanted to remain in their respective schools, and I wanted to remain close to YDS. The 160th anniversary was coming up in 1982, and this time I wasn’t oblivious: I wanted to help celebrate! In fact, I spent the academic year 1981-1982 researching and writing a brief history of Yale Divinity School, as well as a proposal to both Yale and the New Haven Association of the U.C.C. for a 160th anniversary program (with theme “Then and Now”)—this while also doing a job search.

Because the search was successful, my participation in the October 1982 YDS celebration was limited. In August I moved to Poughkeepsie with my daughter, who was then entering high school, to become Vassar College chaplain and assistant professor of religion. I left my son behind in Woodbridge to finish his last year of high school. This arrangement was possible because Vassar alumnae had provided for the college chaplain’s home and so I could rent the Woodbridge house to three male Yale Divinity School students. (Recently I was happy to see housemate Henry Brinton, now senior pastor at Fairfax Presbyterian Church in suburban Washington, DC., at a YDS convocation.)

I did return to New Haven for the October 14th-15th celebration in 1982. Sydney E. Ahlstrom, Samuel Knight Professor of American Religious History, and Robert W. Lynn, vice president for religion, The Lilly Endowment, gave Thursday evening opening talks on the theme Then and Now—A Learned Ministry. The next morning Joan Forsberg led worship followed by talks on the theme Then and Now—Worship, Space and Sound by John W. Cook, associate professor of religion and the arts, and Jeffery W. Rowthorn, associate professor of pastoral theology and worship.

After lunch came the part of the program that I had suggested and researched, Then and Now—Problems of Free Will and Responsibility. In a kind of dialogue, there were readings of opposing positions from the 1820's—"Advice to the Clergy" by Nathaniel W. Taylor and "Letters to Trinitarians and Calvinists" by Henry Ware. And there were similarly opposed readings from the 1970s—excerpts from the books *Whatever Happened to Sin?* by Karl A. Menninger and *Going Home* by Robert A. Raines.

Finally, I acted as moderator of a panel on the theme Then and Now—Continuing Concerns. Included on the panel were "women, minority, missionary and ecumenical representatives." A general discussion closed the afternoon and the celebration.

*Then and Now—Continuing Concerns
the Eighties and Nineties*

My years at Vassar were extremely difficult (I was the last clergy leader there to have the title "college chaplain") and so in 1985 I eagerly accepted the invitation of Yale University Chaplain John Vannorsdall to return to Yale to work with him as the interim associate University chaplain.

At Yale, this was a time of "deferred maintenance," upheaval, and transition. During 1985-1986 A. Bartlett Giamatti was serving his last year as the University president before becoming commissioner of baseball, and John Vannorsdall was serving his last year as the University chaplain. To provide some continuity in the chaplain's office, I agreed to stay on for a second year as interim associate university chaplain in 1986-1987. Benno Schmidt took over as the new

University president and Harry Baker Adams, associate dean of the Divinity School, took over as interim University chaplain. Harry had been my homiletics professor, so I knew him well and was honored to be a colleague in ministry. After I left the chaplain's office in July 1987 to work on a Lilly Endowment-funded project at the Hartford Seminary, Harry was appointed University chaplain. He was also to serve for ten years downtown as master of Trumbull College, with his wife, Manette.

In 1992 I was as oblivious of how YDS celebrated its founding anniversary as I was in 1972. This was because my focus was on a different Yale anniversary—the 100th year of women's admission to Ph.D. programs in 1892. The three-day April gathering to celebrate was remarkable, the assemblage of talent and achievement awesome. At the time I was happily serving as half-time pastor of a little village U.C.C. church in the Berkshire Hills of Western Massachusetts and was working on organizing, incorporating, and developing the Women's Interfaith Institute in the Berkshires.

During the spring of 1995 I took a semester's leave from the church to become a Merrill Fellow at the Harvard Divinity School. My experience in Cambridge was a heady one as I took advantage of the option to take courses for credit. Studying at Harvard was exhilarating, especially with professors like the Rev. Peter J. Gomes, Pusey Minister at Memorial Church, and Preston N. Williams, Houghton Professor. In applying for jobs since my ordination in 1981, I had come hard up against the sexist, stained glass ceiling. Reasoning that holding degrees from Yale and Harvard might help in seeking future opportunities (and admitting to Unitarian Universalist leanings), I applied for admission to the Th.M. degree program at HDS—not a slam-dunk process, as I was to learn. Finally admitted, I studied part time, commuting to Harvard from the Berkshires for the next few years, and in 1997 was awarded the degree.

The Millennium—A New Day for YDS and for the University

Not until after the turn of the millennium did I reconnect with the institution that had so profoundly shaped me, and to which I owe a tremendous debt of gratitude. While Protestant chaplain at Ithaca College (2001-2005), I began serving on the YDS Alumna (sic) Board.

(After endless debate about the long-used, but non-word “alumna,” we finally revised our name and became the Alumni Board.) When I completed my second, three-year term, I was director of the Interfaith Chapel at the University of Rochester (2007-2011).

It was as a board member, returning to YDS for twice-yearly meetings at the annual Convocation in October and in April, that I came to know Dean Harry Attridge and to appreciate his tremendous gifts and graces. The decision of his predecessor, the first woman to be appointed YDS Dean, to leave after only a year in office to become president of Colgate University had been a huge, huge disappointment. The school was in dire need of repair in multiple ways at the time of its 180th anniversary in 2002. Harry stepped in to do an amazing job over the next decade. His executive skills, technological know how, evident pleasure in administrative work, humor, and home hospitality in partnership with his wife, Jan, were remarkable. Especially significant were the dean’s success in calling attention to the financial needs of, and generating scholarship support for, divinity students. President Levin’s announcement in March 2012 that Harry Attridge was being named to a Sterling Professorship, the highest honor that can be conferred on a Yale faculty member, could not have been more perfect. What a fortuitous opening of the 190th anniversary year.

From my personal point of view, one of Harry Attridge’s most stunning achievements was serving as co-chair of the Search Committee that brought Sharon M.K. Kugler to Yale in 2007 as the first lay-person, the first Roman Catholic, and the first woman to hold the title of Yale University chaplain. At one time I had sought the position, but if it wasn’t to be me, I couldn’t be happier that it was Sharon Kugler. She is amazing.

I had the opportunity to get to know Sharon in December 2009 in Melbourne, Australia. She and my friend Kristen Leslie, assistant professor of pastoral care and counseling, had brought a contingent of YDS students to the fifth Parliament of World Religions meeting. (In Melbourne I presented a PowerPoint talk about the women leaders, a number of them clergy, who spoke at the historic first Parliament in Chicago in 1893.) During our time in Melbourne, YDS Director of External Relations John Lindner helped organize a won-

derful welcome gathering for Yalies. In conversation with Sharon I invited her to the University of Rochester. Several years later, in April 2011, she came to give the Beaven Lecture, established in memory of Rev. Robert H. Beaven, U of R chaplain. The lecture was held in the stunning Interfaith Chapel on the banks of the Genesee River, planned by Beaven and well ahead of its time when it opened in 1970.

In introducing Sharon I noted, “When Yale President Richard Levin’s announced her appointment in 2007, he praised her achievements saying, ‘Ms. Kugler is widely recognized as one of the nation’s most creative university chaplains.’” With good reason! Under Sharon’s initiative a global, multi-faith conference of college and university chaplains was held at Yale in June 2012, an event in which the university can take much pride.

I retired from full-time active ministry and my position at the University of Rochester in June 2011. An event at YDS that I deeply regret being unable to attend occurred during my last year of academic service: the Women’s Reunion. Held during the October Convocation, it was part of a yearlong celebration of eight decades of women at YDS. How I wished I could have been there as I read “Notes from the Quad” about events and colleagues I had missed:

Among the highlights of the year-long celebration were presentations at Convocation 2010 by pioneering YDS alumnae from the 1940s, 50s, and 60s who challenged younger alums and current students to blaze new paths for a new generation of church women and presentations by younger alumnae who described some of the delights and continuing struggles of contemporary church life.

Keynote speakers at the event included Margaret Farley, the first tenured woman faculty member, and Joan Bates Forsberg, the school’s first advocate and dean of students. Other presenters included Serene Jones ‘85 M.Div. ‘91 Ph.D., the first woman president of Union Theological Seminary, and Emilie Townes, the first woman associate dean of academic affairs at YDS.

The women’s celebration resulted in creation of the “Eight Decades of Women” endowment fund aimed at providing scholarships for

women at YDS, especially from those faith traditions that do not yet support women in ministry.

How glad I was to receive the Spring 2011 issue of YDS's Reflections magazine with welcome focus on "Women's Journeys: Progress and Peril." For me, the one missing element was an article with information about the history of women at YDS. Actually, what I hope for now is for a researcher to produce a book about women at YDS, a volume that might be a kind of companion to Roland Bainton's 1957 history, *Yale and the Ministry*. A wonderful starting point for a women's history would be work done by Martha Smalley, special collections librarian and curator of the Day Missions Collection at YDS. In preparing this history I am grateful for the opportunity to review the remarkable PowerPoint presentation Martha gave at the Women's Reunion in 2010: "Eight Decades of Women at Yale Divinity School, Milestones and Recollections."

As the YDS community prepares to install Gregory E. Sterling as its new dean and to celebrate its 190th year, and as I bring this project to a close, I lift up my heart and thoughts in thanksgiving for the many ways the University and its Divinity School have blessed me in the 40 years since I matriculated in 1972. For me, and for so many of us alumni/ae, it will be a celebration that is at once gloriously communal and poignantly personal. Praise be!

Allison Stokes '81 M.Div., '81 Ph.D.

Seneca Falls, New York

September 15, 2012

Timeline

- 1701 Yale College founded
- 1757 President Thomas Clap severs the connection of the College with First (Center) Church and institutes a separate service in the college chapel

Dr. Naphthali Dagget installed as minister and Professor of Divinity
- 1786 Nathaniel William Taylor born in New Milford, Connecticut
- 1792 Second Great Awakening (1798-1801) begins at Yale
- 1795 Timothy Dwight becomes president of Yale College
- 1795 Taylor enters Yale College
- 1801 Plan of Union (cooperation between Congregationalists and Presbyterians for work on the frontier)
- 1808 Andover, first independent theological seminary established—followed by Princeton (1812), Harvard (1815), Bangor (1816), Auburn (1818) and General (1819).
- 1812 Taylor called to the First Church in New Haven
- 1814 New meetinghouse of First Church dedicated
- 1817 President Timothy Dwight dies
- 1818 Congregationalism disestablished in Connecticut

1822 Theological Department [School] of Yale College organized after 15 alumni petition the Corporation

1833 Congregationalism disestablished in Massachusetts

1835 Lyman Beecher's nativist tract "A Plea for the West"

1836 Divinity College erected for the Theological Department, which had been housed in rooms over the College Chapel. Occupied until 1870 when Divinity Hall completed.

1858 Taylor dies

1869 Ceremony at the laying of the corner stone of Divinity Hall

1870 Divinity Hall completed at the corner of College and Elm at a cost of \$125,000

1871 Marquand Chapel erected

Lyman Beecher Lecture-ship on Preaching created

1872 Semi-centennial celebration of the Divinity School

1879 Yale College, A Sketch of Its History, edited by William L. Kingsley, published in two volumes. Volume II includes articles by Professors Fisher and Day about the Theological Department and the Divinity buildings, as well as illustrations

1912 Nathaniel W. Taylor Lecture-ship in Theology created

1922 Faculty members publish Education for Christian Service, A Volume in Commemoration of its One Hundredth Anniversary

1932 The quadrangle, designed by Delano & Aldrich, is completed. The chapel replaces an earlier Marquand Chapel (1871-1931) that stood on the site of the present-day Calhoun College.

1933 John Wayland's dissertation, The Theological Department in Yale College, 1822-58. This covers 450 pages and includes 13 elaborate tables and 20 illustrations.

1936 Gerald Knoff's dissertation, The Yale Divinity School, 1858-1899

1957 Roland Bainton's history, Yale and the Ministry, illustrated with the venerable professor's own sketches.

1982 160th Anniversary Celebration, co-sponsored by The Congregational Christian Historical Society, The New Haven Association—United Church of Christ, the Connecticut Conference Historical Committee and the Yale Divinity School.

2002 Dean Harry Attridge begins ten-year service as YDS Dean.

2010 A Women's Reunion (October 11-13), celebrating eight decades of women at YDS, is held as part of Convocation.

2011 The Spring issue of Reflections focuses on "Women's Journeys: Progress and Peril"

2012 Installation of Dean Gregory Sterling and 190th anniversary.

THE THEOLOGICAL DEPARTMENT [SCHOOL]

By Professor George P. Fisher

George Park Fisher, Titus Street Professor Of Ecclesiastical History

George Park Fisher was born in Wrentham, Massachusetts, August 10, 1827. He graduated at Brown University, in 1847. He pursued his theological studies at New Haven (1849-50) and at Andover, where he completed the course in 1851. After his return from Germany, where he continued his studies, he became, in 1854, Livingston Professor of Divinity in Yale College. He remained in this office as preacher and pastor of the college, until 1861, when he resigned it, and was made Professor of Ecclesiastical History. He has published "Essays on the Supernatural Origin of Christianity" (1865), "Life of Benjamin Silliman" (1866), "The Reformation" (1873), and the "Beginnings of Christianity" (1877). He has also been a frequent contributor to reviews and other journals, including the *North American Review*, the *British Quarterly Review*, the *Bibliotheca Sacra*, the *New-Englander*, etc. He became an editor of the *New-Englander* in 1866. He received, in 1866, the degree of D.D. from Brown University.



George P. Fisher

Religious Design Of Yale College

The Theological School of Yale College, as a distinct establishment, grew out of provisions that had existed before, for the education of ministers. It was only the fruit and consummation of what had been planted earlier; a new step taken in an old path. In presenting a sketch of the origin and history of the Divinity School, it is necessary to give some account of what the college had done before in the work of theological education.

How Theology Was Favored In The First Half-Century

The design of the founders of both Harvard and Yale, as is evident from their solemn declarations, as well as from their character and the spirit of the times, was pre-eminently religious. The interests of religion were foremost in their thoughts. It was the "religious and liberal education" of youth which they designed to accomplish. They intended to educate civilians as well as clergymen; to train young men for service in church and state. Yet, as was natural, the educa-

tion of ministers was the most prominent object which they had in view.

Both Harvard and Yale were modeled in general after the English colleges: Yale having before it, also, the example of its older sister. It is only necessary to look at the course of study at Harvard in the early days to see that theology was a prominent and even a principal study. Besides the trivium and quadrivium, the humanities and mathematical and physical science—the studies that would ordinarily fall under the Faculty of Arts—the various branches of theology held a high place. “The course of study at Harvard,” says the learned historian of New England, “adopted from the contemporaneous practice of the English University, consisted of Latin and Greek (in which some proficiency was required for admission); of logic, arithmetic, geometry, and physics; and of Hebrew, Chaldee, Syriac, and Divinity, --the forming of a learned ministry being a main object of the institution.” The Latin theses which the students discussed at their graduation were often on topics not inappropriate for the College of the Sorbonne.

At Yale, the curriculum was of the same general character. Besides the drill in logic and syllogistic disputation, there were regular recitations in Treatises upon Dogmatic Theology, Ames and Wollebius being the favorite textbooks, and also in Casuistry, besides the study of the Hebrew and Greek Scriptures. The course of study, as Professor Kingsley has shown, did not differ materially from that established at Cambridge, as described by Dr. Palfrey. “In general,” writes President Woolsey, “it may be said that the system pursued by the earlier teachers rested upon logic and theology, and presupposed that the students would choose the clerical profession, rather than the offices of civil life. To this cause is to be ascribed the part which the study of Hebrew played for a consider period.”

“The institution which they founded,” says Dr. Bacon, speaking of the fathers of New England with reference to Harvard and to Yale, “was essentially, in fact and in design, a theological seminary;” but not exclusively such, since it was assumed that the same studies that would train men for office in the churches, “would at the same time

train as many as might be required for places of magistracy in the commonwealth.”

The idea of theological schools as separate from colleges and universities, did not then exist in this country or in Europe. By way of complement to the studies pursued in college, candidates for the ministry frequently spent some time in the family of a pastor, where they not only continued their studies, but acquired some familiarity with the practical part of their work. The method of clerical training in New England, in the early days, did not differ essentially from that which prevailed in Old England. A due attention to the design and constitution of the English colleges at Oxford and Cambridge would prevent a misunderstanding of the ideas and aims of the founders of Yale.

But although in the first half-century of the college, theology was favored, in conformity with a particular design of the founders, which was impressed upon the institution from the start, it must be remembered that the course of study in all branches, unless logic be an exception, was meagre. The preparation for admission was small, and in Hebrew and Greek little more was done, for a considerable time, than to read the Psalter and a portion of the New Testament in the original tongues. Dr. Stiles, a graduate of the class of 1746, is said, indeed, to have neglected Hebrew for the reason that he did not expect to be a minister; and he was able to take with him from college so little knowledge of that language, that at the age of forty, when a pastor at Newport, he began the study of the rudiments of it afresh, under the tuition of Jewish rabbis.

Appointment Of A Professor Of Divinity

The next era in the history of theological instruction in Yale College commences with the appointment of the Professor of Divinity, in 1755, during the administration of President Clap. Doctrinal controversies had arisen in connection with the preaching of Whitefield and the Great Revival, and the corporation were dissatisfied with the preaching in the First Church, which the students attended. Accordingly they has resolved, as early as 1746, that they would appoint as soon as practicable a Professor of Divinity, and, in

1753, they established separate worship within the walls of college. The new professor was not only to be the college preacher and pastor, but his appointment had reference, also, to the instruction of candidates for the ministry in the studies preparatory to their office.

The General Assembly of the colony, in 1753, recommended the churches to make a general contribution for the endowment of the new chair, on the ground “that one principal end proposed in erecting the college was to supply the churches in this colony with a learned, pious, and orthodox ministry; to which end it was requisite that the students of the college should have the best instruction in divinity, and the best patterns of preaching set before them.” The contemporaneous proceedings of the corporation contain like declarations in even a stronger form.

The action of the college in establishing separate worship and in ordaining strict doctrinal tests to be imposed upon the officers of government and instruction, did not pass without opposition. President Clap, whom President Dwight justly considered the ablest man who had ever stood at the head of the college, and whose successful vindication of its right to be exempt from visitation on the part of the legislature has won the high commendation of Chancellor Kent, defended the action of the corporation respecting religion, in his pamphlet, published in 1754, on “the Religious Constitution of Colleges, especially of Yale College.” He starts with the proposition that “the original end and design of colleges was to instruct and train up persons for the work of the ministry.” He explains the religious aims of the founders of Yale, and quotes their own exposition of the motives that impelled them. “The great design,” he says, “of founding this school was to educate ministers in our own way.”

The corporation fully supported the president’s views. They declared that “the principal design of the pious founders of this college was to educate and train up youth for the ministry, in the churches of this colony, according to the doctrine, discipline, and mode of worship practiced in them.”

Instruction Of Graduate Classes In Theology

With the appointment of the first Professor of Divinity began the regular instruction of graduate classes in theology, if indeed, such classes had not existed before. “From the establishment of the professorship of divinity, in 1755,” says Professor Kingsley, “and probably from a much earlier time, there had been generally at the college a class of resident graduates, who were pursuing the study of theology.” He adds that their number varied considerably in different years. It was a part of the recognized function of this professor to aid and instruct theological students in their professional studies. This was fulfilled by Daggett, Wales, and Dwight, in the case of a large number whom they trained for the clerical office.

The Professor of Divinity, in addition to a course of sermons on the doctrines of theology, which were delivered on Sunday forenoons, and which, though designed for the benefit of all the undergraduates, were thought to be especially conducive to the instruction of those who were intending to become ministers, usually gave a weekly lecture on some theological topic, in such a way that the lectures, taken together, would constitute a complete system. I gather from Dr. Stiles’ diary that this lecture, when it was given by him, in consequence of an actual or virtual vacancy in the professorship, was addressed to an audience composed of resident graduates, and a select number of older undergraduates—those, probably, who were preparing for ministry. The rest of the instruction and assistance which were rendered to candidates for the pulpit by the professors of divinity, doubtless varied according to the preference of the successive incumbents of the office.

In a statute relating to the Professor of Divinity, which is found in the edition of the laws printed in 1795, it was defined to be “his duty to give from time to time such lectures and private instructions to the resident graduates and students as he shall judge may best preserve and promote the religious interests of the college and tend most effectually to form for future usefulness in the work of the evangeli-

cal ministry such of the students as shall appear desirous of being prepared for it.”

“It was the duty of the Professor of Divinity,” says Dr. E.T. Fitch, writing in 1822, “not only to be a pastor of the church and a religious teacher of the pupils, but also to furnish such students in theology as might be reared in the college, or choose to resort to it, with assistance in their studies preparatory to the ministry. The history of what has been done in theological instruction in the college is in conformity with this design”—a design which Dr. Fitch has before explained—“of its founders and benefactors. Theological instruction has always been given to the pupils of the college and to students in divinity; and there has been maintained in the college a strictly theological school. The Rev. Professors Daggett and Wales, and the Rev. President Dwight, in his capacity of Professor of Divinity, have, each successively, given instruction to students in theology, and prepared many for the ministerial office who have been high distinguished for their usefulness in the churches.” Of the large number of graduates of the college, who, since the founding of the Professorship of Divinity, have entered the ministry, “a great portion,” says Dr. Fitch, “have been qualified for their labors by pursuing their theological educations at this college.”

Of President Dwight’s ability and success as a theological teacher of numerous classes of resident graduates who came under his tuition in successive years, there is no occasion to speak. Pupils like Moses Stuart, Lyman Beecher, and Nathaniel W. Taylor, who loved and honored their teacher more than they loved and honored any other mortal, are the best witnesses to his commanding power and excellence.

President Dwight’s Plan For A Theological Department

With the death of Dr. Dwight we approach a new epoch, that of the organization of theology into a distinct department or faculty. A higher and more varied theological culture seemed requisite for the ministry, and new controversies called for a more advanced scholarship on the part of religious teachers than had been thought necessary before. In consequence of the want of a rounded, system-

atic training in the different branches of theology, the ministry at the close of the last and in the early of the present century had, as regards the scholarship and learning which pertain to their profession, not advanced; although they were often men of eminent acuteness, wisdom, and force. To President Dwight, whose large and comprehensive mind was capable of striking out a new path, or establishing new studies and new courses of study, when the time had come for them, even if they were not demanded by the public, belongs the credit of suggesting and recommending here an enlargement of the means of theological instruction. He had long cherished the purpose of building up a Theological Department in connection with the college, and had induced his son, Mr. Timothy Dwight, to form the plan of contributing money for the accomplishment of this design.

Establishment Of This Department

Dr. Eleazar T. Fitch was made Professor of Divinity in 1817, and before he had been in office many years the project for such a seminary took a definite form. In 1822, fifteen students of the class to graduate in that year petitioned the Faculty that they might be organized into a theological class. Dr. Fitch supported this request in an elaborate paper addressed to the Prudential Committee of the Corporation, a passage from which I have already had occasion to cite. In this document he stated that, as Professor of Divinity, it belonged to him to attend to the duty which had been request of him in that application; that in accordance with this obligation he had given private lectures, once or twice weekly, to theological students since his induction into office; that the standard of theological education had been very much advanced since the establishment of the office of Divinity Professor; that it was impossible for him to take charge of the instruction in the different branches of theology, and at the same time perform the work which devolved upon him in the academical department, especially as his health was impaired; that to refuse the application of the students would be to abandon an important design of his office.

The question that he submitted was, “whether exertions shall be made to add a new professor to the college who shall take a part in the education of the theological students and the duties of the chapel;

or shall the education of students in theology be wholly discarded from the college.” The object of educating students in theology, he said, must be either pursued or abandoned. Against the adoption of the latter alternative he argued with much earnestness, from the primitive design of the college, from all that it has accomplished, in the past, in the work of educating ministers, and from the advantages to be anticipated from the institution of a theological department.

“The committee,” he said, “will take into consideration this primitive design of the college, while deliberating on the question which the Professor of Divinity now proposes to them; and may he be permitted respectfully to ask of them whether, when acting as guardians over the trust of our pious ancestors, they can consistently convert a school held sacred by them to the purposes of the ministry, into a mere school of science?” whether “they shall wholly discard a theological department, so clearly intended by the founders to be the chief pillar and ornament of the college?”

The college Faculty, then consisting, besides President Day and Dr. Fitch, of Professors Kingsley, Silliman, and Goodrich, responded in the same spirit to the new proposition. Their views are expressed in a paper which commences as follows: “The principal design of our pious ancestors in establishing a college in this State, was, in their own words, to ‘educate and train up youth for the ministry.’ The instruction given in literature and science they regarded as preparatory to a higher object, a regular education in theology; and the college, in their view, combined the character of a literary and a theological institution. The Professor of Divinity was therefore expected not only to be the religious guide and teacher of the undergraduates, but likewise to preside over a course of theological instruction for those of the resident graduates who were preparing for the ministry. In conformity with this design a systematic course of education in theology has been maintained in the college for a long succession of years; and a great number of able and devoted ministers have, by the blessing of God, been thus raised up for His service.”

They then set forth the occasion of the necessity for an enlargement of the means of theological instruction here. “A question of deep moment,” they say, “is therefore presented to the friends of religion:

shall the department of theological instruction be now abandoned and Yale College become merely a literary institution? or shall an effort be made to extend this department and place it on a respectable and permanent foundation?”

The Faculty proceed to suggest that the great end in view can only be attained “by the additional services of a professor devoted to the theological class; to be aided in the Department of Hebrew Criticism by the Professor of Languages; in Sacred Rhetoric by the Professor of Rhetoric and Oratory; and in Greek Criticism and Systematic Theology by the Professor of Divinity.” The paper dwells on the demand of educated ministers, and on the great benefits that are likely to result to the college from a theological school in connection with it. The alternative, they affirm, is the abandonment of instruction in theology in Yale College, and the defeat of “the original design of its founders and patrons.”

It was thought necessary that the sum of \$20,000 should be subscribed for the endowment of the new theological professorship. In an elaborate appeal from the corporation to the people of New Haven to contribute to such a fund, which was prepared under the sanction if it be not from the pen of President Day, it is stated that “this college in its original constitution was a literary and a theological institution,” that the Professor of Divinity can no longer be the sole instructor of a theological school in addition to his other labors, and that hence “it is proposed to separate the department of theological education from the college.” The case is argued more briefly but in much the same manner as in the two documents which have just been described.

In all these papers the need of one other theological seminary in New England is asserted, and the concurrence of the friends of Andover in this opinion is affirmed. Mr. Timothy Dwight came forward with his subscription of \$5,000, which would have been subsequently increased if he had not been prevented from carrying out his purpose by misfortunes in business. The required fund of \$20,000 was made up. The corporation, in their act which established the theological department, founded their proceeding on the fact that ‘one of

the principal objects of the pious founders of the college was the education of pious young men for the work of ministry.”

It is a happy circumstance that the Professor of Divinity, the College Faculty, and the corporation, were in full accord as to the desirableness of this important measure and in the views and motives on which it rested. In the judgment of all, the question was, to quote the language of Professor Kingsley, “whether the instruction of students in divinity school be abandoned, or the means of aiding them in their professional studies should be so enlarged as better to correspond with the existing state of theological learning.” And the leading motive all the parties concerned in the movement was the consideration of fidelity to an original design of the college which had been pursued in every period of its history.

It was voted that in commemoration of the services of President Dwight, the new chair should bear the title of the Dwight Professorship of Didactic Theology. The Rev. Nathaniel W. Taylor, who had ten been pastor of the First Church in New Haven for ten years, was chosen to fill the office. At first Professor Kingsley instructed in Hebrew, and, if the vote of the corporation was followed, in church history; and Dr. Fitch in the Greek of the New Testament and in the criticism of sermons.

It was understood from the outset that the new department was to be “a distinct institution in its funds, its officers, and its government.” The aid rendered by the college professors, with the exception of the Professor of Divinity, was voluntary, and was expected to continue only until the seminary could supply itself with additional teachers of its own. It had no building of its own until the old Divinity College was finished, in 1836.

In this way the Divinity School, as a separate establishment, was fairly launched. But behind a written history there is often an unwritten; and there are two circumstances that form the complement of the narrative which I have just given. One was the perceived fitness of Dr. Taylor for the post of theological professor. If there was a place that needed a man, it was felt that there was a man who was eminently adapted to the place. He had attained celebrity as a preacher by the clearness of his expositions of the Gospel and by the impres-

sive power of his sermons. The individuals who were chiefly interested in building up theological instruction here, wished that young men who were looking forward to the ministry should be taught by him. His agency in an extensive revival of religion, which occurred in 1820, established them in this desire.

The other fact is the influence of Professor Goodrich, who, although his name is not conspicuous in the documents relating to the new organization, was probably more active and efficient than any other in overcoming the obstacles that stood in the way of the movement. His practical sagacity and untiring energy were indispensable from the inception of the enterprise to its full accomplishment.

The First Professors

In 1826, Mr. Josiah W. Gibbs was appointed Professor of Sacred Literature, both of the Hebrew and Greek. Professor Fitch continued to give instruction in Homiletics. Professor Goodrich was not formally appointed to the professorship of the pastoral charge until 1839; but from the beginning his relations to the professors were so intimate, and his services to the seminary so constant, that we commonly think of him as virtually a member of the Faculty from the outset. I should not omit to state that he is among our most liberal benefactors. Taylor, Fitch, Gibbs, and Goodrich made up the corps of instructors through the long term that constitutes the first period in the annals of the seminary. They were all men of uncommon ability; they were well united in theological opinion and in their general spirit and aim; and yet they were marked by a striking individuality. Each was quite dissimilar from all the others. Indeed they were so unlike in their native characteristics and in the peculiar work they fulfilled, that it seems impossible to weigh them in any comparative estimate.

Unquestionably the central figure in the seminary was Dr. Taylor. This was not due merely to his intellectual powers or to his magnetic quality as a teacher, but was owing in some degree to the fact that the taste of the time turned strongly in the direction of metaphysical theology. I have not room for the attempt to characterize at length this body of friends and associates. Dr. Taylor blended the

attributes of a philosopher and an orator; of a philosopher subtle, logical, and strong to deal with the most intricate inquiries; of an orator whose conceptions were vivid as well as clear, and whose earnest and impressive delivery enabled him to enchain the attention and sway the feelings of his hearers. When he rose in any assembly,

--“his look
Drew audience and attention still as night.”

Many can look back in memory to his lecture-room and see him in his chair, discoursing upon the high themes of moral government; lifting his dark, lustrous eyes as he closed a sentence of peculiar point or weight; then proceeding in that deep-toned, modulated voice, and rising at times to a strain of powerful and stirring eloquence. You cannot know him from his printed works. There was vastly more in the man than can be transferred to paper. Everything seemed different when it was warm from his lips. His extemporaneous flashes often surpassed his most elaborate discussions. He had a royal nature; a weight of personality more easily felt than analyzed; an intellectual fascination that cast a spell over all within the circle of his influence. His heart was the fit associate of such a mind. He had a soldier's courage, that rose as dangers thickened; but he was as gentle and loving as a child. He had no malice. He loved his fellow-men, and desired their love and confidence in return.

If Dr. Taylor united in himself the metaphysician and the orator, Dr. Fitch was a mingling of the metaphysician and the poet. He was a philosopher who appeared to me as well qualified by nature for deep and far-reaching theological inquiry as any man of whom I ever had knowledge; yet he had the temperament of a poet, and carried into every product of his mind an artistic feeling. In one mood he might appear a dry metaphysician, living amid abstract relations and caring for naught else; in another mood imagination had the mastery, and a singular pathos infused itself into his voice and pen. His brief series of lectures on Homiletics were considered at the time and for the time to be unsurpassed in merit.

Professor Gibbs was the scholar of the Faculty; patient, accurate, thorough, and conscientious in all his researches, cautious and naturally skeptical in his intellectual habit, but with a profound reli-

gious sense, and a candor more beautiful than the highest gifts of intellect. Lord Melbourne jocosely said that he wished he was a certain of *anything* as Macaulay was of *everything*. This implied criticism would never be made of Professor Gibbs. There were not many things of which he was absolutely certain. His colleagues were men of robust tone of intellect. They were disposed to conclude and settle things. They did not like to hold their minds long in abeyance, or to hang up unsolved questions. It was a fine arrangement of Providence that connected with them this accomplished philologist, who far outstripped them in Biblical learning, as they were not reluctant to acknowledge, and whose doubts and misgivings, as Baxter said of Sir Matthew Hale's, were as valuable as other men's arguments. All students who were fond of exegetical study and knew how to ask questions, highly appreciated the teaching, as they could not but honor the scholarship and Christian excellence of Professor Gibbs.

Dr. Goodrich had a greater variety of accomplishments than either of his associates. He was a discriminating and sound theologian; he was a cultured man and versed in literature; he took into view the manifold interests and undertakings of the church; he had an enthusiasm of character, a contagious fervor that never grew cool; and, besides these qualities, he was possessed of a practical tact, a power of finding means for ends, a readiness and shrewdness which, in connection with his familiarity with the world of men, his self-denying benevolence and his catholic spirit, qualified him to render services to the institution for which his colleagues were less competent. Had he been bred in the Roman Catholic Church, at a former day, he would have been the general of an order, superintending its missionaries, with unselfish zeal, in the remotest parts of the globe, and making his power felt in the cabinets of rulers.

The Character Of The Students

If we turn from the Faculty to the students, we find, as one distinguishing trait, that they were an enthusiastic body. About six hundred young men had received their education here, either wholly or in part, before the death of Dr. Taylor. Of this number there were comparatively few whose minds were not aroused and stimulated, and who did not pursue their studies with an unusual enthusiasm.

They went forth to their work with ardor and hopefulness, with the feeling that there were great things for them to do, that preaching is no perfunctory task, but a mighty instrument in doing good. If sometimes this confidence in the power of lucid exposition and in the practical effectiveness of logic was too great, a little experience corrected the error. As a class I think it would be allowed by impartial judges that they have come up fully to the average degree of ministerial usefulness, and have reflected credit upon the school where they were trained.

I am not aware that the uncommon intellectual activity, the zeal of theological discussion, that prevailed here, operated on the whole to chill the spirit of piety. The instructors were all men of earnest religious character; they kept their eye on the practical work of the ministry; they were familiar with revivals of religion, and their pupils in many cases caught their spirit. On our list are foreign missionaries like Azariah Smith, and, at a later day, Macy and Aitchison, both of whom died in China; and home missionaries, not only the Illinois Band, of which President Sturtevant is one of the survivors, which did a great work for Christianity and for civilization in that State, but also many others who in the infant communities of the West have planted the faith and the religious educational institutions of New England.

The New Haven Controversy

The Seminary had not been many years in existence when it was obliged to pass through a tempest of controversy. Dr. Taylor and Dr. Fitch followed the example of the New England divines before them in thinking for themselves, and all their conclusions did not square with what many of their contemporaries received as true orthodoxy. Under the auspices of President Edwards and his followers, there arose what was termed, in the last century, New Divinity. The leaders—nearly all of whom, it may be observed, were graduates of Yale—set out to defend the Calvinistic system against formidable objections which were brought against it by the Arminians of that day, in Old England and New England. But as it often happens in like cases—as it happened, for example, to Grotius, when he undertook to vindicate the church doctrine of the atonement against Socinus—the

system was modified in the very process of defending it, and parted with certain features that were considered by its advocates vulnerable; just as the outworks may be demolished for the greater security of the citadel.

How far the elder Edwards himself is responsible for these modifications, and how far they are to be credited to his son, to Bellamy, to Hopkins, to Emmons, or to Dwight, I will not here stop to inquire. When Dr. Taylor came upon the stage, the reigning theology in New England had discarded certain tenets of high Calvinism—for example, the imputation of Adam's sin and limited atonement. The aim had been to render Calvinism defensible theoretically, and to remove practical difficulties and objections on the side of the ordinary hearers of the Gospel, who sometimes claimed that the doctrines of original sin and the impotency of the will delivered them from responsibility and rendered it useless for them to attempt anything for their own salvation.

The New Haven divines pursued the same path, had the same practical ends before them, and, I think, deviated less from Dwight and their other predecessors than they had differed from the system of the seventeenth century; less, too, than Doddridge and other so-called Calvinists in England had modified the previous theology. The New Haven theology resembled, in its general type and in some of its particular features, the theology of Baxter, which was always considered to be midway between High Calvinism and the system of Arminius and Episcopius. The New Haven divines were interested in solving, for their own satisfaction, problems that brought perplexity to many minds; but they were sincerely attached to what have generally been considered, and what they considered, to be the elements of Calvinism of religious value; and they were chiefly solicitous to put aside what constituted, according to their view, an obstacle to the successful preaching of the Gospel, and blunted the edge of Christian warnings and exhortations.

This is not the place to review the controversy. No one ever doubted that Professors Taylor, Fitch, and Goodrich maintained their cause with consummate ability. The influence of the controversy has affected the American church in almost all its branches. The prevalent tone of preaching has been altered in consequence of it. It gave

rise to ecclesiastical disturbances beyond the bounds of New England, and the sound of it was heard throughout the land.

Condition Of The Department At The Death Of Dr. Taylor

During all this whirlwind of controversy, when the Christian Spectator was filled with its reviews and rejoinders, and pamphlets on the one side and the other were eagerly caught up by curious readers, the Seminary prospered. The more that young men in other colleges and schools of theology were warned against Dr. Taylor, the more they flocked to his lecture-room, whether from the adventurous temper indigenous in youth, the appetite for forbidden fruit that has infected our race since the rise of horticulture, or, as we may charitably hope was the fact, from that generous curiosity and hospitable feeling toward new ideas which are peculiar to youthful minds and are among the indispensable conditions of progress.

But as Dr. Taylor, and his colleagues with him, grew old; as his health became weakened, although he never lost his mental vigor and fire; when, also, the active opposition to him mostly ceased, and the public interest in the particular question which had engrossed his attention and formed the topics of debate without and within the walls of the institution diminished, and the public mind was turned to other side of theology, or to political and social questions of great moment, the attendance upon the Seminary fell off. The funds for aiding students were small, and in various other facilities and advantages the Seminary compared unfavorably with other institutions of a similar character.

Dr. Taylor died in 1858, Dr. Goodrich two years after, and Professor Gibbs in 1861. When Dr. Taylor died the Seminary was possessed of an endowment amounting only to about fifty thousand dollars, together with a building for the accommodation of students, which contained non lecture-rooms, and was erected under a stipulation that it might be taken at its appraised value by the Academical Department whenever that department should need it. No pains had been taken for many years to increase the revenues of the institution. The habit of idly waiting for Heaven to bestow gifts of grace had

passed away with the advent of Dr. Taylor's theology, but the habit of waiting for Heaven to bring gifts of money without positive effort to procure them, was more slowly eradicated.

The New Faculty

Professor Timothy Dwight had been chosen Assistant Professor of Sacred Literature in 1858, before the death of Professor Biggs, and devoted himself to instruction in the New Testament. Although the youngest of the present corps of professors, in the order of college graduation, he is their senior in order of service in the Seminary, and is the link connecting the old Faculty with the new. The interval that elapsed between his appointment and the erection of the new Divinity Hall—now West Divinity College—was a period of labor, of renewed organization—an interval of alternating hope and fear.

It was impossible to appoint a successor to Dr. Taylor, because the income of the chair was so small. Professor (now President) Porter gave the lectures in Systematic Theology from 1858 to 1866. The prospects of the institution, during this interval, were sometimes dark and doubtful. At that time a gentleman of the highest character, whose name commanded respect throughout the State, Governor William A. Buckingham, actuated solely by his conviction of the importance of sustaining the School of Theology in Yale College, came forward with a gift of \$25,000; and this in addition to other large donations which he had previously made to the institution.

In September, 1861, Professor Dwight was reinforced by the appointment of Rev. James M. Hoppin to the chair of Homiletics and Pastoral Theology, and the author of this paper was made Professor of Ecclesiastical History. Mr. Henry H. Hadley was elected Professor of Hebrew; but he held the place but one year, and his early death, in 1864, deprived the country of a scholar of rare ability and promise. For several years Professors Dwight, Hoppin, and Fisher, with the valuable assistance of Mr. Van Name, in Hebrew, constituted the Faculty. The number of students was not large, but they were generally good students, whom it was agreeable to teach; and these were valuable years to the professors from the opportunity which they gave for study.

In 1866 Professor George E. Day, then of Lane Seminary, accepted the Professorship of Hebrew and Biblical Theology. At this time, also, Dr. Leonard Bacon, who had relinquished his connection with the First Church as their active pastor, became an instructor in the Seminary, and entered upon a new stadium in his long career of useful service to the cause of learning and religion. Dr. Bacon continued to give the lectures in Doctrinal Theology until the autumn of 1871, when Rev. Samuel Harris, D.D., then President of Bowdoin College, was appointed to that chair; and Dr. Bacon accepted the lectureship on the Congregational Polity and American Church History.

The New Building

The necessity for a new building, that should contain lecture-rooms as well as rooms for students, a building that should stand apart from the buildings of the Undergraduate Department, yet on a comely site and within a convenient distance of the College Library, was felt by the Professors of the new Faculty from the first. The call from the Academical Department for the old building, first that it might be occupied by the college students, and then later that it might be razed to the ground to make room for Durfee Hall, was an additional and pressing incentive to hasten forward the accomplishment of our project.

Arrangements were made as early as 1866 to solicit subscriptions, but the professors did not enter personally into the effort to any great extent until some time afterward. The undertaking was successful, and the corner-stone of the new building was laid on the 22nd of September, 1869. It was finished and ready for occupancy in September of the following year. Afterward, in 1871, through the munificence of Mr. Frederick Marquand, of Southport, Connecticut, the beautiful chapel was erected which bears his name. Other donations were made, from time to time, to the funds of the Seminary, among which is the bequest of \$50,000 from that most liberal benefactor of Yale College, Mr. Augustus R. Street.

The new Divinity Hall contained convenient lecture-rooms; and also, a valuable Reference Library, which was procured through a gift from Mr. Henry Trowbridge. But the increase in the number of

students was such that the new building soon proved insufficient for the accommodation of them. Accordingly the Faculty undertook to procure funds for the purchase of land, and for the erection of another large dormitory. One-half of the sum requisite was given by Mr. Frederick Marquand; and largely through the impulse afforded by this generous benefaction (of \$80,000), the effort was successful. West Divinity Hall, of the same dimensions as the other dormitory, and closely resembling it, was finished in 1874. In a spacious room in this new hall was deposited the Library of Music, an extensive and valuable collection which was made by the late Lowell Mason, Esq., and given by his family to the Theological School.

The Lectureship On Preaching

In 1870 Mr. Henry W. Sage, of Brooklyn, New York, founded in the School a lectureship on "Preaching," to be filled by the appointment, annually made, of some person who had been successful in the practical work of the ministry. This post has been filled by Rev. Henry Ward Beecher, Rev. John Hall, D.D., Rev. William M. Taylor, D.D., Rev. Phillips Brooks, D.D., and Rev. R.W. Dale, D.D. The several series of lectures, given by these gentlemen, have been published, and widely circulated. Other brief courses of lectures have been delivered, from time to time, upon special subjects, by gentlemen not permanently connected with the School.

A graduate scholarship, or fellowship, has been established in the School, as a memorial of the late Mrs. Aurelia D. Hooker, of New Haven. It was offered for the first time to the class which entered in September, 1876. It is assigned at graduation to that member of the class who, having been connected with the School through the entire course, and being of approved Christian character, shall, in the judgment of the Faculty, have made such proficiency in his theological studies as best to qualify him for the advantages afforded by this foundation for the further prosecution of the same. The person to whom the scholarship is awarded, receives the annual income (\$700) for two years, and is expected, during that time to prosecute theological studies, either as a resident at the school, or, in case he prefers to do so, in Europe and Palestine.

THE EAST AND WEST DIVINITY HALLS
AND
THE MARQUAND CHAPEL

By Professor George E. Day

George Edward Day, Holmes Professor Of The Hebrew Language And Literature, And Biblical Theology

George Edward Day, Holmes Professor of the Hebrew Language and Literature, and Biblical Theology, was born in Pittsfield, Massachusetts, March 19, 1815, but his parents having removed in his childhood, to New Haven, Connecticut, he received his early education in that city, and, after having prepared for college in the Hopkins Grammar School, was graduated in Yale College, in the class of 1833. After teaching two years in the New York Institution for the Deaf and Dumb, he spent five years in the Yale Divinity School, the two last as Assistant Instructor in Sacred Literature, and Instructor in German in the Academical Department. From 1840 to 1851 he was pastor, first of the Union Congregational Church in Marlborough, Massachusetts, and then of the Edwards Church, in Northampton, whence he was called to the

Professorship of Biblical Literature in Lane Theological Seminary. In 1865 he was invited to the professorship he now holds, which he accepted the year following.

Besides an occasional sermon or address, and articles in periodicals, he has published two reports, containing his personal observations on the instruction of deaf mutes, especially in Germany and Holland, made at the request of the Directors of the New York Institution for the Deaf and Dumb; articles in "Smith's Bible Dictionary;" and translations, with additions, of the "Commentary on Titus," in Lange's Series; and of Van Oosterzee's "Biblical Theology of the New Testament," from the Dutch. From 1863 to 1870 he was the principal editor of the *Theological Eclectic*, a repertory of foreign theological literature, which was finally united, in the latter year, with the *Bibliotheca Sacra*, at Andover. Since 1872, as a member of the American Committee on the Revision of the Bible, of which he has been secretary from its organization, he has been engaged in the revision of the English Authorized Version of the Old Testament.



George E. Day

Change Of Site Of The Divinity Buildings

It was unfortunate, in some respects, that the building erected in 1836, and occupied for many years by the Theological Department, was in no way distinguishable, except by its position, from the others in the line of edifices on the college grounds. It failed to give any visible indication of the existence of a school of Christian Theology in the University. On the enlargement of the Theological Faculty in 1866, among the other arrangements designed to give to the training of young men for the ministry of the Word the prominence assigned to it in the founding of the University, was the proposed erection of a Divinity Hall on a separate site but still near the grounds of the Academical Department, as indicating the position of the Divinity School as an integral but distinct department of Yale College.

The central and convenient site secured, which unites these conditions, is opposite the northwest corner of the public square, at the junction of College and Elm Streets, and separated only by the latter street from the Battell Chapel and the Durfee Hall on the old college grounds. By the efforts of the theological professors subscriptions to the amount of one hundred and seventeen thousand dollars were obtained, in the course of two of three years, for the new building.

Donation Of Mr. Samuel Holmes

For the success of this effort the School was largely indebted to the offer of Mr. Samuel Holmes, of Montclair, New Jersey, in 1868 to endow the Professorship of Hebrew with the sum of twenty-five thousand dollars, provided that the means for the erection of a new building should be raised. As an acknowledgment of his valuable cooperation and large gift, the Corporation subsequently voted that the Professorship of Hebrew should be called the Holmes Professorship.

Other Donations

Other prominent donors were Mr. William E. Dodge, of New York; Professor S.F.B. Morse, a graduate of Yale College, whose name will ever be connected with the electric telegraph; Deacon Aar-

on Benedict, of Waterbury, and Mr. Daniel Hand, of New Haven, Connecticut, who each gave ten thousand dollars.

Erection Of The East Divinity Hall

The corner-stone of the new Hall was laid in September, 1869, and the building, which is of brick, was completed the following year.

A Description Of The Building

It is about one hundred and sixty-four feet long by forty-six feet wide, and is five stories in height, including the roof story. On the lower floor a corridor ten feet wide extends the whole length of the building. Opening from this are three lecture-rooms, each thirty feet square, and a library-room ...

Trowbridge Reference Library

... somewhat larger, which is furnished in parlor style, and occupied by the carefully selected Reference Library, of two thousand volumes, which, with the furniture of the room, was chiefly the gift of Mr. Henry Trowbridge, of New Haven, who has made repeated additions to his original donation.

Portraits Of The Early Professors

In this room, over the books, are fine portraits of the original professors, Drs. Taylor, Fitch, Gibbs, and Goodrich.

[A Description Of The Building, Continued]

The janitor's apartment is also on the lower floor. On the upper floors are accommodations for about sixty students, each one having a study and bedroom. Care was taken that every room should get direct sunlight, for the sake of cheerfulness and health. The rooms

were furnished throughout by the liberality of churches and individuals in Connecticut.

The Marquand Chapel And Its Uses

The next year, 1871, the tasteful and commodious MARQUAND CHAPEL was erected. It was the gift of Mr. Frederick Marquand, of Southport, Connecticut, who also presented the apparatus for heating and lighting, and the carpeting and entire furniture. The cost of the building and fixtures was a little more than twenty-seven thousand dollars. It is connected on the west with the Hall built the year before, and will comfortably seat two hundred and fifty persons. Here the devotional services and rhetorical exercises of the school are held, and also the lectures of gentlemen from abroad, who are invited from year to year to address the students. On a marble slab against the west wall is the simple inscription: "In memory of Hetty Perry Marquand, wife of Frederick Marquand, of Southport, Connecticut, died 1859."

The West Divinity Hall And Large Gift Of Mr. Frederick Marquand

The West Divinity Hall, which stands at a distance of about one hundred feet from the East Divinity Hall, and is parallel and similar to it, with the Marquand Chapel between the two, was erected, in 1874, to provide the requisite accommodations for the large increase in the number of students. In view of this necessity, Mr. Marquand, the liberal donor of the chapel, offered, in March, 1873, to give eighty thousand dollars—this sum being one-half of the estimated cost of the land and building, with its furniture—on the condition that the remaining half should be subscribed before the first of August of that year.

By the help of Hon. Charles Benedict, of Waterbury, who gave ten thousand dollars, Hon. James E. English and Mr. Wells Southworth, of New Haven, Dr. John De Forest and Mr. Eli Curtiss, of Water-town, Connecticut, who each gave five thousand dollars, and a num-

ber of other friends of the school, the required subscription of eighty thousand dollars was completed, at the time fixed, by the closing gift of seven thousand dollars from a previous liberal benefactor, Mr. Daniel Hand, of New Haven. This building contains accommodations for ninety students. The only public room in it is the large one in which is the valuable and extensive Musical Library of the late Lowell Mason, which was given by his family to the school in 1874, together with his bust in marble, and a cabinet organ.

Mr. Augustus R. Street And Senator William A. Buckingham And The Professorships Named After Them

Other donations for the general fund, the endowment of professorships, and the scholarship fund in aid of students needing pecuniary assistance, cannot here be mentioned in detail; but the endowment of the Professorship of Church History by the munificent founder of the Art School, Mr. Augustus R. Street, who left a legacy of nearly forty-eight thousand dollars for a professorship which, in accordance with his directions, bears the name of his father, TITUS STREET; the gifts of the late Hon. William A. Buckingham, who gave at one time twenty-five thousand dollars, marking, with his other donations, an aggregate of more than thirty-seven thousand dollars, in memory of the Corporation have named the Professorship of Sacred Literature the BUCKINGHAM Professorship; and the endowment of the LYMAN BEECHER Lectureship on Preaching, by Mr. Henry W. Sage, of Brooklyn, New York, have added largely, within a few years, to the resources and means of the school.

Bequest Of A Colored Woman For The Aid Of Students Of African Descent

Nor should the legacy of a colored woman in humble life, Mrs. Mary A. Goodman, of New Haven, who, in the generous desire to elevate the style of preaching among her own people of African descent, bequeathed to the school her property, of more than four thousand five hundred dollars, obtained chiefly by domestic service,

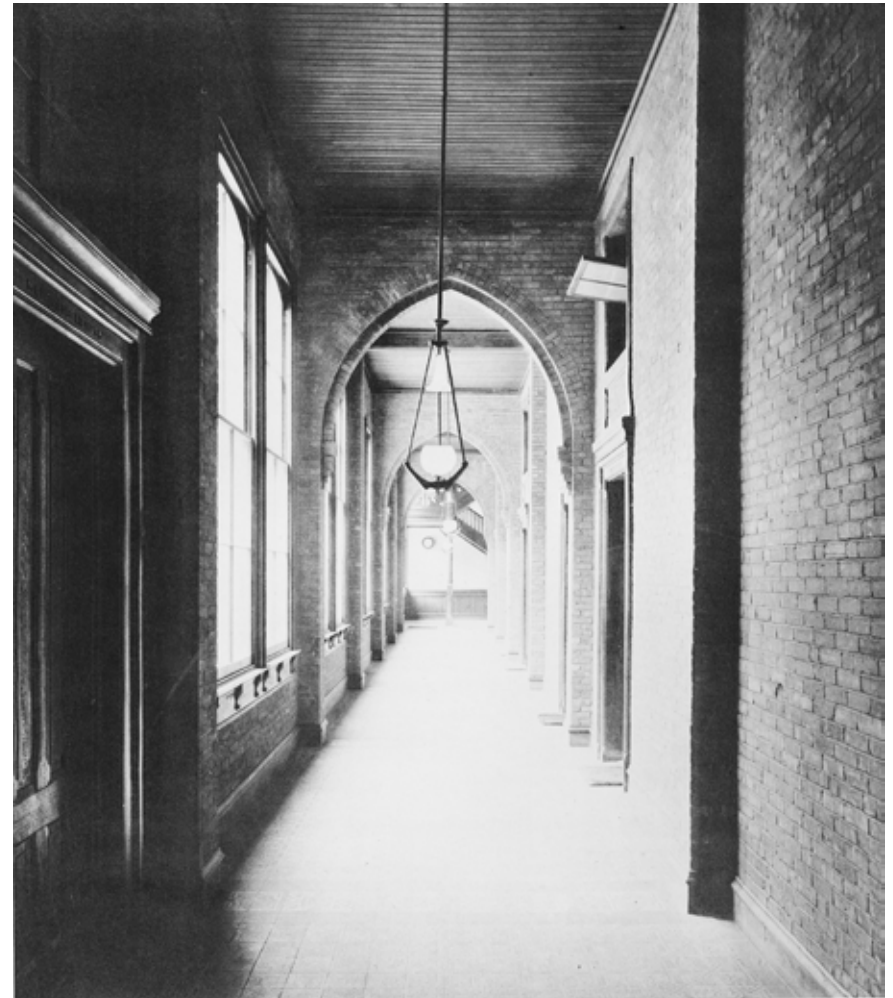
for the aid of colored young men preparing for the ministry, be forgotten. Over her remains in the plot belonging to the college, in the old New Haven Cemetery, the Corporation have erected an appropriate tombstone.

Publications Issued By The Divinity School

The publications issued by the Divinity School, or in connection with its growth, the last few years, are the following:

1. Addresses at the Laying of the Corner-Stone of the Divinity Hall of the Theological Department of Yale College, September 22, 1869. 8vo, pp. 48.
2. The Theological Department Essential to a University: An Inaugural Address Deliver by Professor Samuel Harris, at his Inauguration to the Dwight Professorship of Theology in the Theological Department of Yale College, October 10, 1871. 8vo, pp. 21.
3. The Semi-Centennial Anniversary of the Divinity School of Yale College, May 15 and 16, 1872. 8vo, pp. 120.
4. A General Catalogue of the Divinity School of Yale College: A Brief Biographical Record of its Members in the First Half Century of its Existence as a Distinct Department, 1822-1872. Published by the Alumni, 1873. 8vo, pp. 164.
5. Exercises at the Opening of the Lowell Mason Library of Music in the Yale Divinity School, May 11, 1875. (Address of Rev. George B. Bacon, D.D.) 8vo, pp. 28.

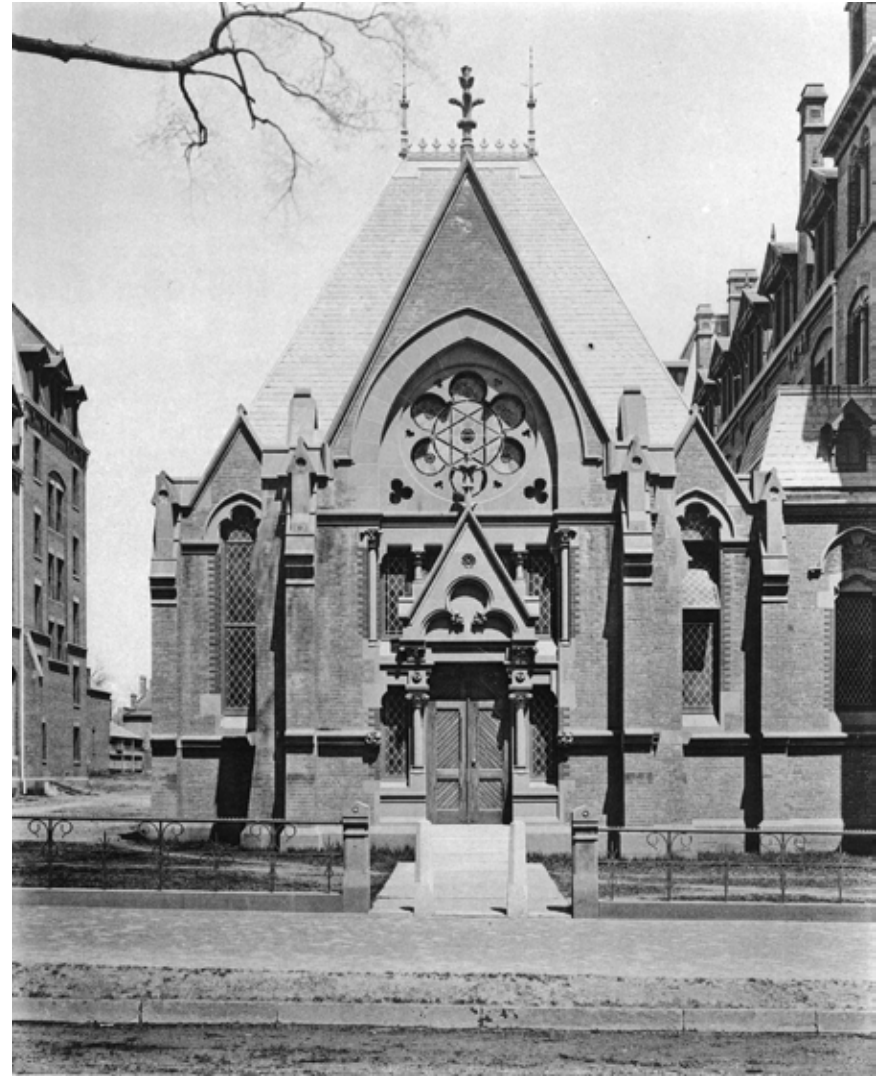
The "Yale Lectures on Preaching," delivered on the Lyman Beecher foundation, by Rev. Henry Ward Beecher, Rev. Drs. Taylor, Hall, Brooks, and Dale, have been issued shortly after their delivery, and make seven volumes 12mo.



Corridor, East Divinity Hall



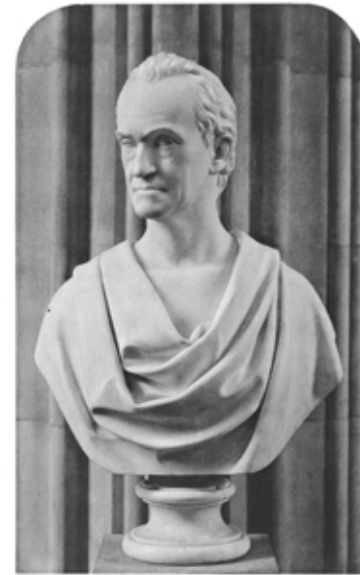
Divinity College



Marquand Chapel

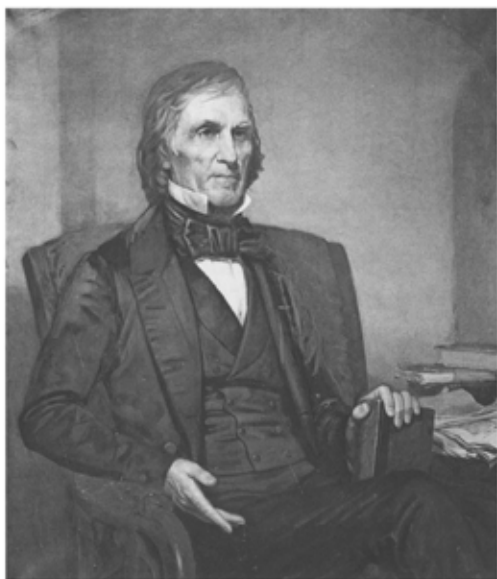


Reference Library, Divinity College



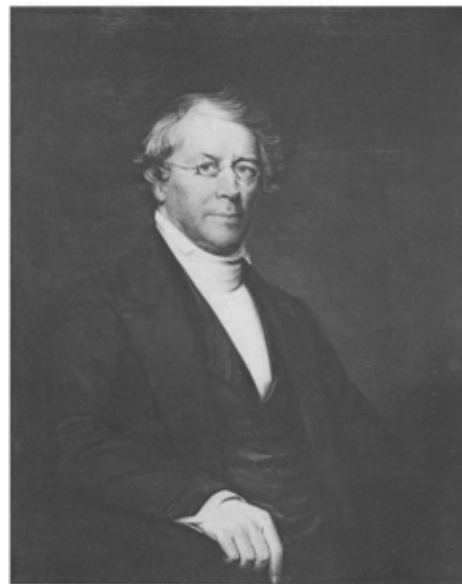
Nath. W. Taylor.

*Bust of Nathaniel W. Taylor
(by Chauncey B. Ives)*



Josiah W. Gibbs.

*Josiah W. Gibbs
(From a portrait by F.B. Carpenter, taken in 1856)*



Eleazer T. Fitch

*Eleazer T. Fitch
(From a copy of a portrait by William O. Stone)*



Chauncey A. Goodrich.

Chauncey A. Goodrich