

# THE YALE STANDARD

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When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. Isaiah 59:19

May 1969

## THE CASE OF JOHN SCOTT RUSKAY, C.O. YALE'S HISTORY SHOWS STUDENTS MUST CHOOSE: REVIVAL OR REBELLION

### Official Tells Rabbi

### "No Jews can be CO's"

Can a Jew be a Conscientious Objector? A Jew can, obviously, object to war as conscientiously as any other human being, but sometimes just being a Jew makes it harder for him to gain recognition as a C. O.

Some young Jews find it extremely difficult, or impossible, to obtain exemption from military service on this basis. There are draft boards that do not consider that pacifism and Judaism go together, so they have an automatic reject mechanism for any young Jew seeking the C. O. classification.

Oddly enough, according to experts in the field, this is more likely to happen with draft boards that have Jewish members.

The case of John Ruskay, a 22-year-old student at the Jewish Theological Seminary of America in Manhattan, has thrown a spotlight on this question. Ruskay believes that his draft board at Valley Stream, Long Island, turned him down on his application for the C.O. status, without considering it on its merits, because he is a Jew.

What sets the Ruskay case apart from others in this category is that Ruskay, and his lawyers, believe he has proof that his Jewishness caused his rejection.

His rabbi believes so, too. The rabbi, with the law-

yers, has made the first of what may be a series of moves to overturn the local board's decision, or maybe even to overturn the local board itself.

John Ruskay appeared before local board No. 6 of Valley Stream on the evening of May 16, 1968. On the evening of May 17, a member of the local board attended services at Temple Beth El of Cedarhurst, Long Island, conducted by Dr. Edward T. Sandrow, the rabbi. Beth El is Ruskay's home synagogue.

After the service, the rabbi and the local board member got into a chat in which the board member told the rabbi, "No Jews can be CO's."

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An urgent choice confronts Yale: whether to continue in its present drift toward rebellion or to return to the foundation on which the college began and grew. The choice in short is: revival or rebellion. Yale's amazing history is proof enough that the present course can be changed.

Today the average Yale undergraduate goes through his four years of college thinking that Yale has always been more or less what it is now. He would be confirmed in this belief by every aspect of his undergraduate life. Yale's history will show that for the great majority of its 268 years, Yale was thoroughly different from what it is today.

Yale was first envisioned by John Davenport, the founder of New Haven. Davenport was a powerful young minister in London when the persecution headed by Archbishop Laud of London drove him into exile. He led other English Christians to found a colony at New Haven in 1638, where, said Davenport, he "would drive things in the first essay as near to the precept and pattern of Scripture as they could be driven." From the beginning, the prosperous New Haveners could plan seriously toward a college, and Davenport urged a college as a necessity for a Christian state. By 1648, just ten years after landing, they voted to set aside land in New Haven for the support and eventual location of the college on the Green.

Only the attacks of hostile Indians and legal trouble with the neighboring Connecticut Colony stopped Davenport from founding the college in the 1660's. His college was not to be a seminary but "to fit youth...for the service of God in Church and Commonwealth." After Davenport's death in 1684, his successor James Pierpont, and several other ministers finally founded Yale in 1701.

The ten founders confirmed John Davenport's dream for Yale in the first charter. The young men who came to Yale were to "be fitted for public employment both in Church and Civil State." The first rector, Abraham Pierson, accepted the rectorship in a similar vein, saying he "durst not refuse such a service to God and His generation." Four-fifths of Rector Pierson's students later became ministers.

Under Pierson's direction, the first Yale men met together twice a day for prayer, at sunrise and in the late afternoon. "A mile walk in the early hours of a gray winter morning" to the meeting would bring them to a scene such as this: "The wintry blast howls around and shrieks among the loose clapboards; the half-fastened windows clatter; and the walls re-echo to the thumping of thick boots as their wearers endeavor to keep up the circulation in their half-frozen feet."

Yale was only a few years old when Jonathan Edwards entered the college at the age of thirteen. In 1720 he graduated from Yale with the highest honors at the age of seventeen. At graduation he

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## "UNCLE KEN"

A century from now, scholars may find themselves asking how many prodigies there were back in the twentieth century named Kenneth Latourette. It will certainly appear that no one man could have left behind the brilliant record of accomplishment to which that name is attached. Dr. Kenneth Scott Latourette was a world-renowned historian, the author of 83 books (each a product of exacting scholarship), holder of seventeen honorary degrees, an authority of the first rank in the study of the Far East, former president of the American Historical Association--let the list be cut off here. It is less than half of the whole, but it is enough.

Yet the most extraordinary thing about this extraordinary man was the way he befriended his students on an intensely personal level, hundreds of them. Many remained in the circle of his friendship for the rest of their lives. As an undergraduate I was one of those who came to know him by that name by which he loved to be addressed by students, Uncle Ken. The day I met him, as a freshman, he wrote my name into a small notebook he carried. He did that, I later learned, so he would not forget to pray for me daily, as he did for many students, former students and acquaintances scattered over the world.

In a day when the conflicting claims of scholarship and individual problems of the students compete for a professor's time and attention, the example of Dr. Latourette, who was Sterling Professor of Missions and Oriental History, deserves special attention. His death in December at the age of eighty-four meant an acute personal loss for the many who knew and loved him and the end of an era for Yale with which he had been so closely connected since coming as an undergraduate in 1905.

A man of extraordinary vitality and strength to the very end of his life, he was a familiar figure at the Divinity School where he lived and had three groups of students who met weekly at his fireside for discussion and at Berkeley College where he welcomed undergraduates in his office Monday evenings. Since he had

been Emeritus for many years, however, most undergraduates knew little about this amazing scholar and friend.

It would be impossible even to list in this brief article the definitive and ground-breaking books that he wrote on the Far East. A recent article in "China Notes" calls him "the man who has



Dr. Kenneth Scott Latourette

done more than any other in the twentieth century to inform the western world about China in general and the Christian factor in particular... No other scholar has exerted so great an influence on the educational awakening of the American people, of all English speaking peoples, to the life-experience of China."

Starting soon after his return from China, where he had gone as a missionary, and his recovery from the illness that had necessitated that return, he began a systematic presentation of China to a world that knew almost nothing about it. In his own words, "When I began teaching Far Eastern history, I could count such teachers in American universities on the fingers of my two

hands and have some fingers left over." With *The Development of China* (1917) and *The Development of Japan* (1918), he began a shelf full of books on that area that long remained standard and in use as textbooks, continuing right down to *China* (1964), including *The American Record in the Far East, 1845-1951* (1952); *A Short History of the Far East* (665 pages 1946). At his insistence, the title of his professorship put Missions first, as he was throughout his life first a missionary and secondly a teacher. In this area his work is monumental. The article quoted above states, "No person in this century, indeed in any century, has done so much in study and presentation of the missionary record of the Christian people." The scope and boldness with which he opened an area of study which before him had been confined to the limited viewpoints of denominational prejudice is demonstrated by his major achievements:

- A History of Christian Missions in China, 1929.*
- History of the Expansion of Christianity, 7 volumes, 1937-45.*
- A History of Christianity, 1953, (1516 pages).*
- Christianity in a Revolutionary Age, 5 volumes, 1958-62.*

He also wrote *The Gospel, the Church and the World* *These Sought a Country* *Master of the Waking World*

He also wrote *The Gospel, the Church and the World* (1946), *These Sought a Country* (1950), and *Master of the Waking World* (1958), among his more-than-eighty books. Over a million copies of his books have been sold (they cannot be considered light reading) -- to say nothing of the shorter studies, articles, encyclopedia pieces and some 750 book reviews! It is therefore not surprising that he was honored with six different types of honorary degrees from five different countries (more than any other Yale professor): a total of 17.

What is nearly unbelievable against this background (which omits, even at that, any mention of his teaching load and service on numerous boards and committees), is the quality of his personal life and the time and concern he devoted to students. I well remember the Monday night

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# C-14 Dating Doubted

A fish recently caught in a Midwestern lake was tested by Geochron Laboratories at Harvard. According to the radiocarbon dating method, the fish was over five thousand years old! Recent incidents such as this one have begun to cast doubt on the validity of dates obtained through Carbon 14.

One of the first to have suspicions about the radiocarbon theory was the late Hessel De Vries, who was the director of radiocarbon dating at the University of Groningen (the Netherlands) until his death in 1959. "De Vries was the first who noticed the discrepancies between radiocarbon and calendar ages of wood," said De Vries' former student Minze Stuiver, who is now Director of Radiocarbon at Yale University. Through counting the annual rings of giant trees, a process called dendrochronology, De Vries obtained the exact ages of wood samples. Discrepancies first appeared when these known ages were compared with the Carbon

in his pamphlet, "Carbon 14 Dating." He wrote, "Shells and organic material formed at present can have 'ages' of up to 2000 years in hard water lakes." (p.4) The discrepancies are not the result of inaccurate measurement of Carbon 14 in the sample but occur because plants and animals can absorb "old" carbon and acquire inaccurate radiocarbon ages.

If a scientist could go back in time to bury radiocarbon sample in lead boxes and dig them up now, these difficulties could be eliminated. But most of the samples come from the "garbage" of ancient civilization (strewn ashes, wood, and bones) and have been exposed to the elements for hundreds of years. Stuiver said in his pamphlet, "More serious is contamination of the sample caused by natural addition of surrounding carbon. Typical instances are organic materials containing rootlets from more recent origin or the precipitation of humic materials leached from overlying soils. This type of contamination is generally important for old samples.

ARCHAEOLOGISTS WHO HAVE COMPARED RADIOCARBON DATES WITH ACTUAL DATES FROM WRITTEN HISTORICAL EVIDENCE HAVE FOUND THAT THE RADIOCARBON DATES LOSE THEIR ACCURACY BEFORE 1400-1500 B. C.

14 dates from the same samples.

The Carbon 14 age and the known age have been found to be two entirely different things. Although both are measured in years, no theoretical relationship between them has yet been discovered. Although scientists have done much research in an attempt to relate radiocarbon dates to the known ages of the same samples, still, as Mr. Stuiver stated in an article in *Radiocarbon* magazine, "In any case it is presently impossible to determine on theoretical grounds, what the relationship is between a radiocarbon date and the true age of the sample."

While the true ages are measured in calendar years, the radiocarbon "ages" are measured in radiocarbon years. Calendar years measure time, but radiocarbon years measure weight. The radiocarbon years actually measure the weight of Carbon 14 that has been "used up" in a particular sample.

The term "radiocarbon years" can be deceptive because when we think of "years," we think of time. The same problem is found with the term "light year," a unit of linear distance. A light year is the distance covered by a flash of light moving across the universe in one year. Light years are used to measure interstellar distances because using miles is awkward.

Radiocarbon years are used to measure weight in the same way that light years are used to measure distance. While light years are extremely large units, radiocarbon years represent an infinitesimal weight, too small to be measured in grams or ounces. The weight of Carbon 14 in a sample can only be determined by measuring the radioactive energy given off by the Carbon 14 isotope. If there is little Carbon 14 in the sample, it is termed "old" in radiocarbon years. If there is much Carbon 14 in the sample, it is termed "young."

Because this measuring is done under controlled conditions, the radiocarbon expert can give the weight of Carbon 14 in the sample with a margin of error like "plus or minus 110 years." But the scientist in his laboratory has no control over what happens to the sample before it reaches the laboratory. Determining the amount of Carbon 14 in a sample can be done with great accuracy. Converting these radiocarbon years into true ages, however, brings in difficulties.

Stuiver gives an example illustrating one such difficulty

Addition of 1% of recent carbon will change the age of a 40,000 years old sample to 33,000 years. Contamination will undoubtedly influence very old dates and an upper limit for the extension of the C-14 dating method is mainly governed by contamination problems."

Contamination gives rise to an entirely new set of variables which seriously limit the dating of very old samples. Although the radiocarbon age of a sample can be determined within a century or two, this radiocarbon age can differ from the true age by several thousand years because of contamination problems. As shown above, one per cent of contamination in an old sample can throw the radiocarbon age seven thousand years off the true age.

The difficulties present in the radiocarbon process can be illustrated by an analogy. A scientist finds a glass partly filled with water on a shelf. Knowing the evaporation rate of the water, he wants to find out how long it has been since the glass was completely full of water. Measuring the amount still left in the glass, he can theoretically figure out when the glass was full. But two problems occur: 1) The glass may never have been full to begin with. 2) Water may later have been added or taken out of the glass.

The process of Carbon 14 decay is much like the evaporation of this water. By measuring the amount of Carbon 14 still remaining in a sample, a scientist can determine, theoretically, when that sample contained a full amount of it. But there are two major difficulties. Like the glass, the sample may not have been initially "filled up" with Carbon 14 when it was alive and absorbing chemicals. This deficiency may be due to an environment poor in Carbon 14, which causes samples to seem older than they really are. A fish living in such an environment can have a radiocarbon "age" of several thousand years. At times the whole atmosphere of the earth can become poor in Carbon 14 because of the influence of sunspots. Sunspots increase the strength of the magnetic field around the earth and prevent Carbon 14-producing cosmic rays from entering.

The second major difficulty is that "postdepositional" change in the amount of Carbon 14 can occur over a period of many years. Just as water could be added to or subtracted from the glass without the scientist's knowledge while it

# EDITORIAL

## "Be Not Conformed"

The landmarks in Yale's history are the men of character who have stood out when others were content to go along with the trends of the day. When it was neither comfortable nor safe to resist conformity, these men took a stand and the trends were reversed.

When David Brainerd entered Yale in 1739, the trend of the day was one of dead religion. Brainerd was a Christian "of great depth of feeling and absolute frankness" who presented the Gospel to members of the college without regard to class lines. But when he attended an unauthorized meeting of Christians in 1741, the religious authorities decided to expel him. "The student protest which first came into prominence at the time of the expulsion of David Brainerd in 1741 was the demand of Yale men to be allowed to think and act in religious matters for themselves." The result of this reaction against Brainerd's expulsion was the appointment of a new chaplain, the founding of the Church of Christ at Yale, and a spiritual awakening among the students.

When Timothy Dwight became president of Yale in 1795, over ninety per cent of the students were following the "French infidelity," an atheistic philosophy of the day. Immediately the student infidels challenged him to debate the question, "Is the Bible the word of God?" They thought that the president would be afraid to confront them openly, but, to their surprise, he accepted their challenge. "The frank and direct way in which he met the infidels was characteristic of the man... He heard all they had to say, answered them, and there was an end. He preached incessantly for six months on the subject, and all infidelity skulked and hid its head."

Another man who did not compromise his position was a Yale student named Horace Tracy Pitkin, who later became a missionary and martyr in China. He took his stand immediately upon entering Yale as a freshman. A classmate of his said, "Not a few men made shipwreck of their college Christian life, or at least made it null and void of power, during those four precious college years,

just because they waited to see how things 'went' religiously in college, not realizing that the position one takes the first few weeks will, in the majority of cases, determine the religious trend of one's whole college life. Not so Pitkin." Regardless of the conditions around him, he followed his conscience and his God.

Throughout his course from first to last, everyone knew where he stood. "Be not conformed to this world," Paul wrote to the Romans, and Pitkin lived these words.

The dangers of drifting are just as real now as they were in those days. Many Americans today tend to drift through twelve years of school and four years of college without ever coming into contact with reality. Most students sense this tendency and react to it in some way. One student becomes a political activist, another works with social problems, still another goes into outright rebellion against society. Some are content to conform and just get by. None of these ways is the answer to the problem.

The answer is clearly not religion. Those who have attended religious schools can know how ineffectual religion is in changing a person's life. Many young people who belong to churches and denominations see them as social gatherings that meet every week for a short ceremony or lecture. But those who advocate the way of religion say that you will go to heaven if only you belong to a church. "All ways lead to heaven," they say, "just drift along in whatever sect or denomination you happen to be in and you will be safe."

Religion has been called "the opium of the masses" because of the false security that it gives. The great number of sects and denominations often only serves to confuse a person who is looking for the truth.

But the way to God is not through any one of the religions or denominations. Jesus said, "I am the way, the truth, and the life; no man comes to the Father but by me." Timothy Dwight said, "Christ is the only, the true, the living way of access to God. Give up yourselves, therefore, to Him with a cordial confidence, and the great work of life is done."

was on the shelf, Carbon 14 can be added or subtracted by natural influences while the sample lies buried for centuries beneath the earth.

When the Carbon 14 dating method was first discovered several years ago, it was believed that the method could measure ages of ten-thousands of years within an accuracy of ten years. Recent developments, however, have shown that there is a margin of error of 100-150 years for the period of time since the Persian Empire (about 500 B. C.). For very old samples, which have postdepositional contamination problems, the margin of error can range in the thousands of years.

Archaeologists who have compared radiocarbon dates with actual dates from written historical evidence have found that the radiocarbon dates lose their accuracy before 1400-1500 B. C. But Stuiver of Yale was even more restricting in the use of radiocarbon for historical dating. He said in a February interview, "Between 500 B. C. and now you can more or less approximate the century because the variations are not more than about 100-150 years."

Recent research concerning depositional and postdepositional contamination of Carbon 14 also affects other fields of science which use radiocarbon. In anthropology, for example, there is no other way to actually measure the

ages of human bones supposed to be 100,000 years old except through radiocarbon dating. But these dates cannot be supported by radiocarbon evidence because they are out of the range of accuracy for radiocarbon. There are also implications for archaeology. Although old textbooks still list radiocarbon dates of 8000 B. C. as valid, informed archaeologists do not rely on dates before 1400-1500 B. C. Characteristic is one archaeology professor's comment in class: "Here is another radiocarbon date for ancient Jericho, for what it's worth."

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Letters welcome.

# Yale--A Praise in the Earth

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was filled with "an inward, secret delight in God," and he resolved "to live with all my might while I do live."

Edwards became an instructor at Yale and later pastor of the church in Northampton, Massachusetts. When he decided to stop preaching "about Christ" and to start "to preach Christ" at his church, a revival started there which spread through New England, swept over Yale, reached England, and echoed back to America again. Edwards' book *A Narrative of Surprising Conversions* came into the hands of Isaac Watts in England, the author of the hymn "Joy to the World." When Watts published the book, it had a powerful influence both in England and America.

Isaac Watts described the revival, called by historians the First Great Awakening, in his introduction to Edward's book: "...Wheresoever God works with power for salvation upon the minds of men, there will be some discoveries of a sense of sin, of the danger of the wrath of God, of the all-sufficiency of His Son Jesus to relieve us under all our spiritual wants and distresses, and a hearty consent to receive Him..."

The famous English evangelist George Whitefield, then 25 years old, visited Yale in 1740 during the Great Awakening. He preached to "enormous crowds" on New Haven Green and then at Center Church. The first Yale revival occurred

jects for class disputation, to their surprise he selected this: 'Is the Bible the word of God?' and told them to do their best. He heard all they had to say, answered them, and there was an end. He preached incessantly for six months on the subject, and all infidelity skulked and hid its head."

Timothy Dwight, a graduate of Yale, combined the offices of evangelist and minister with that of educator while he was president of Yale. After seven years of preaching, Dwight saw a "quiet but thorough" revival begin among the students in 1802. Benjamin Silliman, an instructor at Yale at the time, described the scene in one of his letters: "Yale College is a little temple; prayer and praise seem to be the delight of the greater part of the students while those who are still unfeeling are awed into respectful silence." Silliman himself was converted during this revival. Soon afterward, he began to lead Bible studies for interested students and to counsel the younger Christians on campus. One biographer commented, "Throughout the rest of his life the depth and sincerity of his religious convictions (from 1802) influenced all that he undertook. Only in this way was he able to accomplish in that age the work which caused him to be described by another Yale president as 'the father of American scientific education.'"



Elias Cornelius  
"...the man most likely to oppose the revival."

was so important to the students that they cancelled the Junior Ball that year.

A revival also began at Yale during the national revival of 1858. "The Yale revival started on the day of prayer for the colleges and...was characterized by multiplied and crowded prayer-meetings, which sometimes embraced every member of a given college class. There were no special preachers. The members of the faculty most prominent in the meetings were President Woolsey, Dr. Fisher (the chaplain), Professors Goodrich and Thacher, and Tutor Hutchinson. No special church services were held. There were early morning prayer groups, and large numbers of the students took part in the morning meetings held in Centre Church by the townspeople."

The revivals at Yale were not isolated outbreaks but were high points in the continuing Christian life of the college throughout the last century. One Yale historian said, "They have been proved to be genuine by the improvement in morals, which has invariably followed in their train." Twenty years after the 1858 revival, the *Yale News* reported, "President (Noah) Porter addressed the Christian students of Yale College last night... He spoke with feeling of the necessity of personal work for the salvation of such students as have not yet accepted Christ." In

"YALE COLLEGE IS A LITTLE TEMPLE: PRAYER AND PRAISE SEEM TO THE DELIGHT OF THE GREATER PART OF THE STUDENTS WHILE THOSE WHO ARE STILL UNFEELING ARE AWED INTO RESPECTFUL SILENCE."

there of meningitis at the age of 25. "When the death of William Whiting Borden was cabled from Egypt, it seemed as though a wave of sorrow went round the world. There was scarcely a newspaper in the United States that did not publish some account of a life which had combined elements so unusual... Borden gave not only his wealth, but himself, in a way so joyous and natural that it was manifestly a privilege rather than a sacrifice."

Dr. Kenneth Scott Latourette, who was one of his closest friends, said of Borden when he was at Yale, "His rugged yet simple faith in Christ as Saviour and Lord, and in the Bible as God's inspired Word, is a tonic to me, for one, whenever I am tempted to drift into barren doubtings..." Later he said, "Of course the outstanding thing in one's memory of Bill is his missionary motive. He was so sane and unpretending about it, and yet it was so completely a part of his life."

Latourette, then freshly graduated from Yale, was for a time the man who co-ordinated the thousand-man Bible studies held at Yale. He also went to the mission field but was forced by illness to return from China. He eventually came back to Yale, where he worked with students in prayer meetings, Bible studies and personal counselling right up to his death in December, 1968.

Yale students also participated in the official college worship services. Dr. Kenneth Scott Latourette wrote in his autobiography: "In common with several Eastern colleges, attendance was required at daily and Sunday chapel services. During my student years no complaint was raised against the custom. Indeed, my class voted overwhelmingly for its continuation."

The missionary move at Yale continued alongside the revivals and heightened at the close of the nineteenth century. Yale's first martyr, Horace Tracy Pitkin, died in the Boxer Rebellion in China in 1900, spurring the movement at Yale to greater activity.

But by the 1920's events at Yale had begun to take a different course. "The temper had changed almost beyond recognition from my student days," Dr. Latourette wrote. "The kind of Bible study, indeed any voluntary Bible study such as had flourished before

"THE EFFECT OF THE REVIVAL UPON STUDENT MORALS AND ORDER WAS SO GREAT THAT FOR A YEAR NOT A SINGLE STUDENT WAS DISCIPLINED BY THE FACULTY."

the following spring. "The results of this revival seem to have been permanent, as evinced in the lives of the students who confessed Christ." Whitefield stayed only a weekend in New Haven on his way through New England, but the students professed an active and intense Christian faith for years afterwards.

One of the two or three outstanding students active in the Yale revival was David Brainerd, a sophomore at the time. Although regulations of the time strictly forbade speaking to upperclassmen unless first spoken to, Brainerd freely presented the Gospel to men of all classes. He quickly became a leader in spiritual matters, and earned the hostility of the more traditional-minded chaplain. Because of this opposition he was expelled without justification early in 1742. Refusing several invitations to become a pastor of various churches, Brainerd became a missionary to the Indians in New York State, Pennsylvania, and New Jersey. He gave his life without reserve in ministering to his Indian converts and preaching to the unconverted.

During the American Revolution, Ezra Stiles became president of Yale (1778). Stiles was a frequent visitor to the Jewish synagogue in Newport, Rhode Island, one of three synagogues in all of America at that time. He was always eager to discuss Hebrew, the Torah, and every aspect of Jewish life. He invited every Jew that passed through New Haven to dinner at his house. He would go out of his way to meet a rabbi--he met five in his lifetime--and he often discussed with them the suffering Messiah of Psalm 22 and Isaiah 53. Stiles was America's leading Hebrew scholar at the time.

The "French Infidelity," a philosophy which was born with the French Revolution, had become widespread at Yale when Timothy Dwight became president in 1795. "The frank and direct way in which he met and overcame the infidels immediately upon his accession was characteristic of the man. They thought the faculty were afraid of open discussion, but when they handed Dr. Dwight a list of sub-

Though Timothy Dwight was the major figure in the revival of 1802, students promoted the later revivals. Informal prayer groups, "moral societies," and later missionary societies were established exclusively "by students and for students." The revival in 1812 was initiated completely by the undergraduates: "It was early in the winter of 1812-1813 that several members of the senior class...mostly unknown to one another, engaged in prayer for this spiritual awakening." They prayed especially for one senior, Elias Cornelius, because he would be the one most likely to oppose a revival. "The change in this man soon after was sudden and complete, and made a great impression upon the college. He broke soon after with evil company and profanity. In time he became fully conscious of Christ's power and presence." Elias Cornelius led twenty members of his own class to accept Christ before their graduation.

Yale became prominent during Dwight's administration as a national institution and a Christian college. An outsider's view of Yale is illustrated in some memoirs of the time: "In the summer of 1809 he visited New Haven, then a sort of a Jerusalem...a holy place containing Yale College, of which Dr. Dwight was president." The revivals did not cease after Timothy Dwight died in 1817. The years 1820, 1821, 1822, 1823, and 1824 were each marked by spiritual awakenings among the students. In the spring of 1825, there was "another and more extensive outpouring of the Holy Spirit." The revival which followed this two years later, in March, 1827, was marked especially "by the conversion of a knot of very wicked young men, whose piety at a subsequent period became equally eminent." The movement started at Yale and spread to New Haven; for every Yale man converted there were nine New Haveners converted. "Its effect upon student morals and order was so great that for a year not a single student was disciplined by the faculty." Revivals again swept over Yale in 1835, 1836, and 1841. The revival of 1841

1901 Professor Northrup, one of the founders of Yale's YMCA, reported that the majority of Yale students were "professed followers of Jesus Christ."

Beyond 1901, the career of William W. Borden (1909) saw the formation of Bible study classes totaling a thousand members out of 1300 undergraduates at Yale. Borden became a Christian early in life, and though he was a millionaire, decided to become a missionary when he took a trip around the world the year before entering Yale. He came to Yale with that purpose in mind, but between that time and the mission field he did a prodigious amount of work at Yale. He excelled as a student and as a personal evangelist, founded the Yale Hope Mission for New Haven's derelicts, began Bible studies, and made it his habit to pick the least likely men on campus to talk with and invite to these meetings. While at Yale he planned to do his life's work among the three million Moslems of Kansu, in Northwest China, who were without any missionaries.

After working at a tremendous pace in America for three years after graduation, he spent the last year of his life in Egypt in missionary training. He died

World War I, was impossible. Very few undergraduates would listen to the suggestion that they consider foreign missions or even the ministry as a life work. Undergraduate agitation against required chapel was vocal and shortly prevailed."

Latourette also found fewer Christians at Yale. "During the 1920's Christian conviction and commitment among Yale undergraduates--and, I gather, in many other universities--dwindled. At its lowest point, near the end of the decade, the attitude of even most of the officers of Dwight Hall was that Christianity is interesting, if true. Concern for foreign missions was almost non-existent." This condition has prevailed at Yale up until the present day.

Yale today is, nevertheless, a product of many men, alike only in holding the same vision and having faith in God to make the vision a reality--a college separated to God. This vision is still Yale's standard. "A university can be wholesome only when a large group of determined men set their faces in that direction--we will take no rest until He establish and make Yale a praise in the earth." (Henry B. Wright)

# A heart for students, a heart for missions, a heart for Christ

Cont. from p.1

when, as a freshman, knowing nothing about "Uncle Ken," (as he asked us to call him) I was introduced to him in his office in Berkeley. The vigor and enthusiastic understanding with which he answered our varied questions about Yale, China and church history gave little evidence that he was nearing eighty, nor did his clear, kindly face and his habit of walking the long trip down and back to the Divinity School at least once a day. He was so fresh in his outlook that few who talked with him realized that his life stretched back to include nearly the entire history of Yale in this century. A persuasive spokesman for the standards on which Yale was founded and through which it became great, he enjoyed telling stories of the Yale men who stood out for God in their generation.

When personal problems came up or students wanted to talk of the question of life work, Uncle Ken gave willingly of his time and, drawing on his wealth of experience, patiently counseled and was instrumental in more than one young man's finding his course in life. In recent years, he not only dissuaded one student on the verge of suicide from that extremity, but started him on the road to a living faith in Jesus Christ.

Years after I first met him I learned why he wrote down the name of the students he met: he told

ance was required at daily and Sunday chapel services. During my student years no complaint was raised against the custom. Indeed, my class voted overwhelmingly for its continuation. Immediately after Sunday chapel each of the four classes had a prayer meeting in Dwight Hall, led by members of the class... In Dwight Hall was also the 'Semi-circular Room,' where small groups met for prayer and where what was known as 'the Student Volunteer Band,' composed of those who were headed for foreign missions, met, usually weekly. Each Wednesday evening classes for Bible study gathered, one for each of the four classes...

"One member of the class especially interested me. He was a warm-hearted Irishman with whom I shared a table in Commons and one of my classes. Before I arrived he had become notorious for his flouting of most of the moral conventions. He drank heavily, had irregular relations with women, and most of the class, disgusted, had written him off. Because of poor grades he failed to graduate and his father disowned him. Toward the end of the year I asked him why he did not stop his headlong course, saying that he knew as well as I what it would lead to. To my surprise he said that he would. Then, at my suggestion, he gave me his hand



William W. Borden

*"He gave...himself in a way so joyous and natural that it was manifestly a privilege rather than a sacrifice."*

Henry Wright had his freshman class in the life of Christ, with an average attendance of about 100. I attempted to know every man in the classes of 1909, 1910, and 1911... Possessed by the compulsive conviction, which had driven me to prepare for foreign missions, I believed that every Christian student should show reason why he should not become a missionary. I therefore approached many undergraduates with that appeal... From the class of 1909, which I knew throughout its four years, with possibly one exception, came more missionaries than from any other class in the history of Yale College. That exception was the Class of 1892. In actual years of service as missionaries 1909 surpassed all other classes except 1892.

"A potent influence in 1909 was William Whiting Borden. He was from a wealthy Chicago family... Bill had made a full commitment to Christ. He entered Yale purposing to be a missionary. He planned to go to a real frontier, the Moslems in West China, and to seek appointment under the China Inland Mission. He was an able student, president of Phi Beta Kappa in his senior year. He was

*"AS THROUGH ALL THE YEARS, STUDENTS REMAINED MY CHIEF INTEREST...I CAME TO KNOW WELL MANY UNDERGRADUATES IN MY CLASSES."*

athletic, of great energy, handsome, and a born leader of men. He could have excelled in business or in almost any profession... After Yale he entered Princeton Theological Seminary and graduated. Then he went to Egypt to study Arabic, planning to go from there to China for the Chinese language. While in Cairo he was taken with spinal meningitis and died (1912). His biography, *Borden of Yale, '09*,...has had a profound influence on successive generations of students. I look back on his friendship as one of the richest I have known.

## "The Missionary Years"

"At the end of the Northfield Conference of 1910 I went to China by way of Europe. Since most of my family were on the West Coast, the only relative to see me off was a cousin of my mother who lived in Brooklyn... Characteristically, Henry Wright made a special trip from his summer retreat in Oakham to bid me bon voyage. In our evening devotions he gave me a verse which he suggested that I take as guide: 'I can do all things through Christ, who strengthens me.'"

*"HIS DEATH IN DECEMBER AT THE AGE OF EIGHTY-FOUR MEANT AN ACUTE PERSONAL LOSS FOR THE MANY WHO KNEW AND LOVED HIM AND THE END OF AN ERA FOR YALE WITH WHICH HE HAD BEEN SO CLOSELY CONNECTED SINCE COMING AS AN UNDERGRADUATE IN 1905."*

me that since the day he had first met me he had prayed for me daily. He believed that prayer for other people was one of the chief tasks of a Christian and it was his delight to tell students of the hard-won convictions that had stood the test of his many years and gave him such peace and joy as he looked forward to eternity. He loved to quote Noah Webster's dying words, "It's been wonderful to live with Christ here - how much better hereafter!"

The article that follows tells briefly of his life and of the Yale which shaped it and which he loved so thoroughly.

Calvin B. Burrows  
Class of '66

*Kenneth Scott Latourette was born in Oregon City, Oregon, on August 9, 1884. Excerpts from his 1967 autobiography, Beyond the Ranges, follow:*

"In September, 1905, I arrived in New Haven, knowing almost nothing more about Yale than its name... Yale itself had a warm Evangelical tradition which extended well back into the eighteenth century... In the fore part of the nineteenth century the religious life had again and again been quickened by awakenings. In the last quarter of the nineteenth century (Dwight L.) Moody and (Henry) Drummond had had a profound effect on the student body. At the student summer conferences at Northfield which were led by Moody and after the latter's death by John R. Mott, in the Moody tradition, Yale long had the largest delegation...in 1901, only four years before I came to Yale, a few of the recent graduates who were planning to be missionaries organized what became the Yale Foreign Missionary Society through which Yale men, supported by Yale friends, began as a group a mission in China. In common with several Eastern colleges, attend-

on it. Somewhat to the embarrassment of us both I told him that I would remember him in prayer. At our triennial reunion he came and attached himself to me, for he knew that in my company he would do no drinking. He later married a girl who knew all about him, but loved him and believed in him. He died early, probably as a result of his college dissipation.

"One friendship in my senior year, which had as great an effect on me as any formed at Yale, was with Henry Burt Wright, of the class of 1898. Henry Wright was the son of the Dean of Yale College...while an undergraduate he made a conscious and revolutionary commitment at a Northfield Conference as a result of an appeal by Moody for a decision for Christ.

"...After taking his Ph.D... he became a member of the faculty of Yale College. His chief concern was for individuals. He taught a freshman Bible class in the life of Christ, for to him Christ was central. He won many a man to Christ, some of them students, some adults, others rough lads in Oakham, the Massachusetts village where his father had been reared and where the family spent its summers. He was the most indefatigable personal evangelist I have ever known. He gathered about him a group, mostly of students, who shared his commitment to Christ, which met weekly and with whom he revealed his deepest purposes and his faith... It was chiefly that experience which has led me throughout my teaching years to gather similar groups. When, in my emeritus years, I was relieved of teaching and administration...I multiplied the groups until they numbered four--three meeting weekly by my fireside in the Divinity School and one in my office in Berkeley College, where I have been a Fellow."

"In my final year I was made Bible study secretary of Dwight Hall to supervise the entire structure. That year we had about 1,000 undergraduates enrolled in the groups. At the same time

"...I took a train to Moscow to catch the Trans-Siberian express... At Kuling I was introduced to the missionaries of many denominations..."

"Standing out vividly in my memory of those first days in Kuling was a brief conversation with Timothy Richard, the Welsh Baptist, then in late middle life. Erect, with ivory hair, ruddy face, and flashing eyes, he would attract attention in any company. He had worked and dreamed in terms of all China--in personal evangelism, in fighting famine, and in seeking to aid the Chinese leaders as they sought to adjust to the invasion of the Occident... When I was introduced to him he asked my plans. Embarrassed, I stammered something about what Yale-in-China was attempting. I have never forgotten his kindly but challenging impatience. 'In how large terms are you planning?' he cried.

"...Toward the end of the summer I had an attack of amoebic dysentery which proved my undoing...I had never been in bed from illness for as much as a day. The treatment was drastic...permanent damage was done to the colon... In March I left for the United States... So confident was I of resuming my work in Changaha that I purchased a round-trip ticket on a Yangtze steamer. The revolution was in full swing.

"A slow Pacific steamer brought me to San Francisco... But the hoped-for recovery did not come...the bottom dropped out... I could not even do light reading for more than a few minutes at a time. Deep mental depression followed--fortunately with no thought of suicide.

"...By the summer of 1914 I was enough improved to undertake part-time regular teaching. [He taught for two years at Reed College in Oregon]...in retrospect I am convinced that had I remained I could not have made my largest contribution...a kind of self-conscious intellectual pride, especially in the department of the humanities, would to me have proved basically stultifying." [He taught next at Denison College in Ohio.] "...my energies at Denison were chiefly directed toward students. ...In several ways I formed friendships with undergraduates. During springs and autumns I played tennis with

them. I dined...and hiked with them... To numbers of the men I presented foreign missions as a challenge. A few responded and gave outstanding service. Some I counselled in scholarship and aided in their initial attempts at writing. I came to know most of the students. [As he wrote books of history, offers came: to head a department of Far Eastern studies, to be president of a college, to occupy a new chair of mission at the University of Chicago, others.]

"What was God's will. Where could I best serve His purposes? My reason for [accepting] the Yale post were several. I could resume my connections with Dwight Hall and Yale undergraduates. More important, I could fulfill my missionary purpose by helping to prepare missionaries, by presenting missions as a life work to undergraduates, by acquainting future pastors with foreign missions, by serving on boards and committees in New York which had to do with the world mission, and by writing. The Day Missions Library...offered unexcelled facilities for research in missions... I went to the Yale faculty from sheer sense of duty. I am now certain that I was seeing

Cont. to p.6

# Where are the Jews?

In the matter of recovering lost history, there has been much talk lately about adding programs of study in Negro history and arts to university catalogs. As great as that gap is, it is not alone among areas of appalling neglect. There is, for example, the unexplored area of Jewish studies.

How glibly the phrase "the Judeo-Christian tradition" falls from the tongue. The American nation is, we are told, the inheritor of a Judeo-Greco-Roman-Christian tradition. Now if you go from that assertion straight to a college catalog, you find in most cases that the Greeks are there, and the Romans are there, and the Christians are there, often in whole departments, but what has become of the Jews?

A scholar from Mars, were he to confine his inspection to college catalogs, would be obliged to conclude that the Jews had little to do with the development of Western civilization. The Incas would come off better.

Until quite recently, very few colleges offered their students as much as a jot of the Judeo phase of that hyphenated tradition.

Prior to 1955 there were fewer than ten full-time scholars teaching in the fields of Jewish thought and history in all the colleges and universities in the United States.

If a Jewish student wanted to learn of it, he went off to the rabbis or the specialized institutions serving the Jewish community. If a Gentile wanted to learn of it, his chances of doing so within a college curriculum were scant, maybe one in 1,000.

It is, obviously, an astonishing oversight.

Of the 700 courses taught in Yale College, it is a rare one which concerns Jewish studies. The need for study in this field is obvious. A volatile political balance has made the Mideast a focus of world concern. Moreover, the roots of our Western civilization draw deeply upon the fountains of the Judaic tradition. Yet somewhere in the shuffle of courses, Yale has managed to leave Jewish studies out.

This fact is even more striking in view of the recent increase of Jewish undergraduates at Yale since the present university administration took office in 1964. As the exclusively prep-school image of the Yale student was dropped in favor of a more cosmopolitan selection, a greater number of Jewish secondary students entered from large metropolitan areas. The Jewish undergraduate population doubled to approximately 20% of all undergraduates. Yet the curriculum did not reflect this major change at all.

In contrast, this spring the Yale faculty has moved with remarkable speed to establish a full-scale Afro-American studies program for the increasing number of black students on campus. Yet the Jewish minority, approximately double in size, has received no such attention.

Jews, and non-Jews interested in Jewish topics, have been obliged to rely on the programs sponsored by the Hillel Foundation. In addition, the newly-established Israel Forum has provided some discussion of Israeli topics. But the services provided by these organizations, valuable as they are, cannot be expected to take the place of a Yale College program in Jewish studies, any

more than Religious Studies can be handled by the Chaplain's office or the English major by the Elizabethan Club.

No. Jewish studies warrants a comprehensive program, similar to half a dozen others in American, Chinese, Japanese, Latin American, Russian, Southeast Asian---and, of course, Afro-American---studies. Each of these programs offers courses in the language, literature, history, and the social sciences of its area.

Not only does Yale have no comprehensive program in Jewish studies, but an interested student cannot study any phase of Jewish history, ancient or modern; politics; government; or contemporary problems.

Biblical studies is more fruitful, for Yale offers classical, or Biblical, Hebrew. It offers critical studies in the Old Testament, as well as introductory courses in the Old Testament conducted in English. In post-Biblical Jewish literature, however, the range is severely narrowed. There is only one undergraduate course in the period from Malachi to Moses Mendelssohn. In Medieval Hebrew and Arabic Philosophical Texts the student can immerse himself in a fascinating scholarly travelog of Dark Age North Africa.

Yale offers no Modern Hebrew. Classical Hebrew is taught by the Near East Department, but since its primary purpose is to complete Yale Divinity student requirements it is taught with approximately the same amo, amas, amat technique used in high school Latin. And that, as anyone who has had high school Latin knows, is no way to learn a modern language. Besides, even a fluent speaker of classical Hebrew is bound to sound like someone out of Jeremiah. Classical Hebrew bears approximately the same relationship to modern Hebrew as King James English to our current speech.

Although the interested undergraduate student seeks in vain the minimum in modern Hebrew and Israeli affairs, graduate students in the Near East department are offered a full array of such obscure languages as Sumerian, Akkadian, Aramaic, Ugaritic, Old Persian, and Hittite. While these courses may be required for the department's self-respect, they illustrate its overbalance on the graduate level, to the severe neglect of its undergraduate program. Much of the teaching load is carried by professors who prefer to spend their time on the grammatical problems of the dagesh and on ancient Sumerian myths instead of handling broader and more relevant fields of study.

Until a few years ago, the Yale faculty could have excused its lack of Jewish studies by observing the barren departments of other major universities. However while Yale's Near East scholars have been excavating dead languages, a number of their counterparts have developed extensive programs. Columbia, for example, offers a standard major in Jewish studies which includes three years of modern Hebrew. Harvard, which usually favors its graduate students, has expanded its program on the undergraduate level. According to some authorities it now ranks (with Brandeis) as first in the nation.

A sampling of courses from the Harvard and Brandeis catalogs illustrates the possibilities for a program at Yale. Both universities offer modern Hebrew, Biblical studies, and modern Jewish literature. (Brandeis also includes the Yiddish language and modern Yiddish literature.) Harvard offers five Jewish history courses, including two on the Jews in Muslim and in Christian Spain. Brandeis offers, for example, the Destruction of European Jewry and Jews in the Communist World.

Cont. on p.8

## Yale's First Martyr

One of the most outstanding missionaries to come out of Yale was Horace Tracy Pitkin, who died a Christian martyr in China. He was one of the most active Christians at Yale as an undergraduate. His sincerity impressed his fellow students when he was a freshman. One student wrote, "Horace Pitkin, or 'Tracy,' roomed just across the hall from me in Lawrence, so that I often heard his voice in the same entry, and listened to his playing the piano in his room... He was pre-eminently a religious man, not a recluse, not a bigot, not a wiseacre, but on the contrary a strong, cheery, healthy fellow. His sincerity was shown once when, speaking of the cause to which he gave his life, he said to me, 'I would die for it.' And how little I could comprehend then a Boxer uprising, and his name among those who gained a martyr's crown."

Another classmate of Pitkin, G. Sherwood Eddy (later a missionary to India) said of Pitkin, "He was perhaps the most consecrated man in the class. It was he, among the two thousand then in the university, who was first ready to hear God's call to the foreign field. The rest of us, I think, were not within calling distance. Each had his own ambitions and plans. He was the first to be ambitious for God and His kingdom. And, having yielded his own life, he became a tireless worker where he was. He did not postpone his life, he lived then. Before ever setting foot in China, he had raised up a band of a dozen of the strongest men in Yale (many of them followed him to China) and planted the missionary interest so deeply in the religious life and organization of Yale that it never died out."

"ON THE FIRST OF JULY THROUGH A POURING RAIN, A MOB ORGANIZED BY THE BOXERS ATTACKED PITKIN'S MISSION COMPOUND FROM THE FRONT AND BACK. THE MOB BURST IN THE GATE VERY SOON AND CAPTURED PITKIN IN THE SCHOOL YARD OF THE MISSION."

One of those who followed Pitkin to China as a missionary was H. W. Luce (the father of Henry Luce, founder and publisher of *Life* and *Time*). Luce described Pitkin's conduct at Yale: "Immediately upon entering college, he identified himself with its religious interests. Not a few men made shipwreck of their college Christian life, or at least made it null and void of power, during those four precious college years, just because they waited to see how things 'went' religiously in college, not realizing that the position one takes the first few weeks will, in the majority of cases, determine the religious trend of one's whole college life. Not so Pitkin. He was governed always by the inward principle and life, and he at once took his stand regardless of any outward conditions. Through all his course from first to last, his fellow students knew where he stood."

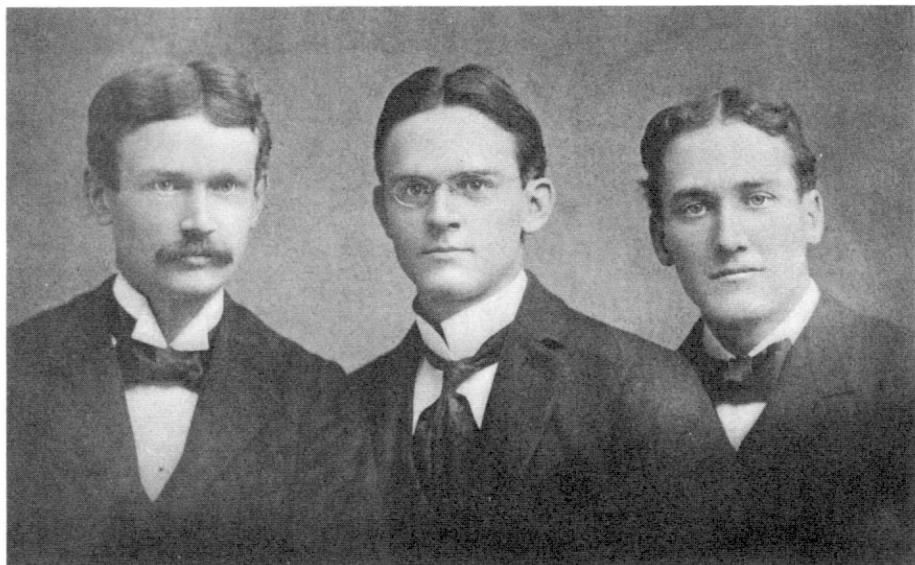
Other colleges besides Yale felt the influence of Pitkin when he visited them after his graduation. During the year 1894, he spoke at the major colleges in all the states from Ohio to Colorado. These Western colleges were the strength of the missionary movement in America at the turn of the century. In 1895 Pitkin and those who were with him then came east to Chicago, New York, and Philadelphia.

"In Philadelphia," G. S. Eddy wrote, "we prayed for a deeper unity and greater power. On the morning of the last day, I remember hearing the saintly Peter Scott, then just returned from Africa, praying that Pitkin might be filled with the Spirit before he spoke that night. We were all in need of greater blessing. I do not know how Pitkin spent the

day. He was alone in prayer and so were we. But I shall not forget hearing him that night. It was evident that something had happened between his soul and God. It was evident that the Spirit of God was upon him by the presence of Jesus Himself in all he said and did. It was a mass meeting of students and though it was already late, he held the entire audience with great power."

After he aroused missionary interest in the United States, Pitkin himself went to China as a missionary. But he had not been in China very long before a fanatical political-religious sect called the Boxers began to take over the country. Motivated by a hatred for foreigners, they began to set fire to Christian missions in China, killing the missionaries and the Chinese associated with them. The dry weather of the summer of 1900 made the missions even more vulnerable to fires. Pitkin said in his last telegram, "Dry as powder, oppressive dust storm. God give us rain. That should quiet things for a moment. We cannot be sure of a single day's life. Work and pray for us. Pray for rain. --Horace Tracy Pitkin."

On the first of July through a pouring rain, a mob organized by the Boxers attacked Pitkin's mission compound from the front and back. The mob burst in the gate very soon and captured Pitkin in the school yard of the mission. "There he suffered death by the sword, which severed his head from his body." Pitkin died defending the women and Chinese children at the mission station under his supervision. While other Yale men followed their own ambitions and plans, Pitkin followed God's call to China and spilled his blood there for the sake of the Gospel.



Henry Luce '92      G. S. Eddy '91S      H. T. Pitkin '92  
 Missionary to China    Missionary to India    Missionary to China  
*"Before ever setting foot in China, Pitkin had raised up a dozen of the strongest men in Yale, many of whom followed him to China..."*

# Author of 83 Books, Holder of 17 Honorary Degrees

Cont. from p.4

dimly, but decisively, the divine purpose for my life.

Many years were to pass before this became clear. As will appear in a later chapter, my first decade at Yale, as were my months in China, was troubled and frustrating. But from the perspective of old age I am certain that what looked like sacrifice was the door to the fullest use of the capacities with which God had endowed me and, in these later days, to an unbelievably rich and quietly happy life.

"Almost immediately after my arrival, in September, 1921, doors began to open. In addition to my office in the building of the Day Missions Library, I chose to take rooms in the Divinity School, and had a suite of three... The study, with its fireplace, quickly became the meeting place of a weekly informal group of students on the floor... I was elected to the trustees of Yale-in-China and early became chairman of its personnel committee, a post I was to occupy for about forty years.

"...death came to Henry Wright. He was in Oakham for the Christmas recess and had a hemorrhage in a lung that had earlier been badly damaged through an infection contracted several years earlier while he was nursing one of the lads of that village who was dying of tuberculosis. His last words were: 'Life here with Christ has been wonderful; it will be richer hereafter.'

"In New Haven I continued my contacts with Dwight Hall and came to know some of the leaders... The temper had changed almost beyond all recognition... The kind of Bible study, indeed any voluntary Bible study such as had flourished

"FOR WEEKS IN THAT AUTUMN OF 1925 I REALIZED THAT I WAS AT LEAST AN AGNOSTIC AND PERHAPS AN ATHEIST. IF THAT ATTITUDE PERSISTED, I WOULD, IN ALL HONESTY, HAVE HAD TO RESIGN FROM THE FACULTY OF THE DIVINITY SCHOOL AND THE MINISTRY."

before World War I, was impossible. Very few undergraduates would listen to a suggestion that they consider foreign missions or even the ministry as a life work. Undergraduate agitation against required chapel was vocal and shortly prevailed.

"...A combination of causes brought me to an extreme physical and emotional crisis...boards and committees on which I held membership took a heavier toll than I had realized. In addition, and more of a drain, were basic questions of the faith. I had come to see something of the seamy side of ecclesiastical and official religious life... Among presumably sincere Christians I found self-seeking for position and prestige, often rationalized as orthodoxy or liberalism... On my mother's side of the family some, including the most brilliant intellectually and the best read in such subjects, had taken a reverent but agnostic attitude toward religion...I was aware of it and never had been forced to come to grips with it...

"During that autumn I reached a nadir, but also had the beginning of the answer. Again and again I had climbed mountains in the Pacific Northwest. As I grew older I would lie in my sleeping bag under the stars, bright and glittering in the thin air, and would wonder whether there was anyone in that vast universe who cared for me and my fellow human beings any more than I cared for the ant which I crushed when it was trying to crawl in with me for shelter.

[On a visit to Palestine, Mr. Latourette found that, like the few undergraduates who were "unashamedly Christian" at Yale, there was a small remnant of believers among the Jews.]

"A limousine took me to Jerusalem, where for a few days I was the guest of Nelson Glueck in the American School. I arrived in a period of unusually acute tension between Arabs and Jews. Palestine

was under British mandate, but violence might erupt at any moment. Curfew had been imposed. [He was particularly struck by Dr. Glueck's] statement from his years of archeology in Palestine that of the hundreds of pre-Christian Jewish graves which he had excavated all bore evidences of cults which competed with the worship of Jahweh--vivid evidence of the minuteness of the minority who held exclusively to the God who claimed their sole allegiance and by whom the writings of the prophets and the psalmists had been cherished and transmitted.

"SINCE MY STUDENT YEARS IN YALE I HAD BEEN CONCERNED WITH THE SEEMINGLY INEVITABLE DRIFT FROM THEIR MOORINGS OF COLLEGES AND UNIVERSITIES BEGUN BY EARNEST CHRISTIANS AND EMBODYING THE CHRISTIAN FAITH. I sought to suggest possible ways of reversing the trend... Again and again in a variety of ways I attempted to obtain attention to the problem in more than one denomination, but with little if any success."

"As through all the years, students remained my chief interest... I came to know well many undergraduates in my classes. [Many of these friendships with students lasted to the end of his life, or to the end of the students' lives.]

"A Crisis of Faith"

"For weeks in that autumn of 1925 I realized that I was at least an agnostic and perhaps an atheist. If that attitude persisted, I would, in all honesty, have had to resign from the faculty of the Divinity School and the ministry. I can still remember almost the precise spot in a

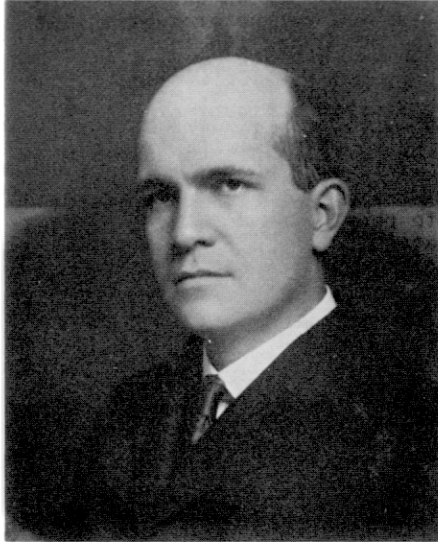
street in Portland when, like an illumination, the beginning of the answer flashed on me. 'Here,' I said, or a voice seemed to say to me, 'is my father. He has never let me down and has always been dependable. Unless there is Some One in the universe who is at least as dependable and as intelligent as he, by whatever means he has been brought into being, the universe does not make sense. All our science is based on the conviction that we live in a universe, not chaos.'

"...At the time, with my historical training and the questions raised by specialists in the New Testament, I was far from certain that we could know much about Jesus. However, as time passed and I continued to listen to my colleagues, to read their books and the books by other specialists, I ceased to wonder whether knowledge of their fields would make the Christian faith untenable... I found--or was found by--sufficient faith to remain on the faculty of the Divinity School.

"Not immediately, but as the months and years passed, increasingly, from experience and thought based on extensive reading, I found the Evangelical faith in which I had been reared confirmed and deepened. Increasingly I rejoiced in the Gospel--the amazing Good News--that the Creator of what to us human beings is this bewildering and unimaginably vast universe, so loved the world that He gave His only Son, that whosoever believes in Him should not perish, but have everlasting life. Everlasting life, I came to see, is not just continued existence, but a growing knowledge--not merely intellectual but wondering through trust, love and fellowship--of Him who alone is truly God, and Jesus Christ whom He has sent. I was confirmed in my conviction that when all the best scholarship is taken into account we can know Christ as He was in the days of His flesh.

"Although I became familiar

with the contemporary and recent studies of honest, competent scholars who questioned them, I was convinced that the historical evidence confirms the virgin birth and the bodily resurrection of Christ. Increasingly I believed that the nearest verbal approach that we human beings can come to the great mystery is to affirm that Christ is both fully man and fully God. Although now we see Him not, yet believing, we can 'rejoice with joy unspeakable' in what the Triune God has done and is doing through Him."



Henry Burt Wright

"We will take no rest until He establish and make Yale a praise in the earth."

"...My chief interest continued to be students, undergraduates and those in the Divinity School... Students went with me on walks, short and long. I took many to dinner, some, especially freshmen, to Mory's, where I became a life member (in prohibition days, when no liquor was served). For years I had a Bible class for freshmen in Dwight Hall ...

"During the 1920's Christian conviction and commitment among Yale undergraduates--and, I gather, in many other universities--dwindled. At its lowest point, near the end of the decade, the attitude of even most of the officers of Dwight Hall was that Christianity is interesting, if true. Concern for foreign missions was almost non-existent. ...Yet in the dreariest years some able undergraduates were unashamedly Christian. Several went into the ministry. A few prepared for foreign missions and

"I CAN STILL REMEMBER ALMOST THE PRECISE SPOT IN A STREET IN PORTLAND WHEN, LIKE AN ILLUMINATION, THE BEGINNING OF THE ANSWER FLASHED ON ME."

in their maturity made outstanding contributions... Difficult though they were, the first ten years on the Yale faculty were extraordinarily rich in friendships and a questioned but deepening faith.

"The Emeritus Years"

"...The privileges of the University were still accorded me, but my salary stopped and I was relieved of teaching and administration... I was serving on about thirty boards and committees in New York and New Haven, was seeing *A History of Christianity* through its proof stage, and had given three courses of lectures in other institutions, for which I was writing a small book... I had decided how to assign such years as remained...I had long decided not to accept appointments which would remove my residence from Yale... John Mackay twice asked me to head the Church History Department in Princeton Theological Seminary, of which he was president. [The offer tied in with] the global and ecumenical perspective which I was

embodying in the seven-volume history of the *Expansion of Christianity* [but he turned it down to stay at Yale].

[He wrote]...a five volume history of Christianity in the nineteenth and twentieth centuries...I called it *Christianity in a Revolutionary Age*... The writing and publication of the five volumes were finished in 1963... [then] I turned my attention to projects which I had long been contemplating. One was a thorough revision of *The Chinese: Their History and Culture*... For some years I had been planning a short book which would cover in brief form, hopefully for popular consumption, the history of Christianity and distill my meditation on its place in the total record of mankind seen from the perspective of God's purpose as recorded in the Scriptures. It appeared in January, 1965, as *Christianity Through the Ages* and as a paperback to facilitate its sale.

"SINCE IT WAS A LOVE OF STUDENTS WHICH HAD BEEN POTENT IN BRINGING ME INTO TEACHING, in my emeritus years I made them, along with writing, my major concern. In the Divinity School three informal groups met weekly by my fireside... Any student was welcome... Other groups were cross sections of the student body. Usually I had not only a fire but apples... If a group asked it, and most of them did, I gave them communion twice or three times a year... To my joy I was called "Uncle Ken" by students and faculty... In these several ways the kind of friendship with students which I cherished was multiplied.

"The emeritus years passed quickly. They were the richest and happiest of my life. That was partly because of congenial occupations, partly because of good health, but chiefly because of growing fellowship with God. Wondering and grateful appreciation of the Good News grew. More and more I was aware that God was beyond my full comprehension. Increasingly I came to see that the Trinity is the best description in human language of what underlies and infills the Universe--that the eternal God is Father, Son, and Holy Spirit. Each year I had fresh appreciation of the words of Paul--that now "abide faith, hope, and love, and the greatest of these is love." To me the greatest is love because God is love, and herein is love, not that we loved God but that He loved us and sent His only Son to give us life. Because God is love, we can con-

fidently have faith and hope, both inspired and given by that love. The Spirit Himself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Jesus Christ.

"What lies beyond this present life I cannot know in detail, but I know who is there and am convinced that through God's grace, that love which I do not and cannot deserve, eternal life has begun here and now, and eternal life is to know God and Jesus Christ whom He has sent.

"...If, as an explorer, I have blazed trails into 'the never, never country,' if here and there have been lives who have seen, although dimly, His Son in me, that has been through no merit of mine, but because by His initiative God sent His whisper to me."

[These are the closing words of the book.]

BEYOND THE RANGES. An autobiography by Kenneth Scott Latourette. Eerdmans, 1967.

# TIMOTHY DWIGHT: The Conquest of Infidelity at Yale

At the close of the American Revolution, the new French skepticism overcame the majority of the Yale students--practically all held religion in contempt and only a shrinking minority of Christians remained. Some were so carried away by the atheistic, amoral philosophy of the French infidels that they became true "disciples" and renamed one another D'Alembert, Diderot, and Rousseau. President Ezra Stiles (1779-1795) was a serious Christian, but not an impressive preacher. The infidels grew in number and organized "infidel clubs" proposing to "reconstruct the universe without God." The members scoffed at divine revelation and proclaimed that "God was a hypothesis for which there was a low degree of probability" and that "in two generations Christianity would altogether disappear."

The whole college during this period was so rife with immorality as well as infidelity that "the Christian life of Yale was in a most perilous condition." The situation was especially serious because Yale had been so important as a center of Christian education.

President Stiles died in 1795. Without delay the Yale authorities offered the presidency of the college to Timothy Dwight, a former tutor at Yale. He had become a leader in the movement in New England against the influence of the French infidels.

On September 8, 1795, at the age of 43, Dwight was inaugurated president of Yale College. He was appalled to see what infidelity had done to the students and he immediately began the fight to recapture Yale from its dominance.

In addition to his duties as president, Dwight served as the instructor of the senior class. In his sessions with the seniors of 1795 he confronted the infidels for the first time. "They thought the faculty were afraid of open discussion, but when they handed Dr. Dwight a list of subjects for class disputation, to their surprise he selected this: 'Is the Bible the Word of God?' and told them to do their best." Dwight was convinced that the atheist philosophy, when brought fully into the open, could never withstand the truth. All the seniors took the side of infidelity and studied hard to prepare their arguments. During the debate the strongest infidels rose to speak

ONE AUTHORITY PLACED TIMOTHY DWIGHT "NEXT TO WASHINGTON IN THE GENERAL INFLUENCE EXERTED UPON AMERICA IN THE EARLY YEARS OF THE NINETEENTH CENTURY."

out on behalf of their philosophy. Dwight heard all they had to say. He refuted their arguments one by one, demonstrating his superior knowledge of their own philosophy and with a reasoned presentation proved the authenticity of the Scriptures. "He preached incessantly for six months and all infidelity skulked and hid its head."

In his Baccalaureate address to the graduating class of 1797, "The Nature and Danger of Infidel Philosophy," he clearly expressed his feelings. He condemned the French philosophers who propagated its doctrines as deceivers who seduced ignorant men. "Men of learning," he said, "were not fooled by arguments which had no evidence in history nor their own experience." With "bold assurance" and "the appearance of knowledge," these men encouraged others to gratify their low desires as the only means to happiness on earth. The infidels, according to Dwight, attacked Christianity with ridicule and contempt and gave people a rationale for sin by offering an escape from conscience and revelation. Those who sought a life of immorality found great comfort and justification in their teachings.

Dwight described the private



Timothy Dwight  
*"Christ is the only, the true, the living way of access to God. Give up yourselves therefore to Him, with a cordial confidence, and the great work of life is done."*

lives of some ancient and modern philosophers who practiced gross immorality and then in contrast spoke of the lives which Christians had lived.

He concluded, "Thus in every view the state and the prospects of the Christian are full of comfort, peace, and hope, of medicines for grief, and seasonings for joy... Philosophy on the contrary, adds to him here no enjoyment and beyond the grave, plunges him of heaven and consigns him to annihilation and despair."

In 1796, the year after his inauguration, the records of the college show that there were only a few Christians on campus: one freshman, one junior, and eight to ten seniors in all. This number decreased until at one point a few years later the number of students in the membership of the college church had dwindled to two. Dwight's students must have respected him for the stand he had taken, because they obeyed his commands and general student behavior improved greatly during the early years of his administration.

As one described it, "no nightly revellings, breaking tutors' windows, but all is order and quietness."

In 1797 an organization called "The Moral Society" was formed by several Yale students "for the promotion and preservation of morality among the members of this university." This was another sign of the increased concern for morality which Timothy Dwight's efforts were bringing about on the campus. Moral Society members agreed to live up to certain rules of conduct. They decided to govern their behavior by the Bible's standards of morality; to suppress vice and to advance morality; not to use profane language; not to gamble or play cards; and to practice temperance. During the period from 1797 to 1800 between one third and one half of Yale's students joined this organization. They watched the morals of the student body and rebuked those who did not show decent conduct.

It was the activity of the Moral Society coupled with the preaching of Timothy Dwight which laid a foundation of morality in Yale College during the period of 1795 to 1802. For seven years the president spoke to the student body like a lawyer, presenting

his case with sound argument and directness.

The year 1801 was a turning point in Dwight's struggle to wipe out infidelity and to revive the spiritual life of Yale. Several Christians from Kentucky and Tennessee entered the college. They had been converted in the new revivals which were sweeping that area. Early in the spring of 1802 these students decided to meet together to pray that Yale would be included in the great spiritual awakening which was developing across the nation.

In the spring of 1802 a great revival struck Yale College. It

"THE STUDENTS PETITIONED THE ADMINISTRATION TO SUSPEND CLASSES THAT THE REVIVAL COULD PROCEED WITHOUT HINDRANCE."

was touched off by a sermon of President Dwight's. He spoke strongly to the students on their condition of spiritual death as sinners and their need to be made alive in Christ. He admonished them to "awake from sleep" and to "arise from the dead." He reproved them for being "satisfied, stupid, gay, sportive, undisturbed by conscience, and regardless of death and the judgment."

The powerful revival which began at this point lasted from the spring to the end of the summer term. During this period about eighty students were converted. Benjamin Silliman and Roger Sherman, two members of the faculty, also became Christians. Yale's revival provoked no enthusiastic or violent reactions among the students, and nothing was done to create that emotionalism which was sometimes characteristic of other revivals. It was a quiet revival, but it apparently made a deep and lasting effect on Yale. One writer says that the revival of 1802 was "next to the great revival of 1831, the most far reaching and permanent in its effect of any that Yale has witnessed."

There was some fear on the part of President Dwight and other Christians that the spring vacation would interrupt the revival, but the news of it was only carried home and spread abroad. After the vacation, one half of the seniors were converted and one third of the class, about thirty, decided to enter the ministry.

In the years following the 1802 revival, almost half of the student body was included in the membership of Yale's church. The profession of a real conversion experience was required for entrance as a member. As time passed and these classes graduated the number of Christians was again diminished until by 1807 there were only fifteen known believers on the campus. To the great disappointment of Timothy Dwight his new students showed no interest in the Gospel. He felt a great burden for the spiritual state of the college. In 1805 he had assumed the position of college pastor in addition to his responsibilities as president and instructor of the senior class. Twice each Sunday he preached in the church services. Finally in April of 1808 another revival broke upon Yale. Students looking back to April 8 remembered that "God was certainly present that day." Dwight preached this time without notes, urging that there be change in their lives: "Are you ready from this moment to enter into the service of God? To make his will the rule of your conduct in all things small as well as great?" He also warned them that "the attainment of salvation was not easy work." The president managed to awaken thirty to the call of Christ, demonstrating again that he had broken the grip of infidelity on Yale.

Two more revivals occurred during the administration of Timothy Dwight. The revival of 1812-13 was primarily a movement arising among the students them-

selves. The president did not play the major part as he had in the earlier revivals. Through the winter of 1812 a group of zealous students met daily before sunrise to pray for an outpouring of God's Spirit upon the college. The Moral Society, which was in the height of its power with many Christian members, did much to bring about this revival. Popular sentiment against infidelity was running high. Nearly one hundred students were touched by the revival; "a great part of the senior class awakened to their eternal interest as well as a number from the other classes."

The fourth revival came upon Yale in the spring of 1815 through a series of sermons by the president which were described as "peculiarly solemn and impressive." About eighty professed their con-

versions and it seemed that "nearly every room in college contained at least one youth who was awakened to the corruption of his heart." The students petitioned the administration to suspend classes that the revival could proceed without hindrance. This was denied. Instead, afternoon meetings were held by faculty members in each dormitory to provide counselling and instruction for new converts. Unfortunately this revival was mainly emotional and the results were less enduring than before.

Dwight's achievement has been said to have excelled that of his famous grandfather, Jonathan Edwards. "Edwards fought Arminianism brilliantly. But his grandson's battle... in the face of the threat from infidelity, may be counted a more glorious triumph." Another authority "placed him next to Washington in the general influence exerted upon America in the early years of the nineteenth century."

A stream of young men educated intellectually and spiritually by Timothy Dwight flowed forth from the college to distinguish themselves in every sphere of the nation's life. "For nearly a quarter of a century President Dwight's commanding Christian personality had impressed itself upon every man who had entered Yale, and during the whole next generation it continued to inspire his devoted pupils and successors."

KEEP AN EYE OUT FOR THE NEW BOOK

THE BIBLE,  
THE SUPERNATURAL,  
AND THE JEWS

by *McCANDLISH  
PHILLIPS*

IN WHICH THE REPORTER WHO EXPOSED DANIEL BURROS, THE JEWISH NAZI, DIGS INTO AND EXPOSES SOME OF THE SURPRISING FORCES BEHIND THE CURRENT CAMPUS UPHEAVALS.

COMING IN A FEW WEEKS

## Can a Jew Be a Conscientious Objector?

It was as simple as that, as easy to apply as the shibboleth test of the Old Testament. All the board member had to know was one little fact about the applicant: Is he, or is he not, a Jew? If he is a Jew, wrap him in khaki and ship him to killing school. Case closed.

This made the rabbi angry--so angry, he admitted later, that he "almost split a gut." Dr. Sandrow decided to take action, and he is, for a number of reasons, rather interestingly positioned to cry out against this procedure.

He was president of the New York Board of Rabbis until 1968 and before that he had been president of the Rabbinical Assembly, the international association of conservative rabbis, from 1961 to 1962.

"I'm the chairman of the Commission of Jewish Chaplaincy of the National Jewish Welfare Board," he said. "We supply chaplains for the military, and I am not a C.O. I believe that men ought to go in, that men ought to serve their country. However, when a member of the draft board says to me that Judaism does not permit of Conscientious Objection, that is not true. It certainly does."

"I only want to refer you to the instance of Gideon in the Old Testament (the book of Judges, chapters 6 through 8). Gideon said to the men in his army, 'Those of you who have no heart to go, who don't want to go, you don't have to.' That is not to say that a man should refuse to serve his country. But it is left to each man."

With the words "No Jews can be C.O.'s" echoing in his ears, Dr. Sandrow wrote a letter to the State Director of the Selective Service saying in part:

"I am disturbed primarily because I believe John Ruskay has been denied a C.O. because of the assumption that a Jew cannot be a C.O. I feel compelled at this time to bring to your attention an incident which supports my assertion..."

Dr. Sandrow told of his talk with Gerald Berman of Local Board 6: "He voluntarily mentioned to me that a member of my congregation (i.e. John Ruskay) had been before the Board during the past week. He told me that he had read the letter I had sent on Mr. Ruskay's behalf, because seeing my name, he was curious to see what I had written. However, he pointed out that none of the other supporting letters and documents or Mr. Ruskay's own papers were read because "No Jews can be CO's."

"I remember the incident clearly because I was shocked to hear Mr. Berman tell me that only 'Unitarians, Quakers, and Seventh Day Adventists can be CO's,' which he pointed out, was not necessarily his opinion but was and is the assumption of the Board itself. I asked him, rather angrily, who gave the Board right to say that no Jews could be CO's. Were they expert in Jewish law? Did they know that the rabbis have consistently supported the contention that Judaic tradition supports and allows for conscientious objection?"

The letter was written last December, after Ruskay had been turned down on appeal, but it was not sent until mid-April when a New York law firm came into the case.

Marvin Moses Karpatkin (Yale Law, Class of 1952, with an L.L.M. in '53, also at Yale) and Michael N. Pollet of the New York firm of Karpatkin, Ohrenstein, and Karpatkin were brought into the case by John Ruskay.

Karpatkin was in the news last year when he represented Captain Dale E. Noyd, the professional Air Force officer who refused to train pilots for Vietnam (because he said he did not believe in that war) in a court martial case. Noyd lost.

Karpatkin sees the Ruskay case as involving a lot more than the right of one man. "It is an open secret," the lawyer said, "that some draft boards turn down Jewish applications for the C.O. on this basis, but there's no way to prove that's how they do it. The difference here is that we have the word of a member of the local board that that's how they did it."

On April 9, Karpatkin shot off a letter to the State Director of Selective Service in New York: "We are writing to bring to your attention for prompt corrective action the patently illegal and unconstitutional situation existing at local board #6 of Valley Stream, New York, wherein members of the Jewish faith making application for conscientious objector status are being discriminated against and denied the classification solely because they are Jews."

The letter attacks "the unwarranted, unlawful and discriminatory belief by members of the local board that no Jew can be a conscientious objector" and it says, "this biased and discriminatory application of Section 6(j) of the Military Selective Service Act of 1967 is in flagrant violation of the United States Constitution...and Selective Service Regulations, and would render any subsequent induction order invalid." (Ruskay reported for his physical examination of April 28 and was found entirely fit for service.)

The letter asks for "an immediate investigation of local board #6 by New York State Headquarters and a determination of all those instances in which board members have passed upon a conscientious objector application without in fact reading the registrant's application."

It asks "that steps be taken to effect the removal from office of each board member who is found to have participated or acquiesced in such practices." And it asks that all other Jewish applicants for the C.O. classification who have been turned down by the same board members be given new hearings "before a tribunal found free of bias or discrimination."

"Unless prompt corrective action is taken," the letter says, "it is our intention to take all necessary and appropriate legal measures to ensure the equal protection of the law to registrants of all religious faiths."

Leonard Jaffee of the Central Committee for Conscientious Objectors at Philadelphia commented that he had found that "draft boards are exceedingly reluctant to accept that a Jew may be permitted to be a C.O. solely because of their view of Judaism. Applicants are asked, 'Well, how can you be a C.O.? You're a Jew. And no matter what the answer given, the classification seems mostly to be 1-A. They think they are antithetical, being a Jew and being a C.O., and they sometimes read Bible passages in which Israelites are shown at war."

With that slant on the question, it is difficult for such a board to reconcile a man's being a Jew with the requirement of the law that a man be a C.O., not on the basis of "political, sociological or philosophic views or a

merely personal moral code," but specifically "by reason of religious training and belief."

Rabbi Michael Robinson of the Jewish Peace Fellowship remarked that "there are Jewish members on the draft boards who are threatened by this 'because they feel 'America has been good to the Jews.' They become very up-tight about this," Rabbi Robinson said. "They feel it would reflect badly on the Jewish people for young Jews to refuse service."

"There are draft boards who are really just not enlightened on the law or its execution," the rabbi said. "Before World War II only members of historic peace churches could be Conscientious Objectors, but that law has been changed."

According to Abraham Kaufman, chairman of the Metropolitan Board for Conscientious Objectors in New York City, "Getting recognition is still a problem because draft boards, even when there is the best intentions, consist of volunteers who give a marginal amount of their time, who may or may not be particularly interested, or who have varying degrees of knowledgeability regarding the law itself."

"I think there are some 6,000 local boards in the country, and this has not seeped down to these boards."

It is time, Mr. Karpatkin thinks, for it to have seeped. "It has not been required that someone be a member of a recognized pacifist sect since World War I," the lawyer said. "That's the 1917 law!"

"Some local boards have an image of some Gary Cooper type from a movie like 'Friendly Persuasion' as representing the C.O. and he has to wear a broad-brimmed hat and say 'thee' and 'thou,' and unless he looks, feels, talks and smells like that image of a C.O., he doesn't get the classification."

John Scott Ruskay, a 1968 graduate of the University of Pittsburgh, talks a convincing streak of conscientious objection, and that is why even rabbis who do not hold his view came forward to support him in his application for the exemption. He has, by the way, turned down the exemption to which he is entitled as a divinity student. "One of the roles a clergyman would perform in my view is to set an ideal for how people should confront moral problems and deal with them. I felt that to accept the 4-D, instead of confronting the moral problem directly and setting a model for how to resolve it would be ducking the moral issue."

"He does not want to be out of the draft for any old reason; he wants to be out for the right reason," Michael Pollet said. "He's not interested in the 'convenient cop-out of a seminary deferment.'"

How does John Ruskay come by his pacifism via Judaism? His answer, in part: "As I re-examined my Judaic tradition in search of relevancy for myself, I found that a constant value of Judaism--almost the constant thread--seemed to be sanctification of human life. For me the killing of a man would be the ultimate violation against my tradition--the sanctification of life. It was therefore my decision that I cannot participate in war, in organized killing."

"I guess you could start from, 'Thou Shalt Not Kill,'" he said.

*Shalom, anybody?*

The National Foundation for Jewish Culture says that today there are about 75 full-time academicians engaged in teaching Jewish studies on college campuses. Perhaps an additional 200 offer special courses. It is a start, yet 75 is a pitiful figure for so vast a nation.

"There is an increasing awareness in academic circles that this is an area that has been overlooked," said Harry I. Barron, executive director. "These studies are finding a ready acceptance, not only among Jewish students, but right across the college population."

The foundation has placed a priority on encouraging talented students to prepare for careers in Jewish scholarship, because it believes that there can be no meaningful future for Jewish cultural development without a core of advanced Jewish scholars.

The foundation awards scholarships and fellowships to graduate students to enable them to complete their doctoral studies in aspects of Judaism.

This investment has already begun to produce substantial returns both in original scholarly work and in the development of creative writers, lecturers, archivists and academicians in the field of Jewish studies.

Former recipients of these fellowships are now teaching a variety of Judaic courses at more than 40 colleges.

### COMING

OUTDOOR BOOK SALE  
ON CAMPUS

SUCH BOOKS AS:

BORDEN OF YALE '09

BEYOND THE RANGES  
Life of Kenneth Latourette

LIFE AND DIARY OF DAVID  
BRAINERD by Jonathan Edwards

AND MANY OTHERS

### Cont. from p.5

Both Harvard and Brandeis teach Israeli government and politics in survey courses in the Middle East. In addition, Brandeis specializes in modern Jewish affairs, including Contemporary Social Change in Israel, Problems in American Jewish Life, and the Contemporary American Jewish Community.

Yale is well equipped with books to begin a Jewish studies department. On the shelves of Sterling Memorial Library over 26,100 volumes are catalogued under Judaica. They cover 10 ranges of shelves, about one fifth of an entire stack floor.

This surpasses by several thousand per cent the entire collection of volumes with which the original Collegiate School (Yale) began in 1701. Yet the Collegiate School offered a relatively more comprehensive program in Jewish studies than Yale offers now. Since there could be no modern Israeli history, language, and literature, only Hebrew and biblical studies were taught. In the 268 years since that beginning Israel has come back to the land of promise, adding a modern dimension to the field of Jewish studies. Yale needs to keep pace.

It has been shown lately that a concentrated amount of clamor about serious and unjust gaps in the presentation of history can bring about rather rapid, even startling, rectification. It may be that without clamor Yale will, just on the merits of it, begin to move toward a reasonable minimum of Jewish studies.