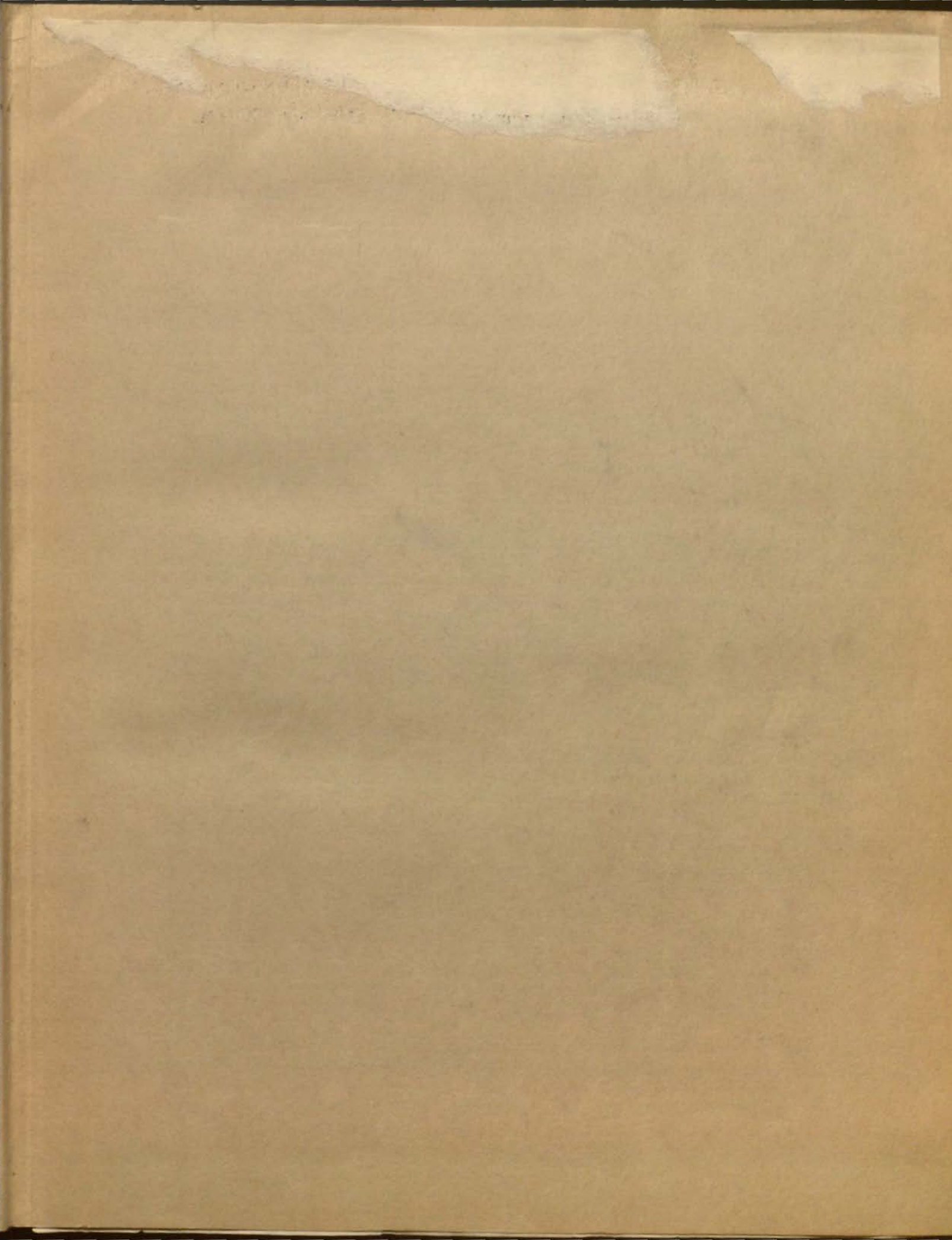


THE YALE DIVINITY SCHOOL
1899 - 1928

JAMES GLOVER JOHNSON

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SUMMARY

In 1899 the Yale Divinity School was largely a Congregational seminary operating under the traditional theological curriculum. Its personnel included seven men on its faculty and a student enrollment of ninety-six. Its first administrative Dean was appointed in 1901 with the hope of improving the School's scholastic efficiency and financial condition. This experiment proved unsuccessful and was abandoned temporarily after four years' trial. During the years 1907-1909 the Divinity School did pioneer work in the development of a comprehensive specialization type of preparation for religious service. The new curriculum provided for the training of men for pastoral service, missionary service, religious education, social service, and research in history and philosophy of religion. In connection with these changes the Divinity School announced definitely its non-sectarian character. With the appointment of its second administrative Dean in 1911 the institution took on new life. In the next six years five additional men were added to the Faculty and approximately \$350,000 were added to the School's funds. Though there was no immediate augmentation in student enrollment during the next few years, the growing cosmopolitan character of the student body was increasingly evident. The School's progress was retarded during the next few years due to the World War. However, the average student enrollment for the eight years 1916-1917 through 1923-1924 was 138. It was also during these years that an increasingly significant emphasis was placed upon graduate work. After the War the Divinity School continued its departmental expansion, the curriculum becoming more and more specialized in the respective departments. From 1916-1917 through 1923-1924 the Faculty produced more than 300 items of bibliography, more than 50 of which were books. In addition to these specific works they in 1920 took over the student publication making it a unique and valuable vehicle for keeping the Divinity School alumni in touch with the latest books. The Convocations, which had been begun in 1910, became more and more popular until in the early 1920's the Divinity School began to have difficulty in accommodating the large number of guests who annually took advantage of this opportunity to hear the world's outstanding representatives of the pulpit and contemporary theological thought. In 1925 the Faculty made a significant revision of the School's curriculum through a redistribution of courses endeavoring to make possible a more efficient use of the student's time. The enrollment continued to increase steadily during the four final years covered by this study, the yearly average being 230. The buildings during these years proved more and more inadequate. They were far too small to accommodate the students and classes, and were in constant need of repair. The Divinity School was greatly benefited through the Yale Endowment Fund Campaign for \$20,000,000.00 in 1927, its allotted share being \$750,000.00. In connection with this campaign came also the promise of the Rockefeller gift to the Divinity School, which eventually amounted to \$1,000,000.00. The actual funds of the School, which in 1899 had totaled \$652,248.21, by 1928 had risen to the figure of \$1,531,196.18.

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1899 - 1928

explorer of courage and
courage and inaugurated
better ways of preparing
men to interpret to this
James Glover Johnson

"Law of Verities"

A Dissertation
presented to the Faculty
of the Graduate School of Yale University
in Candidacy for the Degree of
Doctor of Philosophy

1936

ACKNOWLEDGMENTS

The writer is indebted to the Religious Education Faculty of the Divinity School for the privilege of dealing with so fascinating a subject as the contemporary history of the Yale Divinity School. For constant guidance throughout the study he is indebted To Dean Luther Allan Weigle. To enumerate the names of all who have made significant contributions toward the production of this dissertation would include a list far too long. An

statement such as "explorer of courage and sagacity who inaugurated better ways of preparing Divinity School men to interpret to this Divinity School this challenging century

"Lux et Veritas"

Divinity School Library at the complete disposal of the writer; Miss Anna M. Pratt, Reference Librarian of the University Library for valuable assistance concerning bibliography for the study; Miss Jane Hill, in charge of the Yale Manuscript Room of the University Library, who put the writer in touch with the mass of official publications of the University and such other materials as are to be found only in the Yale Manuscript collection; Carl A. Lobenz, Secretary of the University, for making accessible

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to the writer the Yale Corporation and Prudential Committee Records during President Hadley's administration; the Yale Divinity School Faculty, for access to the Divinity School Faculty Minutes for the same number of years (1899-1921); Professor Emeritus Frank Chamberlin Porter, for fruitful personal interviews and augmentation of official data for the early years of the century; Miss Elizabeth Barney, Registrar of the Divinity School, for access to Divinity School alumni records, and additional information which made possible a greater degree of accuracy in dealing with student statistics; Miss Lillian Williams, Secretary to Dean Weigle, for valuable suggestions concerning the structure of the dissertation; and Vernon P. Bodein, who assembled for final form the bibliography for this study.

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CHAPTER ONE

THE DIVINITY SCHOOL AT THE TURN OF THE CENTURY

At the turn of the century the Yale Divinity School was in its seventy-eighth session and in reasonably vigorous condition. It had ninety-six students, and a faculty of seven men. Its students represented the following denomi-

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- II Contemporary Criticism of Theological Education
- III Changing Views Regarding Pecuniary Aid for Theological Students

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During the first fifty years more than forty-five per cent of its graduates became ordained ministers. For the first twenty-five years the figure was more than fifty-five per cent. Of the first sixteen graduating classes seven were made up entirely of students who became ministers. In 1755

1. Wright, H. B. (edited by), Eighth General Catalogue of the Yale Divinity School, Centennial Issue, 1882-1922.
2. Catalogue, Yale University, Department of Theology (Yale Divinity School), Feb., 1900, p. 8.
3. THE YALE CORPORATION, Charter, Legislative Acts, By-Laws and Other Official Documents, p. 5.
4. Catalogue of the Officers and Graduates of Yale University in New Haven, Connecticut, 1701-1924, pp. 115-152.
5. *Ibid.*, pp. 114-117.
6. *Ibid.*, pp. 114-115.

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At the turn of the century the Yale Divinity School was in its seventy-eighth session and in reasonably vigorous condition. It had ninety-six students,¹ and a faculty of seven men.² Its students represented the following denominations: Congregational, Methodist Episcopal, Baptist, Presbyterian, Episcopal, and Reformed. In line with its tradition, most of the students were preparing for the Congregational ministry.

Yale College had been founded because of an interest in the ministry. The following language appears in the original charter:³

".... wherein Youth may be instructed in the Arts & Sciences who thorough the blessing of Almighty God may be fitted for Publick employment both in Church & Civil State."

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4. Catalogue of the Officers and Graduates of Yale University in New Haven, Connecticut, 1701-1924, pp. 115-122.
5. Ibid., pp. 114-117.
6. Ibid., pp. 114-115.

a Professorship of Divinity was established. Because of the growing demand for graduate divinity work, the Theological Department was organized in 1822. This department was staffed by a faculty of four men, all of whom died or retired in or about the year 1858. A full account of this first period¹ had been given by John T. Wayland. It was a period of great success during the early years when the "New Haven Theology" was popular, but the Department declined when the Faculty grew old and the finances were meager. After a period of varying fortunes the School began to gain new life and resources in 1870, and enjoyed, on the whole, a steady progress throughout the remainder of the century. That period has² been treated by Gerald E. Knoff. The present work is a study of the history and work of the School from 1899-1900 through 1927-1928.

The Contemporary Religious Life of the University

The twentieth century dawned upon a religious scene far different from that which had existed at Yale one hundred years earlier.

In 1800 the elder Timothy Dwight, who was president of Yale from 1795 to 1817, was engaged in his notably victorious struggle to overcome atheism which had well-nigh ex-

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1. Wayland, J.T., The Theological Department in Yale College, 1822-1858, Ph. D. dissertation, Yale University, 1933.
 2. Knoff, G. E., The Yale Divinity School, 1858-1899, a Ph. D. dissertation (in preparation), Yale University, 1936.

tinguished the religious life of the institution. Lyman Beecher, who was a Sophomore the year Dwight became President, says:

"Before he came college was in a most ungodly state. The college church was almost extinct. Most of the students were skeptical, and rowdies were plenty. Wine and liquors were kept in many rooms; intemperance, profanity, gambling, and licentiousness were common. . . . That was the day of the infidelity of the Tom Paine School. . . . most of the class before me were infidels, and called each other Voltaire, Rousseau, D'Alembert, etc., etc."

This condition was greatly changed under Dwight's wise and tactful administration. Beecher continues:

"They thought the Faculty were afraid of free 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. 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."

In 1900 the younger Timothy Dwight had just completed a presidency (1886-1899) which had transformed Yale College into Yale University, a university where religion had a large place both in the organization of the institution and in the life of the students. Great interest was being taken in Bible study. Each of the undergraduate classes and the Sheffield Scientific School had weekly Bible classes which

1. Beecher, Charles (edited by), AUTOBIOGRAPHY, Correspondence, Etc., of Lyman Beecher, D. D., Vol. I, p. 43.
2. The Yale Alumni Weekly, Vol. XXV, no. 37, June 2, 1916, p. 1047, editorial at the time of his death. Yale was legally made a university in 1887 (The Yale Corporation, Charter, Legislative Acts, By-Laws and Other Official Documents. Printed for the President and Fellows, New Haven, 1928, p. 20).

met on Wednesday Evenings. During the year 1899-1900 their
¹
 program was:

Freshman Class: "Life of Christ."
 Sophomore Class: "Parables and Miracles of Christ."
 Junior Class: "Life and Epistles of Paul."
 Senior Class: "Old Testament Characters."
 Sheffield Scientific School: "Life and Epistles of Paul."

In addition to these Bible classes the respective Classes held
²
 their own prayer meetings, one of their announcements reading,
 "The Sheffield prayer meeting will be held at 138 College Street
 at 12:30, and will be addressed by J. T. Stocking of the Divinity
 School." Among the visiting preachers being heard by the
 students at Yale that year were: Dr. George A. Gordon, of the
 Old South Church, Boston; Dr. Charles E. Jefferson, of the
 Broadway Tabernacle, New York; Dr. Henry Van Dyke, of the Brick
 Church, New York; Dr. Henry A. Stimson of New York; Rev. Charles
 Cuthbert Hall, President of Union Theological Seminary, New
 York; Professor George F. Moore of Andover, Massachusetts;
 Professor Francis G. Peabody of Harvard University; and Rev.
³
 Alexander McKenzie of Cambridge, Massachusetts.

In the same year that the younger Timothy Dwight
 became President of Yale a significant event took place in
 American student religious life. In that year Dwight L.
 Moody inaugurated the student conferences which for more than

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1. The Yale Daily News, Vol. XXIII, no. 6, Wednesday, Oct. 4,
 1899.
 2. Ibid., Vol. XXIII, no. 34, Saturday, Nov. 4, 1899.
 This announcement was for the following day, Sunday.
 3. The Yale Alumni Weekly, Vol. IX, no. 12, Wednesday, Dec.
 13, 1899, p. 122.

thirty years thereafter continued to be held at Northfield. The attendance at the first conference was much larger than was expected, young men being present from colleges of the East, South, and West.¹ One result of these Conferences was the growth of Young Men's Christian Associations in colleges over the country.² Another immediate result was the organization of the Student Volunteer Movement,³ which was begun at Mount Hermon at that first Conference. Having as its slogan: "The evangelization of the world in this generation," this Movement by 1900 had become an influential agency in securing "volunteers" for the missionary enterprise.

The active labors of Dwight and Moody came to a close about the same time. Timothy Dwight's successor was inaugurated on October 18, 1899,⁴ and Dwight L. Moody died during the Christmas holidays of the same year.⁵

Yale's high regard for Moody is shown by the fact that on Sunday, January 14, 1900, a memorial service was held for him in New Haven at the Hyperion Theater. About one hundred and fifty Yale students "who were especially attached to Mr. Moody because of their association with him in the summer conference at Northfield" sat on the platform. Sankey was present

-
1. Moody, W. R., D. L. Moody, 1931, p. 379.
 2. Ibid., p. 385.
 3. Ibid., p. 380.
 4. The Yale Daily News, Vol. XXIII, no. 19, Thursday, Oct. 19, 1899.
 5. Ibid., Vol. XXIII, no. 73, Wednesday, Jan. 10, 1900, editorial. The exact date was December 22, 1899.

6. The Yale Daily News, Vol. XXIII, no. 157, Tuesday, Mar. 27, 1900.

and a number of Moody's favorite hymns were sung. The president of the First National Bank of New Haven presided. Dean George P. Fisher of the Yale Divinity School was one of the speakers.¹

The feeling which Moody had for Yale is well illustrated by a statement he made near the close of his life, when the institution was being criticized:²

"I have been pretty well acquainted with Yale for twenty years, and I have never seen the University in so good a condition religiously as it is now. My oldest son graduated here, and if my other son, who is now in the Freshman class, gets as much good out of Yale as his brother did, I shall have reason to thank God through time and eternity."

At the time that these two formative figures in American educational and religious life were passing off of the scene three other men were making their appearance, one of whom later became connected with the Divinity School and another of whom at one time was offered its Deanship. They were present at Yale in 1899-1900, and their names during the years since have stirred the minds and influenced the lives of American Christian students.

One was the son of the Dean of Yale College, and was general secretary of the University Young Men's Christian Association, - Henry B. Wright, Yale '98. Besides his vigor-³

1. The Yale Daily News, Vol. XXIII, no. 77, Monday, Jan. 15, 1900.
2. Welch, L. S., and Camp, Walter, YALE, Her Campus, Class-rooms and Athletics, 1899, p. 65, quotes this as being part of an "interview, to which he submitted at a time when the University was the subject of much adverse talk in a certain weekly paper."
3. The Yale Daily News, Vol. XXIII, no. 137, Tuesday, Mar. 27, 1900.

ous local religious program he was in demand at other universities, having spoken at Princeton and at Brown during the year.¹

Another was a young man who already was becoming prominent in the work of leading students to see the whole world as the field for Christian work, - Robert E. Speer, Princeton '89. He was one of the visiting ministers invited to preach at the University during the year.² He also spoke at Dwight Hall on Friday evening, March 9, 1900, the notice in The Yale Daily News reading, "The doors will be opened at 6:40 and all Yale students are cordially invited."³

The third was a man who conducted a successful evangelistic campaign at Yale during the spring of 1899-1900, concerning whom the same daily wrote, "On account of the large number of men who wish still to talk with him personally, Mr. Mott will speak in Dwight Hall this evening at 6:40."⁴

Within two months after the New Haven memorial service for Dwight L. Moody, two men spoke at the Yale Divinity School who exemplified the direction twentieth-century Christianity was to take. On Friday evening, February 16, 1900, Washington Gladden, as one of the Leonard Bacon Club lecturers, de-

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1. The Yale Daily News, Vol. XXIII, nos. 86 and 125, Thursday, Jan. 25, 1900, and Tuesday, Mar. 13, 1900.
 2. The Yale Alumni Weekly, Vol. IX, no. 12, Wednesday, Dec. 13, 1899.
 3. The Yale Daily News, Vol. XXIII, no. 122, Friday, Mar. 9, 1900.
 4. Ibid., Vol. XXIII, no. 119, Tuesday, Mar. 6, 1900.

livered an address in Marquand Chapel entitled, "The Sermon¹ on the Mount as a Basis for Social Reconstruction." And on Wednesday, March 14, 1900, S. H. Hadley, Superintendent of the Water Street Mission in New York City, spoke on his work.²

Contemporary Criticism of Theological Education

During the week previous to the opening of the Divinity School in the fall of 1899 there was held in the city of Boston the second International Council of Congrega-³tional Churches. The sessions began on September 20 and continued through September 29. The speakers were the leading Congregational clergymen from both sides of the Atlantic. Among the number were four men who either were already on the Divinity School Faculty or later were to become members of it. Professor George P. Fisher delivered an address on "The Influe-⁴nce of Historical Studies on Theological Opinion." Professor Frank C. Porter spoke on "The Message of the Old Testa-⁵ment for Today." Rev. Charles R. Brown, Pastor of First Church, Oakland, California, addressed the gathering on the

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1. The Yale Daily News, Vol. XXIII, no. 105, Friday, Feb. 16, 1900.
 2. Ibid., Vol. XXIII, no. 126, Wednesday, Mar. 14, 1900.
 3. Webster, E. C. (edited by), Volume of Proceedings of the Second International Congregational Council, held in Tremont Temple, Boston, Mass., September 20-29, 1899. The first had been held in London in 1891.
 4. The Congregationalist, Vol. LXXXIV, no. 39, Sept. 28, 1899, p. 446.
 5. Ibid., p. 447f.

subject, "Distinctive Characteristics of Christianity."¹

Professor Williston Walker, Professor of Church History at Hartford Theological Seminary, was the speaker on "The Obligations and Opportunities of Congregationalism in America."²

The evening session on Monday, September 25, was devoted to education.³ It proved to be "the most exciting debate in the council."⁴ Describing it, The Congregationalist⁵ of that week reported:

"The evening session was prolonged to a late hour by the number and length of the addresses, but the crowd occupying the seats and the standing room hung on nevertheless. The food provided was both sweet and bitter. It was of equal parts of eulogy and trenchant criticism. For the large number of trustees and teachers of theological seminaries present it could scarcely have been a pleasant session. President Hyde of Bowdoin College, Maine, and President Slocum of Colorado College, Colorado, both agreed in pronouncing the method of instruction in our theological schools unscientific and perversely antiquated, their curricula inadequate and lacking in elements essential to the preparation of clergymen of the kind which the age demands. . . ."

Another writer states that the question "was twice reopened by special order, and furnished the chief topic of discussion for the remainder of the session."⁶

1. The Congregationalist, Vol. LXXXIV, no. 39, Sept. 28, 1899, p. 448.
2. Ibid., no. 40, Oct. 5, 1899, p. 496.
3. Ibid., Vol. LXXXIV, no. 39, Sept. 28, 1899, p. 432, in art., "The Council Day by Day," pp. 426-432.
4. Ibid., Vol. LXXXV, no. 2, Jan. 11, 1900, editorial, "Our Schools of Theology," p. 42.
5. Ibid., Vol. LXXXIV, no. 39, Sept. 28, 1899, in art., "The Council Day by Day," pp. 426-432.
6. Hyde, W. D., The Atlantic Monthly, Vol. LXXXV, no. DVII, Jan., 1900, p. 16, art., "Reform in Theological Education," pp. 16-26.

The two addresses which faced the problem of theological education in such unreserved fashion and which succeeded in producing such outspoken discussion were those by William DeWitt Hyde, D. D., LL. D., President of Bowdoin College, Brunswick, Maine, and William Frederick Slocum, B. D., LL. D., President of Colorado College, Colorado Springs, Colorado. Slocum's address appeared "in substance" in The Forum of January, 1900, under the title, "Reconstruction in Theological Education";¹ and Hyde's appeared in The Atlantic Monthly of January, 1900, under the title, "Reform in Theological Education."² Concerning these articles, The Congregationalist states, "Both have been so modified as to make prominent what the writers believe theological education should be, rather than to criticise what it is assumed to be at present."³

Slocum's criticisms centered around three points: teaching methods, courses of study, and equipment. He maintained that from the days of the Reformation theological education had been concerned almost entirely with beliefs, and practically no attention had been given to improvement of pedagogical methods.⁴ There were four particular improvements,

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1. Slocum, W. F., The Forum, Vol. XXVII, January, 1900, art., "Reconstruction in Theological Education," pp. 571-578.
 2. Hyde, W. D., op. cit.
 3. The Congregationalist, Vol. LXXXV, no. 2, Jan. 11, 1900, editorial, "Our Schools of Theology," p. 42.
 4. Webster, E. C. (edited by), op. cit., p. 228, Address by President W. F. Slocum, B. D., LL. D., "Reconstruction in Theological Education," pp. 227-232.

he thought, which should be made as to courses of study. First, theological students should be given a much more thorough grounding in philosophy in order that they might be able to think for themselves; second, too much attention was being given to "exegetical criticism" of the Bible, while the more important emphasis needed was an appreciation of it as a whole and as literature; third, theological education was seriously defective, he declared, in giving to ethics such a negligible place thus helping to maintain an unnatural and needless gap between morals and religion; and fourth, in a civilization growingly complex and filled with injustices there was desperate need that theological students inform themselves by a study of sociology as to actual conditions round about them.¹ In order to bring about these improvements he thought that the four Congregational seminaries in New England should be consolidated. As it was, none of the four was so equipped as to render this broader service. Consolidation, however, would make possible a more adequate endowment for a single institution, the broadening of present courses and establishment of new ones, a much better library, and would make a much more effective appeal to practical business men for a larger support.²

Hyde was even more vehement in his declarations.

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1. Webster, E. C. (edited by), op. cit., p. 229-231.
 2. Ibid., p. 232.

More than three-quarters of a century earlier a voice from Maine in the person of Dr. Bennett Tyler had challenged the views of Nathaniel W. Taylor, charging one seminary at least with becoming too liberal. But here was a voice from Maine which declared that practically all the seminaries were largely antiquated. Said he,

"There must be a radical and costly reform in methods of seminary instructions. When college graduates go to schools of law or medicine, or to the graduate department of a university, they work as they never worked before. . . . When college graduates go to the seminary they almost invariably report a falling off in effort and interest. Even those who were diligent in college grow lazy, and take to loafing. Hebrew is the only thing they report as being hard; and that they say they hate. Theological instruction is not up to the educational level of graduate and professional work in other departments. . . . The church demands a new type of seminary today. The seminary that we have is, after all only a snug little sailboat, fitted to cruise timidly up and down the sheltered bay of traditional theological learning. What we need is a well-engined steamer, independent of wind and tide, which shall boldly cut whatever cables bind her slavishly to the sunken rocks of antiquated formulations, explore the open seas of secular and religious learning in fearless quest of truth; steer her course by the chart of science, the compass of Scripture, and the twin stars of reason and reverence; and bring back the precious freight of chosen youth intrusted to her care adequately equipped for wise and courageous

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1. Webster, E. C. (edited by), op. cit., pp. 224, 225, 227, Address by President W. D. Hyde, D. D., LL. D., "The Education of the Minister," pp. 222-227. This was the first address of the evening session. He was followed by Slocum, who was followed by two other speakers: Rev. Henry Hopkins, D. D., First Congregational Church, Kansas City, who spoke on "The Place and Function of the Smaller Colleges," and Charles W. Eliot, LL. D., President of Harvard University, who addressed the Council on "Congregationalism and Education" (Ibid., pp. 222-245).

leadership in the magnificent mission of the modern church - the interpretation of our infinitely complex industrial, social, political, and spiritual life of our times in the clear white light of that universal love which radiates from the throne of God to illuminate and cheer the pathway of the humblest of mankind."

Hyde began his article in The Atlantic Monthly by saying that there are two types of theology, one which centers its view around a transcendent God, the other around a God who is immanent. These two types of theology make for two types of minister, one who proclaims a God of divine fiat and gives only general attention to human affairs, and the other two who focuses attention upon specific human problems and seeks to bring God's principle of love into operation for their solution. Naturally, two distinctive types of preparation grow out of these opposing viewpoints. Hyde describes these in the following clear-cut contrast:¹

"A seminary course constructed on the first plan consists chiefly of five parts, each of which may have subordinate branches. First, Hebrew, to get the text of the divine law and covenant. Chaldee, Assyrian, and Arabic may be added as options. Second, Greek, to get the letter of the new covenant, and the precise word of the latest inspiration. Hebrew and Greek exegesis may be duplicated by Biblical theology, which binds into sheaves the gleanings from these linguistic fields. Third, dogmatic theology, which weaves into a single system the separate strands of truth gathered from the Scriptures. Subordinate to this is apologetics, the defense of the established doctrines against critics and heretics. Fourth, church history, the study of the ways in which previous dogmatic theo-

1. Hyde, W. D., op. cit., pp. 19 and 20.

logians have done their work, including the forms and institutions in which the Christian truth has found embodiment. Subsidiary to this may be added excursions into patristic literature, mediaeval customs, and modern controversies. Fifth, homiletics, the art of fitting a doctrine to a text, and proclaiming it convincingly. To this department elocution is the most usual and important appendage."

"The seminary course constructed on the second plan will include most of the traditional theological subjects; but it will approach them in a different spirit. Imbued with the historical method, it will trace the beginnings of our faith in Jewish and Christian sources, availing itself of the most exact literary and historical criticism and antiquarian research. Yet it will value the Hebrew prophets for the light they throw on the labor problem, the problems of taxation and currency and expansion, the problems of charity and correction and municipal government, the problems of domestic happiness and social purity and industrial opportunity. It will read the Biblical writers with constant reference to the writers who are stirring the conscience and creating the ideals of the modern world. It will teach theology in order to show all truths of nature and of man reduced to rational unity around the central insight of that loving purpose of God which finds its consummate fulfillment in the supreme character of Christ. But the unity thus gained will not be a little closed circle apart from the scientific, ethical, and philosophical conceptions of the age. It will be a strenuous attempt to see through these conceptions to the Divine Thought which is at their common centre, and gives them all whatever measure of reasonableness they contain. It will teach church history, not as a single section of the life of the past, but as showing how spiritual conceptions have moulded secular institutions, and divine forces have guided human affairs. It will present Athanasius against the world as the inspiration of the modern Christian scholar, whose task it is to make men see and believe that there is a God within the world, in an age when agnosticism has conclusively demonstrated that we can prove the existence of no God outside it. It will hold up Luther as an example to the theological reformer of today who will venture to carry to its logical conclusion the principles of the Reformation. It will set before its students the Puritan of the seventeenth century

as the model for the preacher of the twentieth, who shall abandon the rhetorical ritualism of the sermon, and plead with his congregation, simply as a man with men, to live the life they know they ought to live. It will teach homiletics, not to show how to make sermons of the approved pattern, but, by incessant practice under severe criticism, every week throughout the whole three years, to train the minister to drive home, by telling phrase and luminous figure and logical demonstration, the truth he sees, into the hearts and consciences of the men who see it not."

Hyde carried his argument a step further and made five specific suggestions as to how this improvement in theological education could be brought about. First, the principle of nature selection must be given a greater opportunity to operate in the decision of young men to prepare for the ministry, by abandoning the widespread policy of giving them too much financial aid while in school.¹ Second, the standard of scholarship must be high; students must be admitted to seminaries on the basis of their previous scholastic records.² Third, theological professors must not be bound "to the teaching of a prescribed creed."³ Upon this point he was particularly emphatic. He declared,

"The attempt to tie teaching to creeds is either futile or pernicious. If a man believes the identical creed set forth, then there is no use in making him sign it; for in that case he will teach it, whether he signs or not. If he does not believe it, he must either teach what he does not believe, which is in every way disastrous and reprehensible; or else, as all men under such circumstances do, he must crawl away from his signature through some such loophole as

1. Hyde, W. D., op. cit., p. 21.

2. Ibid., p. 21.

3. Ibid., p. 22.

'for substance of doctrine,' or 'subject to the further light which may yet break forth from God's Holy Word.' For a Protestant, imbued with the scientific spirit, to teach the letter of an ancient creed is absolutely impossible; and to explain to the satisfaction of the public his necessary departure from it is not always easy. When you see a baseball bat or a golf club tightly wound around with cord, you instinctively infer that there is some weakness or crack at the protected point. These creeds which are wound so tightly around our theological professorships are everlasting proclamations of the weakness of the doctrines they thus artificially protect."

Fourth, secular courses of study throughout the seminary course "must be carried on side by side with the traditional theological subjects." ¹ His argument as to this was practically identical with that of Slocum. Fifth, teaching methods should devote more attention to the individual student and should include more original research; only thus can the future minister become an independent thinker who will be able to cope with modern problems.

In the Yale Divinity School Faculty Minute-Book, bearing the date of the day following this stirring session, the following statement appears. It is on an inserted page ² of "Council" stationery:

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1. Hyde, W. D., op. cit., p. 22f.
 2. Page inserted between pp. 144 and 145 of Yale Divinity School Faculty Minutes. Page 144 contains the following minute under date of March 28, 1900: "Voted to concur in the recommendation of the representative of the Congregational seminaries at Boston last September an International Conference of Congregational Seminaries of the United States and Canada (compare the documents here inserted)."

1. Page 2 inserted between pp. 144 and 145 of Yale Divinity School Faculty Minutes.

SECOND INTERNATIONAL CONGREGATIONAL COUNCIL

Boston, Mass., U. S. A., 20-28 September 1899

"Boston, Mass., Sept. 26, 1899.

To

at (sic) the Second International Congregational Council, at Boston, a meeting was held of representatives, appointed by the several American and one Canadian Congregational Seminaries. It was the judgment of this meeting that it is desirable that a permanent conference of our Seminaries be formed; to meet annually, if it be found practicable; for the purpose of increasing friendly relations, promoting unity in regard to methods and standards and for general consultation and discussion.

It was voted that those present recommend to their several faculties the holding of such conferences, and that upon favorable action by a majority of the faculties, arrangements be made for the first meeting by the undersigned committee.

The action of your faculty may be reported to the secretary of the committee, F. C. Porter, 226 Bradley St., New Haven, Conn.

On behalf of the Conference,

Fraternally yours,

Rev. Professor J. K. McLean, D. D.
of Pacific Seminary.

Rev. Professor H. M. Scott, D. D.
of Chicago.

Rev. Professor F. C. Porter, D. D.
of Yale Divinity School."

Committee

On a similar inserted page appears a proposed constitution for the organization. It is as follows:

"CONSTITUTION.

"The provisional committee appointed by this conference recommended the adoption of the following constitution, which when ratified by a majority of the seven American and one Canadian Seminaries, will

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1. Page 2 inserted between pp. 144 and 145 of Yale Divinity School Faculty Minutes.

become operative:-

"I. The name of this association shall be The Conference of the Congregational Theological Seminaries of the United States and Canada.

"II. The members shall be the professors of the several seminaries.

"III. The officers shall be a President, two Vice-Presidents, and a Secretary who shall also be Treasurer. These officers shall be elected annually and shall constitute the Executive Committee.

IV. Each Seminary shall have one vote on all questions; and a quorum shall consist of five seminaries.

"Note. The informal conference appointed a committee to make arrangements for the first meeting after the concurrence of a majority of the seminary faculties."

The first meeting of this "Conference of the Congregational Theological Seminaries of the United States and Canada" was held in St. Louis October 10-12 of the following year.¹ Professor Frank C. Porter attended as the Divinity School's representative.² As one of the speakers at this meeting he dealt with the problem of Seminary training.³ His significant address will be taken up in the following chapter of this study.

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1. Yale Divinity School Faculty Minutes, Oct. 1, 1900, p. 148.
 2. Ibid., Oct. 3, 1900, p. 148. These two dates, in addition to the facts stated on p. 144 and in the inserted pages, make it clear that Professor Bacon's reference to the conference as having been in 1899 (The Yale University School of Religion, p. 38) is a mistake.
 3. Address at Conference of Seminaries, St. Louis, MS. of more than 25 pages of sketched notes, by Professor Frank C. Porter.

Changing Views Regarding Pecuniary Aid for
Theological Students

On May 25, 1899 the first layman ever to be elected President of Yale was chosen as Timothy Dwight's successor, -
 Arthur Twining Hadley.¹ For the previous eight years he had
 been Professor of Political Economy at Yale,² and had gained
 distinction in his field.

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Concerning him The Congregationalist wrote:

"For two hundred years the presidents of Yale have been Congregational ministers. Professor Hadley will be the first layman to hold that office. But he is a loyal Congregationalist, and the religious interests of the University will be safe in his hands. . . . Her new president will have the sympathy of all supporters of the best American ideas of higher education, and we believe his career in this new field will be as substantial and as conspicuous as it has been in the lines to which he has already achieved distinguished success."

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Hadley's inauguration took place on October 18, 1899.

The announcement in The New York Times, Sunday, October 15, 1899, of this forthcoming event contained the following statement:
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1. Records of Corporation, Original, Yale College, 1875-1900, Minutes of May 25, 1899, p. 498.
 2. Catalogue of the Officers and Graduates of Yale University, New Haven, Connecticut, 1701-1924, p. 62.
 3. The Congregationalist, Vol. LXXXIV, no. 22, June 1, 1899, art., "The New President of Yale," p. 782.
 4. The Yale Daily News, Vol. XXIII, no. 19, Thursday, Oct. 19, 1899.
 5. The New York Times, Vol. XLIX, no. 15, 527, Sunday, Oct. 15, 1899, item, "Yale's Coming Inaugural," p. 19..

"Altogether, the inauguration will be one of the most impressive events in Yale's history. The only change of importance from the old and established program is the dropping of the congratulatory speech in Latin by one of the undergraduates."

The same paper describing it afterwards, said:¹

"The Presidents of Harvard, Princeton, Columbia, Cornell, Chicago, Brown, Oberlin, and many other universities and colleges were there. With them were Federal officers, distinguished men of science and letters, diplomats, men of finance and importance in the world of business."

College Gowns in Evidence

Battell Chapel was filled to the doors. The audience presented an animated appearance, for all of those there in official capacities as representatives of other institutions wore academic gowns and hoods of their respective institutions."

Dean George P. Fisher of the Divinity School delivered² the "Congratulatory Address." His opening words were:

"The not unwelcome duty is assigned to me, in the names of the Faculties of the University, to congratulate you on your accession to office, and to pledge to you their sympathy and support in the bearing of its burdens. I could not make this address a mere perfunctory task. Memory runs back to the days when your honored father, a scholar than whom, in my judgment, none more gifted has ever held a chair at Yale, was doing his work, and when, under his tuition, you were passing your early years. Not in the spirit of flattery, but sincerely, it may be said that during your own personal connection with the University as an instructor, the lustre of that honored name has not

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1. The New York Times, Thursday, Oct. 19, 1899, item, "New President at Yale," p. 4.
 2. Inauguration of Arthur Twining Hadley, LL. D., as President of Yale University, October Eighteenth, A. D. Eighteen Hundred and Ninety-Nine, New Haven, Connecticut, p. 15, "Congratulatory Address, by Reverend G. P. Fisher, D. D., pp. 15-20.

been dimmed. Speaking for your colleagues in the several Faculties, I need not assure you that on this occasion our personal regard mingles with the sense of obligation to hold up the hands of those placed in authority."

This "sense of obligation to hold up the hands of those placed in authority" was to be put to the test almost immediately as far as the Divinity School was concerned. In his Inaugural Address, President Hadley declared himself for a Yale where the spirit of democracy was lived up to in every sense of the word. He said:

".... the increase of wealth in the outside world is a perpetual menace to old-fashioned democratic equality. If we have within college life not only differences in things studied, but differences in enjoyment between rich and poor, we are at once in danger of witnessing a development of social distinctions and class interests which shall sweep away the thing which was most characteristic and most valuable in the earlier education of our colleges. Not the intellectual life only, not the social life only, but the whole religious and moral atmosphere suffers deterioration if a place becomes known either as a rich man's college, or, worse yet, as a college where rich and poor meet on different footings. This same danger lurks in the whole system of beneficiary aid, as at present given in Yale and in most colleges. To avoid this danger, and at the same time give the men the help which they fairly ought to have, we need not so much an increase of beneficiary funds as an increase of the opportunities for students to earn their living. Aid in education, if given without exacting a corresponding return, becomes demoralizing. If it is earned by the student as he goes, it has just the opposite effect."

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1. Inauguration of Arthur Twining Hadley, LL. D., as President of Yale University, October Eighteenth, A. D. Eighteen Hundred and Ninety-Nine, New Haven, Connecticut, p. 27f, "Inaugural Address," pp. 21-49.

The Divinity School charged no tuition at this time. Instead, like other theological schools, it offered easy financial inducements to prospective students. The School's catalogue for the year contained the following statement as to this:

"Expenses and Pecuniary Aid"

"Students have to make pecuniary provision for only about eight months of study annually. In the four months of vacation, from May to September, they have the opportunity to engage in Home Missionary or other work, with remuneration for their services.

"The expenses of each student for the annual session of thirty-four weeks are \$15 for care of room and other incidentals; \$25 to \$30 for fuel and lights, or one-half of this sum in case two students occupy the same room. No charge is made for instruction or room rent.

"The expense for board will be from \$3 to \$4 a week, at which prices most of the students have obtained good board during the past year. These expenses are fully covered by the means of assistance mentioned below."

President Hadley did not advocate that scholarship aid should be done away with entirely. He did hold, however, that it should not be given indiscriminately and in such large sums. In the following words he stated the only reasonable basis on which he thought such help should be given:

"All scholarship aid beyond the tuition fees, whether for undergraduates or for graduates, should be distinctly in the nature of a prize for really distinguished work, or a payment for services rendered."

He was quite willing to admit the difficulty in-

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1. Yale Divinity School Catalogue, March, 1899, p. 23.
 2. Inauguration of Arthur Twining Hadley, LL. D.,, op. cit., p. 37.

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 volved in changing to this new basis. He said:

"I am aware that there are great practical obstacles which oppose the carrying out of this view, and I do not feel sure how quickly Yale will be in a position to put it into effect; but that it is a desirable ideal and goal there appears to be no doubt whatever. Remuneration rather than pauperization should be the principle underlying such aid."

He was not alone in this view. President Hyde of Bowdoin, in his Boston address, had expressed a similar opinion. Concerning theological students he had said, "Their manhood is at the same time threatened by superfluous eleemosynary aid."² Dr. Theodore T. Munger, pastor of United Church, and member of the Yale Corporation, later was to ex-³press himself quite as emphatically on another occasion.

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1. Inauguration of Arthur Twining Hadley, LL. D.,, op. cit., p. 37.
 2. Webster, E. C. (edited by), op. cit., p. 225.
 3. Munger, T. T., Address at ordination of Dean F. K. Sanders, Jan. 6, 1902, The Yale Alumni Weekly, Vol. XI, no. 13, Jan. 8, 1902, art., "Ordination of Dean Sanders," p. 113.

CHAPTER TWO

SEEKING ADMINISTRATIVE STABILITY (1900-1906)

Administrative Difficulties

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SEEKING ADMINISTRATIVE STABILITY (1900-1906)

Administrative Difficulties

The Faculty

The Curriculum

Libraries

Lectures and Lecturers

Students and Student Life

Until 1901 the Divinity School had never had an administrative officer. It is true that Professors Day and Porter, and later, the Reverend Frank C. Porter, in addition to their other duties, had acted as secretaries for the students that until 1901 the chief duty of the Dean was simply to preside at Faculty meetings. The major issues of the Divinity School during the first seven years of the new century had that which centered around the first administrative leadership. These years were among the most successful in the School's history from the standpoint of administrative progress. Professor Porter's resignation to the Corporation on November 13, 1900, to take effect after Yale's Centennial Celebration in October, 1901. During the two years between 1900 and his retirement from the nominal headship of the Divinity School definite steps were taken toward the solution of the pecuniary and other problems precipitated by President Hadley's inaugural pronouncement. The Divinity School students felt that there was freedom in President Hadley's view of the situation. There

1. Porter, F. C., personal interview, Feb. 28, 1936.
2. Records of the Corporation, Originals, Yale College, 1878-1907, Minutes of Nov. 13, 1900, p. 553.

CHAPTER TWO

SEEKING ADMINISTRATIVE STABILITY (1900-1906)

Administrative Difficulties

Until 1901 the Divinity School had never had an administrative officer. It is true that Professors Day and Fisher had been Deans, but Professor Frank C. Porter is authority for the statement that until 1901 the chief duty¹ of the Dean was simply to preside at Faculty meetings. The major issue which faced the Divinity School during the first seven years of the new century was that which centered around its first administrative deanship. These years were among the most unsuccessful in the School's history from the standpoint of administration.

Professor Fisher presented his resignation to the Corporation on November 13, 1900, to take effect after Yale's Bicentennial Celebration in October, 1901.² During the two years between 1899 and his retirement from the nominal headship of the Divinity School definite steps were taken toward the solution of the pecuniary aid problem precipitated by President Hadley's inaugural pronouncement.

The Divinity School students felt that there was justice in President Hadley's view of the situation. Less

1. Porter, F. C., personal interview, Feb. 22, 1936.

2. Records of the Corporation, Originals, Yale College, 1875-1900, Minutes of Nov. 13, 1900, p. 563.

than three weeks after his address they gave expression to this feeling by holding a mass meeting "for the purpose of taking some definite action in the matter." The Yale Daily News gave front page space to this meeting. The account read in part:¹

"A resolution was first proposed in the meeting binding each man 'to reimburse the Divinity School unless disease or death prevented.' This met with serious objections, however, and a more general resolution was adopted, the aim of which was to express a willingness to pay what each one could, but to leave the matter with the faculty to decide. Its text was as follows:

'Be it resolved, That we as members of the Yale Divinity School would heartily welcome any change in the distribution of funds which would be in line with the recent utterances of President Hadley.'"

As the resolution indicates, the matter was referred to the Faculty for their decision. The Faculty minutes show that Dean Fisher and Professor Curtis presented some material on the subject to the Faculty at their meeting of December 20, 1899.² On January 10, 1900 a new plan was decided upon, to become effective with the session of 1900-1901.³ This new plan was presented in the School's annual catalogue, which was published in the following month. Under the section dealing with "Scholarships established for the benefit of members of the undergraduate classes," two of the paragraphs

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1. The Yale Daily News, Vol. XXIII, no. 35, Tues., Nov. 7, 1899, art., "Beneficiary Aid, Theological Students Pass Resolutions Asking Change in System - President Hadley's Views."
 2. Yale Divinity School Faculty Minutes, Dec. 20, 1899, p.142. The nature of this material is not indicated.
 3. The Yale Daily News, Vol. XXIII, no. 76, Saturday, January 13, 1900. There is no mention of this in the Faculty minutes.

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read as follows:

"A large number of students preparing for the ministry, in consequence of their limited means, need pecuniary aid. In this class are many college graduates who have made their way through the preparatory school and the college largely by their own exertions. It is expected, however, that the theological students will depend, as far as possible, for their support upon their parents and friends and upon their own personal efforts. At the same time, where labor for self-support endangers health or distracts attention to the detriment of progress in study, students are advised to apply for aid from the funds which have been contributed by benefactors to the Divinity School for this purpose.

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"But to those to whom this appropriation is made the Faculty proposes to assign some equivalent service - consulting, as far as may be, the preference of the student as to its special form - in connection with city missions in New Haven, in religious instruction and pastoral visits, in the hospitals of the city, in teaching in Bible classes in the Churches, in rendering assistance in the Reference Library, and in other employments suitable to theological students and helpful in their training for the ministry."

During the first year under this new system the Faculty assigned the students to the work which they were to do in return for the pecuniary aid which they were receiving. The following year a new office was created to take care of the executive work involved in connection with these work scholarships, that of a Director of Religious work. ² Those who occupied this office during this period were Divinity

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1. Catalogue, Yale University, Department of Theology (Yale Divinity School), February, 1900, pp. 54, 55.
 2. Sanders, F. K., Report of the President of Yale University and of the Deans and Directors of its Several Departments for the Academic Year 1901-1902, Department of Theology, Report of Dr. Frank K. Sanders, Dean, p. 105.

graduate students, and were paid out of the scholarship funds.¹ The following is the report of what was accomplished the first year the Divinity School had a Director of Religious Work:²

"Fifty-seven men were assigned to regular duty for an average of six hours per week. Fifty of these men gave complete satisfaction from every point of view, thirteen rendering distinguished service. For the partial lack of success in the case of seven, the blame did not wholly rest with the Divinity School or its representatives. Thirty-four students were assigned to some form of mission work; twenty-six were connected with twenty different churches representing four denominations."

The other type of scholarship aid which Hadley had suggested was that which was given "in the nature of a prize for really distinguished service."³ The Divinity School included this type also in its new plan. Announcement concerning these "prize Scholarships," as they were called,⁴ was as follows:

"2. A limited number of prize Scholarships of \$100 and \$50 each, the former known as the Fogg and the latter as the Allis Scholarships, are awarded on the basis of high scholarship, in semi-annual installments to members of the several classes." For the Fogg Scholarships "the grade required is that of the Phi Beta Kappa or Philosophi-

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1. Sanders, F. K., Report of the President of Yale University and of the Deans and Directors of its Several Departments for the Academic Year 1902-1903, Department of Theology, Report of Dr. Frank K. Sanders, p. 120; 1903-1904, p. 141f; Corporation Records, 1900-1910, Minutes of May 16, 1904, p. 143.
 2. Ibid., 1901-1902, p. 105.
 3. Cf. Chapter I, p. 22.
 4. Yale Divinity School Catalogue, 1900-1901, p. 55f.

cal Oration at Yale, which is attained by from eight to ten per cent of the graduates. The maintenance of the same grade is necessary in order to retain these Scholarships during the remainder of the course." "The Allis Scholarships of \$50 each stand in the relation of second prizes to the Fogg Scholarships,"

Lists are available from 1901-1928 which give the names of the students from year to year who have won these scholarships.¹

Throughout the years covered by this dissertation, the Divinity School continued to award its scholarship aid by means of this two-fold plan which came into existence as a result of the expressed views of Yale's first lay-President.

In addition to these strictly scholarship funds, there were other prize funds. The Downes Fund to provide prizes in Scripture and Hymn Reading was established in

² 1896. A similar prize fund (the Mersick Fund) of \$10,000 was given to the Divinity School in 1906 to be "awarded to such students as show marked improvement in reading and declamation."³

It was at President Hadley's suggestion that the Divinity School's first administrative Dean was appointed.

The Woolsey Professor of Biblical Literature in

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1. These may be found in the Yale Divinity School Faculty Minutes year by year, and were frequently announced in The Yale Daily News and the Yale Divinity Quarterly.
 2. Report of the Treasurer of Yale University, 1927-1928, p. 102.
 3. Ibid., p. 276.

Yale College in 1899 was Frank K. Sanders, Ph. D., who had succeeded William R. Harper. In addition to the duties connected with his chair at Yale, Professor Sanders had lectured on Biblical Literature at Smith College from 1892 to 1894, and had "held similar lectureships at Swarthmore in 1897 and at Vassar in 1897-8."¹ He was also popular as a speaker in New Haven. During the session of 1899-1900 he was one of the invited speakers to address one of the Dwight Hall Sunday evening meetings;² he delivered a series of lectures to the University Young Men's Christian Association on "The History of the English Bible";³ and he gave a course of Lenten lectures at St. Paul's Parish House on "The Prophets of Israel and Their Messages."⁴ He was prominent in Y. M. C. A. work, having been Editor of The Intercollegian during his early years on the Yale Faculty,⁵ and was in demand as a convention speaker.⁶

On September 26, 1900 Professor Sanders was offered the presidency of Iowa College, Grinnell, Iowa. The next day The Yale Daily News contained the following notice concerning this:⁷

1. The Yale Alumni Weekly, Vol. X, no. 19, Feb. 6, 1901, art., "The Faculty Changes," p. 169.
2. The Yale Daily News, Vol. XXIII, no. 7, Thurs., Oct. 5, 1899, "Yale Log."
3. Ibid., Vol. XXIII, no. 58, Tues., Dec. 5, 1899, art., "Lectures on the English Bible."
4. Ibid., Vol. XXIII, no. 116, Fri., Mar. 2, 1900, art., "Lenten Lectures."
5. The Intercollegian, Vol. XIII, no. 1, Oct., 1890.
6. The Yale Daily News, Vol. XXIV, no. 122, Fri., Mar. 8, 1901.
7. Ibid., Vol. XXIV, no. 1, Thurs., Sept. 27, 1900, art., "Professor Sanders Offered College Presidency."

"Professor Sanders Offered College Presidency"
 Frank Knight Sanders, Ph. D., Woolsey Professor of Biblical Literature in the University, was yesterday elected President of Iowa College, Grinnell, Iowa. Professor Sanders has the offer under consideration, but has not yet made known his decision."

In giving this offer his attention Professor Sanders made a trip out to Iowa. On the eve of his departure President Hadley made known to him that he had been thinking of him for the Deanship of the Divinity School. Sanders writing of this said,

"Just before I went to Grinnell President Hadley gave me a hint of what was in his mind regarding my future work. He told me that he felt that Yale particularly needed my administrative and other energies at this turning point in her career and frankly said that I had been in his mind as the next head of the Theological School. . . . Although I had been told this much by him before I went to Grinnell it actually did not occur to me as other than a pleasant compliment . . ."

Professor Sanders did not give Iowa College an immediate answer. Later in the fall the Trustees evidently pressed him for a decision, for on November 5 Professor Sanders wrote a letter to President Hadley stating that he had to settle the matter "within a week or ten days." In this letter Professor Sanders told President Hadley that he had practically decided to remain at Yale, but that he would like for him to be more specific as to the details connected with his plan to have him made Dean of the Divinity School.

Since this letter contains the general understanding

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1. Sanders, F. K., MS. Letter to Mr. Vittum, Nov. 26, 1900.

between President Hadley and Professor Sanders as to what was wanted from the Divinity School's next Dean, it is presented herewith:

New Haven, Conn.

Nov. 5, 1900.

Dear President Hadley:-

Matters relating to my future opportunities at Yale have recently moved so rapidly toward a settlement, that I deem it seasonable to bring before you a few matters on which I would be glad of some fairly definite assurance at the earliest possible date. With that assurance such as seems reasonable I have about concluded that I cannot leave Yale.

(1) I may as well first mention the salary question, although I would not make it over important. My present salary is \$2500 and a house almost exactly. On it I find considerable difficulty in getting along now and meeting the obligations of my position, which exposes me to many drains which many of my colleagues do not have. I hardly see how I could get along as Dean with no increase. I am offered by Grinnell as a starter an increase of \$500. Irrespective of what the Corporation will be willing to do at present, I would be glad to know whether, as a matter of general policy, a deanship will be likely in the future to carry a larger salary in any form than that which a professor draws.

(2) I should wish to be sure that not you alone but the Prudential Committee approved of the general policy of developing the Divinity School and the Biblical and Semitic Departments under virtually one management which presents itself to me as the supremely attractive opportunity of the next ten years. I am not enough of a theological man to care to figure exclusively as connected with the Divinity School. At the same time I could work with the utmost enthusiasm as Dean of the Divinity School if my efforts were to result in bringing about the yet larger and broader achievement. But I should desire to know how the influential members of the Corporation viewed the matter before making a final decision.

(3) I think that an informal vote, preceded by a free expression of opinion by individuals, of the Divinity Faculty (not including Dr. Fisher) at a meeting

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1. Sanders, F. K., MS. Letter to President A. T. Hadley, date indicated.

at which you presided, that they heartily concurred in expressing their desire that I should be the next executive head of the Seminary - a vote to be kept, of course, absolutely private, unless circumstances lead you to mention it - would be helpful to me. I have reason to think that such a meeting could be held without difficulty and without publicity. If the way was clear to have Dean Fisher mention to his own faculty his intention of resigning after the Bicentennial, so that the faculty could be explicit e.g. by voting that I should become the Dean Nov. 1, 1902 or something of the kind, it would facilitate many things, but it is not essential. Its wisest result would be the possibility of making plans in above-board fashion for the immediate future.

(4) Quite as important is the attitude of the full professors in our own faculty. I would welcome the opportunity to state in confidence the salient facts of the scheme to them and to secure an informal expression of opinion in regard to three things: (1) a willingness to immediately fill the Woolsey chair if I resign, (2) a willingness to let me have a share in advocating my successor, (3) and their attitude toward the general scheme of federating in some form the Seminary and Biblical and Semitic departments.

Let me say in conclusion that I am not at all anxious regarding details. Affairs have come to such a crisis, however, that I have to settle within a week or ten days the probable course of events in my own life for the next decade - my best working years. No one knows better than I what a difficult task I face at Yale. If I fail to achieve the success expected, no one will need to suggest that I make room for a better or abler man. I wish, before deciding, to be reasonably sure that I can rely upon the factors essential to success.

To attempt such a task would seem beyond my present powers, were I not assured of your own support and guidance. This gives me greater confidence. I may add that I bring up these matters now not because I care in the least about publicity. I should be entirely willing, if it was tho't best, to have no announcement of what is to happen, until it was about to take place. I shall have to inform the public press of my decision regarding Grinnell when it is made and I should rather desire to explain confidentially to the Board of Iowa College why I declined their call, but no public reasons need be advanced. In regard to that I should cheerfully await your own judgment.

Prof. Wm. Loring, President, Iowa College, Nov. 22, 1900.

Incidentally, as something to be considered,
I would add

- (5) the establishment of an office and secretary
- (6) a few extra months leave within a few years
- that I may take a short rest abroad and visit Palestine and Syria (extra leave from Jan. or Feb. to May)
- (7) My status in the University from August 1st. until I become Dean.

Very sincerely yours,

Frank. K. Sanders."

On November 26 Professor Sanders wrote a letter to Iowa College formally declining the offer of its presidency.

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His declination was in part as follows:

".... I have regretfully decided to forego the pleasure of this cooperation with you all because there has unexpectedly come to me a call to take up a work here which I do not dare refuse, although the burden of it will be very great. . . . Had my future been merely the question of continuing my present work, important as it is, and of going to Iowa, I think that without doubt I should have gone. But I have for years had large views of future possibilities here, such as could not be, in my judgment, realized for years to come under the hampering conservatism of a great University. It is suddenly made possible for me, and, so far as I can now see, for me alone, to give these hopes a practical realization. After the Bicentennial I am to become the head of the theological seminary at Yale with coordinate headship of the Biblical and Semitic departments and the task of reorganization, unification and the founding of a great center of Bible studies. This is the opportunity of a lifetime for a man of my tastes and tendencies. It is an administrative task of the same general order as that proffered me by Iowa College. I would hardly venture to accept the responsibility were not those most vitally connected with the outcome unanimously and heartily agreed upon me as the essential factor. I feel humbled rather than elated by this honor. It involves a responsibility only second to that of the presidency of Yale. If it had not been brought to me in a way which seemed

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1. Sanders, F. K., MS. Letter to Professor J. H. G. Main, Ph. D., Acting President, Iowa College, Nov. 26, 1900.

clearly Providential and did it not give me a chance to put a spiritual stamp upon the theological and Biblical work here which will have far reaching results, I could not have assumed it

Fraternally yours,
Frank K. Sanders."

The Divinity Faculty on December 5 voted to ask the Corporation to appoint Professor Sanders "Professor of Biblical History in the Divinity School."¹ The Corporation acceded to this request by transferring Professor Sanders from the Academic to the Theological Department, creating for him a new professorship, - "Professor of Biblical History and Archaeology."² On February 13, 1901 the Divinity Faculty recorded the following minute: "Voted to recommend to the Corporation the appointment of Professor Sanders as Dean of the Divinity School Faculty, to take office after the Bicentennial celebration in October."³ This recommendation was confirmed by the Prudential Committee of the Corporation,⁴ and Sanders duly became Dean at the time designated.

Regarding the Yale Divinity School's new Dean,⁵
The Congregationalist wrote:

"While Professor Frank K. Sanders is not new to Yale, his recent election as dean of the Divinity

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1. Yale Divinity School Faculty Minutes, p. 150, same date.
 2. Yale Corporation Records, Minutes of Jan. 30, 1901, p. 1.
 3. Yale Divinity School Faculty Minutes, p. 151, same date.
 4. Prudential Committee Records, Originals, Yale College, 1852-1906, Minutes of May 10, 1901, p. 356.
 5. The Congregationalist, Vol. LXXXVI, no. 9, Saturday, Mar. 2, 1901, art., "Three of Yale's Recent Acquisitions," p. 355.

School in succession to Professor Fisher will bring him into greater prominence and enlarge the scope of his activities. He has been for a number of years professor of Biblical literature, he received his earlier training from William R. Harper when he was on the Yale faculty. Mr. Sanders was born in Ceylon of missionary parentage, graduated from Ripon College in 1882 and Yale Divinity (School) in 1889, and has since been a member of the Yale faculty."

Concerning the two-fold task which faced this new head of Yale's theological work, President Hadley wrote as follows in his annual report for 1900-1901:

"In the problems that come before the Yale Divinity School in the immediate future we shall have full need of the exercise of Professor Sanders' organizing ability and business strength. It is not solely nor chiefly on account of the need of raising money for purposes connected with the School - though this is in no wise unimportant - but for the sake of bringing the course of study, the men who graduate from the School, and the whole work of the ministry, into a more vital connection with the life of the American nation."

During his first year (1901-1902) Dean Sanders did some teaching, but he devoted primary attention to administrative duties and to becoming "acquainted with the constituency, the graduates, the field, and the needs of the Yale Divinity School." In December, 1901, he delivered a series of lectures called "The English Bible Lectures on the Young People's Foundation" at the Congregational College connected

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1. Hadley, A. T., Report of the President of Yale University and of the Deans and Directors of Its Several Departments for the Academic Year 1900-1901, Report of the President, p. 13.
 2. Ibid., 1901-1902, Department of Theology, Report of Frank K. Sanders, Dean, p. 103.

with McGill University in Montreal, Canada.¹ While there he also gave an illustrated lecture to the Y. M. C. A. of McGill University on "Foreign Factors in Hebrew History and Thought." He also spoke before the Montreal Congregational Club on "The Contributions of Archaeology to the Interpretation of the Old Testament."²

On January 6, 1902 Dean Sanders' ordination took place in Marquand Chapel.³ Dr. Newman Smyth gave the ordination prayer. Professor Emeritus George P. Fisher delivered the charge. Dr. Theodore T. Munger gave the chief address. He spoke on the relation of the Seminary to the University.

In this ordination address, Dr. Munger, who was a member of the Yale Corporation, took occasion to reenforce the administration's position regarding pecuniary aid for theological students by advocating that tuition be charged in the Divinity School. His argument was as follows:⁴

"One of the first things to be done in a theological school, already connected with a university, is to bring its students upon the same basis as other students in the matter of tuition.

"If tuition is to be free in all departments, let it be free in theology; otherwise not. One of the fundamental mistakes in the treatment of

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1. The Yale Alumni Weekly, Vol. XI, no. 11, Dec. 18, 1901, art., "Dean Sanders at Montreal," p. 102.
 2. Ibid.
 3. Ibid., Vol. XI, no. 13, Jan. 8, 1902, art., "Ordination of Dean Sanders," p. 113.
 4. Ibid.

ministers is that they are coddled.

"Hardly anything is more demoralizing to manhood than the notion that something is due one, because he is religious and expects to enter upon a religious calling. It is especially demoralizing at that period when a young man has come to full adulthood and feels, if he ever can feel it, that high spirit of independence which leads him to say: "I can make my own way in the world." It may be excessive and will often be thwarted in the rough world, but it is a divine thing - the zeal of his mastery over nature and the world. To sully this instinct by separating him from his fellows as one to be favored, is to wrong him in the strongest element of his character. . . . Surely any student in theology ought to be not only willing but eager to put himself on the same level with the student in medicine or law or science. . . .

"What is needed in the ministry is men of high spirit, of delicate sensibility, of moral bravery, who will starve rather than stretch out a hand for gifts. What is wanted in our seminaries is men, who will come bringing tuition fees with them as a sign, and pledge of manhood. Poor? Go earn money; or borrow it, and then pay it first of all debts, or forsake the ministry. . . .

"To discriminate in favor of theology is to violate its nature as a science that deals with the finest sentiments and the most honorable duties of human nature."

Later in the year President Hadley was to call¹ attention again to the same matter. He said,

"I should be sorry to see any obstacles placed in the way of men who desire to enter the Christian ministry; but I am inclined to think that the character, the influence, and the compensation of the clerical profession would be improved were less means taken to make it attractive to those who go into the path where the preliminary steps are made easiest. It is my personal conviction that if we charged tuition fees and spent the money for better instruction, we should attract better men by the instruction than those which we lost from the diminished assistance; and

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1. Report of the President of Yale University and of the Deans and Directors of its Several Departments for the Academic Year, 1901-1902, Report of the President, p. 9.

that the difference in character of these men would make itself felt in the standards and judgments of the community before many years had elapsed."

At the end of his first year Sanders was able to report that a start had been made at coordinating the work of the Divinity School with that of the Graduate School, that several thousand dollars would be spent on improvements to the building during the following summer, and that work was being planned to secure continuous records of the alumni of the School.¹

During his second year as Dean of the Divinity School, Dr. Sanders was signally honored. He was president of a "council of seventy" which "issued a call for a convention to effect a national organization for the improvement of moral education through the Sunday School and other agencies."² This meeting took place in Chicago February 10-

12, 1903, resulting in the organization of the Religious Education Association. Dean Sanders was elected its first President.³ There were sixty-five speakers at this first

meeting, including President J. B. Angell of Michigan University, F. E. Clarke of the Christian Endeavor, Professor G. A. Coe, John Dewey, and President William R. Harper.⁴

During the same year he spoke at the annual convention of

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1. The Yale Alumni Weekly, Vol. XI, no. 34, May 28, 1902, art., "Divinity Commencement," pp. 377-378.
 2. Ibid., Vol. XII, no. 19, February 11, 1903, item, p. 172.
 3. The Congregationalist and Christian World, Vol. LXXXVIII, no. 8, Feb. 21, 1903, p. 268.
 4. Ibid., pp. 268-269.

theological seminary Y. M. C. A.'s at Princeton,¹ and was announced as one of the speakers at the Northfield Conference for the coming summer, along with G. Campbell Morgan,² Robert E. Speer, John R. Mott, and others.

He did no teaching in the Divinity School this year - 1902-1903 - but devoted himself entirely to administrative duties.³ As to the coordination work, the schedule of the Divinity School was lengthened two weeks in order to make it coincide with the schedule of the Graduate School, and a plan was worked out to enable Yale College seniors by taking certain courses while undergraduates to complete a B. D. course in two years.⁴ In his annual report he refers to the School's having a deficit of "more than six thousand dollars," and indicated that such a state of affairs might lead to the charging of a tuition fee.⁵ He concludes his report by setting forth the School's need of additional funds for assisting the students, for taking care of instruction in sociology, elocution and music,⁶ and for two professorships.

This financial plea was renewed by Dean Sanders in his report for the following year. He said that money

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1. The Yale Daily News, Vol. XXVI, no. 56, Saturday, Nov. 29, 1902.
 2. Ibid., Vol. XXVI, no. 179, Wednesday, May 20, 1903.
 3. Report of the President of Yale University and of the Deans and Directors of its Several Departments for the Academic Year, 1902-1903, The Department of Theology, Report of Dr. Frank K. Sanders, Dean, p. 118.
 4. Ibid., p. 120.
 5. Ibid., p. 121.
 6. Ibid.

was greatly needed for repairs to the buildings, and that funds should be provided for attracting graduate students to the Yale Divinity School.¹ He referred to the growing² deficit in the following terms:

"This deficit cannot continue as a permanent fact. It involves the necessity of making a large addition to the endowment funds, or the charging of a large tuition fee or the reduction of that which gives strength to the School. It is hoped that with the revival of general prosperity the needed enlargement of resources can be accomplished. It is now more than a quarter of a century since any notable additions have been made to the financial strength of the School."

If Dean Sanders made any extensive effort personally to take the field and raise funds for the School his labors³ were woefully unsuccessful. A Table is herewith presented to show the Divinity School's financial history during the years under consideration. The Divinity Faculty had hoped that the appointment of an administrative officer for the Divinity School would result in a significant building up of the School's financial strength. But this did not take place.

During the four years of this period (1901-1902 through 1904-1905) in which the Divinity School had a Dean-ship devoted principally to matters of administration the new funds actually added amounted to only slightly more than twenty-seven thousand dollars. During 1903-1904 the only new

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1. Report of the President of Yale University and of the Deans and Directors of its Several Departments for the Academic Year, 1903-1904, The Department of Theology, Report of Dr. Frank K. Sanders, Dean, p. 143f.
 2. Ibid., 1904-1905, p. 77.
 3. See page 41.

TABLE I. THE DIVINITY SCHOOL'S FINANCIAL CONDITION DURING THE
YEARS 1899-1900 THROUGH 1905-1906.
(Based on Annual Reports of the Treasurer of Yale University)

YEAR	New Funds ¹	Deficit	Gifts to Income	Total Divinity School Funds
1899-1900	\$ 16,107.84	\$ 1,455.86	\$ 3,387.86 ²	\$670,187.46
1900-1901	5,555.00	4,081.24	3,546.00 ³	677,861.46
1901-1902	11,360.00	10,933.56	810.61	706,733.28
1902-1903	13,200.00	22,947.77	165.76	716,063.83
1903-1904	2,500.00 ⁴	25,478.21	341.60	706,802.82
1904-1905	None	None	15,183.17 ⁵	706,695.80
1905-1906	55,959.92	None	1,737.08	764,211.61
Total	104,682.76		25,172.03	764,211.61 ⁶

1. Interest is deducted.
2. \$3,200 of the amount for Professor Blackman's salary.
3. Ibid.
4. Gift of President Emeritus Timothy Dwight.
5. The University added \$15,000 to this to wipe out deficit.
6. The apparent discrepancy of approximately \$10,000 between the figure listed in the Treasurer's records and the amount obtained by the addition of total new funds to the figure of the school's total funds in 1900 is probably due to the market value of the Jesup gift of \$40,000 being only a little over \$30,000 (referred to in letter from President Hadley to Secretary Stokes. MS. June 21, 1906).

fund which came to the School was an addition of \$2,500 which Ex-President Timothy Dwight made to the fund he had begun in 1901.

By August 1, 1904 the deficit had grown to more than twenty-five thousand dollars.¹ No new funds or gifts being forthcoming to meet this increasingly disturbing situation, the Divinity School Faculty on November 17, 1904 "Voted that the question of charging a tuition fee be referred to the Committee on Finance to consider and report to the Faculty."² This committee, which, along with other committees into which the Faculty were organized, had been appointed on January 15, 1902, was composed of Dean Sanders, Professor Bacon, and Professor Walker.³ The Corporation also was beginning to grow disturbed about the accumulating indebtedness of the Divinity School, for on December 19, 1904 its Prudential Committee "Voted, to request the Divinity Faculty to report to this Committee not later than the First Monday in February its judgment with reference to the advisability of establishing tuition fees in the Divinity School."⁴

The documentary record of the ensuing discussions is herewith presented.

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1. Sanders, F. K., *op. cit.*, 1904-1905, p. 77.
 2. Yale Divinity School Faculty Minutes, Nov. 17, 1904, p. 218.
 3. *Ibid.*, p. 165.
 4. Prudential Committee Records, Originals, Yale College, 1852-1906, Minutes of Dec. 19, 1904, p. 484.

At the Divinity Faculty meeting of December 22, 1904, "The special committee on the advisability of charging tuition reported. The report was considered at length and the subject continued." ¹ Again at their meeting of January 7, 1905, "A full discussion was had of the report of the committee on a tuition charge, and the subject was continued." ² In his diary for the day, Dean Sanders wrote ³ concerning this meeting as follows:

"Right after breakfast I went to the office and got ready for the Faculty meeting which was at Professor Bacon's because of his slight indisposition. We appointed Case Instructor in New Testament Greek . . . , admitted a new student and called up the report of the Committee on Tuition Fee or rather the discussion of it. Stevens, Curtis, Brastow and Porter were distinctly opposed to its adoption, while Walker and Bacon spoke in its favor. I then argued for a new scheme, involving the raising of forty income scholarships and offered to draw up a memorial for discussion. This was authorized." ⁴

Perhaps the Prudential Committee received intimations that the Divinity Faculty were having difficulty in reaching an agreement on the matter, for on January 16 they again "Voted, to request a committee of the Divinity School Faculty to meet with the Prudential Committee, Monday, February 6, 1905, at 11:15 A. M., to discuss the question of a Divinity School tuition fee." ⁴

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1. Yale Divinity School Faculty Minutes, date indicated, p.220.
 2. Ibid., date indicated, p. 221.
 3. Sanders, F. K., MS. Diary, dates indicated.
 4. Prudential Committee Records, Minutes of Jan. 16, 1905, p. 486.

Dean Sanders' diary for February 3 contains the
¹
 following entry:

"Worked all day today on a memorandum to the Corporation on behalf of the Faculty regarding the charging of tuition. I arrived to present the views of the Faculty as fairly as possible. At 5 p. m. we came together to consider it. With some revision which tended to avoid any specific pledges on our part to charge tuition but only an expression of willingness under some circumstances to consider doing so, it was adopted and I took it again to put in final form before tomorrow."

Again on the following day, Dean Sanders wrote:
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"Spent some time in the office seeing men and attending to correspondence, but also worked hard over the memorandum to the Prudential Committee. Had Miss M. put in her time copying it. Stayed to lunch at the Graduates Club, so as to meet the faculty at 3 p. m. We met all but Walker and Bacon, the former being away and the latter unwell - and my final draft was approved. So Miss M. and I put it into shape."

On February 6, 1905 the meeting requested by the Prudential Committee took place. The discussion lasted for two and a half hours. "The time of the meeting was taken up entirely with a discussion of the financial situation in the Divinity School, with special reference as to the ques-
³
 tion of the advisability of establishing a tuition fee."

There was "a sharp discussion. The Divinity School faculty reported against its advisability. President Hadley strongly
⁴
 favored it."

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1. Sanders, F. K., MS. Diary, dates indicated.
 2. Ibid.
 3. Prudential Committee Records, Originals, Yale College, 1852-1906, Minutes of Feb. 6, 1905, p. 487.
 4. Sanders, F. K., MS. Diary, Feb. 6, 1905.

Clearly a crisis was at hand. It was President Hadley who had suggested to Dr. Sanders in 1900 that he consider the Deanship of the Divinity School. The misfortune of accumulating debt had forced the issue involving President Hadley's announced policy with regard to theological tuition. Faced with the emergency the Divinity Faculty were unwilling to abandon what they felt was the only possible position to maintain if the Divinity School was to be able to compete with other seminaries for a steadily decreasing supply of students for the ministry.¹ Confronted with a situation which presented such conflicting loyalties Dean Sanders felt there was only one thing for him to do, and that was to tender his resignation.

His diary for the next day contains the following:²

"I handed to President Hadley the following letter of resignation: 'In order that the Prudential Committee may have a free hand in dealing with the existing financial situation in the Divinity School I hereby tender my resignation as Dean and Professor to take effect at the end of the present University year. It is needless to say that I shall leave Yale, where I have been as student, teacher and administration officer almost 19 years with the keenest regret. I have highly valued the privilege of participation with the problems and progress of the University in co-operation with your and my colleagues. No other career will seem attractive in comparison with it. But I cannot consent to even seem to hinder a desirable or necessary readjustment.'"

1. The Yale Divinity School Faculty had expressed approval, on Dec. 7, 1904, of an annual conference sponsored by the student bodies of Yale Divinity School, Union, and Hartford Seminaries to interest college men in entering the ministry (Minutes, date indicated, p. 219).
2. Sanders, F. K., MS. Diary, Feb. 7, 1905.

action. At the next Divinity School Faculty meeting Dean Sanders stated that in view of the financial difficulties of the situation of the School he had placed his resignation both as Dean and as Professor at the disposition of the Corporation to take such action as it deems

wise.¹ Two weeks later the Divinity Faculty expressed their feelings concerning his resignation to Dean Sanders in a letter. In part, it read as follows:

"New Haven, Conn.
February 23, 1905.

"Dear Dean Sanders:-

The sorrow which fills your own heart at the thought of severing your relation with the Divinity School enters deeply into ours. We recognize the fidelity of your service and the heavy burdens which have been laid upon you, At the meeting of the Prudential Committee it was clearly stated that either the reduction of students, or the reduction of salaries, or the reduction of our number was necessary. You manfully met the situation and handed in your resignation to the President. Again before we sign our names we wish to reciprocate all that you have said about the pleasant personal relationship which has existed between you and each one of us; and our sympathy is deep for you over the failure of the realization of our mutual hopes in your coming to us as Dean to raise for us endowments.

Yours fraternally,

Edward L. Curtis

Geo. B. Stevens

Frank C. Porter

Benj. W. Bacon

Williston Walker"

The Corporation was unwilling to take immediate

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1. Yale Divinity School Faculty Minutes, Feb. 9, 1905, p.223.
 2. Divinity School Faculty, MS. Letter to Dean F. K. Sanders, date indicated.

action, however, and on February 20, 1905 voted "to request the President to hold the resignation of Dean Sanders in his hands, without action, until the meeting of the Corporation on March 20."¹ The minutes for the latter date² contain the following record:

"The President read a letter from Dean Sanders tendering his 'resignation as Dean of the Theological Faculty and Professor of Biblical History and Archaeology to take effect at the end of the present University year' and stating that this action was taken in order that the University authorities might 'have a free hand in dealing with the existing financial situation in the Divinity School.'

"Voted, to accept Dean Sanders' resignation with deep regret, to instruct the Secretary to express to him the Corporation's high regard for his important services to the College and the Divinity School, and its special appreciation of the self-sacrificing spirit and fine courtesy shown by him in connection with his resignation."

During these months the deficit continued to mount. No new funds at all were added during 1904-1905, - the only year during the entire twenty-nine which are covered by this dissertation in which this was the case. In 1904 the new funds which had been added in the three preceding years amounted to \$27,060, while the deficit was very near the same figure, - \$25,478.21. So, by the end of the University's fiscal year in 1905 the deficit had more than equalled the amount of new funds that had been added dur-

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1. Corporation Records, 1900-1910, Minutes of Feb. 20, 1905, p. 175.
 2. Ibid., Minutes of Mar. 20, 1905, p. 185.

ing the four previous years. ¹ Dean Sanders announced his resignation to the students at chapel on the day that the Corporation accepted it. ² The students were filled with regret at the announcement, and gave concrete expression of their high regard by presenting him with a loving cup at Commencement. ³ At the invitation of both the Divinity School Faculty and the Corporation, ⁴ Dr. Sanders delivered a series of four lectures at the Divinity School the following year on "Religious Education and the Church." ⁵ On leaving the Deanship of the Divinity School, he took up the newly constituted office of General Secretary of the Congregational Sunday School and Publishing Society, in Boston. ⁶

In the administrative readjustment brought about by Dean Sanders' resignation, Professor Edward L. Curtis was made Acting Dean. ⁷ Though this arrangement was to be for only one year, he continued to serve in this capacity for five additional years beyond the period covered in

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1. Sanders, F. K., MS. Diary, Mar. 20, 1905.
 2. Driver, G. H., Yale Divinity Quarterly, Vol. I, no. 4, Mar., 1905, editorial p. 137.
 3. The Yale Daily News, Vol. XXVIII, no. 192, Wed., June 7, 1905, "Yale Log."
 4. Yale Divinity School Faculty Minutes, Mar. 20, 1905, p. 224; Corporation Records, 1900-1910, Minutes of Mar. 20, 1905, p. 186.
 5. Yale Divinity Quarterly, Vol. II, no. 4, Apr., 1906, "Seminary Notes," p. 153.
 6. Maurer, D. E., Yale Divinity Quarterly, Vol. II, no. 1, May, 1905, editorial, p. 40.
 7. Yale Divinity School Faculty Minutes, May 26, 1905, p. 228f.

this chapter. The Faculty specified that the Acting Dean-ship should include "general administrative duty, chairmanship of the Faculty, the keeping of an office hour for consultation with students, and membership in the University Council."¹

Under his leadership the Faculty went to work immediately upon the deficit problem. They "made a personal canvass of New Haven and adjoining towns, endeavoring at first to meet by subscriptions only the estimated deficit of \$7,000 for the current year."² The Corporation showed its desire to help its theological department by voting on June 26 "That on receipt of at least \$15,000 by the members of the Divinity Faculty as donations to income to cancel past adverse balances, the Treasurer of the University be instructed to transfer from University securities to the Divinity School account the sum of \$15,000. . . ."³

The Divinity School Faculty accepted the challenge, and by August 1 (1905) had met the condition which the Corporation had stipulated. By strenuous personal efforts they secured the entire amount through subscriptions. Acting Dean Curtis has left an account of this achievement in the following statement:⁴

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1. Yale Divinity School Faculty Minutes, May 26, 1905, p.228f.
 2. The Yale Alumni Weekly, Vol. XIV, no. 39, July, 1905, art., "University Events, Deficit Wiped Out," p. 805.
 3. Corporation Records, 1900-1910, Minutes of June 26, 1905, p. 203.
 4. Curtis, E. L., Yale Divinity Quarterly, Vol. II, no. 2, Oct., 1905, "The Faculty Letter," p. 78.

"The work of raising money in view of our accumulated deficit of \$25,000 with its threatened addition of some \$5,000 more, at the close of the current year, . . . , was carried through most successfully. By the first of August, fifteen thousand dollars was secured by the faculty in over one hundred and forty subscriptions. A lady friend gave us two thousand dollars, ex-President Dwight and Mr. Charles Scribner, one thousand dollars each, Hon. Chauncey M. Depew, Mr. Robert M. Hogue, Y. D. S. 1889, and Prof. S. S. Sanford, five hundred dollars each; five friends, each two hundred and fifty dollars; ten, two hundred dollars; thirty-one, one hundred dollars; thirty-four, fifty dollars; and forty-eight, twenty-five dollars; and others, scattering amounts. . . . especially noteworthy was the response to our appeal from friends, found to be numerous, in New Haven. They were very generous."

The buildings were in constant need of repair during this period, as shown by the expenditures that were being made each year along this line. For example, on March 10, 1902 the Corporation passed the following recommendation¹ made by the Prudential Committee:

"Voted, That the plumbing and heating apparatus of the Divinity Hall be renewed on the best terms possible and that fire escapes be constructed, as soon as the treasurer can make satisfactory financial arrangements with the Dean of the Divinity School."

Concerning the Divinity School buildings and fixtures at this time, Canon Anson Phelps Stokes, in a letter² to the writer, relates the following incident:

"I think that the first speech I ever made in a Yale Corporation meeting was on the subject of the bad bathroom facilities in the Divinity School. I spent the nights of my first Commencement as a Yale officer in June, 1900, in the Divinity School

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1. Corporation Records, 1900-1910, Minutes of Mar. 10, 1902, p. 56.
 2. Stokes, A. P., MS. Letter to writer, Jan. 17, 1936.

Building and found that my tub, and indeed, most of the other tubs in the building which were of tin, had a big hole in the bottom where the water all accumulated representing the place where Divinity students had sat for generations! I remember an appeal based on the theory that cleanliness was next to godliness!"

The following figures indicate the amounts spent during these years on repairs:

1900	\$1,371.68
1901	1,087.83
1902	2,019.62
1903	1,664.70
1904	817.95
1905	1,044.11
Total	\$9,483.31
Average per year	1,354.71

The principal new Funds added during this period were as follows:

Catherine W. Jarman, Scholarship Fund (1899)	\$5,000.00
" " " , General Fund (1899)	9,000.00
Mrs. Henry Farnam, "Donation" (1901)	5,000.00
Timothy Dwight, General Fund (1901-1906)	7,000.00
Albert Hobron, Scholarship Fund (1902)	
(Life interest to his wife)	3,348.24
Nathaniel W. Taylor, Lectureship Fund (1902)	5,000.00
John S. Welles, Scholarship Fund (1903)	12,000.00
General Professorship Fund (1906)	3,550.00
Charles S. Mersick, Prize Fund (1906)	10,000.00
Charles Jesup, Professorship Fund (1891, 1906)	40,000.00*
TOTAL	\$99,898.24

1. Treasurer's Reports, Yale University, 1900, 1901, 1902, 1903, 1904, pp. 63, 73, 73, 75, 79, respectively; Report of the Treasurer of Yale University, 1905, 1906, pp. 75 and 85 respectively.
 2. Report of the Treasurer of Yale University, 1927-1928, pp. 261, 238, 255, 305, 312, 248, 276, 262, respectively; Treasurer's Report, Yale University, 1901, p. 3.
- * In a letter on June 21, 1906 to Secretary Stokes, President Hadley states that this gift of "nominally \$40,000," was "actually a little over \$30,000 in market value" (MS. Letter to Anson Phelps Stokes, Jr., date indicated).

The Faculty

On June 25, 1899 occurred the death of the School's retired Professor of Systematic Theology, - Samuel Harris, D. D., LL. D.¹ (In almost exactly seven years the Divinity School was to suffer the loss of his successor, George B. Stevens, D. D., LL. D., who died suddenly on June 22, 1906.²) Professor Harris had come to Yale from the presidency of Bowdoin College in 1871. He had served actively until 1895, since which time he had been Professor of Systematic Theology, Emeritus.³ He had rendered distinguished service as a theologian, having become "widely known as a lecturer and writer,"⁴ and having been "the author of a large number of books, the best known of which is The Philosophical Basis of Theism."⁵ A memorial service for him was held in Marquand Chapel on December 14, 1899, Dr. Lewis C. Brastow, Professor of Homiletics and the Pastoral Charge, delivering the commemorative address.⁶ A memorial tablet to him was unveiled in Marquand Chapel, September 28, 1905.⁷ It con-

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1. The Yale Alumni Weekly, Vol. VIII, no. 39, July, 1899, p. 392 art., "Professor Samuel Harris Dead."
 2. Walker, Williston, Professor George Barker Stevens, D. D., LL. D., an address at the Commemorative Service, p. 23.
 3. The Yale Daily News, Vol. XXIII, no. 66, Thursday, December 14, 1899, art., "Commemorative Service."
 4. The Yale Alumni Weekly, op. cit., p. 392.
 5. The Yale Daily News, op. cit.
 6. Ibid.
 7. Calhoun, Rev. Newell M., Yale Divinity Quarterly, Vol. II, no. 2, Oct., 1905, p. 58, address, "Dr. Samuel Harris As a Religious Teacher," pp. 58-64.

tained the following inscription:

"A MEMORIAL
Placed here by the pupils of
their gifted and revered
Teacher in Theology
Professor
SAMUEL HARRIS D. D. LL. D.
who awakened their
Lasting gratitude and
affection"

Dr. George E. Day, Professor of the Hebrew Language and Literature, Emeritus, was eighty-four years of age at the opening of the period under consideration. Because his last years were devoted to his plans for the Day Missions Library, attention will be given to him in the section of this chapter having to do with libraries.

In 1899 George P. Fisher, D. D., LL. D., was beginning his thirty-ninth year as a professor in the Divinity School. He was the School's first Professor of Ecclesiastical History, and in 1900 had taught in the Yale Divinity School during exactly half of its history, having been appointed in 1861.¹ According to the catalogue of 1899-1900, he was offering the two following courses to Middlers and Seniors respectively: "General Church History," three hours a week, and "History of Christian Doctrine and Symbolical Theology," three hours a week.²

1. Fisher, G. P., The Semi-Centennial Anniversary of the Divinity School of Yale College, May 15th and 16th, 1872, *op. cit.*, p. 22.

2. Catalogue of the Divinity School of Yale University, Mar., 1899, pp. 7, 8f.

Though he was seventy-two years of age at this time, he was still greatly interested in young men for the ministry, as shown by the following item which appeared in

¹
The Yale Daily News during the year:

"All men in the University who are thinking of entering the ministry are cordially invited to meet at the home of Professor G. P. Fisher, 27 Hillhouse Avenue on Saturday evening February 17th, at 8 o'clock. The guest of the evening will be President Charles Cuthbert Hall of the Union Theological Seminary."

At the time of his resignation the Yale Corporation recorded its high regard for him in the following
²
minute:

"In accepting the resignation of the Rev. Dr. Fisher, Titus Street Professor of Ecclesiastical History, and Dean of the Divinity Faculty, the Corporation places upon its records the following minute.

"Dr. Fisher has given to Yale more than forty-six years of service. With the single exception of the elder Professor Silliman, he has fulfilled a longer term than any other Instructor since the College was founded. For seven years the Livingston Professor of Divinity and Pastor of the College Church, he passed from that chair to the one he now proposes to vacate in 1861, and has continued in an unbroken service to the present date. To the fidelity, the industry, the success with which he has performed the duties of his office, the strongest testimony may be given. In the earlier years of his connection with the Divinity School, he rendered most valuable assistance in the work of building, of reorganization and of endowment, which during that period laid

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1. The Yale Daily News, Vol. XXIII, no. 104, Thurs., Feb. 15, 1900, art., "Invitation from Professor Fisher."
 2. Records of Corporation, Originals, Yale College, 1875-1900, Minutes of Dec. 10, 1900, pp. 569-571.

heavy burdens upon the Theological Faculty. By his generous culture, his expansive learning, his growing reputation, his truly Catholic spirit, his temperate attitude as a theologian, he has won universal respect, has added prestige to the School and to the University, and has endeared himself to many hundreds of students, as a stimulating instructor and an ennobling example. By the many noteworthy volumes which he has published from time to time, not only has he made himself extensively known in the intelligent world, and given proof of the breadth and thoroughness of his scholarship; but he has added to the resources of the Christian Church in its unending conflict with unbelief, and with superstition. By his blameless life, his wide sympathies, his unostentatious charities, his gracious hospitalities, his loyalty in faith and in friendship, he has made for himself a place in many hearts, and will long be remembered in the Academic circles which for almost a half-century he has enlightened and adorned.

"Into his well earned retirement the Corporation will follow him with a grateful appreciation of his distinguished services, and with the earnest hope that when freed from official responsibility, he may find in the years yet remaining to him the opportunity for congenial and fruitful labors which will crown his useful life.

"Voted, that the resignation of Dr. Fisher take effect at the date he has himself specified, and that from that date he be known as Emeritus Professor of Ecclesiastical History."

Editorially The Yale Alumni Weekly in the following language expressed the high esteem in which Yale alumni held this outstanding professor:

"..... and leave-taking, listening to the man of
"....."

"But the great body of Yale men do not think of Dr. Fisher as connected with any one department. His name has been long held up as a type of the best scholarship of the University; his reputation here and abroad has added to the fame of Yale, and

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1. The Yale Alumni Weekly, Vol. X, no. 11, December 5, 1900, p. 96, editorial, "Dr. Fisher's Resignation."

2. The Yale Alumni Weekly, Vol. XI, no. 24, May 24, 1901, p. 272, editorial, "Dr. Fisher's Resignation," pp. 271-272.

the presence of such a man within the University has been, as it always must be, a dignifying and strengthening element.

"It is quite in order to assure Dr. Fisher of the gratitude of Yale men for what he has done and for his promise to remain here for another year. Until then we will defer more leave-taking."

The activity of Professor Fisher continued for another year after his formal resignation. Two years after having delivered the "Congratulatory Address" to Yale's new President, he spoke again in Battell Chapel, this time delivering the first of the formal addresses¹ of Yale's Bicentennial Celebration. His subject was, "Yale in its Relation to Theology and Missions."

The Divinity School Faculty gave Dr. Fisher a formal dinner at the New Haven House on Tuesday evening, May 20, 1902.² One hundred and thirty-five guests were present, including "many distinguished visiting guests." President Hadley was toastmaster. There were several speakers including Ex-President Dwight, Archdeacon Huntington, and W. H. P. Faunce of Brown University. When the time came for Dr. Fisher to respond he was greeted by the whole company rising to their feet. "In a vein of pleasantry he alluded to his own prolonged leave-takings, likening them to the man of many last words on his deathbed, who was invited to 'stop talking and go on with his dying.'³" He closed by saying,

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1. The Yale Alumni Weekly, Vol. XI, no. 14, January 1902 (Special Bicentennial Number), art., "YALE AND THEOLOGY, Professor Fisher's Address in Battell Chapel Sunday Afternoon" (October 20, 1901).
 2. Yale Divinity School Faculty Minutes, April 16, 1902.
 3. The Yale Alumni Weekly, Vol. XI, no. 34, May 28, 1902, p. 378, art., "Divinity Commencement," pp. 377-378.

"The older I grow the supremely blessed thing seems to me Love united with Truth. I shall go home and try to be as good as you say I am, and shall try not to forfeit the opinion expressed in your kind words."

Dr. Fisher lived to the ripe age of eighty-two, dying after an extended illness on December 20, 1909.

The Yale Daily News quotes Acting Dean Curtis as saying at the time, "Illness compelled the complete retirement of Professor Fisher during his last years, but in his active days he was the most brilliant person connected with the University."¹

Professor Fisher's successor as Titus Street Professor of Ecclesiastical History was Williston Walker, Ph. D., D. D., who came to Yale from the Professorship of Germanic and Western Church History at Hartford Theological Seminary.² He was thirty-nine years of age when he entered upon his work at the Yale Divinity School, having been born in Portland, Maine in 1860.³ His father, Dr. George Leon Walker, was pastor of Center Church, New Haven, from 1868 to 1873,⁴ and was a member of the Yale Corporation from 1887 to 1899.⁵

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1. The Yale Daily News, Vol. XXXIII, no. 72, Thursday, January 6, 1910
 2. The Yale Alumni Weekly, Vol. XXXI, no. 27, March 24, 1922, art., "The Corporation's Resolution on Provost Walker," p. 692.
 3. Ibid., Vol. X., no. 19, February 6, 1901, art., "Yale Corporation Meeting," p. 166.
 4. Ibid.
 5. Ibid., Vol. XXXI, no. 27, March 24, 1922, art., "The Corporation's Resolution on Provost Walker," p. 692.

Professor Walker was appointed on January 30,
¹ 1901. In connection with his election there appears
 this further statement: "The President appointed Rev.
 Messrs. Parker and Twichell a committee to conduct the cus-
 tomary examination on the part of the Corporation before the
 induction of Professor Walker into office."² On May 21,
 1906 the Corporation repealed its law relative to doctrinal
 examinations for Divinity School professors, which had been
 in effect since 1861.³ The official records as to this are
⁴ as follows:

The Corporation "voted, that the law 'Relating
 to the Divinity School' on page 23 of the 4th
 Edition of the Permanent Documents be repealed."

The page referred to together with still another page to
⁵ which it refers contain the following statements:

p. 23- "Relating to the Divinity School"
 "The Corporation voted, in July, 1861, that here-
 after no Professor shall be inducted into office,
 in the Divinity School, without an examination
 touching his faith and religious character,
 similar to that described by Professor Goodrich
 in his writing endowing the Professorship of
 Pastoral Theology (see p. 41)."

p. 41- "Pastoral Professorship Fund, in the
 Divinity School"
 "This fund was established in 1839, by gift of
 \$5,000 from Rev. Professor Chauncey Goodrich (Y. C.
 1810). The conditions under which the gift was ac-

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1. Corporation Records, 1900-1910, Minutes of January 30,
 1901, p. 3.
 2. Ibid.
 3. Ibid., Minutes of May 21, 1906.
 4. Ibid.
 5. Acts of the General Assembly of Connecticut, with Other
 Permanent Documents, Respecting Yale University (Printed
 for the use of the Corporation: not published) Fourth
 edition, 1901, New Haven, Tuttle, Morehouse and Taylor,
 Printers, 1901.

cepted were as follows:

"First, that the sum aforesaid, together with all other sums that may be contributed from any quarter to the foundation hereby contemplated, shall be kept as a distinct fund and separate from the other property of the institution, of which the annual income alone shall at any time be expended.

"Secondly, that the proceeds of said fund shall be applied to the support of a Professor in the Theological Department of Yale College, to be known by the title of the Professor of the Pastoral Charge.

"Thirdly, that it shall be the duty of said Professor to instruct the students of the Theological Department in the composition and delivery of sermons and the right performance of the other duties of the Pastoral office.

"Fourthly, that if at any time, owing to a vacancy in such Professorship, or any other cause, the entire annual income of said fund shall not be expended during the year in which it accrued for the purpose specified alone, the excess which remains shall be added to the capital sum and be held as a part of it, on the same conditions as are prescribed above.

"Fifthly, that whenever from time to time a new Professor shall be appointed, the President and Fellows either as a body or by their committee to consist of at least three of the clerical part of the board, shall have a full and free communication with the Professor elect on his views of Doctrinal Theology and of the duties of the Pastoral charge, such as is customary in our churches in the ordination and installation of Ministers of the Gospel, and if they are satisfied of his soundness in the Faith, his personal piety, and his qualifications for the office, shall proceed to induct him into the same."

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So, by a strange quirk of circumstance, the last appointee

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1. Although Rev. Harlan P. Beach was appointed Professor of the Theory and Practice of Missions - October 16, 1905 - before this law was repealed, the Corporation Records do not seem to contain any mention of such an examination for him. Perhaps this was due to the fact that his was a new professorship for only a five-year period, and was provided for outside of the School's regular funds which were the basis for the new law in the first place.

to be doctrinally examined for a professorship in the School of the "New Haven theology," was a professor from the Seminary which had been established to preserve orthodoxy and save American Protestantism from the Yale liberalism of the eighteen thirties.

Professor Walker had received his B. A. degree from Amherst in 1883, and Ph. D. degree from Leipzig in 1888.¹ When he came to Yale he had already written three of his books: The Creeds and Platforms of Congregationalism (604 pp., 1893), A History of the Congregational Churches of the United States (451 pp., 1894), and The Reformation (478 pp., 1900). And in the year of his appointment he published another: Ten New England Leaders (471 pp. 1901).²

The Congregationalist, speaking of the success which he had already attained, said,³

"To succeed Professor George P. Fisher in the chair of ecclesiastical history is a great honor and a great responsibility, but universal approval has followed the appointment of Dr. Williston Walker,.... In 1889 he was called to Hartford Theological Seminary, to the chair of church history. He has been one of the most popular and efficient professors in the institution, which will part with him regretfully, and at the same time has built up for himself no ordinary reputation as a writer and historical expert. Our Congregational churches are particularly indebted to him"

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1. Eighth General Catalogue of the Yale Divinity School, Centennial Issue, 1822-1922, p. ix.
 2. Card Catalogue, Sterling Memorial Library and Trowbridge Library.
 3. The Congregationalist, Vol. LXXXVI, no. 9, March 2, 1901, art., "Three of Yale's Recent Acquisitions," p. 355.

Professor Walker delivered the address at the opening exercises of the Divinity School on Thursday afternoon, September 26, 1901.¹ While Dr. Sanders did not succeed Dr. Fisher as Dean until after the Bicentennial celebration in October, Dr. Walker began his duties as Dr. Fisher's successor in teaching Church History at the beginning of the fall session.² Throughout the period under discussion in this chapter, Professor Walker devoted himself to his teaching, doing little writing. The year 1906, however, found his fifth major contribution to Church History coming from the press, - John Calvin (456 pp.).³

The Professor on the Faculty next oldest to Dean Fisher, both in years and in point of service was Lewis Orsmond Brastow, D. D., "Professor of Homiletics and the Pastoral Charge."⁴ In the catalogue of the following year (1900), his title is, "Professor of Practical Theology."

He too was born in Maine, in 1834. He came to the Divinity School from twenty-three years in the pastorate, and began his work in 1885. He had a rich theological and philosophical background, and was a preacher of convincing power. He was therefore interested primarily in seeing that his students had a message to preach, and then he

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1. The Yale Daily News, Vol. XXV, no. 2, Friday, September 27, 1901.
 2. Catalogue of the Yale Divinity School, 1901-1902, p. 5.
 3. Card Catalogue, Sterling Memorial Library.
 4. Yale Divinity School Catalogue, March, 1899, p. 3.

would work faithfully and skillfully in aiding the students as to their delivery.¹

In 1899-1900 he was giving courses to all three classes. In the second half of the year he was giving to Juniors a course in Practical Theology, which included "introductory lectures" on the subject and "the use of the topic in preaching." This was a two-hour course. During the first half of the year he was giving a three-hour course to Middlers on "Structural Homiletics." And throughout the entire year he was giving to Seniors a five-hour course in² "Practical Theology," which was very comprehensive. This general plan, with minor variations, was followed throughout the period under consideration.

It was during these closing years that he published his two books and prepared the manuscript of his third, which came out after his death. In 1904 he brought out Representative Modern Preachers, which includes a treatment of such men as Schleiermacher, Robertson, Newman, Spurgeon, Beecher, and Phillips Brooks. And in 1906 there appeared a companion volume entitled The Modern Pulpit, which was more of an analytical study.

Besides his teaching, Professor Brastow was

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1. Porter, F. C., Yale Divinity Quarterly, Vol. IX, no. 3, January, 1913, memorial address, "Lewis Orsmond Brastow, D.D.," pp. 71-89.
 2. Yale Divinity School Catalogue, March, 1899, pp. 6, 8.

3. Yale Divinity School Catalogue, Vol. IX, no. 1, January, 1913, p. 10.

4. Yale Divinity School Catalogue, Vol. IX, no. 1, January, 1913, p. 10.

5. Yale Divinity School Catalogue, Vol. IX, no. 1, January, 1913, p. 10.

6. Yale Divinity School Catalogue, Vol. IX, no. 1, January, 1913, p. 10.

7. Yale Divinity School Catalogue, Vol. IX, no. 1, January, 1913, p. 10.

8. Yale Divinity School Catalogue, Vol. IX, no. 1, January, 1913, p. 10.

9. Yale Divinity School Catalogue, Vol. IX, no. 1, January, 1913, p. 10.

10. Yale Divinity School Catalogue, Vol. IX, no. 1, January, 1913, p. 10.

called upon to render other notable services. As has already been indicated, he delivered the address in memory of Professor Harris,¹ who had been his teacher in theology. When President Hadley created the University Council in 1899, Professor Brastow served with Dean Fisher as the Divinity School representatives.² The same fall he was honored with the position of University Pastor for the year.³ The Yale Daily News editorially expressed gratification at his selection.⁴ The next spring the Divinity Faculty asked him to represent the School "at the Ecumenical Missionary Conference in New York."⁵

On May 11, 1903, the Corporation supplemented its law of 1897 with respect to retirement of professors by stating that Professors would be retired at age sixty-eight, except in special cases.⁶ This law was to go into effect three years later.⁷ In 1905, Professor Brastow was seventy-one years of age. His success as a teacher is attested by the following action taken by the Corporation⁸ on November 20 of that year:

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1. The Yale Daily News, Vol. XXIII, no. 66, Thursday, December 14, 1899, art., "Commemorative Service."
 2. Yale Divinity School Faculty Minutes, November 15, 1899, p. 141.
 3. The Yale Daily News, Vol. XXIII, no. 61, Friday, December 8, 1899, art., "College Pastor," and editorial.
 4. Ibid.
 5. Yale Divinity School Faculty Minutes, April 11, 1900, p. 145.
 6. The Yale Daily News, Vol. XXVI, no. 172, Tuesday, May 12, 1903, art., "Corporation Meeting," and Corporation Records 1900-1910, Monday, November 20, 1905, p. 223f.
 7. Ibid.
 8. Corporation Records, 1900-1910, Minutes of November 20, 1905, p. 222.

"Voted,: that Dr. Brastow be continued in his professorship in the Divinity School until July 31, 1907, and at that time there be allowed him a sufficient number of years to entitle him to a retiring allowance, as provided for in the Corporation vote regarding professorship retiring allowance in June, 1897."

The Divinity School's Professor of Systematic Theology at this time was George Barker Stevens, Ph. D., D. D., who was a graduate of the Yale Divinity School of the Class of 1880.¹ He returned in 1886 to become Buckingham² Professor of New Testament Criticism and Interpretation. In this capacity he served until 1895, when he became Dwight Professor of Systematic Theology. During his occupancy of the first chair he published four books; and as to his being³ transferred, Professor Williston Walker says,

"It is evident from the volumes that Professor Stevens' interests were more theological than exegetical, and it was but fitting, therefore, that when his revered friend and teacher, Professor Samuel Harris, laid down the burden of instruction in 1895, Professor Stevens should be transferred to the Dwight Professorship of Systematic Theology thus made vacant...."

By the beginning of the twentieth century he was⁴ already a world-recognized theologian. In 1899 appeared his The Theology of the New Testament, concerning which Walker⁵ says,

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1. Eighth General Catalogue of the Yale Divinity School, Centennial Issue, 1822-1922, p. 221.
 2. Ibid.
 3. Walker, Williston, Pamphlet (memorial address), "Professor George Barker Stevens, D. D., LL. D.," p. 17.
 4. Ibid., pp. 18, 19.
 5. Ibid.

"This volume, though uncompromising in its advocacy of what are still called modern positions in theology, won immediate recognition on both sides of the Atlantic and has come into very general use as a text-book in the Seminaries of many religious communions."

The year 1899-1900 he spent in Europe, studying in Berlin, Paris, Oxford, and Edinburgh.¹ In 1900 two more volumes were produced, - The Messages of Paul, and The Messages of the Apostles.² The following year he contributed a volume to the series called New Testament Handbooks entitled The Teaching of Jesus.³ Being such a prolific contributor to contemporary theological literature, it is small wonder that his Alma Mater, the University of Rochester, conferred on him the degree of Doctor of Laws before he was yet forty-eight years of age.⁴

That he was a professor who was seeking to equip his students to meet the demands of twentieth-century viewpoints seems to be shown by the flexibility of his courses year by year. In 1900-1901, he offered a course to Juniors on "Philosophy of Religion."⁵ This was a half-year course. In 1901-1902, he offered them for the first half-year a course called "Grounds of Theism," and for the second half-year, "Apologetics."⁶ In 1902-1903, the name of the former

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1. Walker, Williston, Pamphlet (memorial address), Professor George Barker Stevens, D. D., LL. D., p. 18, 19.
 2. Ibid.
 3. Ibid.
 4. Ibid., p. 19.
 5. Yale Divinity School Catalogue, 1900-1901, p. 31.
 6. Ibid., p. 35.

is now, "Philosophy of Theism."¹ And in 1905-1906, it has now become, "Introduction to Theology," which continues throughout the year.²

He was a man of forceful personality and platform ability, as shown by his outside engagements. In the same summer that he was honored with the LL. D. degree from the University of Rochester, he delivered a series of lectures at the University of Chicago entitled, "The Modern

Movement in Theology."⁴ The following summer (1903) he gave a course of lectures at the Texas Methodist Ministers' Institute.⁵ In the summer of 1904, he delivered a similar series to the Missouri Methodist ministers, the commencement address at Beloit College, and a series of lectures in the University of Chicago summer school.⁶

In 1905 appeared "what is undoubtedly the most valuable, as it certainly is his ripest, book."⁷ This was his The Christian Doctrine of Salvation. In this book he critically examines the "various interpretations" of the atonement "followed by his own constructive presentation. Any penal or substitutionary conception of the great sacrifice found in him a determined opponent."⁸

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1. Yale Divinity School Catalogue, 1900-1901, p. 36.
 2. Ibid., p. 36.
 3. Walker, Williston, Pamphlet (memorial address), "Professor George Barker Stevens, D. D., LL. D.," p. 23f.
 4. The Yale Daily News, Vol. XXV, no. 182, Friday, May 23, 1902, "Yale Log."
 5. Walker, Williston, op. cit., p. 20.
 6. Ibid.
 7. Ibid., pp. 21, 23.
 8. Ibid.

Besides his classroom duties, the spring of 1906 found him attending the International Student Volunteer Convention in Nashville, where he delivered "the Phi Beta Kappa Address before Vanderbilt University."¹ And on June 6, he addressed the graduating class of the Yale Divinity School on "The Scholarly Spirit in the Ministry."² His remarkable power of definition is shown by one of his opening paragraphs:³

"By the scholarly spirit is meant the disposition and capacity to think comprehensively and fundamentally, to form just judgments, to place the main emphasis where it belongs, and to distinguish things that differ. The scholarly spirit is the opposite of the superficial, hasty, and capricious temper of mind. It is the passion for accuracy, the desire to keep within the facts, the enthusiasm for truth, the mood of mind which will deter a man from reckless exaggeration. The man of scholarly temper will know how to inspect and test his own prejudices and will feel that over-statement is as erroneous as denial of the truth."

His closing words in this address, - made all the more impressive to those who heard them by his death less than three weeks after their delivery - were:⁴

"Gentlemen, the Faculty of this Institution sincerely hope that among the services which your course of study may have rendered you, one of the most potent and permanent may be the development in you of the spirit of the scholar and the determination to illustrate it in your work. Be lovers of truth. Be seekers for truth. You are to address your fellowmen on the greatest themes which can engage the

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1. Walker, Williston, *op. cit.*, pp. 21, 23.
 2. Stevens, George B., *Yale Divinity Quarterly*, Vol. III, no. 2, October, 1906, pp. 43, 46, address, "The Scholarly Spirit in the Ministry," pp. 43-46.
 3. *Ibid.*
 4. *Ibid.*

human mind. You owe it to them, to yourselves, and to Him whose messengers you are, to devote to the study of these themes the best power of mind and heart which you possess."

He had planned to take his family to Scotland for the summer, when he became ill, though not seriously, it was thought. And then on June 22 he suddenly passed away. In the untimely death of Professor Stevens, who was not yet fifty-two years of age, the Divinity School suffered the loss of one of its greatest scholars. The high place which he had already achieved in the estimation of the University is shown by a postscript which President Hadley added to a letter he had written to Secretary Anson Phelps Stokes who was then in Europe: "Just as I sign this . . . , I get word of the sudden death of Professor Stevens. I am too much shocked to try to make any comment."

The professor next oldest in point of service was Dr. Frank C. Porter, Professor of Biblical Theology. He was a graduate of the Yale Divinity School of the Class of 1886. In 1889 he received his Ph. D. degree from Yale. In the same year he was made Instructor in Biblical Theology. Two years later (1891) he was made Winkley Professor of Biblical Theology, which chair he occupied for more than a third of a century.² During most of this time he was also

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1. Hadley, A. T. MS. Letter to Secretary Anson Phelps Stokes, then in Berlin, dated June 22, 1906.
 2. Eighth General Catalogue of the Yale Divinity School, Centennial Issue, 1822-1922, p. vii. Dr. Porter retired in 1927.

Librarian of the Trowbridge Reference Library of the Divinity School, having begun this work in 1895.¹

Professor Porter's courses were offered to Middlers and Seniors. To the former he was giving his course in "Biblical Theology of the Old Testament," and to the latter his course in "Biblical Theology of the New Testament."

The course for Middlers during most of this period began with the second term, and from the session of 1903-1904 on² was called "Theology of Judaism."

In the efforts being made during the period to improve the chapel services, Professor Porter had general supervision of the arrangements for music.³ The following item

in that connection is recorded in the Faculty Minutes of December 15, 1904:⁴

"Professor Porter stated that it is desirable that the organist should do more practicing than at present, and that a blower is needed to enable him to do so. Voted, that the Divinity School authorizes the employment of Mr. of the Senior Class as blower for this work at twenty cents an hour, - not to exceed two hours weekly."

During these early years of the century he made the following scholarly contributions in his field: a chapter in the Biblical and Semitic Studies of the Yale Bi-centennial Publications, entitled, "The Yecer Hara, A Study in the Jewish

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1. Eighth General Catalogue of the Yale Divinity School, Centennial Issue, 1822-1922, p. vii.
 2. Catalogues of the Yale Divinity School for years indicated, pp. 37, 40, and 37 respectively.
 3. Yale Divinity School Faculty Minutes, October 22, 1902, p. 182.
 4. Ibid., date indicated, p. 220.

Doctrine of Sin" (pp. 93-156, 1901); on November 18, 1902, he read a paper before the New York State Conference of Religion, entitled, "The Spirit of God in the Minds of Men" (12 pp., 1902); in 1904 he had an article in the American Journal of Theology, entitled, "Inquiries Concerning the Divinity of Christ;"¹ and in 1905 he published his book entitled The Messages of the Apocalyptical Writers (367 pp.).²

The Holmes Professor of Hebrew Language and Literature was Dr. Edward L. Curtis, who had come to Yale from a similar professorship at McCormick Theological Seminary in 1891. Professor Curtis was a member of the Yale Class of 1874. He graduated from Union Theological Seminary, New York, in 1879. The next two years he studied abroad,³ "chiefly in Berlin, as Fellow of Union Theological Seminary." From 1881 to 1891 he taught at McCormick Theological Seminary.⁴ Yale honored him with a Doctor of Divinity degree in 1891. Hanover College (Indiana) had already honored him with an honorary Ph. D. degree in 1886.⁵

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1. American Journal of Religion, Vol. VIII, 1904, pp. 9-29. These are all to be found in Collected Papers, The Porter Volume, Gathered with the Author's Assistance from Published Writings of Frank Chamberlin Porter. January, 1928.
 2. Case, S. J. (edited by), Studies in Early Christianity, p. 441, bibliography, "Publications of Frank Chamberlin Porter," pp. 440-443.
 3. The Yale Daily News, Vol. XXXV, no. 1, Wednesday, September 27, 1911, art., "Deaths of Alumni," p. 1.
 4. Ibid.
 5. Eighth General Catalogue of the Yale Divinity School, Centennial Issue, 1822-1922, p. iii.

During the period under consideration he was offering two Junior courses and one for Middlers. Respectively they were: "Elementary Hebrew," "Old Testament Introduction," and "Old Testament Exegesis", which after 1899-1900 was called "Hebrew Exegesis."¹

In the summer of 1900, Professor Curtis took his family abroad. They wintered in Germany, while he returned for his year's work at the Divinity School. The next spring he rejoined them. In tramping in Switzerland he strained his heart, which gave him trouble thereafter.² In early November (1901) he had his first attack of angina pectoris.³ He was seriously ill for many weeks. When he did not recover as rapidly as was hoped, the Divinity School Faculty voted to request the Corporation "to grant him leave of absence for the remainder of this year, and, if it shall seem desirable, for the next academic year"⁴ The Corporation granted this request.⁵ At Commencement Dean Sanders was able to announce "that Professor Curtis was recovering his health at Clifton Springs, N. Y., and would be able to resume his duties at the Seminary next Autumn."⁶

Because of the fact that these heart attacks

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1. Catalogues of the Yale Divinity School, 1899-1900 through 1905-1906.
 2. Edward L. Curtis, Biographical Record of the Class of 1874 in Yale College, 1912, p. 53.
 3. Sanders, F. K., MS. Diary, November 3, 1901.
 4. Yale Divinity School Faculty Minutes, March 6, 1902, p. 169.
 5. Corporation Records, 1900-1910, Minutes of March 10, 1902, p. 55.
 6. The Yale Alumni Weekly, Vol. XI, no. 34, May 28, 1902, art., "Divinity Commencement," p. 378.

were recurrent during the remaining nine years of his life, Professor Curtis was forced to guard his health as carefully as possible. His courage was further tested in the early months of 1906 when his eyesight was greatly diminished due to a partial stroke of paralysis.¹ Doubly handicapped though he was, his greatest years of usefulness for the Divinity School lay ahead.

His writings during this first period of the new century were: "The Coronation of Joash," Hastings Bible Dictionary, III, pp. 595-604, 1900; "The Tribes of Israel," Biblical World, XVII, 272-277, 1901; "The Old Testament in Religious Education," in Historical and Critical Contributions to Biblical Science, pp. 1-41, 1901; "An Interpretation: Psalm XLV," Biblical World, XXII, no. 6, pp. 424-436, 1903; and "The Return of the Jews Under Cyrus," Biblical World, XXIV, no. 2, pp. 112-116, 1904.² On October 3, 1904, he read a paper before the Congregational Association of New Haven, entitled, "The Messages of Biblical Criticism to the Preacher."³ And on December 17, 1905, he delivered the Memorial Address for Professor Emeritus George E. Day.⁴

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1. Walker, Williston, Yale Divinity Quarterly, Vol. VIII, no. 2, November, 1911, p. 36, memorial address delivered October 30, 1911, "Edward Lewis Curtis, Ph. D., D. D.," pp. 31-40.
 2. Bibliographical Record of the Class of 1874 in Yale College, 1912, p. 54.
 3. Yale Divinity Quarterly, Vol. I, no. 1, May, 1904, art., "The Messages of Biblical Criticism to the Preacher," by Professor Edward L. Curtis, pp. 43-50.
 4. Ibid., Vol. II, no. 3, January, 1906, memorial address, "George Edward Day," by Professor Edward L. Curtis, pp. 85-95.

The criticism of theological curricula by President Slocum, referred to in the first chapter, was not applicable to the Yale Divinity School in at least one respect. The School since 1893 had had a professor of Christian Ethics. This was William Freemont Blackman, Ph. D. He received his B. D. degree from Yale at the same time as Professor Stevens, in 1880. His was not a permanent professorship, but was made possible by the gifts of a friend during the eight years that he was on the Divinity School Faculty.¹ He was on the Faculty for only the first two years of this period, - 1899-1900 and 1900-1901. The first of these years he was offering one course each to Middlers and Seniors, respectively, "Christian Ethics," and "Some Important Problems of American Life." In the latter year the first of these courses was offered to the Junior Class, and his Senior course is listed as "Practical Sociology."²

The popularity of his courses and the regret which was felt on the eve of his leaving the Divinity School are attested by the following editorial sentences from The Yale Alumni Weekly at the time:³

"Since Professor Blackman's appointment at Yale, eight years ago, the study of social ethics has been introduced in many divinity schools, in all parts of the country and of all denominations. . . . If interest and instruction along these

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1. Yale Divinity School Faculty Minutes, January 8, 1902, p. 165.
 2. Yale Divinity School Catalogues for the respective years.
 3. The Yale Alumni Weekly, Vol. X, no. 20, February 13, 1901, editorial, "Professor Blackman's Withdrawal," p. 184.

4. The Yale Daily News, Vol. XXVI, no. 51, Saturday, October 15, 1905, "Yale Log."

lines were allowed to lapse here, it would be, in our opinion, a backward step at a point where other similar institutions are pressing forward. We cannot, however, believe that this is contemplated. That students are interested in these branches, and that they prefer to pursue them in the seminary itself rather than elsewhere is manifest from the table of electives chosen by them, which is printed elsewhere in this issue, and from which it appears that more than twice as many divinity students elected courses with Professor Blackman, as with any other professor, Theological or Academic, last term. . . .

"It may, we believe, reasonably be hoped, that means will be found, in one way or another, to furnish adequate instruction in these subjects in the Divinity School after Professor Blackman's withdrawal. It is possible that much of this may be given in the Graduate and Law Schools, though how far the right point of view for the minister may be gained in this way is an interesting question."

In the spring of 1901, Professor Blackman conducted a trip to "study the conditions of darker New York." About twenty-five students went on this two-days' trip. The itinerary included "Blackwell's and Ward's islands, Municipal lodging house, Immigrant Station, free bath house, United Charities Building, model tenements, and cheap lodging houses of the Bowery."

Professor Blackman was on the editorial staff of The Yale Review from 1896 to 1902. Shortly after leaving Yale he became President of Rollins College, Winter Park, Florida.

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1. The Yale Daily News, Vol. XXIV, no. 121, Thursday, March 7, 1901, art., "Theological Students' Trip."
 2. Card catalogue, Sterling Memorial Library.
 3. The Yale Daily News, Vol. XXVI, no. 21, Saturday, October 18, 1902, "Yale Log."

Benjamin Wisner Bacon, D. D., Litt. D., was in his fourth year as a member of the Yale Divinity School Faculty in 1900. After one year as Instructor in New Testament Greek he had been made "Buckingham Professor of New Testament Criticism and Interpretation", in 1897. Even before coming to Yale he had already been honored with the degree of Doctor of Divinity from one American and one European institution in 1893, and the degree of Doctor of Letters from Syracuse University in 1895.

Throughout the period under consideration his courses were for members of the Junior and Middler classes. His Junior course in 1899-1900 was "Greek New Testament", and his Middler course, a Study of the Book of Acts by "principles of historical and literary criticism" together with "lectures on Introduction to the several books of the New Testament." With some variation this was the plan pursued throughout the period, except for 1905-1906 when he was away.

He was already a prolific technical writer in his field. Shirley J. Case lists no less than forty-four items of bibliography for him during the years of this period. These writings included articles for magazines, Bible dictionaries, and three books. The books were: An Introduction to the New Testament (285 pp., 1900); The Sermon

1. Eighth General Catalogue of the Yale Divinity School, Centennial Issue, 1822-1922, p. i.

on the Mount (262 pp., 1902); and The Story of St. Paul: A Comparison of Acts and the Epistles (392 pp., 1904).¹

Besides his professorial duties and the demands made of him as an authoritative scholar in his field, he was appointed Pastor of the Church of Christ in Yale University in 1900. And although The Yale Daily News in writing of his appointment said, "Professor Bacon's chief duty will be to preside at the monthly communion service,"² he went to work with his usual vigor to make this relationship definite and vital to the life of the students in the University. Being a Yale man of the Class of 1881, and having been a football star in his student days, he was well fitted to capture the interest of university students. The University daily editorially writes of him soon after his induction into this office,³

"Professor Bacon, our College pastor, believes there is need of a closer bond of fellowship between professor and student and will show tomorrow evening in Dwight Hall how this can be brought about. His talk, then, on 'the relations of the students to the Faculty in a religious way,' concerns every man in the college."⁴ Shortly thereafter the doctrinal test for admission to membership in the University Church was abolished. The cordiality

1. Case, S. J. (edited by), Studies in Early Christianity, pp. 446-449, bibliography, "Publications of Benjamin Wisner Bacon," pp. 443-457.
2. The Yale Daily News, Vol. XXIV, no. 47, Tuesday, November 20, 1900, art., "New College Pastor."
3. Ibid., Vol. XXIV, no. 93, Saturday, Feb. 2, 1901, Editorial.
4. Ibid., Vol. XXIV, no. 132, Wednesday, March 20, 1901, art., "Church Meeting."

and vision with which he went about his work as University Pastor is shown by the following item:¹

"All men in the Academic Department who intend to enter any form of Christian work in after life are cordially invited to attend the reception to the Woolsey Club this evening at 8 o'clock at the home of Professor Bacon, 244 Edwards street. Dr. Phillips of the Church of the Redeemer, of New Haven, will make an address."

He was very popular as a lecturer, as shown by the following items:²

"The first lecture of the course of ten lectures by Professor B. W. Bacon of the Yale Divinity School on 'The Life and Letters of St. Paul,' will begin tonight at 7:30 in Marquand Chapel,"

"The course of lectures being given by Professor Benjamin W. Bacon of the Theological Faculty in Marquand Chapel is proving extremely popular and it may become necessary to remove them to some larger auditorium."

In the latter part of 1904, Professor Bacon was invited "to go to Palestine as Director of the School of Palestinian Archaeology."³ He accepted this work for the year 1905-1906, after the Corporation had passed the following vote:⁴

(Voted) "that owing to exceptional circumstances Professor Bacon be given leave of absence for the next University year at full salary in order that he may accept the Directorship of the American School for Study and Research in Palestine, it being understood that he will supply the compensation for Mr. S. J. Case who is to take part of his regular work."

1. The Yale Daily News, Vol. XXIV, no. 141, Saturday, March 30, 1901, "Yale Log."
2. Ibid., Vol. XXVII, no. 13, Thursday, October 8, 1903, "Yale Log"; and no. 24, Wednesday, October 21, 1903, art., "Professor Bacon's Lectures."
3. Sanders, F. K., MS. Diary, January 1, 1905.
4. Corporation Records, 1900-1910, Minutes of February 20 and March 20, 1905, pp. 173 and 184.

1903 that a professorship in this field was established, and not until To take over the work that had been done by Professor Blackman, Professor William Bacon Bailey, Ph. D., of the College Faculty, was employed for part-time instruction.¹ Besides his teaching work, he took the students on laboratory trips to New York² just as Professor Blackman had done. On February 1, 1906, the Divinity School Faculty invited him to attend their meetings whenever he found it convenient to do so.³ At their meeting on March 1, 1906, "Professor Bailey presented an outline of his proposed course for next year, including the establishment of a new branch of instruction in 'Welfare Work and Practical Philanthropy.'⁴ The Yale Daily News gave the announcement of this proposed new course front page space, as follows:⁵

"Professor William B. Bailey, of the Social Science Department, announces a new course in the Divinity School for next year in Welfare Work and Practical Philanthropy. The intention in offering this course is to work in connection with the Organized Charities and settlement work in the large cities. This course will also be open to a limited number of graduate students in the department of Social Sciences."

Although the Divinity School had given some attention to Missions in former years, it was not until the fall of

1. Yale Divinity School Faculty Minutes, March 27, 1901, p. 154f.
2. The Yale Daily News, Vol. XXVI, no. 152, Saturday, April 18, 1903.
3. Yale Divinity School Faculty Minutes of date indicated, p. 240.
4. Ibid., p. 241.
5. The Yale Daily News, Vol. XXIX, no. 117, Sat., Mar. 3, 1906, front page art., "New Course in Social Science."

1905 that a professorship in this field was established, and not until a year later that the professor who was chosen¹ actually began his work. The man selected as Yale's first "Professor of the Theory and Practice of Missions" was Rev. Harlan P. Beach, M. A.² He was a member of the Yale Class³ of 1878. His outstanding fitness for the position is⁴ shown by the following statements in The Yale Daily News:

"Mr. Beach's training has made him unusually qualified both on the practical and theoretical side of this new field. He has spent nearly ten years in active missionary work in China, has published several authoritative works on China and the mission fields, and has been for more than a decade, the Educational Secretary of the Student Volunteer Movement. Mr. Beach has been one of the founders of the new Yale in China, and is a member of its Executive Committee. In 1904 he made a special trip to Hunan, to investigate conditions for the Committee. His report largely determined the location and scope of this new educational movement."

The Divinity School offered instruction in Elocution throughout the period, the instructors being, Samuel S. Curry, B. D., Ph. D., from 1899-1900 through 1901-1902,⁵ Glenville P. Kleiser,⁶ from 1902-1903 through 1903-1904,⁷ and Edward M. Lewis, from 1904-1905 through 1905-1906.

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1. Corporation Records, 1900-1910, Minutes of Oct. 16, 1905, p. 216.
 2. Ibid.
 3. Eighth General Catalogue of the Yale Divinity School, Centennial Issue, 1822-1922, p. ii.
 4. The Yale Daily News, Vol. XXIX, no. 22, Sat., Oct. 21, 1905, art., "A New Professorship at Yale."
 5. Yale Divinity School Catalogues for years indicated.
 6. Yale Divinity School Faculty Minutes, Mar. 25, 1902, and Mar. 9, 1904, pp. 172 and 206 respectively.
 7. Ibid., Mar. 9, 1904, and Catalogues for years indicated.

The Curriculum

During the years covered by this first period of the twentieth century there was very little change in the course of study being offered by the Divinity Faculty. This is shown rather clearly by the following comparative lists of required courses for the years 1899-1900 and 1905-1906 as laid down in the respective catalogues:

Junior Courses

1899-1900

Hebrew
Old Testament Introduction
Greek New Testament
Philosophy of Religion
Practical Theology
Vocal and Elocutionary
Training

1905-1906

Elementary Hebrew
Old Testament Introduction
The Pauline Epistles and
Synoptic Gospels
Introduction to Theology
Practical Theology
Voice Training and Vocal
Expression

Middler Courses

General Church History
Systematic Theology
Old Testament Exegesis
Biblical Theology of the
Old Testament
Christian Ethics
Study of Book of Acts
Structural Homiletics
Vocal Exercises

Church History
Science of Christian Faith
Hebrew Exegesis
Theology of Judaism

Structural Homiletics
Advanced Vocal Expression
and Voice Training

Senior Courses

Practical Theology
History of Christian Doctrine
and Symbolical Theology
Some Important Problems of
American Life
Biblical Theology of the
New Testament
Class and private instruction
in elocution

Types of Preaching
Church History

New Testament Biblical Theology
Advanced Reading and Speaking

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1. Yale Divinity School Catalogues, 1899-1900, 1905-1906, pp. 5-9, 36-38 respectively.

The most significant thing that happened in this period with regard to the curriculum was the introduction of elective courses on a systematic basis. President Hadley¹ says in his first report:

"Hitherto the students in the Yale Divinity School have been - officially, at any rate - kept by themselves. If they utilized the services of teachers in other departments it was a personal matter, outside the cognizance of the Theological Faculty. Under the new system, provision is made whereby the candidate for the ministry may learn, and is encouraged to know, those principles of history and sociology and economics which the courses of the Graduate School offer in such large abundance. which will tend to make the graduate of the Yale Divinity School in the future a man of wider Christian influence, because he will be in an increasing degree a man of the world also."

It is interesting, in contrast with this first report of Yale's new President, to read the report of the Dean of the Divinity School on the same matter. This was Dean Fisher's last report but one.² He says:

"Some modifications have been introduced in the course of study. A limited number of optionals have been connected with the required studies, and the number of electives has been enlarged. A classified arrangement has been made of the electives which, with proper restrictions, students of the Divinity School are permitted to take in other Departments of the University. In all the regulations pertaining to studies, care is taken by the Faculty that there shall be no encroachment upon the time justly demanded for the fundamental branches of Theology, proficiency in which is

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1. Hadley, A. T., Report of the President of Yale University, and of the Deans and Directors of its Several Departments for the Year 1899-1900, President's Report, p. 3.
 2. Fisher, G. P., same letter, Department of Theology, Report of Dr. George P. Fisher, Dean, p. 56.

deemed requisite in candidates for the Christian Ministry."

So, though there was little modification within the theological curriculum itself, - the general pattern remaining the same throughout the period - a significant step forward had been taken in making a broader course of study available for Yale Divinity School students. The ratio of theological courses to required electives for the respective¹ years is shown by the following chart:

Year	Junior		Middle		Senior	
	First Term	Second Term	First Term	Second Term	First Term	Second Term
1899-1900	15t	15t	16t	15t	14t	14t
1900-1901	11t 3e	12t 3e	11t 5e	10t 5e	10t 2e	10t 2e
1901-1902	10t 3e	12t 3e	12t 4e	10t 4e	8t 5e	8t 5e
1902-1903	10t 3eplus	11t 3eplus	12t 4e	10t 4e	8t 5e	8t 5e
1903-1904	11t 3e	12t 3e	13t 4e	11t 4e	9t 5e	9t 5e
1904-1905	11t 3e	12t 3e	13t 4e	11t 4e	9t 5e	9t 5e
1905-1906	11t 3e	11t 4e	11t 4e	11t 4e	9t 5e	9t 5e

Languages (Greek and Hebrew) were required, of course, for the B. D. degree. This is not surprising, however, when it is remembered that it was not until 1902-1903 that the first student was admitted to the Academical Department as a candidate for the B. A. degree who had not taken Greek.² In

1. The numerals refer to required classroom hours per week. The symbols are: t, theological courses, and e, required electives.
2. The Yale Daily News, Vol. XXVI, no. 30, Wed., Oct. 29, 1902, front page art., "Degree Without Greek."

the spring of 1904 the University Council made inquiry of the Divinity Faculty as to whether they would allow foreign students to substitute a knowledge of their own literatures

for the classics.¹ The Divinity School Faculty recorded themselves as follows: "Voted that we cannot modify our course of study so as to excuse any student from an acquaintance with Greek."²

The following entries are found³ regarding required Hebrew: for the following year (1904-1905)

"December 30, 1904. - "Voted, that Professors Curtis, Walker and Porter be a committee to inquire into the question of making Hebrew an elective course."
"February 2, 1905. - "Professor Curtis reported at length on behalf of the special Committee to which was referred the question of continuing the requirement of Hebrew of all candidates for the degree of B. D. No action was taken."

Though it was not included in the required theological courses, provision was made, - though not continuously - in this period for instruction in Missions.

This was done systematically for the first time⁴ in 1900-1901. The arrangement was two-fold: a seminar plan of mission study, under the leadership of J. P. Deane, a graduate student who had been appointed "Instructor in Missions;"⁵ and a lecture course with the following lecturers and lectures: Professor Hopkins of the University, six lectures on the religions of India; Professor Sanders of

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1. Yale Divinity School Faculty Minutes, June 6, 1904, p. 213.
 2. Ibid.
 3. Ibid., dates indicated, pp. 220, 222 respectively.
 4. Yale Divinity School Catalogue, 1900-1901, pp. 29-30.
 5. Ibid., p. 5.

the University, lectures on the history and problems of Christian missions in India; Professor Williams of the University, six lectures on the political history of China; Secretary Harlan P. Beach of the Student Volunteer Movement, lectures on the religions of China and Christian missions in China; and Samuel P. Capen, President of the American Board¹ of Commissioners, lecturing on the work of the Board. The Instructor of Missions for the following year (1901-1902)² was another graduate student, Jay T. Stocking. There was no Instructor of Missions for the next two years; and then for the years 1904-1905 and 1905-1906 the men appointed for this work were graduate students, George D. Castor and William J. Hail respectively.³

October 11 For the year 1901-1902 provision was made also⁴ for instruction in "Christian Pedagogy" and "Church Music." The former consisted of five lectures by Rev. W. J. Mutch, and was a part of Professor Brastow's Senior course in⁵ Practical Theology. The latter consisted of three courses having to do with the history and different kinds of church⁶ music, under the instruction of W. D. Beach. There were also other courses open to Divinity students in the Depart-

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1. Yale Divinity School Catalogue, 1900-1901, pp. 29-30.
 2. *Ibid.*, 1901-1902, p. 5.
 3. *Ibid.*, years indicated, pp. 6, 6 respectively.
 4. *Ibid.*, year indicated, p. 5.
 5. Yale Divinity School Faculty Minutes, Mar. 27, 1901, p. 154.
 6. Yale Divinity School Catalogue, 1901-1902, p. 35.

ment of Music of the University.¹

One of the Divinity School Professors was prominent in connection with a meeting held in 1900 at which the problem of theological curricula was given significant attention. Professor Frank C. Porter was appointed as the Divinity Faculty's representative to the first meeting of The Conference of the Congregational Theological Seminaries of the United States and Canada.² This Conference had been organized at the meeting of the International Congregational Council in Boston in 1899, as pointed out in the first chapter of this study. Its first meeting, which was held in connection with the annual meeting of the American Board of Commissioners for Foreign Missions in St. Louis, October 10-12, 1900,³ was devoted to the consideration of three vital problems for theological education: the problem of the seminary curriculum; the problem of scholarship aid; and the question as to whether or not a seminary should have a president, and if so, something as to his rights and duties.⁴

Professor Porter was the opening speaker of the

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1. Yale Divinity School Catalogue, 1901-1902, p. 35.
 2. Yale Divinity School Faculty Minutes, Oct. 3, 1900, p. 148.
 3. Ibid.
 4. Porter, F. C., personal interview, Feb. 22, 1936 (information based on MS. Letter written to his mother on Oct. 21, 1900).

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Conference. Dealing with the courses of study which the seminaries should be giving, he stated it as his belief that there were three things which a seminary was responsible
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for teaching its students:

- "1. An understanding of Christianity to be gained by the history of its antecedents, origin and course."
- "2., a right understanding of religious and especially of Christian experience and beliefs.
..... Psychology and Philosophy must help men to this knowledge. The philosophical study of the Christian religion must stand in much closer relation to psychological and philosophical investigations than it has usually occupied"
- "3. The Christian transformation of human life. Knowledge of Christianity as a working power
..... of men and Society Must know not only the thing to be done (Christian character in Christian Society) but also the material (human nature and human society), Ethics should be mastered, - practical as well as theoretical ethics. The life of society should be understood,"

A little later in his address Professor Porter de-
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veloped this idea further by saying,

"All three are needed but only the first is developed fully and done with an approach to thoroughness. Each demands far more than before. Each one requires the specialist. I disagree entirely with the idea that a fringe and smattering of philosophy and literature and sociology and what not is of essential advantage in a Seminary course. But I am forced by the very greatness of the demands of Biblical and Historical study to ask whether that thoroughness of scientific training in the understanding of Christianity could not be gained also by a course in which the direct, long continued, thorough

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1. Porter, F. C., personal interview, Feb. 22, 1936; and address at Conference of Seminaries, St. Louis, Oct. 10, 1900. MS. 25 pp. of sketched notes for this address.
 2. Ibid.,
 3. Ibid., pp. a, b, c.

work and training was in one of the other of the three lines, and in which the Historical (Biblical) took somewhat the position which the philosophical and the ethical (Social-Practical) now have."

Professor Porter was under no illusion as to the demands which critics of the contemporary theological curriculum were making. He saw three ways of meeting the situation, as indicated by the following note found on one of his "St. Louis Address" manuscript pages:

- "3 possibilities
1. Required Hebrew at entrance.
2. Four years' course.
3. Alternate courses."

Although this discussion led to no immediate action at the Yale Divinity School, it was part of the background of the revision of the School's curriculum which came in 1907.

Libraries

In this period the libraries of the Yale Divinity School were three in number: the Trowbridge Reference Library, the Foreign Mission Library, and the Lowell Mason Library of Church Music.

In 1900, the Trowbridge Reference Library had about four thousand volumes and a fund of \$6,000. True to

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1. Porter, F. C., op. cit., an unnumbered page.
 2. Report of the Librarian of Yale University, Aug., 1900-July, 1901, "Divinity School Libraries," p. 7.
 3. Ibid.

its name, it was a "reference" library for the use of the students in connection with their courses of study. For more general reading the students of the Divinity School were expected to use the general library of the University. Therefore, the Trowbridge Library has never aimed at a continuous building up of a huge collection simply for the sake of increasing its size from year to year. Instead, it has from time to time transferred to the main library of the University large numbers of books for which those in charge of the Trowbridge Library have felt that the Divinity School had no further regular use.¹

The efficient use which the Divinity Faculty have made of their Reference Library is shown by the fact that as early as January, 1903, they authorized Professor Porter "to buy more than one copy of books in frequent use, said books and the number of copies to be determined by Professor Porter in consultation with the several professors."²

In 1904, \$500 was added to the principal of \$6,000, and the interest at 4% on this total amount became "the sum allowed yearly for the use of the Trowbridge

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1. Report of the Librarian of Yale University, July 1, 1907-June 30, 1908, p. 13; *ibid.*, July 1, 1910-June 30, 1911; Yale Divinity School Faculty Minutes, Oct. 17, 1912, p. 324; personal interview with Raymond P. Morris, Librarian, Yale Divinity School, Feb. 21, 1936.
 2. Yale Divinity School Faculty Minutes, Jan. 20, 1903, p. 185.

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Library." ²

There was difficulty even in those days with regard to loss of books and infraction of library rules, as indicated by the following records in the Faculty Minutes:

October 29, 1903.- "Professor Porter made an extended report regarding the loss of books from the Trowbridge Library."

May 10, 1906.- "Voted, to post the following notice:-
'Whereas books are taken from time to time without permission from the Reference Library, the Faculty hereby gives notice that any member of the Seminary hereafter known to be guilty of this offence shall have his name posted on the bulletin and be forbidden the use of the Library for a period of not less than four months.'"

The Lowell Mason Library of Church Music had been presented to the Divinity School by the family of Lowell Mason in 1873. ³ In 1900 it consisted of about four thousand volumes. ⁴ It was one of the largest libraries of its kind in America. ⁵ Shortly after the period under consideration the Divinity Faculty gave their consent for it to be transferred "intact as a separate collection" ⁶ to the main library of the University where it would "become more readily available for the advanced students of music." ⁷

"The Foreign Mission Library of the Yale Divinity

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1. Yale Corporation Records, 1900-1910, Minutes of Nov. 21, 1904, p. 169.
 2. Yale Divinity School Faculty Minutes, dates indicated, pp. 199, 245 respectively.
 3. Theological Seminary of Yale College, Annual Circular, 1873-1874, p. 5.
 4. Report of the Librarian of Yale University, Aug., 1900-July, 1901, "Divinity School Libraries," p. 7.
 5. Yale Divinity School Catalogue, Mar. 1899, p. 21.
 6. Yale Divinity School Faculty Minutes, May 9, 1907, p. 259.
 7. Report of the Librarian of Yale University, July 1, 1907-June 30, 1908, p. 26.

¹ School" was begun during the session of 1891-1892. ² "This collection of missionary literature owes its existence to the personal efforts of Professor George E. Day, M. A., D. D." ³ For the remaining thirteen years of his life, Dr. Day gave to this Library a large part of his thought and energies, and in his will generously provided for its continuance after his death.

Professor Day had first thought that this collection would include at least five thousand volumes. Within ten years after its beginning he himself had catalogued more than seven thousand. ⁴

Beginning with 1900, the Library was called the "Historical Library of Foreign Missions." ⁵ Day meant for the Library to be available not only to the Divinity School, but for the entire University.

Professor Day was a member of the Yale Class of 1833. He had been Instructor in Sacred Literature from 1838-1841; Holmes Professor of Hebrew and Biblical Theology from 1866-1891; and had been the School's first Dean, from 1888-1895. ⁶ From 1895 until 1905 he was Holmes Professor

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1. Yale Divinity School Catalogue, 1891-1892, p. 10.
 2. Beach, H. P., Yale Divinity News, Vol. XVII, no. 3, Mar., 1921, art., "The Day Missions Library," p. 1.
 3. Ibid.
 4. Ibid.
 5. Yale Divinity School Catalogue, Feb. 1900, p. 50.
 6. Eighth General Catalogue, Yale Divinity School, Centennial Issue, 1822-1922, p. iv. Professor Frank C. Porter says that during Professors Day's and Fisher's Deanships there was practically no administrative work connected with the office; and that the Dean's chief duty was simply to preside at Faculty meetings. The Administrative side of the Deanship did not begin until Frank K. Sanders was appointed Dean (personal interview, Feb. 22, 1936).

of the Hebrew Language and Literature, Emeritus.¹ Hence, he was connected with Yale during all three of the periods into which the Divinity School's history thus far has been divided.

On March 5, 1904 Dr. Day made his will.² Exactly one month later he fell and broke his hip,³ and was confined to his room for the remaining fifteen months of his life.⁴ He died on July 2, 1905 at the age of ninety.⁵

The following is the section of his will pertaining to the Mission Library:

"VII. As my residuary legatee I give and bequeath the residue of my estate, after the payment of the bequests aforesaid to the President and Fellows of Yale University for the erection and proper furnishing and equipment of a fire-proof Library building in the rear of the buildings of the Divinity School for the maintenance, increase, care, and highest usefulness of the Historical Library of Foreign Missions now containing Seven thousand volumes and pamphlets, belonging to the Theological Department, but designed for the free use of the members of all departments of the University.

"If any part of the property thus bequeathed, with the addition of another bequest made for the same purpose and object by another party or parties shall be found to exceed the amount required for the erection, management and care of the Foreign Mission Library building and the increase of the Foreign Mission Library, the money or moneys in such excess, so far as given in this my will shall be used under the direction of the Theological Faculty for the fostering of interest and effort on the part of

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1. Yale Divinity School Catalogues for the respective years.
 2. Probate Records, New Haven, Connecticut, Vol. 339, pp. 606-610. The records in the Town Hall of New Haven are copies of the originals which are filed in the State Capitol at Hartford, Connecticut.
 3. Yale Divinity Quarterly, Vol. I, no. 1, May, 1904, "Semin-ary News," p. 33.
 4. Ibid., Vol. II, no. 3, Jan., 1906, memorial address by Edward L. Curtis, "George Edward Day," p. 85.
 5. Probate Records, op. cit.

members of the University in the work of carrying the Gospel of Christ to the peoples of Pagan and Mohammedan lands.

"Signed, Sealed and delivered by the testator in the presence of each one of us this fifth day of March A. D. 1904.

Frank C. Porter
John S. Ely
Franklin B. Dexter"

This will was probated on July 25, 1905.¹

Mrs. Day cooperated with Dr. Day in this enterprise, as shown by her will, which was made on July 11, 1906. In this document, just as in her husband's, Section VII is devoted to a bequest for the Missions Library. It is as follows:²

"Seventh. The rest, residue and remainder of my estate, both real and personal, I give to the President and Fellows of Yale University, to be used (with the sum bequeathed by my husband, the late George Edward Day) for the housing and care of the Missionary Library of the Yale Divinity School and for the purchase of books for the increase of said Missionary Library. Should there be a sum remaining after the Library building is completed, I would like to have it added to the small deposit now in the bank for the support of the Library.

".....

"In witness whereof, I have hereunto set my hand and seal at New Haven, Connecticut, on this 11th day of July, A. D. 1906.

Olivia H. Day."

Witnesses:

"Jeanette A. Wadleigh.
E. Perry Manville.
Leonard M. Daggett."

These bequests eventually totaled about one hundred thousand³ and dollars.

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1. Probate Records, *op. cit.*, pp. 610-611.
 2. Probate Records, *Wills*, Vol. 399, pp. 159-164. New Haven, Connecticut.
 3. *The Yale Daily News*, Vol. XXXIII, no. 139, Fri., Apr. 1, 1910.

Lectures and Lecturers

The Yale Divinity School has an unusually rich history from the standpoint of outstanding world religious leaders who have appeared upon its lecture platform. Being a part of Yale University, its students have been very fortunate also in being able to hear world leaders who have been brought to speak before the University from year to year.

During the years under consideration in this chapter, the occasional lecturers who spoke at the Divinity School included Rev. Charles E. Ewing, who on Thursday evening, November 8, 1900, spoke to the Divinity students on his experiences in the siege of Peking during the Boxer uprising which took place the preceding summer;¹ Professor James Orr of Scotland, who lectured on "Kant in Relation to Theology";² Professor Adolf Harnack, of Berlin, who spoke on the historical method of study as applied to the Gospels;³ Dr. Charles A. Dinsmore of Boston, who was already a recognized authority on Dante, who delivered a lecture on "The Permanent Spiritual Value of Dante";⁴ Rev. Edward S. Hume of Bombay, India, who delivered three lec-

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1. The Yale Daily News, Vol. XXIV, no. 38, Fri., Nov. 9, 1900.
 2. Ibid., Vol. XXVII, no. 11, Tues., Oct., 6, 1903.
 3. Yale Divinity Quarterly, Vol. I, no. 2, Oct., 1904, art., "Professor Harnack at Yale," by "F. C. P.", pp. 66-67.
 4. The Yale Daily News, Vol. XXVII, no. 91, Thurs., Jan. 28, 1904.

tures on the general subject, "The India of Today from
 the Missionary Standpoint";¹ John R. Mott, M. A., who
 addressed the Divinity School twice on April 22, 1904 on
 the subjects, "The Pastor as a Recruiting Force in the
 World's Evangelization" and "The Pastor as a Spiritual Force
 in the World's Evangelization";² and Dean Horatio Parker of
 the Yale School of Music, who in the fall of 1904 delivered
 two lectures before the Divinity School, entitled "The His-
 tory of Church Music" and "Church Music of the Present."³

The Divinity School Faculty Minutes record the
 establishment of an Alumni Lectureship in 1902.⁴ On April
 30, 1902,⁵

"The following speakers were appointed for the Alumni
 dinner. Dr. Morgan (President of Alumni Associa-
 tion). Rev. E. Chapman (on Bushnell). Professor
 Irving Wood (on religious side of a teacher's work),
 Mr. Zelig (on value of literary study to preacher)."

Beginning with the Divinity School Catalogue of 1903-1904 the
 following sentences have appeared in these annual bulletins
 announcing this Lectureship:⁶

"The Alumni Lectureship was created in 1902 by vote
 of the Faculty. It provides for a brief series
 of lectures each year to be given by an alumnus
 in recognition of research carried on by him to a
 successful issue."

The Alumni Lecturers and their subjects during the first four

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1. The Yale Daily News, Vol. XXVIII, no. 23, Mon., Oct. 24, 1904.
 2. Ibid., Vol. XXVII, no. 152, Fri., Apr. 22, 1904.
 3. Ibid., Vol. XXVIII, no. 20, Thurs., Oct. 20, 1904.
 4. Yale Divinity School Faculty Minutes, Apr. 30, 1902, p.175.
 5. Ibid.
 6. Yale Divinity School Catalogues, 1903-1904, 1927-1928,
 pp. 54, 59 respectively.

years of this Lectureship's existence were as follows: ¹

- "1902-03 John S. Zelle, '90, 'Amiel and the Literature of Life.'
- 1903-04 Charles A. Dinsmore, '88, 'The Permanent Spiritual Value of Dante.'
- 1904-05 Shepherd Knapp, '97, 'The Contribution of Shakespeare to Religious Thought.'
- 1905-06 Edward M. Chapman, '90, 'The Religious Factor in English Literature During the Nineteenth Century.'"

It was during these early years of the twentieth century that one of the Divinity School's major lectureships was established. This was the Nathaniel W. Taylor Lectureship in Theology, established in 1902. The gift for this was made by Mrs. Rebecca Taylor Hatch of Brooklyn, New York, as a memorial to one of the Divinity School's most eminent professors, her father, Nathaniel William Taylor, Dwight Professor of Didactic Theology from 1822 to 1858. Dean George P. Fisher was influential in securing this gift of five thousand dollars from Mrs. Hatch, who had first thought of making it a prize scholarship fund; and the Divinity School Faculty asked Professor Stevens to confer with him to see if Mrs. Hatch would be willing to make it a lectureship instead. ² So, on February 24, 1902, the donor wrote ³ the following letter to the Yale Corporation:

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1. Wright, H. B. (edited by), Eighth General Catalogue of the Yale Divinity School, Centennial Issue, 1822-1922, p. xii, "Alumni Lecturers," p. xiif.
 2. Yale Divinity School Faculty Minutes, Feb. 19, 1902, p. 167.
 3. Yale Corporation Records, 1900-1910, pp. 54-55.

Brooklyn, N.Y. Feb'y 24th, 1902

To the President and
Fellows of Yale University
Gentlemen,

I propose, in case the design meets with your approval, to give to Yale University, for the benefit of the Theological Department, the sum of five thousand dollars for the founding of a Lectureship to be styled the Nathaniel W. Taylor Lectureship in Theology to serve as a memorial of Dr. Taylor's eminent services to the Institution during the many years of his official connection with it. The income of the fund to be expended annually as a compensation for the Lecturer or Lecturers, who shall be selected, from year to year by the Theological Faculty, with the approval of the Corporation to give the Lectures on this foundation in the Divinity School, the particular subjects of which shall be determined by the Faculty.

The undersigned on being informed by the Corporation of its disposition to receive the proposed gift, under the terms defined, will remit the fund to the Treasurer of the University.

I am

respectfully yours,
Rebecca Taylor Hatch.

The Corporation accepted this generous offer "with hearty thanks."¹

The first Nathaniel W. Taylor lectures were given² in January, 1903, the lecturer being Professor George William Knox, "Professor of the Philosophy and History of Religion³ in the Union Theological Seminary," New York. The title of the series was, "The Direct and Fundamental Proofs of the Christian Religion."⁴ These lectures, with some sections added, appear in book form in 1903 under the same title with

1. Yale Corporation Records, 1900-1910, Minutes of Mar., 10, 1902, p. 54.
2. The Yale Daily News, Vol. XXVI, no. 78, Thurs., Jan. 15, 1903, shows the dates to have been Jan. 15, 16, 22, and 23, 1903.
3. Knox, G. W., The Direct and Fundamental Proofs of the Christian Religion, An Essay in Comparative Apologetics, title-page.
4. The Yale Daily News, op. cit.

the added explanatory clause, "An Essay in Comparative Apologetics." This first series of Taylor lectures was true to the spirit of the fearless theologian in whose memory the foundation was established. Professor Knox indicated that there are two types of apologetics: one, which endeavors to defend by means of a restatement of "the traditional arguments"; the other, which is willing to admit "the modern view of the world" and yet endeavor to prove¹ "that Christian truth remains." In his lectures he endeavored to do the second type of thing. With an impressive knowledge of philosophy, science, theology, and especially of comparative religion, he seems to have set a high standard² for succeeding Taylor lecturers to achieve.

The second Nathaniel W. Taylor lecturer was Professor William Douglas Mackenzie, "of Chicago Seminary,"³ but who within the year became President of the Hartford Seminary.⁴ His lectures were entitled, "Problems of the Consciousness of Christ." Unfortunately, these lectures do not seem to have been published, which is true also of many of the Taylor series. They were able lectures, according⁵ to Dean Sanders.

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1. Knox, G. W., op. cit., p. i.
 2. Sanders, F. K., MS. Diary, January 23, 1903, and "The Dean's Letter" in Yale Divinity Quarterly, Vol. I, no. 2, May, 1904, p. 31.
 3. Yale Divinity School Faculty Minutes, Feb. 4, 1903, p. 187.
 4. Sanders, F. K., "The Dean's Letter," op. cit.
 5. Ibid.

The Taylor lecturer for 1904-1905 was William Newton Clarke, "Professor of Christian Theology in Colgate University."¹ His lectures were entitled, "The Use of the Scriptures in Theology."² They were published later. He made a plea for the use of the historical method, saying that the traditional acceptance of all parts of the Bible as being of equal value had done serious injury to theology; for example, the result had been a "disproportionate weight" upon the Old Testament for theological conceptions. ".... the New Testament must have high primacy, if theology is to be Christian"³

The last of the Taylor lecturers for the period under consideration was "Professor Samuel Satthianadhan, M. A., LL. D., of the Presidency College, Madras, India."⁴ The title of his series was, "The Religious Message of Hinduism as Compared with the Christian Gospel."⁵ His lectures were scheduled as follows:⁶

- "Wednesday, November 1- 'Vedas and the Bible.'
- Thursday, November 2- 'Pre-Buddhistic Brahmanism and Buddhism.'
- Wednesday, November 8- 'Post-Buddhistic Hinduism.'
- Thursday, November 9- 'The Religious Message of Hinduism as Compared with the Christian Gospel.'

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1. Clarke, W. N., The Use of the Scriptures in Theology, title-page.
 2. Ibid.
 3. Ibid., p. 13.
 4. The Yale Daily News, Vol. XXIX, no. 31, Wed., Nov. 1, 1905.
 5. Yale Divinity Quarterly, Vol. II, no. 3, "Seminary Notes," p. 116.
 6. The Yale Daily News, op. cit.

The Yale Divinity Quarterly says concerning these lectures, "The presentation was very clear as well as scholarly, so that all who heard Professor Sathianadhan gained a definite first-hand understanding of the complex religion of India."¹

The list of Lyman Beecher Lecturers for the years 1899-1900 through 1905-1906 is strikingly notable: John Brown of Bedford, England, Washington Gladden, George A. Gordon, Lyman Abbott, Francis G. Peabody, and Charles R. Brown.

² In October, 1899, John Brown, who had been pastor of Bunyan's church in Bedford, England, for thirty-five years³ delivered the first Lyman Beecher lectures that were "definitely historical and biographical."⁴ The title of his series was, "Puritan Preaching in England."⁵ Beginning with "The Preaching of the Friars," he sketched the work and significance of "John Colet and the Preachers of the Reformation," "The Cambridge Puritans," "Thomas Goodwin and the Cambridge Platonists," "John Bunyan," "Richard Baxter," Thomas Binney, Charles Haddon Spurgeon, R. W. Dale,⁶ and Alexander MacLaren. Professor Benjamin W. Bacon de-

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1. Yale Divinity Quarterly, Vol. II, no. 3, "Seminary Notes," p. 116.
 2. The Yale Daily News, Vol. XXIII, no. 3, Sat., Sept. 30, 1899.
 3. Bacon, B. W., The Yale Alumni Weekly, Vol. IX, no. 8, Wed., Nov. 15, 1899, art., "Dr. Brown's Lectures," p. 76.
 4. Macfarland, C. S., The Congregationalist, Vol. LXXXIV, no. 42, Oct. 19, 1899, art., "Dr. John Brown as Lyman Beecher Lecturer," p. 592.
 5. Brown, John, Puritan Preaching in England, 1900.
 6. Ibid., "Contents."

clared the series to be worthy in the succession of such Beecher Lectures as those delivered recently by other Lyman Beecher Lecturers from Great Britain, - John Watson (1896-1897) and George Adam Smith (1898-1899).¹

There were no Lyman Beecher Lectures in 1900-1901. Dr. George A. Gordon, pastor of the Old South Church, Boston, had accepted the invitation to be the Lecturer for the year,² and was to have delivered a series on "The Ultimate Con-³ceptions of Faith";⁴ but an extended illness prevented, and his lectures were postponed until 1902-1903.

The Lectures for 1901-1902 were delivered by Washington Gladden.

The Divinity Faculty asked him to speak "on the general subject of the Relation of the Pulpit to Social Problems."⁵ The title of the published Lectures is, "Social Salvation."⁶ He delivered them as seven lectures in early March, 1902.⁷ Their individual titles were: "Religion and the Social Question", "The Care of the Poor", "The State and the Unemployed", "Our Brethren in Bonds", "Social Vices",

1. Bacon, B. W., op. cit., p. 76.

2. Yale Divinity School Faculty Minutes, Dec. 13, 1899, p. 141.

3. The Yale Daily News, Vol. XXIV, no. 138, Wed., Mar. 27, 1901.

4. Ibid.

5. Yale Divinity School Faculty Minutes, Mar. 20, 1901, p. 153f.

6. Gladden, W., Social Salvation, 1902, title-page.

7. The Yale Daily News, Vol. XXV, no. 105, Sat., Feb. 15, 1902.

"The Education of the People", and "The Redemption of the City."¹ Obviously, this series was as distinctive as a

type as had been the Brown lectures in 1899-1900.

In the Beecher Lectures delivered by Dr. Gordon (1902-1903), the Divinity School was to be treated to still a third type. Dr. Gordon describes his Lyman Beecher

Lectures as "in outline, the working theology of one who considers his calling the greatest opportunity for service that God has given to man."² They were delivered October

14-28, 1902, under the general title, "Ultimate Conceptions of Faith."³ The eight individual lectures bore the follow-

ing arresting titles:⁴

"The Quest for a Theology."

"The Individual Ultimate - Personality."

"The Social Ultimate - Humanity."

"The Historical Ultimate - Optimism."

"The Religious Ultimate - Jesus Christ."

"The Universal Ultimate - The Moral Universe."

"The Absolute Ultimate - God; (a) His Evidence."

"The Absolute Ultimate - God; (b) The Trinitarian Conception."

The twenty-eighth series of Lyman Beecher Lectures⁵ were delivered by Lyman Abbott in October and November, 1903.

His general subject was, "Priests and Prophets of the Christian Church."⁶ Their published form bears the title,

"The Christian Ministry."⁷ His eight individual lectures

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1. The Yale Daily News, Vol. XXV, no. 105, Sat., Feb. 15, 1902.
 2. Gordon, G. A., Ultimate Conceptions of Faith, 1903, p. xi.
 3. The Yale Daily News, Vol. XXVI, no. 15, Sat., Oct. 11, 1902.
 4. Ibid.
 5. Ibid., Vol. XXVII, no. 21, Sat., Oct. 17, 1903.
 6. Ibid.
 7. Abbott, The Christian Ministry, 1905.

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were entitled:

- "Presumptions Underlying the Christian Ministry."
- "The Function of the Christian Ministry."
- "The Authority of the Christian Ministry."
- "Qualifications for the Christian Ministry."
- "The Christian Minister as Priest."
- "Ministers of the Old Testament and the New Testament."
- "Jesus Christ as the Model for the Christian Minister." ("His Methods")
- "Jesus Christ as the Model for the Christian Minister." ("The Substance of His Teaching")

The series "reverted to old traditions for the Lyman

2

Beecher lectureships."

The Lyman Beecher Lectures for 1904-1905 were delivered by Francis G. Peabody, Plummer Professor of Christian
 3
 Morals in Harvard University. They were given November 3-
 4
 December 2, 1904. The general subject was, "Jesus Christ
 5
 and the Christian Character." Naturally, this series was
 6
 still another type, with the ethical approach and emphasis.
 Professor Peabody's lectures made an impression because of
 their content and "beauty of literary style", and because
 of "the gracious culture and deeply spiritual personality of
 7
 the lecturer."

In 1899-1900 the Lyman Beecher Lectures,

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1. The Yale Daily News, Vol. XXVII, no. 21, Sat., Oct. 17, 1903.
 2. Sanders, F. K., Yale Divinity Quarterly, Vol. I, no. 1, May, 1904, "The Dean's Letter," p. 31.
 3. Peabody, F. G., Jesus Christ and the Christian Character, 1903, title-page.
 4. The Yale Daily News, Vol. XXVIII, no. 1, Wed., Sept. 28, 1904.
 5. Driver, G. H., Yale Divinity Quarterly, Vol. I, no. 3, Dec., 1904, editorial, p. 101.
 6. Ibid.
 7. Ibid.

delivered by John Brown of Bunyan's church, Bedford, England, had a backward look at the history of British Puritan preaching. In 1905-1906, these Lectures, delivered by Charles R. Brown of the First Congregational Church, Oakland, California,¹ America's furthestmost frontier state, had a forward look at the Church's "social responsibility" in the challenging years that lay ahead. This was the second series to have the social emphasis during these first seven years of the new century. In that connection, it is interesting to note that besides Henry Ward Beecher only two other men have ever delivered the Lyman Beecher Lectures more than once; and these two men were these two Lecturers with the social emphasis in the early nineteenth hundreds, - Washington Gladden² and Charles R. Brown.³

The general subject of Dr. Brown's Lyman Beecher Lectures was, "The Social Message of the Modern Pulpit."⁴ They were delivered in February, 1906.⁵ In a most impressive manner he depicted the experiences of the oppressed Israelites, comparing them with modern industrial injustices.

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1. The Yale Daily News, Vol. XXIX, no. 110, Thurs., Feb. 22, 1906.
 2. His other series was delivered in 1886-1887, and was entitled, "Relation of the Church and Ministry to Socialism" (Eighth General Catalogue, . . . , p. x).
 3. His other series was delivered in connection with the Divinity School's Centennial Celebration in 1922 (October), and was entitled, "The Art of Preaching."
 4. Yale Divinity School Faculty Minutes, Feb. 23, 1905, p. 223.
 5. Ibid., Oct. 26, 1905, p. 235, and The Yale Daily News, Vol. XXIX, no. 110, Thurs., Feb. 22, 1906.

6. The Yale Alumni Weekly, Vol. IX, no. 11, Dec. 6, 1905, p. 108, "Divinity School Facts," pp. 107-108.

7. Ibid.

The Yale Divinity Quarterly editorially described the series as "a masterpiece of homiletic art."¹ Concerning Lecturer² and Lectures, it continued:

"Fully as helpful and inspiring as the lectures was the lecturer himself. His deep interest in the things of which he spoke; his own personal experience in dealing with many social problems; his spirit of enthusiasm in making the pictures of social life live before his hearers; his faith in the Church as the best means of helping modern society to better things; his evident pleasure in giving himself with all his strength to the men - these are some of the reasons why he made a lasting impression upon the students of the Divinity School."

"The practical suggestions as to the way the minister and the Church could be most helpful and efficient in dealing with social problems seemed wise and careful throughout. To exalt the spiritual above the natural; to aid in the growth of an intelligent good will; to help in the shaping of public opinion; to reveal to the people the deeper sources of motive for social effort - all these are things that every man who heard the lectures will strive to do."

Students and Student Life

The Yale Divinity School has always maintained a³ high standard as to entrance requirements for its students.

The following sentences are taken from The Yale Alumni Weekly of December 6, 1899:⁴

"It must be remembered that the Yale Divinity School has never consented to introduce an abridged or 'partial' course of instruction,.... AS a rule, three-fourths of the students are Bachelors

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1. Yale Divinity Quarterly, Vol. II, no. 4, April, 1906, editorial, p. 151.
 2. Ibid., pp. 152, 151f. Oscar E. Maurer, '06, was Editor-in-Chief.
 3. The Yale Alumni Weekly, Vol. IX, no. 11, Dec. 6, 1899, p. 108, art., "Divinity School Facts," pp. 107-108.
 4. Ibid.

of Arts. Every year numerous applicants for admission to the School are refused as falling below the standard of qualifications prescribed."

The requirements for non-college graduates were very rigid.

On November 6, 1901, the Faculty appointed Professors Stevens and Bacon as a committee to formulate conditions upon which such students should be admitted thereafter.¹

Their report, which was approved, was as follows:²

"Applicants for admission to the Junior Class who have not had a college education are required to show by certificates and entrance examinations that they have received the substantial equivalent of a college training. Full statements from their teachers should be furnished showing the subjects and the range of their previous studies. These will be taken into account by the Faculty in determining their fitness for admission. In addition, such applicants will be examined in the following subjects:-

(1) Latin Grammar. Sight reading in easy prose, and text of at least three standard authors. Three years' study of Latin would ordinarily be necessary to the passing of the examination.

(2) Greek. The same general requirements as are made for Latin.

(3) English Literature. The examination will require a good degree of familiarity with the chief English and American writers in prose and poetry. The more exact range of the examination, in any particular case, may be agreed upon between the applicant and the Faculty.

(4) History. A careful study of one or more historical periods.

(5) Philosophy. A fair knowledge of logic, psychology, ethics and the history of philosophy.

(6) German, French, Political or Social Science may be offered in addition, or, in special cases, in lieu of one or more of the above subjects except Greek or philosophy."

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1. Yale Divinity School Faculty Minutes, date indicated, p. 160f.
 2. Ibid., p. 161f.

Along this same line the Faculty took the following action
¹
 in the fall of 1904:

"Voted that the title 'Resident Licentiate' be no longer used to designate a class of students named in the catalogue, but that the designation 'Students Pursuing Selected Studies' be substituted, and their names be placed at the end of the student list."

In the early years of the century students were not allowed to preach until near the end of their second year
²
 in School. The rule was as follows:

"8. The regular time of applying for licensure is near the close of the second year of the course of study. Prior to this time the members of the School are not allowed to preach while studying except by special permission of the Faculty."

The total number of students attending the Yale Divinity School during the years 1899-1900 through 1905-1906
³
 was 678. Of this number, 483 were taking the B. D. course. Eight fewer students were enrolled in 1905-1906 than in 1899-1900, and there were only 18 B. D. graduates in 1906 as compared with 23 in 1900. A study of the comparative enrollments of Andover, Hartford, Princeton, and Union theological seminaries shows that all except Union likewise ex-

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1. Yale Divinity School Faculty Minutes, Sept. 27, 1904, p.214.
 2. *Ibid.*, inserted pamphlet, opposite p. 197 (Sept., 1903).
 3. The statistics presented in this dissertation are based upon the data contained in the Eighth General Catalogue of the Yale Divinity School, Centennial Issue, 1822-1922, edited by Henry B. Wright. Where necessary, this has been supplemented by additional information obtained from the Alumni files in the office of the Registrar of the Divinity School. A detailed study concerning the students who attended the Yale Divinity School from 1900 to 1928 will be presented in a final chapter.

perienced a decline in enrollment during this period. The parallel between Yale and Hartford as to this decrease is striking. Although fifteen denominations were represented during these first seven years of the century, more than 55 per cent of the students were Congregational. The next largest group was the Methodist group numbering less than 9 per cent of the enrollment. During these early years of the century the largest number of students still came from New England, the ratio declining, however, from 43 per cent in 1899-1900 to 25 per cent in 1905-1906. The students from beyond the borders of the United States composed almost 12 per cent of the enrollment. There were more students from Canada during the period than from the South Atlantic States. The average number of students from the Pacific States each year was two. More than 75 per cent of the B. D. graduates for this period went into the pastorate.

Life for the students at the Yale Divinity School has been rich and varied during the years of this twentieth-century period.

The extra-curricular activity which was receiving most publicity in 1900 was the work of the Leonard Bacon Debating Club. This Club had been in existence for some years, and its purpose was "to promote interest in important public questions and the effective discussion of them."¹

1. Yale Divinity School Catalogue, Feb., 1900, p. 52.

All of the members of the Divinity School who were interested in public debate were eligible for membership.¹ The Club met once a week.² On alternate weeks their meetings were held in Marquand Chapel and were public.³

True to its purpose, its primary emphasis was upon debate by the students upon important questions of the day. The following are some of the questions that were debated by this Club during the years under consideration:⁴

- "Resolved, That England is justifiable in making war on the Transvaal."
- "Resolved, That the several missionary societies of the Congregational Church should unite in one organization."
- "Resolved, That the time has come for the United States to withdraw from Cuba."
- "Resolved, That a definite amount of practical work should be required in a theological course."
- "Resolved, That the voter's views on 'Imperialism' should determine his choice of candidate in the coming election."
- "Resolved, That the United States be prepared to enforce the open door policy in China by force of arms if necessary."
- "Resolved, That the Pan-American Exposition at Buffalo should be closed to the public on Sunday."
- "Resolved, That the United States Senators should be elected by popular vote."
- "Resolved, That saloons in New York City should be closed by law on Sunday."
- "Resolved, That Hebrew should be made elective in Theological seminaries."

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1. Yale Divinity School Catalogue, Feb., 1900, p. 52.
 2. Ibid.
 3. Ibid.
 4. The Yale Daily News, Vol. XXIII, nos. 29, 48, 59, 91; Vol. XXIV, nos. 9, 77, 138, 156; Vol. XXV, nos. 65, 74; Vol. XXVI, nos. 23, 77, 85; Vol. XXVII, nos. 45, 129; Vol. XXVIII, no. 11. (Vol. XXIII: 1899-1900; Vol. XXIV: 1900-1901; Vol. XXV: 1901-1902; Vol. XXVI: 1902-1903; Vol. XXVII: 1903-1904; Vol. XXVIII: 1904-1905).

- "Resolved, That public opinion should support the miners in the present strike."
- "Resolved, That a minister should not be an active participant in partisan politics."
- "Resolved, That owing to the character of the Standard Oil Company the University of Chicago is not justified in having received financial aid from one of the chief members of that company."
- "Resolved, That the negro and the white race should be educated separately in our public schools."
- "Resolved, That the institutional Church furnishes the best means of solving the problems of the churches of the large cities."
- "Resolved, That the failure of the church to secure the attendance of men is caused by a deficiency in the modern minister's message."

In addition to their own debates, the Leonard Bacon Club secured prominent speakers to come to the Divinity School and lecture on vital topics of the day. ¹ Some of the Leonard Bacon Club Lecturers during this period were ² as follows:

- Miss Jane Addams of Hull House, Chicago, who delivered an address on "Settlement Work."
- Professor George L. Collie of Beloit College, whose subject was, "The Effect of the Method and Spirit of Science upon Religious Thought."
- Dr. Washington Gladden, who spoke on "The Sermon on the Mount as a Basis for Social Reconstruction."
- Dr. J. G. Merrill, whose subject was, "The Problem of Negro Education in the South."
- President Hollis B. Frissell of Hampton Institute, who spoke on "Hampton."
- Dr. George W. Knox, who delivered a lecture on "Christianity in the Light of the Ethnic Faiths."
- Dr. Amory H. Bradford, who spoke on "The Problem of the Suburban Church."
- Professor B. D. Allen of Columbia University, who

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1. Yale Divinity School Catalogue, Feb., 1900, p. 52.
 2. The Yale Daily News, Vol. XXIII, nos. 118, 105; Vol. XXVI, no. 56; Vol. XXIV, nos. 47, 112; Vol. XXV, nos. 59, 75, 143; Vol. XXVI, no. 171. (Vol. XXIII: 1899-1900; Vol. XXIV: 1900-1901; Vol. XXV: 1901-1902; Vol. XXVI: 1902-1903).

lectured on "The Place of Music in Church Worship." Commander F. D. L. Booth-Tucker, whose subject was "Light in Darkness: or the Social Work of the (Salvation) Army."

This Club seems to have been influential also in starting the Yale Divinity Quarterly.¹ On March 2, 1904 "Some of the students" presented a petition to the Faculty that they be allowed to publish a quarterly "in the interest of the Divinity School."² The Faculty granted permission, provided the students would see that assurance was given of financing it for its first year before they began issuing it, and provided they had a Faculty-member on the board of editors.³ The students sought to meet these provisions, and before March 15 had elected their first staff, who were as follows: George D. Castor, George H. Driver, Oscar E. Maurer, Albert E. Roraback, and Marion L. Burton.⁴ The Faculty advisor was Professor Frank C. Porter.⁵ On March 17, 1904 the following item appeared in The Yale Daily News:

"A special and important meeting of the Leonard Bacon Club is called for 1:30 today. At this time the report of the committee appointed to draw up a constitution for the new Divinity School Quarterly will be read and passed upon."

The conditions apparently having been met, the Faculty on April 20, 1904 "Voted, that the students have the permission

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1. The Yale Daily News, Vol. XXVII, no. 133, Thurs., Mar. 17, 1904.
 2. Yale Divinity School Faculty Minutes, Mar. 2, 1904, p. 206.
 3. Ibid.
 4. The Yale Daily News, Vol. XXVII, no. 131, Tues., Mar. 15, 1904.
 5. Yale Divinity Quarterly, Vol. I, no. 1, May, 1904, p. 30.

of the Faculty to begin the publication of the 'Student Quarterly.'¹ The first issue bears the date of the following month. The Yale Alumni Weekly expressed its commendation of this new Yale publication editorially. Among other things it said,²

"To the increasing number of Yale periodicals the addition of a 'Quarterly' from the Divinity School will be cordially welcomed. . . . That the Divinity Department, foremost among the Yale branches in turning out men trained for public utterances, and prolific in the printed words of her own professors, should have waited so long before launching her paper craft is a bit singular; but, so long in coming, it should be the better when it comes."

The interest which Divinity School students took in debating in the early years of the century is shown further by their participation in the Yale interdepartmental and intercollegiate debates. During the four years 1900-1901 through 1903-1904, the Divinity School had four debates with the Law School, with honors equally divided.³ In 1902-1903 and 1903-1904 the Divinity School was represented in the Yale-Princeton Debate,⁴ and in 1903-1904, 1904-1905, and 1905-1906 Divinity students were on the Yale-Harvard Debating Teams.⁵ The students who won this outstanding distinction were: Jason Noble Pierce, '06, who was a member of the Yale

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1. Yale Divinity School Faculty Minutes, date indicated, p. 209.
 2. The Yale Alumni Weekly, Vol. XIII, no. 36, June 8, 1904, p. 786f.
 3. The Yale Daily News, Vol. XXIV, no. 153; Vol. XXV, no. 111, Vol. XXVI, no. 87; Vol. XXVII, no. 133.
 4. Ibid., Vol. XXVII, no. 41; Yale Divinity Quarterly, Vol. I, no. 1, "Seminary News," p. 33.
 5. Yale Divinity Quarterly, ibid.; The Yale Daily News, Vol. XXVIII, no. 165; Vol. XXIX, no. 141.

Debating Team against Princeton in 1902-1903 and 1903-1904, and of the Yale Debating Team against Harvard in 1904-1905 and 1905-1906; Marion LeRoy Burton, '06, who was a member of the Yale Debating Team against Harvard in 1904; and Henry Dickinson Smith, '08, who was on the Yale Debating Team against Harvard in 1906.

Another Club which was active in this early period of the present century was the Semitic and Biblical Club. Its membership was made up of "instructors and students in the Divinity School and in the Department of Biblical Literature in the University," and the Club met "every two weeks for the reading and discussion of papers by professors and students." A half-dozen of the papers which were read during these years were as follows:

- "The Jewish Passover," by Professor Warren J. Moulton
- "Old Testament Introduction," by Professor Edward L. Curtis.
- "The Literary History of the Old Testament," by Professor Frank K. Sanders.
- "What Was New in the Teachings of Jesus," by Professor Frank C. Porter.
- "What Was the 'Sign of Jonah'?", by Professor Benjamin W. Bacon.
- "A Ten Days' Journey East of Jordan," an illustrated lecture by Dr. Warren J. Moulton.

The Divinity School had its own Y. M. C. A., which sought to maintain a high quality of spiritual life

1. The Yale Daily News, Vol. XXVII, no. 33; Vol. XXVII, no. 129; Vol. XXVIII, no. 165; Vol. XXIX, no. 141; Yale Divinity Quarterly, Vol. I, no. 1, May, 1904, "Seminary News," p. 33; ibid., Vol. II, no. 4, Apr., 1906, p. 154.
2. Yale Divinity School Catalogue, Feb., 1900, p. 51.
3. The Yale Daily News, Vol. XXIII, nos. 112, 136; Vol. XXIV, nos. 53, 114; Vol. XXV, no. 64; Vol. XXVII, no. 48.
4. Ibid., Vol. XXVI, no. 51, Sat., Nov. 22, 1902, and Yale Divinity School Catalogue, Feb., 1900, p. 53.

1
among the students.

There was also a student book-store, but it was
2
discontinued in 1906.

The Divinity students were very active in athletics
from 1900 to 1906. They had their own baseball team, with
3
a manager and captain, and regular practice. In 1902 they
had Professor Torrey, who played on the Amherst team when
4
he was a student, as their coach. Their opponents were
5
such teams as the Law School team, the Medical School team,
6
the Freshman team, the Boardman High School team, the
7
Hopkins Grammar School team, and the Hartford Theological
8
Seminary team.
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During the fall of 1902 the Divinity School had
11
its own football team.

The sport next in popularity to baseball was tennis.
The Divinity School was very fortunate in having its own
12
tennis courts in the rear of the Divinity School property.
Divinity students had first choice for the use of the courts.

1. The Yale Daily News, Vol. XXVI, no. 51, Sat., Nov. 22, 1902,
and Yale Divinity School Catalogue, Feb., 1900, p. 53.
2. Yale Divinity School Faculty Minutes, Sept. 30, 1904 and
Apr. 12, 1906, pp. 214, 244 respectively.
3. The Yale Daily News, Vol. XXIV, no. 115; Vol. XXV, nos.
152-162 inclusive, 161-171 inclusive, 176 (examples).
4. Ibid., Vol. XXV, no. 149, Tues., Apr. 15, 1902.
5. Ibid., Vol. XXVII, no. 163, Thurs., May 5, 1904.
6. Ibid., Vol. XXV, no. 160, Mon., Apr. 23, 1902.
7. Ibid., Vol. XXIV, no. 146, Thurs., Apr. 11, 1901.
8. Ibid., Vol. XXIV, no. 148, Mon., Apr. 15, 1901.
9. Ibid.
10. Ibid.
11. Ibid., Vol. XXV, no. 34, Mon., Nov. 4, 1901.
12. Ibid.

The difference in charges for their use by Divinity students and their rental to other students of the University is rather striking, as shown by two items from The Yale Daily

News:¹ "again. Although there were 42 entries Mr. Hail

October 2, 1899.- "..... The annual fee of fifty cents must be paid before assignments will be made. This notice applies only to men of the Divinity School."
November 4, 1901.- "..... The rates for the remainder of this term will be three dollars per hour, in advance."

The School had a Tennis Team which played matches with the Hartford Theological Seminary Team.²

The Yale Divinity School was also prominent in track in this period. In the spring of 1904 W. J. Hail, a member of the Divinity School Class of 1905 was captain of the University Cross Country Club. He ran in all the University meets of the year and won "two firsts, a second and a third, in the two-mile run."³ L. C. Porter, a member of the Divinity Class of 1906, "a hurdler with college records,"⁴ took a first and a second in the fall handicap⁴ races. Both of these men took part in the Yale-Princeton meet in the spring of 1905. Porter won the 220-yard hurdle race in "25 1-5 seconds." Hail made a new Yale record, in making the two-mile run in "9 min. 49 3-5 sec."⁵ "Hail's

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1. The Yale Daily News, Vol. XXIII, no. 4; Vol. XXV, no. 34.
 2. Ibid., Vol. XXVII, no. 42, Wed., Nov. 11, 1903.
 3. Yale Divinity Quarterly, Vol. I, no. 1, "Seminary News," p. 33.
 4. Ibid.
 5. Ibid., Vol. II, no. 1, May, 1905, "Seminary News," p. 45.

victory is said to have been the most spectacular event of the whole day."¹ And in the fall of the same year at an Intercollegiate Cross Country Meet, Hail "distinguished himself" again. "Although there were 42 entries Mr. Hail won easily in the almost record time of 32 min. 52 sec. for a six mile course."²

Four main social events during the year seem to have been prominent during this period: an opening social in the fall, an annual Divinity School banquet near Washington's birthday, a rather formal reception given by the Middle Class to the Junior Class in the spring, and an anniversary dinner or reception to the Alumni and Graduating Class at Commencement. A reception to the new students was given on Thursday evening, October 3, 1901.³ On Wednesday afternoon and evening, October 1, 1902, the social was "a picnic at the shore." There were "field sports, a supper and a bonfire."⁴ During the summer of 1905 the wives of the Faculty redecorated and refurnished the Lowell Mason Room, and a formal opening of it was the initial social event of the year for that session.⁵ So, these opening socials

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1. Yale Divinity Quarterly, Vol. II, no. 1, May, 1905, "Seminary News," p. 45.
 2. Ibid., Vol. II, no. 3, Jan., 1906, "Seminary News," p. 116.
 3. The Yale Daily News, Vol. XXV, no. 8, Oct. 4, 1901.
 4. Ibid., Vol. XXVI, no. 6, Tues., Sept. 30, 1902.
 5. Yale Divinity Quarterly, Vol. II, no. 2, October, 1905, "Seminary News," p. 81.

varied.

The Divinity School banquet of 1906 is spoken of as the "eighth annual banquet,"¹ so these must have started in 1899.

The Middle Class reception was the formal social event of the year. The wives of various Faculty members were the "patronesses" for each year. Exceptional talent was brought to these occasions. One year the music was furnished in part by the University Glee Club;² another year by the University Orchestra;³ and another year by the University Orchestra and the University String Quartet.⁴ There were also solos by accomplished artists.⁵

During the early years of this period the Alumni dinners took place in the chapel of the United Church.⁶ They were held in connection with the annual Alumni meeting.

It must not be thought, however, that these four scheduled social events comprised even the major part of the students' social life. There were various Class and group social activities; there was opportunity to enter into the life of the neighboring churches; there was Dwight Hall with

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1. Yale Divinity Quarterly, Vol. II, no. 4, Apr. 1906, "Seminary Notes," p. 154.
 2. The Yale Daily News, Vol. XXIV, no. 135, Sat., Mar. 23, 1901.
 3. Ibid., Vol. XXV, no. 128, Fr., Mar. 14, 1902.
 4. Yale Divinity Quarterly, Vol. III, no. 1, June, 1906, "Seminary Notes," p. 33.
 5. The Yale Daily News, Vol. XXIII, no. 174; Vol. XXV, no. 176; Vol. XXVI, no. 186.
 6. Ibid.

its activities; and there were the many musical and cultural opportunities afforded by the University and city of New Haven.

The annual Commencement was probably the Divinity School's most interesting special occasion during these years. Throughout this period these "Anniversary" exercises extended from Sunday through Wednesday. The program was somewhat as follows. On Sunday afternoon there was a Communion Service for the whole School. In the evening the baccalaureate sermon was delivered in Center Church. Mondays and Tuesdays were given over to the final contests for public speaking prizes, and Alumni meetings with a set program centering in the discussion of some theological doctrine. On Wednesday morning the Graduating exercises took place in Battell Chapel; and the concluding event was the Alumni dinner following the Graduating exercises.¹

A distinguished group of clergymen delivered the Baccalaureate sermons for these years, as shown by the following list:²

- 1900: President George Harris of Amherst.
- 1901: Lyman Abbott.
- 1902: S. Parkes Cadman.
- 1903: President W. H. P. Faunce of Brown.

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1. The Yale Daily News, Vol. XXV, no. 176, Fr., May 16, 1902; Vol. XXVI, no. 186, Thurs., May 28, 1903.
 2. Ibid., Vol. XXIII, no. 155; The Yale Alumni Weekly, Vol. X, no. 35; The Yale Daily News, Vol. XXV, no. 176; Vol. XXVI, no. 186; The Yale Alumni Weekly, Vol. XIII, no. 36; Ibid., Vol. XIV, no. 37; The Yale Daily News, Vol. XXIX, no. 188.

- 1904: Dr. Nehemiah Boynton of Detroit.
 1905: Dr. Wm. R. Richards, of the Brick Church, New York,
 1906: Rev. Henry Hallam Tweedy of Bridgeport, Connecticut.

With the exception of the first year, the Graduating Addresses were delivered by members of the Yale Divinity School Faculty,
 1
 in the following order:

- 1901: Dean George P. Fisher.
 1902: Professor Frank C. Porter.
 1903: Professor Benjamin W. Bacon.
 1904: Professor Williston Walker.
 1905: Dean Frank K. Sanders.
 1906: Professor George B. Stevens.

Notable utterances from two of the Baccalaureate preachers were as follows. In 1901 Lyman Abbott said to the
 2
 Graduating Class and the Assembled congregation:

"I am no pessimist. I believe in the Church of Christ. And yet today it does seem to me that something of this living faith in a living God is lacking in our Christian churches. . . . A minister sits himself down to make an oration. He works all the week, two weeks, three weeks. He looks in all his books for beautiful illustrations; he goes over the poets for beautiful selections of poetry. He makes his sermon complete. He has made a cup beautifully formed and exquisitely chaste in its workmanship. He brings it into the sanctuary and the people come thirsty. He holds his cup up for them to admire; then he turns his beautiful cup upside down and not a drop comes out. The more beautiful the cup the better, but what people want is the water of life."

Among the concluding words of Henry Hallam Tweedy in the Baccalaureate sermon of 1906 were these:
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1. The Yale Daily News, Vol. XXIII, no. 155; The Yale Alumni Weekly, Vol. X, no. 35; The Yale Daily News, Vol. XXV, no. 176; Vol. XXVI, no. 186; The Yale Alumni Weekly, Vol. XIII, no. 36; Ibid., Vol. XIV, no. 37; The Yale Daily News, Vol. XXIX, no. 188.
2. The Yale Alumni Weekly, Vol. X, no. 35, May 29, 1901, pp. 314, 315, art., "Dr. Lyman Abbott's Address," pp. 313-315.
3. Ibid., Vol. XV, no. 37, June 13, 1906, p. 817f, art., "The Challenge of the Ministry," p. 817f.

"Intellectually you must be Luthers, sharing in the task of reforming the Reformation. Practically, you must, like Peter the Hermit, preach a nobler and more Christ-like crusade. I bid you go out into the world, feeling that it is your Father's house; not a vale of tears or the abode of demons, but an aggregate of powers, all of which are to be harnessed with the spirit of Jesus Christ. . . . Go out to your churches, and set riders (referring to his text: II Kings 18:23) upon their splendid energies, transforming some of them from monasteries to workshops, from groups of comfortable camp followers to companies of drilled soldiers. Society calls today for churches that are organized to affect vitally and practically the whole life of a community, political, industrial and social. It has little use for clubs of emotional pietists, who would sit and sing themselves away to the soothing melodies of a brooding hymnology and gorge their appetites for sermons until they become thorough-evangelized mummies, embalmed and ready for safe delivery into another world. . . ."

The Yale Alumni Weekly speaks very highly of the student addresses at the Graduating exercises of 1906. It
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says:

"It seems fair to say that the speaking was much above the average of such addresses, and showed a degree of maturity and a breadth of vision which were most reassuring to those looking for the best quality of men in the pulpit."

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These speakers and their subjects were as follows:

Robert Seneca Smith: "The Church and the Young Man."
Wilfrid Asa Rowell: "The Preacher's Use of the Imagination."
Lucius Chapin Porter: "The Field is the World."
Oscar Edward Maurer: "The Authority of the Minister's Message."

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1. The Yale Alumni Weekly, Vol. XV, no. 37, June 13, 1906, p. 820, art., "Divinity Graduation," p. 617f.
 2. Ibid.

Other occasions of special interest during these early years of the century were: days of prayer for colleges, when the regular classroom exercises were omitted;¹ and similar days, when student thought was directed to foreign missions;² a centennial celebration of the birth of Horace Bushnell who was a member of the Yale Divinity School Class of 1833, on May 20, 1902;³ a similar bicentennial celebration of the birth of Jonathan Edwards, of the Class of 1720, which took place on October 5, 1903;⁴ participation by the students with students of Union and Hartford Seminaries, in the founding of an organization for holding spring conferences to interest college students in the ministry, in 1904;⁵

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1. The Yale Daily News, Vol. XXIII, no. 86, Thurs., Jan. 25, 1900; Vol. XXV, no. 92, Fri, Jan. 31, 1902.
 2. Yale Divinity School Faculty Minutes, Sept. 23, 1901, p.158; The Yale Daily News, Vol. XXVII, no. 92, Fri., Jan. 29, 1904.
 3. Ibid., Vol. XXV, no. 179, Tues., May 20, 1902.
 4. Ibid., Vol. XXVII, no. 11, Tues., Oct. 6, 1903.
 5. Yale Divinity School Faculty Minutes, Dec. 7, 1904, p.219. The first of these conferences took place at Yale March 31-April 2, 1905. Speakers at this meeting included Lyman Abbott, Rockwell H. Potter, George W. Knox, Anson Phelps Stokes, Jr., Henry Sloane Coffin, and John R. Mott. (Yale Divinity Quarterly, Vol. I, no. 4, March, 1905, "Seminary News," p. 140). The second conference was held at Hartford in the spring of 1906. Some of its speakers were: President Woodrow Wilson of Princeton, Professor Hibben from the same school, Professor William Adams Brown of Union, and President Rush Rhees of Rochester. (The Yale Alumni Weekly, Vol. XV, no. 29, Apr. 18, 1906, p. 625, art., "The Hartford Conference," p. 625f).

and two International Student Volunteer Conventions, in Toronto and Nashville respectively, at which the Yale Divinity School had large delegations.¹

CHAPTER THREE

FIGURING OUT A CURRICULUM TO

MEET TWENTIETH-CENTURY DEMANDS

(1907-1910)

Accepting Curricular Innovations

Administrative Problems

The Faculty

Students, Student Life, and Notable

Deaths

Lectures and Libraries

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1. The Yale Daily News, Vol. XXV, no. 77, Tues., Jan. 14, 1902, and Yale Divinity Quarterly, Vol. III, no. 1, June, 1906, "Seminary Notes," p. 32f. At the Toronto meeting the Yale Divinity School had six student representatives and Dean Frank R. Sanders. At the Nashville Convention Yale was represented by forty-seven men, of which number fifteen students were from the Divinity School. Professor Stevens was the Faculty representative.

CHAPTER THREE

PIONEERING FOR A CURRICULUM TO MEET

TWENTIETH-CENTURY DEMANDS (1907-1910)

PIONEERING FOR A CURRICULUM TO

MEET TWENTIETH-CENTURY DEMANDS

(1907-1910)

The four years 1907-1910, through 1909-1910 was the most remarkable advance in curricular development in the entire history of the Divinity School. Starting out with the traditional theological curriculum, the School sought to meet contemporary educational demands by inaugurating the three-course plan in 1907; and during the last year of this period formulated plans for expanding its work still more broadly into the four "broadest" plan. During these years the Divinity School had no

Events

Lectures and Libraries

Dean. In 1906 five men were approached for the Deanship, but each in turn declined the offer. Moreover, the School had been dealt a severe blow during the summer of 1906 in the death of its Professor of Systematic Theology, George B. Stevens. Again, the retirement of Louis C. Brainerd, Professor of Practical Theology, - who was seventy-two years of age at this time - at the end of the year 1906-1907 had been announced by the Corporation in 1905, and no successor had yet been appointed. Besides all of this, the student

1. Yale Corporation Records, 1900-1910, Minutes of May, 20, 1905, p. 222.

CHAPTER THREE

PIONEERING FOR A CURRICULUM TO MEET
 TWENTIETH-CENTURY DEMANDS (1907-1910)

Sweeping Curricular Innovations

The four years 1906-1907 through 1909-1910 saw the most remarkable advance in curricular development in the entire history of the Divinity School. Starting out with the traditional theological curriculum, the School sought to meet contemporary educational demands by inaugurating the three "course" plan in 1907; and during the last year of this period formulated plans for expanding its work still more broadly into the four "department" plan.

During these years the Divinity School had no Dean. In 1906 five men were approached for the Deanship, but each in turn declined the offer. Moreover, the School had been dealt a severe blow during the summer of 1906 in the death of its Professor of Systematic Theology, George B. Stevens. Again, the retirement of Lewis O. Brastow, Professor of Practical Theology, - who was seventy-two years of age at this time - at the end of the year 1906-1907 had been announced by the Corporation in 1905,¹ and no successor had yet been appointed. Besides all of this, the student

1. Yale Corporation Records, 1900-1910, Minutes of Nov. 20, 1905, p. 222.

enrollment for 1906-1907 faced the Divinity School with a situation that was grave indeed. It was not that the total enrollment was smaller than before, for there were ten more students than in the preceding year. But while in 1905-1906 the ratio of B. D. students had been 54 out of 88, the ratio¹ in 1906-1907 was only 46 out of 98. The time had come when fewer than half of its students were registered for B. D. work.

It would be difficult to exaggerate the gravity of the Divinity School's condition and outlook in the fall of 1906, as shown by the following sharp editorial which² appeared in The Yale Alumni Weekly at that time:

"Analysis of the list of students in the Yale Divinity School as it appears in the Preliminary Catalogue of the University causes some disquietude and more perplexity. The school is old. It has mighty theological traditions, deep-rooted in such names as Taylor, Bacon and Dwight. Its atmosphere is liberal in times when Dogma has been superseded by Duty. It has an able, loyal and hard-working Faculty, a high grade of students, a good plant and fair endowment. It does its scholastic work under the protective wing and patronage of a great University in which Dwight Hall attests vigor and growth in both religious and moral effort and in which the ethical tone of undergraduate life has been lifted much during the last decade. Yet the school retains this year but 47 students in the three regular classes as compared with 52 last year in two buildings which would house 120. Its entering class numbers but 13 men, none of them

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1. The other 52 students were grouped as follows: 20 in the graduate class, 18 special students, and 14 students from other departments.
 2. The Yale Alumni Weekly, Vol. XVI, no. 9, Nov. 21, 1906, p. 175.

from a New England University or College; and in its three classes appear the names of but six students from New England Colleges and only two from Yale. Some thirty undergraduates of the Academic department this year received aid from the so-called 'ministerial funds' given to assist students intending to enter the ministry. Yet, apparently, hardly one of them will enter Yale's own Theological Seminary which, numerically, is in stagnation not to say recession."

Faced with not one but three vacancies to fill, and with a percentage of B. D. students so low as to threaten the future of the Divinity School as a theological seminary, it was a time which demanded serious thought and wise planning.

It is not strange, therefore, to find that the Corporation Records contain the following rather unusual entry:

p. 276, December 17, 1906.- "Voted, that Rev. Messrs. Cooper, Richards and Parker be constituted a committee to confer individually or collectively with the Faculty of the Divinity School regarding the future development of this department of the University (see p. 277)"

p. 277, February 18, 1907.- "The minutes of the last meeting of the Corporation were read and approved after the following words were added to the vote appointing a committee to confer with the Divinity Faculty

"and to make such further inquiries as may seem to them advisable in regard to theological education in relation to Yale University."

Between the dates recorded in this statement from the Corporation Records the Divinity School Faculty started work upon their problem as to "future development of this

1. Yale Corporation Records, 1900-1910, dates and pages indicated.

department of the University." On February 7, 1907, at the Divinity School Faculty meeting, "Professor Bacon presented a plan for a modification of the curriculum. Professors Bacon, Curtis and Porter were appointed a committee for its consideration."¹ The following entry is found in the minutes of the meeting of one week later:²

"The committee on the curriculum reported a scheme of division of the course of study into three groups, emphasizing respectively the 'Historical', 'Philosophical,' and 'Practical' aspects. Discussed and referred back to the Committee for elaboration."

The Committee worked further on the plan, and on February 21 President Hadley met with the Divinity School Faculty. "The session was spent in a discussion of the curriculum," and it was "Voted, that the Committee prepare the result of the discussion in a draft of a curriculum for presentation to the Prudential Committee of the Corporation."³ At the next Prudential Committee meeting (March 2, 1907),⁴

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1. Yale Divinity School Faculty Minutes, date indicated, p.257.
 2. Ibid., Feb. 14, 1907, p. 257. Attention is called to the striking similarity between this proposal and the following statement which Professor Porter made in his St. Louis address in 1900: "But I am forced by the very greatness of the demands of Biblical and Historical study to ask whether that thoroughness of scientific training in the understanding of Christianity could not be gained also by a course in which the direct, long continued, thorough work and training was in one of the other of the three lines, and in which the Historical (Biblical) took somewhat the position which the philosophical and the ethical (Social-Practical) now have." See Chapter II, p. 87.
 3. Ibid., Feb. 21, 1907, p. 258.
 4. Prudential Committee Records, Yale University, Minutes of Mar. 2, 1907, p. 39.

"The Secretary presented a communication from the Divinity Faculty advocating the trial in the Divinity School of a plan by which candidates for the regular degree might throw the emphasis of their work on A. Historical, B. Philosophical or C. Practical Studies. The plan met with favorable comment and it was Voted, to refer back to the Divinity Faculty their communication on suggested modifications in the curriculum with the request that certain changes in phraseology desired by the Corporation's Committee on the Divinity School be incorporated and that the plan as amended be submitted to the Corporation"

The completed reports of the Divinity School Faculty and of the Corporation's Committee on the Divinity School were finally ratified by the Corporation on May 20, 1907, as follows:

"Rev. Dr. Parker presented a report for the Committee on the Divinity School embodying the following features:

1. Approval of the efforts of the Divinity Faculty to improve the course of instruction in the school as shown by their proposed revision of the curriculum.
 2. Opinion expressed that the 'Divinity School is as free from all sectarian limitations as other Departments of the University.'
 3. 'Opinion, that the courses of instruction in the Yale Divinity School should be affiliated with other departments of instruction in the University.'
 4. Approval of the Faculty's action 'in putting forth, for the ensuing year, the revised curriculum already submitted to the Corporation.'
 5. Recommendation to the Divinity Faculty that 'they prepare and present such other changes in the courses of study, as in their judgment shall seem desirable for the complete development of the University Divinity School, and the more effective training and equipment of candidates for the gospel ministry.'
- Voted, to accept the report and to order it placed on file.

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1. Yale Corporation Records, 1900-1910, Minutes of date indicated, p. 298.

Voted, to adopt the report and its recommendations." ¹

In its Catalogue for 1907-1908 the Divinity School announced its daring new proposal for theological education.

The announcement was as follows: ²

"The Courses of Study

"Beginning with the class entering at the opening of the academic year 1907-08, the studies pursued in the Divinity School will be grouped into three courses, each leading to the degree of B. D., and known as Historical ('Course A'), Philosophical ('Course B'), and Practical ('Course C'). The study of Hebrew will be required only in the Historical course, which corresponds substantially to the outline of studies heretofore pursued in the Divinity School.

"The aim of the Philosophical course is not merely to emphasize acquaintance with the historic and theoretic exposition of Theology, but to ground the students thoroughly in modern scientific and philosophical conceptions of the world viewed from the Christian standpoint. As a preliminary discipline for this course the students will be required to take special studies in the Junior Year in Philosophy and Science. These will be furnished in part by the Divinity School Faculty, but the Departments of Philosophy and Science in the University will assist in this instruction.

"In a similar way the Practical course will emphasize the relations of the minister to the problems of modern society, giving special attention to Christian Sociology, Ethics, and Methods of Christian Activity. As a preliminary discipline, students who take this course will receive in Junior Year special instruction in Sociology and instruction in Elementary Law in one of the courses

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1. In view of this announced non-sectarian emphasis (point 2), the Divinity Faculty sent no delegate to the National Council of Congregational Churches in 1907 (Yale Divinity School Faculty Minutes, Apr. 25, 1907, p. 259), and a year later "Voted that the adjective 'undenominational' be added after the title of the Yale Divinity School in the advertisement in the Congregational Year Book" (*Ibid.*, Feb. 20, 1908, p. 266).
 2. Catalogue: Yale University, Department of Theology (The Yale Divinity School), 1907-08, "The Courses of Study," pp. 13-14.

furnished by the University for Law students.

"Certain studies of the Divinity School in the Old and New Testaments, Bible and Systematic Theology, Church History and Homiletics will be required of all students. For those courses in which Hebrew is not obligatory provision will be made for the study of the Old Testament in English.

"Students of ability who so desire may by the use of electives obtain substantially the advantages offered by all three of these courses during the three years' residence as candidates for the degree of B. D."

It is difficult to appreciate fully what a bold step the Divinity School Faculty were taking in their inauguration of this new Three-Course plan. They were truly pioneers in such a venture. For a theological school to cease requiring Hebrew as one of the prerequisites for its B. D. degree was indeed revolutionary. Yale Divinity School and Union Theological Seminary have been thought of as probably the most progressive theological schools in the country.¹ And yet Union continued to require Hebrew for the B. D. degree until the session of 1919-20, - thirteen years after Yale had ceased to require it.²

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1. Brown, C. R., The Yale Daily News, Vol. XXXVII, no. 186, May 22, 1914, p. 1, art., "The Yale School of Religion," sub-title, "Dean Brown Considers It One of Two Leading Divinity Schools," first two sentences: "Dean Brown of the Yale School of Religion has written for the NEWS the following article in which he outlines the advantages offered to theological students here:- 'The Yale School of Religion may fairly be considered one of the two leading Divinity schools in this country.'"
 2. Union Theological Seminary, Annual Catalogue, 1918-1919, p. 50, "Requirements for Graduation, I. Degree of Bachelor of Divinity, 3. They must satisfy the Faculty of adequate attainments in the following subjects: Old Testament, including a knowledge of Hebrew; (continued on next page)

The significance of this new curriculum and the recognition which it immediately received are reflected in a letter which Professor George A. Coe wrote to Professor Frank C. Porter in the year the plan was inaugurated. Among other things, he said:

"I need not tell you how thoroughly I am in sympathy with your move. It may interest you to know, too, that I am calling the attention of young men to it. I am saying to them, when they ask for advice with reference to theological seminaries, substantially this: Do not think that you must attend a seminary of your own denomination; do not think that you must take Hebrew and Greek; it is unqualifiedly necessary, however, that you know the Bible and also life as it is; I would also include the history of the church and of Christian doctrine as essential. Go to the school that is most alive to your practical needs as a working pastor, and that gives you the best opportunity to study these needs in a fundamental and scientific manner. I often say that I know of only two or three theological schools that seem to me to meet these requirements, and Yale is one of those that I now mention."

New Testament, including a knowledge of Greek; Church History; Systematic Theology; and some branch of Practical Theology. To this end they may take certain courses in the Seminary, or they may pass certain examinations or present other satisfactory evidence of their knowledge and efficiency. For particulars see the announcements of the several departments." In the Catalogue of the following year (1919-1920) the statement on this point is as follows (p. 52): "3. They must show their acquaintance with the classics of English literature (footnote: Foreign students may be allowed to substitute the classics of their own tongue.), and their ability to express themselves in clear and correct English, and to read the New Testament in Greek."

According to Benjamin W. Bacon, Union preceded Yale in making Hebrew elective, but withheld "the degree of B. D. from those who" did "not elect it" (The Yale Alumni Weekly, Vol. XVI, no. 27, Mar. 27, 1907, art., "A Broader Divinity School," p. 616).

2. Coe, G. A., MS. Letter to Professor Frank C. Porter, Nov. 28, 1907. Professor Coe at that time was John Evans Professor of Moral and Intellectual Philosophy in Northwestern University.

The subjects which differentiated "Course A" from the other two "Courses" during the three years that the plan was used were:

Junior Year: Elementary Hebrew.
 Middle Year: Hebrew Language.
 Senior Year: "A" and "B" were alike, differing from "C" in requiring History of Doctrine.

For "Course B" these subjects were:

Junior Year: (1) Philosophical Basis of Theology.
 (2) Organic Evolution.
 Middle Year: "B" and "C" required Old Testament in English.
 Senior Year: "B" and "A" were alike, differing from "C" in requiring History of Doctrine.

And for "Course C":

Junior Year: (1) Systematic Sociology.
 (2) Constitutional Law, first two years.
 (2) Anthropology took its place in 1909-1910.
 Middle Year: (1) "C" and "B" required Old Testament in English.
 (2) Practical Sociology.
 Senior Year: "C" required Practical Philanthropy, which was taken instead of History of Doctrine.

The Faculty records do not list the students who entered in 1907-1908 according to these three "Courses." As seen by the last paragraph of their Catalogue announcement, "students of ability" could take studies in "Courses" other than their own among their "electives." Therefore, it is not possible to make a clear cut statement as to the exact number of students who were registered for the respective "Courses." However, it is possible to determine fairly accurately those in "Course A" by whether or not they took Hebrew in their Junior Year. In 1907-1908 there were

seventeen students in the Junior class. Concerning one of the number no data was found by which to judge which "Course" he took. Of the remaining sixteen, only five are listed as having taken Hebrew that year, and two of the five¹ dropped it in the middle of the year. Of the other eleven, by far the greater number of them seemed to be taking "Course B"; in fact, the writer could find only one out of the eleven which he felt rather certain was taking "Course C."² So, "Course B" seems to have been the most popular of the three in the year that the new plan was introduced. The records of 1908-1909 likewise fail to list the entering class by the "Courses" they were taking.³ But of the twenty Juniors who entered in that year, only four are recorded as taking Hebrew.⁴ Hence, as over against "Course A", "Courses B and C were claiming more than seventy-five per cent of the entering students. This percentage increased even more in the final year (1909-1910) in which this "Course" plan was used. The number of Juniors who remained throughout the year and took the full amount of work was thirteen. Of this number only one was listed as taking Hebrew."⁵

There was no appreciable increase in enrollment of B. D. students in the year that the plan was inaugurated, - the number for 1906-1907 being forty-six and the number for

1. Faculty Grade Book, 1908-1911, p. 10.

2. Ibid.

3. They are listed as Seniors in 1911 according to the four "Department" plan, ibid., p. 114.

4. Ibid., pp. 38 and 64.

5. Ibid., p. 92.

1907-1908 being forty-seven. The following year, however, the number rose to sixty, and in the third year of the "Course" plan the B. D. enrollment had arisen to seventy-six, - a net increase during the three years of 65.21 per cent. The B. D. enrollment at Union during the same years (1907-1910) was 107, 123, 125, and 124 respectively, - or a net increase during the three years of 15.89 per cent.

An even more significant change in curriculum was begun in 1909. The chief significance of the change which came in 1907 was that it was a swing away from the stereotyped form of theological education. After a period of experimentation the Divinity Faculty were now thinking more specifically in terms of the goals toward which theological education should be striving.

On March 9, 1909 the Divinity Faculty "Voted that Professors Beach and Bacon be a committee of the Faculty to consult with the President and Secretary of the University as to the advisability of asking Mr. John R. Mott to become Dean of the Divinity School." ¹ Their meeting of March 18 was given to a "general discussion as to the advisability of enlarging the scope of the Divinity School." ²

The next day at the regular Corporation meeting, ³

"The following communication was read from the Divinity Faculty: 'The Faculty of the Divinity School would present the following vote passed by them at a meeting held this day (March 18, 1909),

1. Yale Divinity School Faculty Minutes, date indicated, p.275.
2. Ibid., date indicated, p. 275f.
3. Yale Corporation Records, 1900-1910, Minutes of Mar. 19, 1909, p. 382f.

for your consideration:

"Voted, to request the Corporation to authorize the Faculty of the Divinity School in making a nomination for the position of Dean (or Director) to have regard to the candidate's fitness to organize the study of practical Philanthropy, Christian Missions, and Methods of Religious Education, as well as the courses leading to the degree in Theology."

"After discussion of the subject by various members of the Corporation the following vote was passed:

"Voted, to request the President to appoint a special committee to confer with the Faculty of the Divinity School regarding the questions which will arise in giving effect to the resolution submitted."

"The President appointed the following committee: Rev. Drs. Smyth and Parker and Mr. Ripley.

"It was understood that the President would call a special meeting of the Corporation in April, if necessary, to take action on the report of the Committee."

On March 22 the Divinity Faculty met and "the session was spent in discussion of the plan for reorganizing the School." ¹ Three days later "Messrs. Beach and Bacon, the Committee of the Faculty, reported through Professor Bacon on a meeting with the special Committee of the Corporation on the Enlargement of the School. They were asked to draft the plan into more perfect form." ²

President Hadley called the special meeting of the Corporation, which convened on April 15, 1909. It is interesting to note that President Taft, who was a Fellow of the Corporation and who had been inaugurated President of the United States the preceding month, came up from

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1. Yale Divinity School Faculty Minutes, Mar. 22, 1909, p. 276.
 2. Ibid., Mar. 25, 1909, p. 276.

Washington for this special Corporation meeting which was called for the sole purpose of discussing the Divinity School and its future.¹ The following is the official record of the proceedings:²

"Rev. Dr. Smyth as chairman of the Committee on Divinity School Reorganization appointed by the Corporation at its meeting March 19, 1909, presented a report recommending the broadening of the scope of the Divinity School and nominating Mr. John R. Mott, (Hon. M. A. Yale 1899) for the position of Director. After favorable discussion of the proposed changes by the President, the members of the special committee, Mr. Taft, and other Fellows, the following votes were unanimously passed:

"Voted, that the report be accepted, approved and ordered placed on file.

"Voted, that the President be requested to communicate the substance of the report to Mr. Mott and to offer him the Directorship of the Yale Divinity School in its proposed enlarged scope, with provision for his outside work not inconsistent with his administrative activity here.

"Voted, that pending further details, the Committee be continued subject to the call of the President."

At the next regular Corporation meeting, May 17, 1909, "the following cablegram received by the President from Mr. Mott, dated Biarritz, May 12, was read: 'Deeply appreciate³ and will carefully consider your proposition.'" But once again in connection with its proffered Deanship, the Divinity School was to be disappointed, for on December 14, 1909, "The President informed the Corporation that he had received a letter from Mr. Mott expressing his regret at being unable

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1. Yale Corporation Records, 1900-1910, Minutes of Thursday, April 15, 1909, p. 388.
 2. Ibid.
 3. Ibid., Minutes of May 17, 1909, p. 395.

to accept the Corporation's invitation to him to become¹
Director of the Yale Divinity School."

Despite this ill fortune which had come to their hopes, the Divinity Faculty continued uninterruptedly their reorganization plans for the School. At their first meeting after the Christmas vacation, January 6, 1910, there was "a general informal discussion of the prospects and policy of the School in view of the declination by Mr. John B.

Mott of the invitation to become its Dean."² Two days later³ they
Another Divinity Faculty committee was appointed

"Voted, to endeavor to put into operation at this time the substance of the plan for the enlargement of the School formulated last spring.

"Voted, that Professors Curtis, Beach and Walker be a committee to draw up a plan."

On January 10 "The report on the enlargement of the School was discussed, amended and adopted for consideration with

the President."⁴ President Hadley met with the Faculty of the Divinity School two days later when the report was "discussed, and referred for amendment to a committee consisting⁵ of Professors Curtis, Bacon and Walker." This new committee

reported the next day, and the Faculty "Voted to approve for⁶ discussion with the President."

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1. Yale Corporation Records, 1900-1910, Minutes of Dec. 14, 1909, p. 440.
 2. Yale Divinity School Faculty Minutes, Jan. 6, 1910, p. 281.
 3. Ibid., Jan. 8, 1910, p. 281.
 4. Ibid., date indicated, p. 281.
 5. Ibid., Jan. 12, 1910, p. 281.
 6. Ibid., Jan. 13, 1910, p. 282.

President Hadley met with the Faculty again on January 17, the result of this second conference being that "it was informally decided to refer to the Faculty the preparation of a tentative statement of courses"¹ which would be included in the curriculum of the reorganized School. Professor Torrey of the Biblical Literature Department of the University was invited to sit with the Divinity School Faculty for their next few sessions to offer suggestions in formulating this new curriculum.²

Another Divinity Faculty committee was appointed on February 14 "to confer with the Prudential Committee regarding the charges upon the Department or upon its students which may be involved in putting the plan of enlargement into operation. Professors Curtis and Walker were appointed such committee."³ On the same day it was "Voted, that the preliminary statement of the plan of enlargement be approved, including its general grouping of courses, leaving the details to further adjustment by the Faculty before presentation to the Corporation. Voted, that Professors Bacon, Porter, Bailey and Torrey be a committee of the Faculty to arrange said details."⁴ This Committee reported three days later, February 17, 1910.

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1. Yale Divinity School Faculty Minutes, date indicated, p. 282.
 2. *Ibid.*, Feb. 14, 17, 24, 1910, pp. 283 and 284.
 3. *Ibid.*, Feb. 14, 1910, p. 283.
 4. *Ibid.*, Feb. 17, 1910, p. 285.

After hearing their report, the Faculty referred it to the Committee "for final revision, with power to present it to the Corporation at its meeting on February 21, as the action of the Faculty."¹

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At this Corporation meeting

"The Secretary read a communication from Dean Curtis under date of February 19th enclosing a proposed revision of the Divinity School curriculum into four main groups: pastoral training, missionary training, preparation for religious education, and training for social service. As the plan proposed was substantially that previously submitted to the Corporation, it was

Voted, that the Divinity Faculty be authorized to place their proposed plan into operation with the present force of the University without awaiting the appointment of a permanent Dean."

And again the Yale Divinity School was doing significant pioneering in theological education, as shown by the following commendatory editorial which appeared a few days later³ in The Yale Alumni Weekly:

"The changes in the courses of the Yale Divinity School, outlined elsewhere in this issue, have a broad application to the twentieth century attitude of young men toward the Church as a career. While the School retains its traditional curriculum, this has now become but a part of the training offered. Four Schools, in fact, have now been established under a common roof - for the coming preacher, missionary, teacher, and social worker. The last especially commands attention. The establishment of a School of Practical Philanthropy and Social Service at Yale could not have been possible

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1. Yale Divinity School Faculty Minutes, Feb. 17, 1910, p. 284.
 2. Yale Corporation Records, 1900-1910, Minutes of Feb. 21, 1910, p. 459.
 3. The Yale Alumni Weekly, Vol. XIX, no. 25, Mar. 11, 1910, editorial, "Divinity School Changes," p. 605.

a generation or two ago. Theological controversy then ruled. A tremendous change has taken place since then. Social service and philanthropy from small beginnings to institutions on the colossal scale of a Rockefeller foundation have taken its place. We are interested in our fellows, and their social health and well-being, today, where our ancestors were interested in their theology. The Church, as an institution - wherein it has been led by farsighted men, has re-adapted itself to the changed condition. It was necessary. A human institution must serve if it is to lead. The decadence of the power of the Church as an ecclesiastical institution, under these new conditions, was inevitable. With it has gone the call on the young men to become clergymen. But the call on the coming generations of young men to serve their fellows has not diminished; rather has it tremendously increased. The thought of the country today is teeming with movements for intellectual and moral and social betterments - some adulterated nonsense mixed in with it, no doubt, some addled 'new thought,' etc., but in a broad way a groping after ways and means of helping to uplift mankind. The Yale Divinity School, in boldly stepping off into this new field, is the pioneer in what must become a widespread movement."

Administrative Problems

Professor Curtis concluded his first report as
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 Acting Dean with the following words:

"In closing this report, I desire to emphasize the fact that the greatest need of the School is a permanent administrative officer, who shall be eminent as a preacher and scholar, and able to correlate in a marked way the School with the churches and colleges of our land."

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1. Curtis, E. L., Report of the President of Yale University and of the Deans and Directors of its Several Departments for the Academical Year 1905-1906, The Department of Theology, Report of Professor Edward L. Curtis, Acting Dean, p. 130.

Efforts were begun in the same year to bring to the School such a man.

Though there seems to be no reference to such an offer in the Divinity School records, the following sentences are found in one of President Hadley's letters, written on ¹ March 9, 1906:

"I am sorry to say that George Adam Smith, after considering for a few months the offer of the headship of the Yale Divinity School, seems altogether likely to decline it. It is going to be hard work to find the right man."

The experience of the next four years was to prove the truth of President Hadley's statement.

The Divinity School Faculty invited President Hadley to meet with them on September 25, 1906. At this meeting "it was voted to invite President King of Oberlin to be Professor ² of Systematic Theology and Dean of the Divinity School." ³ Evidently he declined, for on November 1 the record reads:

"Announcement having been made that Rev. Dr. W. R. Richards could not permit himself to be presented to the Corporation for the Deanship of the Divinity School, it was voted to offer the post to Rev. Dr. Henry S. Coffin. President Hadley and Professor Walker were appointed a committee. (Dr. Coffin declined)."

A little over two months later (January 10, 1907) the Faculty "voted that the chair of Practical Theology and the Deanship of the Divinity School be offered to Rev. R. H.

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1. Hadley, A. T., MS. Letter to Secretary Anson Phelps Stokes, Jr., who was in London, date indicated.
 2. Yale Divinity School Faculty Minutes, date indicated, p.248.
 3. Ibid., date indicated, p. 253.

Potter," ¹ Potter's declination was announced on January 24, ² thus making four offers and four declinations within exactly four months.

It is little wonder, therefore, that the Divinity School records contain no further offer of its Deanship during the next two years.

Reference has been made already to the invitation which was extended to John R. Mott in 1909 to become Director of the reorganized Divinity School, and his declination. ³

⁴ The financial administration during these years was successful. Much credit is due to Acting Dean Curtis for this achievement. Professor Walker says of him, "His business abilities were conspicuous in the administration of the financial affairs of the School, and though physical limitation made it impossible for him often to represent the School abroad, he conducted its internal affairs with effectiveness and success." The Faculty's confidence in Acting Dean Curtis and their appreciation of his administrative services were expressed shortly after his first year in this capacity. The Prudential Committee record reads ⁵ as follows:

1. Yale Divinity School Faculty Minutes, date indicated, p.255.
2. The Yale Alumni Weekly, Vo. XVI, no. 19, Jan. 30, 1907, art., "Potter Will Not Be Dean," p. 416.
3. See p. 134.
4. Walker, Williston, Yale Divinity Quarterly, Vol. VIII, no. 2, Nov., 1911, p. 36, memorial address, "Edward Lewis Curtis, Ph. D., D. D.," pp. 31-40.
5. Prudential Committee Records, Minutes of Nov. 3, 1906, p.22.

"Voted, to comply with the request of Professors Brastow, Beach, Porter, Bacon and Walker to increase the salary of Professor Curtis this increase being due to his extra work as Acting Dean."

One of the sources of scholarship income for the Divinity School was the Ellsworth Fund, a fund that was given to Yale College about 1870. At the Divinity Faculty meeting¹ on November 22, 1906,

"Information having been received from the Secretary of the University that the Prudential Committee had assigned the whole of the income of the Ellsworth Fund for this year to the Academic Department, it was

"Voted that Professor Curtis inquire into the conditions upon which this fund was established."

Definite action on this matter was taken by the Corporation in 1909. On September 27 of that year the Divinity Faculty approved²

"a draft of a letter to the Corporation requesting the restoration to the Divinity School of the income of the Ellsworth Fund. (Granted)."

One week later the Prudential Committee³

"Voted, to recommend to the Corporation that for this year and until further notice the Treasurer be directed to restore one third of the income of the Ellsworth fund to the Divinity School in accordance with the vote of the Corporation in June, 1876."

More than twenty thousand dollars was paid out on repairs to the buildings during these four years. Twenty-five hundred dollars of this amount was spent on connecting the Divinity School buildings with the "University steam

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1. Yale Divinity School Faculty Minutes, date indicated, p. 254.
 2. Ibid., date indicated, p. 278.
 3. Prudential Committee Records, Minutes of Oct. 4, 1909.

plant." According to respective years, these repair expenditures were as follows:

1907 "Reduction of 'Advance to Special Repairs'"	\$ 8,290.50
"Repairs"	2,117.51
1908 "General Repairs"	1,963.40
"Steam Connection"	2,500.00
"Buildings and Maintenance Department, Repairs"	1,662.60
"Steam Department, Repairs"	676.17
1909 "Repairs"	2,979.23
1910 "Repairs"	1,515.22
TOTAL	\$21,704.63
Average per year	5,426.15

The Faculty

Besides his administrative and professorial duties, Acting Dean Curtis also worked with Professors Porter and Bacon on the committee which was appointed in 1907 to devise a plan for the modification of the School's curriculum.

His greatest achievement during these years, however, was in the field of scholarship. In 1910 appeared his magnum opus, on which is "his chief claim to remembrance as a Biblical student." This was his Critical and Exegetical Commentary on First and Second Chronicles in the International Critical Commentary series. Even though he had the help of one of his students, A. A. Madsen, in this on account of

1. Report of the Treasurer of Yale University for the fiscal year 1906-1907, p. 93; 1907-1908, p. 103; 1908-1909, p. 121; 1909-1910, p. 129.
2. Yale Divinity School Faculty Minutes, Feb. 7, 1907, p. 257.
3. Walker, Williston, op. cit., p. 36.

his limitations of eyesight, the accomplishment of such a monumental task thus handicapped and burdened with administrative duties cannot fail to evoke admiration.

Besides that of Professor Stevens, the deaths of three other men who had been either directly or indirectly connected with the Divinity School occurred during these years (1906-1910). James Mason Hoppin, Professor of Homiletics from 1861 to 1879, died on November 15, 1906.¹ George Park Fisher, Professor of Ecclesiastical History from 1861 to 1901 and Dean from 1895 to 1901, died on December 20, 1909.² Theodore T. Munger, Pastor Emeritus of the United Church, New Haven, and prominent member of the Yale Corporation from 1887 to 1905, died on January 11, 1910.³ A memorial service for Professor Stevens was held in Marquand Chapel on Friday evening, December 7, 1906, Professor Williston Walker delivering the address. "Each of the professors had some part in the service."⁴ The Faculty asked the Prudential Committee to pay to Mrs. Stevens during the year the difference between Professor Stevens' regular salary and the cost of instruction in Systematic

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1. The Yale Daily News, Vol. XXX, no. 45, Fri., Nov. 16, 1906.
 2. Ibid., Vol. XXXIII, no. 72, Thurs., Jan. 6, 1910, art., "Professor George Park Fisher."
 3. Ibid., Jan. 13, 1910, art., "Death of Dr. Munger."
 4. Yale Divinity Quarterly, Vol. III, no. 3, Jan., 1907, "Seminary Notes," p. 105.

Theology, which, of course, the Committee did.¹ The difficulty which the Divinity School experienced during these years in filling its chair of Systematic Theology was second only to its experience in endeavoring to secure a Dean.²

Provisional arrangement was made with Professor Edward C. Moore of Harvard to teach the required course in Systematic Theology for the first half of the session of 1906-1907. His plans were to go to China as a representative of the American Board of Commissioners for Foreign Missions in February.² An effort was made to secure Professor A. E. Garvie of London, - formerly of Edinburgh and Oxford Universities - for a series of forty lectures in Systematic Theology for the rest of the year, but this was unsuccessful.³

On November 15, 1906 at a Divinity Faculty meeting at which President Hadley was present, "It was voted on motion of Professor Bacon, seconded by Professor Porter, that the chair of Systematic Theology be offered, with the approval of the Corporation, to Professor Eugene Lyman of

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1. Yale Divinity School Faculty Minutes, Oct. 18, 1906, p. 252; Prudential Committee Records, Minutes of Nov. 3, 1906, p. 21.
 2. Yale Divinity Quarterly, Vol. III, no. 2, Oct., 1906, "Seminary Notes," p. 70.
 3. Yale Divinity School Faculty Minutes, Sept. 1, 1906, and Oct. 1, 1906, pp. 248 and 250 respectively.

Bangor Seminary.¹ Professor Lyman was a Yale Divinity School graduate of the Class of 1899. Professor Frank C. Porter is authority for the statement that further consultation with the Corporation's committee on appointments led to the abandonment of this idea, since it was felt that Professor Lyman had not done as much publication work as they thought he should have done.²

On February 7 of the following year, the Faculty voted to recommend Marion LeRoy Burton, a summa cum laude B. D. graduate of the Class of 1906 who was completing his work for the Ph. D. degree in 1907, as Assistant Professor of Systematic Theology, "said arrangement to be binding for one year only."³ The appointment was made and duly accepted.⁴ He occupied the chair during the session of 1907-1908.

On November 26, 1907, the Faculty voted to "invite Mr. Burton to continue as Assistant Professor of Systematic Theology for another year, on the understanding that that year, like the present, shall be experimental."⁵ This offer also included an increase in salary.⁶ This reappointment was made on February 17, 1908.⁷ Perhaps some indication came to the ears of the Divinity School Faculty that there

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1. Yale Divinity School Faculty Minutes, Nov. 15, 1906, p. 254.
 2. Porter, F. C., personal interview, March 31, 1936.
 3. Yale Divinity School Faculty Minutes, Feb. 7, 1907, p. 256.
 4. Yale Corporation Records, Minutes of Feb. 18, 1907, p. 278.
 5. Yale Divinity School Faculty Minutes, date indicated, p. 253.
 6. Ibid.
 7. Yale Corporation Records, Minutes of date indicated, p. 333.

was a possibility that they might lose their promising young Assistant Professor, for on March 23 they passed the following measure to supersede their action of the previous fall:¹

"Voted, that subject to the approval of the Corporation, Rev. Marion LeRoy Burton, Ph. D., be offered the post of Assistant Professor of Theology, for five years, commencing with the next academic year, at a salary of \$3,000 annually."

But the offer came too late, for on March 26 "A letter was read from Assistant Professor Burton, stating, that in view of his call to Brooklyn, N. Y., he would be unable to carry on the work of the chair of Systematic Theology longer than the close of the present college year."² Thus the Divinity School lost from its Faculty the man whom Benjamin W. Bacon in 1925 called "the most distinguished of its recent graduates."³

Perhaps it is fitting to digress at this point to sketch briefly the brilliant career of this outstanding alumnus of the Yale Divinity School. Bacon's own words on the occasion of Burton's untimely death in 1925 are presented:⁴

"It was with sad surprise that Yale Divinity School learned, on February 18th, of the death of the most distinguished of its recent graduates. . . . His career had been a rapid and unbroken sequence of successes. Beginning as a newsboy on the streets of Minneapolis he obtained a collegiate education at

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1. Yale Divinity School Faculty Minutes, Mar. 23, 1908, p. 266.
 2. *Ibid.*, March 26, 1908, p. 267.
 3. Bacon, B. W., *Yale Divinity News*, Vol. XXI, no. 3, Mar., 1925, art., "Marion LeRoy Burton," p. 8.
 4. *Ibid.*

Carleton College, then, after three years of teaching entered Yale Divinity School, graduating thence with the highest honors in 1906. He at once set about completing his studies here in the Graduate School and received his Ph. D. in 1907. For a single year he occupied the place of George B. Stevens, the eminent Professor of Systematic Theology, then recently deceased, while also acting as pastor of the country church of Brookfield, Conn. His next transition was to the pastorate of the Church of the Pilgrims on Brooklyn Heights, but his stay was brief. Within less than a year he received a call to the Presidency of Smith College, Northampton, Mass., where he formed that friendship with President Coolidge which led to the great oratorical event of his life, the nomination of Coolidge at the Republican Convention in 1924.

"The Presidency of Smith College was but a step to a greater honor in that academic field which had always held out the greatest attractions to this gifted student and worker. Seven years of exceptional usefulness at Smith College were followed by three more as head of the University of Minnesota, until in July, 1920, he became President of the University of Michigan, in whose service he remained until the end.

"Yale Divinity School will add its honor and its lament to the many that are laid at his tomb. The service he has done the world is part of its record as well as his."

Commenting on this vacancy in the Divinity School The Yale Alumni Weekly commented a few days later (April 8, 1908):

"A number of men are being considered for appointment to fill the vacancy, but it is generally understood that it will be a hard matter to get the right man to teach systematic theology, as at present it is said that there are many more available Biblical scholars than theologians."

In the light of this, it is not surprising that the next

1. The Yale Alumni Weekly, Vol. XVII, no. 29, Apr. 8, 1908, art., "Professorship of Systematic Theology Vacated," p. 691.

offer went to a professor in a European University. Professor Porter was in Europe at the time, so the Divinity Faculty got in touch with him and asked him to approach Professor Georg Wobbermin, of Breslau, with a view to extending him the offer of the chair if he were willing to consider it.¹ Professor Porter cabled the Faculty on May 14, 1908 "that Professor Wobbermin could not be secured for next year and that he was probably not to be brought to Yale at all."²

On April 2, 1908 the Divinity Faculty had granted a scholarship to a man who was to be a member of the graduate class of the following year. This was Rev. Hiram Van Kirk, Dean and Professor of Biblical Theology at Berkeley Biblical Seminary in California. He was a Yale Divinity School graduate of the class of 1895. On May 14, 1908 the Faculty voted to request his appointment as "Instructor in Systematic Theology for next year."³ The Prudential Committee granted this request on May 18.⁴

Despite the doubt expressed by Professor Porter in his cable message, the following entry is found in the Corporation Records bearing the date of June 22, 1908:⁵

"Voted to approve the appointment of Professor George Wobbermin of the University of Breslau as

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1. Yale Divinity School Faculty Minutes, Apr. 2, 1908, p. 267.
 2. *Ibid.*, date indicated, p. 268.
 3. *Ibid.*, May 14, 1908, p. 268.
 4. Prudential Committee Records, Minutes of May 18, 1908.
 5. Yale Corporation Records, date indicated, p. 349.

Lecturer in Systematic Theology in the Divinity School for two years beginning in the fall of 1909, and with the rank of a professor (appoint. (sic) not accepted.)¹

The Faculty, after having been unsuccessful in the United States and Europe, next tried Canada. On December 17, 1908 the Faculty asked Professor Bacon to go to Toronto, at the expense of the University, to make inquiry as to Professor Blewett's qualifications for the chair.¹ On January 5, 1909, at a Faculty meeting at which President Hadley was present, "Professor Bacon reported on Professor Blewett of Toronto, and Professor Curtis on Professor Macintosh of Brandon, Manitoba, as possible candidates for the professorship of Systematic Theology."² It was "Voted to continue the discussion next Monday after further inquiry."³ This meeting (January 11) was held, but definite action was postponed until January 16.

On January 16, 1909, with President Hadley present, the Divinity School Faculty voted that "on receipt of information of his willingness to accept, we request the Corporation to offer to Professor Douglas Clyde Macintosh, now Professor of Theology at Brandon College, Manitoba, the chair of Systematic Theology for a term of three years, as Assistant Professor."⁴ On February 4 a com-

1. Yale Divinity School Faculty Minutes, Dec. 17, 1908, p. 272.

2. Ibid., Jan. 5, 1909, p. 273.

3. Ibid.

4. Ibid., Jan. 16, 1909, p. 273f.

munication was received from Professor Macintosh stating¹ that he would accept the position if offered. He was duly² appointed by the Corporation on February 15, 1909.

Professor Macintosh was a graduate of McMaster University. Later he was an instructor there. In 1909 he received his Ph. D. degree from the University of Chicago. He was already known for his "published articles and reviews³ in the American Journal of Theology." He was a member of the Baptist faith. Acting Dean Curtis referred to this in his annual report for the year in emphasizing the non-sectarian character of the Divinity School, saying that Professor Macintosh was a Baptist and intended to remain a Baptist.⁴ When reminded of this, Professor Macintosh said he remembered that such was the case, and that when the committee from the Yale Divinity School approached him the only question they asked him that was even remotely theological was whether he was a "closed" or "open communion" Baptist.⁵ He began his work at the Divinity School with the session of 1909-1910.

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1. Yale Divinity School Faculty Minutes, date indicated, p.274.
 2. Yale Corporation Records, Minutes of Feb. 15, 1909, p.374.
 3. The Yale Daily News, Vol. XXII, no. 107, Tues., Feb. 16, 1909, art., "Yale Corporation Meeting."
 4. Curtis, E. L., Report of the President of Yale University, and of the Deans and Directors, 1908-1909, Department of Theology, Report of Edward L. Curtis, Acting Dean, p. 188.
 5. Macintosh, D. C., personal conversation with the writer, Oct. 10, 1935.

Professor Brastow concluded his work as Professor of Practical Theology with the session of 1906-1907. At the last chapel service of the year the students presented him with "a silver mounted cane and a revolving book-case" as an expression of their high regard.¹ A year later he and Mrs. Brastow sailed for Europe where they spent several months touring in England, France, Italy, and Switzerland.²

The first person thought of as his successor seems to have been Rev. Raymond Calkins. The Divinity Faculty minutes of their meeting December 18, 1906, at which President Hadley was present, contain the following record:³

"Professors Curtis and Brastow reported on a visit to Portland, Maine, to hear Rev. Raymond Calkins. His fitness for the chair of Practical Theology was informally discussed, and further inquiries were recommended."

No definite action was taken, however.

In the fall of 1905, one of the visiting preachers to Battell Chapel had been Rev. Ambrose White Vernon from Dartmouth. Concerning him, President Hadley wrote as follows to Secretary Anson Phelps Stokes, Jr., then in Switzerland:⁴

"The Chapel services have been extremely good. . . . Burrell did well, and Vernon extremely well. Indeed, Vernon is a distinct discovery, not only for Dartmouth but for the student world in general. He has a few

1. Yale Divinity Quarterly, Vol. IV, no. 2, Nov., 1907, "Semin-ary Notes," p. 78.
2. The Yale Alumni Weekly, Vol. XVII, no. 38, June 10, 1908, art., "Prof. Brastow Sails for Europe," p. 932.
3. Yale Divinity School Faculty Minutes, date indicated, p.255.
4. Hadley, A. T., MS. Letter to Anson Phelps Stokes, Jr., St. Moritz, Switzerland, Dec. 19, 1905.

faults, but they are of a kind which years will remedy; and he possesses the cardinal virtues of manliness, vigor, and true oratorical power."

On March 13, 1907 the Divinity Faculty voted to recommend this promising young minister to the Corporation as Pro-

fessor Brastow's successor.¹ On May 20, 1907 the Corporation ratified the recommendation of the Prudential Committee as to the appointment of "Rev. Ambrose White Vernon, of Dartmouth College, as Professor of Practical Theology in the Divinity School, and Acting Pastor of the University Church."²

Professor Vernon was a graduate of Princeton, of Union Theological Seminary, and had studied two years in Germany. When called to Yale he was "Professor of Biblical Literature and pastor of the Church of Christ at Dartmouth College."³ He was to do the same type of work that Professor Brastow had done, but was "given liberty to arrange in detail the character of his courses."⁴

On December 21, 1907 the Divinity Faculty, in the endeavor to strengthen the School still further in this phase of its work, passed the following vote:⁵

"It having been stated that the Center Church may call Rev. Charles R. Brown to its pastorate, it was

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1. Yale Divinity School Faculty Minutes, date indicated, p.259.
 2. Yale Corporation Records, Minutes of date indicated, p.294.
 3. The Yale Daily News, Vol. XXXI, no. 2, Thurs., Sept. 26, 1907.
 4. The Yale Alumni Weekly, Vol. XVI, no. 28, Apr. 3, 1907, art., "New Professor in Divinity School," p. 638.
 5. Yale Divinity School Faculty Minutes, date indicated, p. 264.

"Voted, that should Rev. Charles R. Brown receive and accept a call to the pastorate of the Center Church, the Faculty of the Yale Divinity School will nominate him to the Corporation as a lecturer on pastoral theology in the Divinity School . . . , provided his duties as pastor of Center Church will permit his acceptance of such a position."

Though he was at the Divinity School only one full session and a part of another one, Professor Vernon inaugurated a new course in Practical Christian Work which was a significant addition to the work already being done in Practical Theology. He brought to the School prominent religious leaders to lecture to the students on the various problems they would be facing when they got out into the ¹pastorate.

On November 12, 1908 Professor Vernon asked the Faculty to release him, since he was planning to accept a call to the pastorate of the Harvard Church at Brookline, ²Massachusetts. He indicated that he hoped to begin his new work on January 1, 1909. The Faculty granted his request. His chair was filled for the remainder of the year by Professor Charles S. Nash, "formerly of the Pacific Theological ³Seminary at Berkeley, California."

On January 5, 1909 the Divinity Faculty voted to

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1. Yale Divinity School Faculty Minutes, Feb. 6, 1908, p. 266; The Yale Alumni Weekly, Vol. XVIII, no. 1, Sept. 30, 1908, art., "Broadening of the Yale Divinity School, A New Course in the Practical Relations of the Church and Its Bearing on Yale Theological History," p. 8ff.
 2. Yale Divinity School Faculty Minutes, date indicated, p. 271.
 3. Ibid., Dec. 3, 1908; The Yale Daily News, Vol. XXXII, no. 78, Wed., Jan. 13, 1909.

recommend for the Professorship in Practical Theology,
 Henry Hallam Tweedy, Pastor of the South Congregational
 Church, Bridgeport, Connecticut.¹ And on February 15²
 the Corporation voted "that Rev. Henry Hallam Tweedy
 be appointed Professor of Practical Theology beginning
 with the next academic year."³ Concerning him The Yale
Daily News wrote: "Christian Religion." In New York, dur-

"After graduating from Yale in 1891 Mr. Tweedy
 taught at the Hill School. He later studied
 at the Union Theological Seminary and spent two
 years abroad at the University of Berlin. Mr.
 Tweedy has been considered for several years
 among the most interesting of the preachers who
 occupy the Yale University pulpit."

So, after three rather tempestuous years the
 chairs of Systematic Theology and Practical Theology were
 at last filled on the same day, their appointees being the
 two men who have continued to serve the School during the
 more than a quarter of a century since.

Professor Porter was active during this period
 in helping with the expansion of the School's curriculum.
 During the latter half of the session of 1907-1908 he was
 studying in Europe.⁴ On his return trip to America from

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1. Yale Divinity School Faculty Minutes, date indicated, p.273.
 2. Yale Corporation Records, 1900-1910, Minutes of Feb. 15,
 1909, p. 374.
 3. The Yale Daily News, Vol. XXXII, no. 107, Tues., Feb. 16,
 1909, art., "Yale Corporation Meeting."
 4. Yale Divinity School Faculty Minutes, Jan. 30, 1908, p.265;
Yale Divinity Quarterly, Vol. IV, no. 4, Apr., 1908,
 "Seminary Notes," p. 152.

Berlin he stopped over in England to attend the Third International Congress for the History of Religions, which was held at Oxford, September 15-18, 1908. He attended as Vice-President of the section on Christianity, and was the guest of Professor Sanday, the President.¹ At this Congress, Professor Porter read a paper on "The Place of the Sacred Book in the Christian Religion."² In New York, during the Christmas holidays of the same year, "Professor Porter delivered the President's Address before the Society of Biblical Literature and Exegesis upon 'The Bearing of Historical Studies on the Religious Use of the Bible.'³"

Professor Bacon, as has been indicated, was prominent in the expansion of the curriculum and the reorganization of the Divinity School during this period. On Professor Vernon's resignation, he was appointed once again as Acting Pastor of the University Church.⁴ During the same academic year appeared another of his books, based on thorough scholarship, of course, but this time written in popular rather than technical language. The following announcement of it appeared in The Yale Daily News:⁵

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1. Yale Divinity Quarterly, Vol. V, no. 3, Feb., 1909, "Seminary Notes," p. 253f; The Yale Alumni Weekly, Vol. XVII, no. 20, Feb. 5, 1908, art., "Professor Porter Will Visit Italy and Berlin," p. 459.
 2. Ibid.
 3. Yale Divinity Quarterly, Vol. V, no. 3, Feb., 1909, "Seminary Notes," p. 253f.
 4. Prudential Committee Records, Minutes of Nov. 16, 1908, p. 117.
 5. The Yale Daily News, Vol. XXXII, no. 100, Mon., Feb. 8, 1909, art., "New Book by Professor Bacon."

"The Yale University Press announces the publication of 'The Beginning of Gospel Story,' a historico-critical inquiry into the sources and structure of the Gospel according to Mark,....

"Professor Bacon is an acknowledged authority in his field, well known not only in his earlier books and pentateuchal criticism, but also by his 'Introduction to New Testament Literature,' and other works of similar character. The present volume, however, product as it is of many years of labor and research, has been conscientiously stripped of technicality. There is not a line of Greek text, nor a sentence not adapted to the comprehension of the average intelligent layman, to whom the author makes his appeal. He has chosen the form of a commentary in order to cover the field completely, but the form has been so moulded to his purpose as to combine in one octavo volume of 279 pages, the elements of the expository treatise, the critical analysis and the constructive life of Christ."

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Professor Walker spent the summer of 1906 in Europe.

Like Acting Dean Curtis and Professors Porter and Bacon, and in fact, all the members of the Faculty, for the work of expanding the curriculum and making plans for the reorganization of the Divinity School was a cooperative enterprise - Professor Walker was active in helping with the plans for the enlargement of the School. In December, 1908, another book appeared from his pen, Great Men of the Christian Church. It was one of the books in the series entitled, Constructive Bible Studies Series, being published by the University of Chicago Press. Professor Walker's book was a presentation

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1. Yale Divinity Quarterly, Vol. III, no. 2, Oct., 1906, "Seminary Notes," p. 69.

of "Church History in a biographical form, sketching twenty
great characters from Justin Martyr to Horace Bushnell."¹

On March 19, 1909 the Corporation appointed him as Yale's
delegate to the anniversary celebration of the University
of Geneva.² In the same connection "he was America's official
delegate to the celebration of the four hundredth anniversary
of the birth of John Calvin, held at Geneva, Switzerland."³

In honor of this occasion he published his book on John
Calvin.⁴ The University of Geneva conferred upon him at
this time the degree of Doctor of Divinity.⁵

In 1909 Professor Bailey was honored by being ap-
pointed Supervisor of the Census for the State of Connecti-
cut.⁶ The Divinity Faculty granted him the privilege of
rearranging his courses for the year 1909-1910 so as to fit
into this government work.⁷ In November, 1909, they
recommended to the Corporation a raise in salary for him,⁸
which was granted.⁹ In the Divinity School Catalogues,

1. Yale Divinity Quarterly, Vol. V, no. 3, Feb., 1909, "Semin-
ary Notes," p. 254.
2. Corporation Records, 1900-1910, Minutes of Mar. 19, 1909,
p. 384.
3. The Yale Alumni Weekly, Vol. XXXI, no. 27, Mar. 24, 1922,
art., "The Corporation's Resolution on Provost Walker,"
p. 692.
4. Report of the President of Yale University, . . . , 1908-1909,
p. 298, Bibliography of the Officers of Yale University,
1908, p. 284ff: Jean Calvin, l'homme et l'oeuvre. Traduit
avec l'autorisation de l'auteur par E. & N. Weiss.
Geneve, A. Jullien, 1909, 503 pp.
5. Yale Divinity School Faculty Minutes, Sept. 27, 1909, p. 278.
6. Ibid.
7. Ibid.
8. Ibid., Nov. 11, 1909, p. 280, (Announcement that their "in-
formal" request as to this had been granted).
9. Prudential Committee Records, Minutes of Nov. 8, 1909, p. 160.

beginning with the one issued in May, 1907 Assistant Professor Bailey's name is listed along with the names of the Divinity School Professors. Previously he had been listed along with those who had no direct professorial connection with the Divinity School itself.

When Professor Harlan P. Beach was appointed to the chair of the Theory and Practice of Missions, two of the clauses in the record were as follows:

"It is further understood that one year out of every three is to be given him for study and investigation abroad. It is also understood that Mr. Beach is to be allowed to offer courses in Comparative Religion and in the Chinese Language and Literature."

The first of these years of study on the mission fields began on February 25, 1907. Professor Beach's itinerary was somewhat as follows. He went first to Mexico; thence, by way of San Francisco to Japan where he attended the World's Student Christian Federation Conference, which was meeting in Tokyo, April 3-7. From there he went to China, where the Shanghai Centennial took place in May. He then spent some time at the Yale Mission in Chang-sha, Western China. From there he went to Mongolia, Korea, South China, Burma, Siam, India, and Ceylon, making a special study of the religions in these respective countries visited. After several months spent in the Far East, he journeyed to Syria, Palestine,

1. Yale Corporation Records, 1900-1910, Minutes of Oct. 16, 1905, p. 216.

Egypt, Turkey, Italy, Germany, France, and England. His studies in Europe were centered around the museums chiefly.¹ The whole trip took fourteen months.

During most of the sessions of 1907-1908 Professor Beach's work at the Divinity School was carried on by two missionaries, - Dr. Edward S. Hume and Dr. John Chandler, both of India. Dr. Hume's health failed, however, during the year and he died on January 10, 1908 at the Presbyterian Hospital in New York.² Dr. Chandler took his place until his return to India about the middle of March.³

On his return from this world tour Professor Beach offered courses on non-Christian religions and the Chinese languages. He was assisted by C. H. Wang of Peking.⁴

In connection with the Edinburgh World Missionary Conference in 1910 Professor Beach got out his Statistical Atlas of Christian Missions. It contained twenty double page maps, and was published as a part of the report of one of the Commissions of this Conference.⁵

1. Yale Divinity Quarterly, Vol. III, no. 4, Mar., 1907, "Seminary Notes," p. 139.
2. Curtis, E. L., Report of the President of Yale University with the Deans and Directors of its Several Departments for the Academic Year 1907-1908, Department of Theology, Report of Professor Edward L. Curtis, Acting Dean, p. 184.
3. Ibid.
4. The Yale Alumni Weekly, Vol. XVII, nos. 32 and 35, Apr. 29 and May 20, 1908, pp. 767 and 835 respectively.
5. The Yale Daily News, Vol. XXXIII, no. 179, Wed., May 18, 1910, art., "Extra Curriculum Activities," p. 1.

In the fall of 1908 the Divinity Faculty took steps looking toward instruction in the fields of Christian Ethics and Religious Pedagogy. This was not the first time that work in these fields had been done at the Divinity School, it will be remembered.¹ The man whom the Faculty had in view for this work was Professor E. Hershey Sneath,² at that time a professor in the Graduate School.

Professor Sneath had begun his work on the Yale University Faculty the same year as Professor Porter. From 1889 to 1891 he was Lecturer on the History of Philosophy. He received his Ph. D. from Yale in 1890. From 1891 to 1893 he was Instructor in Philosophy. Next he was Assistant Professor of Mental and Moral Philosophy (1893-1898). In 1898 he was promoted to a full professorship, serving as Professor of Philosophy from 1898 to 1904, and Professor of Theory and Practice of Education from 1904 to 1907.³ In 1903 Lebanon Valley College, his Alma Mater, conferred on him the degree of LL. D.⁴

The real ambition of his life, he told the writer, was to establish a strong Education Department at Yale, somewhat like the department at Columbia University.⁵ In the spring of 1904 the University assigned him the task of

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1. See Chapter II.
 2. Yale Corporation Records, 1900-1910, Minutes of Nov. 18, 1907, p. 326.
 3. Eighth General Catalogue of the Yale Divinity School, Centennial Issue, 1822-1922, p. viii.
 4. Ibid.
 5. Sneath, E. H., personal interview, October 11, 1935.

organizing a Summer School for Teachers in 1905.¹ On June 6, 1904 the Prudential Committee of the Corporation passed the following measure:²

"It is recommended that Professor E. Hershey Sneath be transferred from the Department of Philosophy, and be placed at the head of this new Department with the title of Professor of the Theory and Practice of Education, and that relief from other duties be accorded him so far as necessary for the carrying out of the plan here presented."

Later in the same year there was also added to his title that of "Director of the Summer School."³ During the session of 1904-1905 he devoted himself arduously to his new duties. Among other things he made an extended trip into the South endeavoring to build up among Southern teachers a clientele for Yale's new department.⁴ His vision has been vindicated in the years since by the large numbers of teachers from the South who have come North to Columbia University for graduate work in education.

His intensive work at developing this new department resulted in a breakdown of his health in the fall of 1905. The University, therefore, granted him a leave of absence for the remainder of the year.⁵ A year later, after his health had not improved, he offered the Corporation his resignation.⁶ During the next several months

1. Prudential Committee Records, Minutes of May 16, 1904, p. 456.

2. *Ibid.*, date indicated, p. 461.

3. *Ibid.*, Minutes of Nov. 21, 1904, p. 479.

4. *Ibid.*, Minutes of Jan. 16, 1905, p. 485.

5. *Ibid.*, Minutes of Nov. 20, 1905, p. 518.

6. Yale Corporation Records, 1900-1910, Minutes of Dec. 17, 1906, p. 270.

his health grew better, and on November 18, 1907 the Corporation reappointed him to the Yale Faculty, this time as Lecturer in English Philosophic Literature, "his position¹ to be in the English Department of the Graduate School."

On October 29, 1908 the Divinity Faculty "Voted, that the Dean, Professors Walker and Bacon be a committee to discuss with the President the advisability of appointing Dr. E. H. Sneath to a professorship of Christian Ethics and Pedagogy."² On February 15, 1909, - the same day that Professors Tweedy and Macintosh were appointed - the Prudential Committee granted a request that the Divinity School Faculty had made on February 11, voting to extend to Dr. Sneath an invitation "to give two courses in the Divinity School³ next year" in addition to his Graduate School work.

A year later the Divinity Faculty voted to recommend to the Corporation that Dr. Sneath be appointed on their Faculty as Lecturer on Ethics and the Philosophy of Religion.⁴ The Corporation granted this request which included the statement that "this invitation will be granted subject to the regular age limit as long as Dr. Sneath is willing and⁵ able to undertake the duties of the lectureship." He ac-

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1. Yale Corporation Records, Minutes of Nov. 18, 1907, p. 326.
 2. Yale Divinity School Faculty Minutes, Oct. 29, 1908, p. 270.
 3. Prudential Committee Records, Minutes of Feb. 15, 1909, p. 125.
 4. Yale Divinity School Faculty Minutes, Feb. 3, 1910, p. 283. See also Minutes for Mar. 3, and 6, 1910, pp. 284 and 284f respectively.
 5. Yale Corporation Records, 1900-1910, Minutes of Feb. 21, 1910, p. 462.

cepted this "appointment as permanent Lecturer" on March 17,
 1910.¹ The following month the Divinity Faculty appointed
 him as their representative to the "Conference of Presidents
 and Faculties of Theological Seminaries on the Place of
 Religious Pedagogy in the Training of the Minister for the
 Work of the Sunday School," which was to be held in Boston.²

During the session of 1909-1910 courses were given
 in the Divinity School by two visiting professors who were
 leaders in their respective fields: Josiah Royce, who gave
 a course in Ethics,³ and George A. Coe, who gave two courses
 in Religious Education.⁴

Students, Student Life, and Notable Events

During the four years 1906-1907 through 1909-1910
 the Divinity School had 458 students, of which number 229, or
 exactly 50 per cent, were registered for the B. D. course.
 The other 229 were members of the graduate class, special
 students, and students from other departments of the Univer-
 sity. The 1910 Class was saddened just before its gradua-
 tion by the death of one of its number, - David Wilder.
 Acting Dean Curtis conducted the funeral services at the
 Dixwell Avenue Congregational Church, and interment was at

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1. Yale Divinity School Faculty Minutes, date indicated, p.285.
 2. Ibid., Minutes of Apr. 14, 1910, p. 286.
 3. Faculty Grade Book, 1908-1911, opp. p. 80.
 4. Ibid., pp. 86 and 93; also, Prudential Committee Records,
 Minutes of Mar. 19, 1909 record his appointment, p. 126.

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Norwich, Massachusetts.

In the fall of 1907 the question arose as to the status of women "not connected with other departments of the University," who took courses in the Divinity School. The Faculty took the following action: "Voted, not to en-²roll them in the list published in the Catalogue."

The Faculty's broadmindedness with regard to student discipline is shown by the following incidents which took place during this period. In the spring of 1908 two students were criticized for their conduct while in New York on Professor Bailey's Sociological trip. Professors Walker and Burton were appointed a committee by the Faculty to investigate the matter. It was learned that one of the two had been intoxicated on this trip. He voluntarily withdrew from the Divinity School. In regard to the other, the Committee reported that in their judgment "no serious ground existed for doubting" his "character", but that he de-³merits the confidence of the Faculty." Two sessions later the former of these students had been allowed to re-enter the Divinity School, but getting into another type of difficulty⁴ was this time asked to withdraw.

The Faculty continued to require its students to maintain a high standard of scholarship during these years,

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1. The Yale Daily News, Vol. XXXIII, no. 172, Tues., May 10, 1910.
 2. Yale Divinity School Faculty Minutes, Nov. 26, 1907, p. 263.
 3. Ibid., May 28 and 30, 1908, p. 269.
 4. Ibid., Dec. 2, 1909, p. 280.

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as shown by the following entries in their records:

"Voted that be advised to discontinue his course by reason of deficient scholarship."

"Voted, that whereas the Faculty regard it as unwise that a student should be enrolled as a member of the School whose class-room work is unsatisfactory, and who proposes to devote himself to private reading, therefore, resolved that the name of be dropped from the roll of students and that his connection with the School cease."

"Voted, that it is the understanding of the Faculty that the practice of the School is to recommend for the degree of B. D. only those students whose average standing is 2.50 or higher. Voted, that as average is not as high as required his name be erased from the list recommended to the Corporation."

Through its Director of Religious Work the School endeavored to place its students in touch with summer work, as shown by the following notice which appeared in The Yale

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Daily News:

"Any student in the Divinity School desiring assistance in securing a preaching appointment for the Summer is requested to notify Mr. R. G. Clapp. The applicant should state his preferences as to the section of the country, and also the date at which he will be able to begin and when he wishes to end his work."

The extra-curricular activities during this period were numerous.

The Yale Divinity Quarterly was an effective connecting link between the School and its alumni. This publication usually contained from thirty to forty pages, and was divided into the following sections: two or three essays; from two to seven book reviews; editorials; "Marquand Chapel

1. Yale Divinity School Faculty Minutes, Dec. 17, 1908, p. 272; Feb. 10, 1910, p. 283; June 9, 1910, p. 288.
2. The Yale Daily News, Vol. XXXIII, no 131, Wed., Mar. 16, 1910, art., "Summer Appointments in Divinity School," p. 1.

Notes"; news articles of special interest; "Seminary Notes," which contained general items concerning the Faculty and students; "Alumni Notes," which contained brief bits of news concerning individual alumni; and a full-page advertisement of new books by Charles Scribner's Sons.

Some of the essays which appeared in this student publication during this period were:

- "The Appeal of the Ministry to Men," by A. W. Vernon
- "The Awakening Self-Consciousness of the East," by H. P. Beach.
- "The Student Y.M.C.A. as Seen from the View-Point of Faculty Men," by B. W. Bacon.
- "What Modern Theology Can Do to Interpret Christ to Modern Men," by W. A. Brown.
- "The Historical Method in the Study of Religion," by S. J. Case.
- "Conditions of Fertility in Theology," by E. W. Lyman.
- "Reminiscences of Dr. Nathaniel W. Taylor - Master Theologian," by T. T. Munger.
- "A Letter From Yale in China," by W. J. Hail, '04.
- "How Can Christianity Be the Final Religion?" by W. E. Hocking.
- "The Ministry of Music in Worship," by H. H. Tweedy.
- "The Place of the Sacred Book in the Christian Religion," by F. C. Porter.
- "The Theology of Albrecht Ritschl and Its Significance for the Present Day," by Georg Wobbermin.

The Leonard Bacon Debating Club was active in this period. In the fall of 1906 they secured lists of topics to debate "from some of the most prominent men in the country." Effort was made to improve in debating by appointing a critic at each meeting and urging the individual speakers to use the

1. Yale Divinity Quarterly, Vol. V, no. 1, p. 171; Vol. IV, no. 3, p. 108; Vol. V, no. 2, p. 201; Vol. IV, no. 1, p. 1; Vol. IV, no. 4, p. 1; Vol. VI, no. 3, p. 79; Vol. V, no. 3, p. 233; Vol. VI, no. 3, p. 96; Vol. V, no. 4, p. 266; Vol. VI, no. 2, p. 51; Vol. V, no. 4, p. 257; Vol. IV, no. 3, p. 85.
2. Yale Divinity Quarterly, Vol. III, no. 3, Jan., 1907, "Seminary Notes," p. 105.

The Faculty Minutes of the fall of 1908 con-
 following action which the Faculty took regarding

at the understanding of the Faculty, as indi-
 the current catalogue, is that attendance on
 es conducted by the Leonard Bacon Debating
 required of Seniors, Middlers and Juniors;
 membership in the Club and consequently
 tion in debating is voluntary. The Faculty,
 attach much importance to debating, and
 students will become members of the Club."

the Divinity School continued to participate in
 mental debates. In the winter of 1908 it lost
 Scientific School; in the winter of 1909 it won
 with the Law School, but in the "debate for
 " lost to the Academic Department. In the
 1910 the Divinity School was represented on the
 on debate.

the Semitic and Biblical Club was active. Two of
 s during this period were, an illustrated lecture
 erick J. Bliss on "Calvary and the Tomb of Christ,"
 edan Orthodoxy and the Struggle Through Which it
 Final Shape," by Professor Torrey.

another Club came into existence during this period

Divinity Quarterly, Vol. III, no. 3, Jan., 1907, "Semin-
 tes," p. 105.

Divinity School Faculty Minutes, Nov. 5, 1908, p. 271.

Daily News, Vol. XXXII, no. 60, Wed., Dec. 2, 1908.

Vol. XXXIII, no. 59, Tues., Dec. 7, 1909.

Vol. XXXIII, no. 67, Thurs., Dec. 16, 1909.

Vol. XXXIII, no. 136, Tues., Mar. 22, 1910.

Divinity Quarterly, Vol. IV, no. 2, Nov., 1907, "Semin-
 tes," p. 80.

Daily News, Vol. XXXII, no. 65, Tues., Dec. 8, 1908.

which had a significant purpose and program. This was the George B. Stevens Theological Club. It was organized on March 26, 1907.¹ Its purpose was to discuss "various theological questions."² "At its first session, on April 10, Professor William A. Brown, of Union Seminary, read a paper on the subject, 'What Modern Theology Can Do to Interpret Christ to Modern Men.'³" This appeared later, as has been indicated, in the Yale Divinity Quarterly. This was also true of other papers read before this Club. The list of speakers who addressed the George B. Stevens Club during this period included such men as Professors Georg Wobbermin, George T. Ladd, W. E. Hocking, D. C. Macintosh, F. C. Porter, E. H. Sneath, George A. Coe, Josiah Royce, and Dr. F. J. McConnell.⁴

Still another Club was the Divinity School Glee Club, which gave a concert in the winter term of 1907-1908.⁵ A professional director was engaged to train the Club.⁶

As was the case in the first period, baseball and tennis were the chief sports in which the Divinity students

1. Yale Divinity Quarterly, Vol. IV, no. 1, May, 1907, "Seminary Notes," p. 36.

2. Ibid.

3. Ibid.

4. Ibid., Vol. IV, no. 2, Nov., 1907, p. 80; Vol. V, no. 4, Mar., 1909, p. 293; Vol. VI, no. 3, Jan., 1910, pp. 105, 106; The Yale Daily News, Vol. XXXIII, no. 27, Fri., Oct., 29, 1909.

5. Ibid., Vol. IV, no. 3, Dec., 1907, "Seminary Notes," p. 116.

6. Ibid., and Yale Divinity School Faculty Minutes, Oct. 21, 1909, p. 279.

engaged. Many games of each were played between Yale and
 Hartford seminaries during these years.¹ There were also
 indoor sports.² For example, the winter term of 1908-1909

".... saw a great revival of Ping Pong There was a good table for the game in the social room, a public-spirited Junior contributed a net, and some one else a stock of balls and the students fell to. Carroms has lost none of its popularity, and checkers has still some devotees;"

The religious life of the students during these years was ministered to through student organizations and other activities in which the Divinity students engaged. The Divinity School Y. M. C. A. was vigorous throughout the period.³ The same was true of the general interest of both the Faculty and students in Foreign Missions, as shown by the omission of exercises at the Divinity School, October 9-12, 1906, in order that the Divinity students might attend the "Haystack Centennial of the American Board at North Adams and Williamstown, Mass."⁴ Large numbers of the Divinity students attended this celebration. The School sent a delegation of eleven students to the Annual Meeting of the American Board of Commissioners for Foreign Missions, in Brooklyn, October 13-16, 1908.⁵ During the Christmas vacation of 1909-1910,

1. E.g., Yale Divinity Quarterly, Vol. IV, no. 5, May, 1908, p. 183, and The Yale Daily News, Vols. XXXI, XXXII, XXXIII, spring issues.
2. Yale Divinity Quarterly, Vol.V, no.3, Feb., 1909, "Seminary Notes," p. 253.
3. Ibid., Vol.III, no.4, Mar., 1907, p. 139; Vol.IV, no.5 (sic), May, 1908, p. 182; Vol.VI, no.1, May, 1909, p.37; Vol. VI, no.2, Nov., 1909.
4. Ibid., Vol. III, no. 2, Oct. 1906, p. 70.
5. Ibid., Vol. V, no. 2, Nov., 1908, "Seminary Notes," p. 214.

thirteen students and two professors (Professors Beach and Bacon) from the Divinity School attended the International Student Volunteer Convention in Rochester, New York. ¹ Concerning this Convention the Yale Divinity Quarterly wrote: ²

"There were nearly forty men in all from the University, and many graduates appeared representing other institutions. Fifty-five Yale men gathered at a luncheon on New Year's Day, where football songs flowed readily into straightforward missionary talk, and that into earnest prayer. The Convention was one of great power and impressiveness. The vital interests of the Kingdom of God in the whole world are being considered by statesman-like minds; and the leaders of the great missionary movements do not fail in faith and courage, nor in saneness and wisdom. There was deep inspiration for the delegates, personally and collectively; a part of it came from the assembled students themselves."

Another activity which nurtured the spiritual life of the students during this period were the student prayer meetings. Up until the winter of 1908-1909 the whole School met for prayer meetings on Thursday evenings. ³ At that time, ⁴

".... each of the three classes of the School met to discuss the 'prayer meeting situation' in the Seminary. It was generally agreed that small groups, meeting by classes for devotional Bible study or other definite topics, would be valuable"

As a result of these discussions the plan was changed. There was one general prayer meeting a month for the whole School,

1. Yale Divinity Quarterly, Vol. VI, no. 3, Jan., 1910, p. 106.
2. Ibid.
3. The Yale Daily News, Vol. XXXII, no. 59, Tues., Dec. 1, 1908, art., "Divinity School Bible Meetings," p. 2.
4. Yale Divinity Quarterly, Vol. V, no. 3, Feb., 1909, "Seminary Notes," p. 252f.

and on the remaining Thursday evenings there were Class¹ prayer meetings. These met "for an hour or less."² The³ program for these Class prayer meetings was as follows:

"Every man serves as a leader, in his turn. The Seniors and Juniors are following courses not strictly consecutive; the topics are practical, some have a missionary aspect. The Middlers are considering present-day lessons from the Prophets, taking them in chronological order. The group meetings are not without the uplift of united prayer; they take the place of the floor prayer meetings, formerly held, which were rather desultory."

A new plan of chapel services was also introduced in this period. On Thursdays and Saturdays one of the Seniors⁴ had charge, each serving in his turn. "A special music feature is planned each Tuesday and a brief address each Friday."⁵

The Divinity School continued to cooperate with Hartford and Union Theological Seminaries throughout this period in the annual spring conferences to interest college⁶ men in entering the ministry.

It was during the first decade of the twentieth century that the Daily Vacation Bible School Movement was

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1. Yale Divinity Quarterly, Vol. V, no. 3, Feb., 1909, "Semin-ary Notes," p. 252f.
 2. Ibid.
 3. Ibid.
 4. Ibid., Vol. III, no. 3, Jan., 1907, p. 105.
 5. Ibid.
 6. The Yale Daily News, Vol. XXX, no. 103, Thurs., Feb. 14, 1907; Vol. XXXI, no. 144, Tues., Mar. 31, 1908; Vol. XXXII, no. 144, Wed., Mar. 31, 1909; Yale Divinity Quarterly, Vol. IV, no. 5, May, 1908, p. 181; Vol. VI, no. 4, Mar., 1910, p. 139f.

being started. As to cooperation with this movement, the Divinity School Faculty records contain the following entry: ¹

"Voted, that the Divinity School appropriate the sum of \$110 to be applied by Prof. Bailey for providing a director of Vacation Bible Schools this summer, the understanding being that the work is to be in Pittsburg, and that Mr. Barclay will superintend it and have charge of a group of workers from Yale."

In the spring of 1910 the National Laymen's Missionary Movement held one of its Conventions in New Haven. ²
Concerning this meeting the Yale Divinity Quarterly wrote: ³

"Many Divinity students attended the opening banquet and other sessions, and saw this business enterprise for the Kingdom promoted. It was an encouraging experience. Without great enthusiasm, but with conviction and purpose, the men of the New Haven churches undertook to double their gifts for foreign missions, and to raise the amount apportioned to them."

The social life at the Divinity School was very prominent during these years. There were social events for the School as a whole and for the individual classes.

All four of the initial social events during this period were outings at the shore, the first (1906) being at Mansfield's Grove, and the remaining three being at Double Beach. ⁴ These outings included field sports, a supper, a bonfire, and speeches.

Numerous receptions were given by the Faculty in

1. Yale Divinity School Faculty Minutes, Feb. 18, 1909, p.275.
"Barclay" was a member of the Divinity Class of 1909.
2. Yale Divinity Quarterly, Vol. VI, no. 4, Mar., 1910, p.138.
3. Ibid.
4. Ibid., Vol. III, no. 2, p. 70; Vol. IV, no. 2, p. 79;
Vol. V, no. 2, p. 212; Vol. VI, no. 2, p. 71.

their homes to the students.¹ In addition to this, for a time, "the members of the Faculty" were "at home every Monday evening to the students of the Seminary."²

The Yale Divinity Quarterly of April, 1908 contains the following item regarding the custom of Sunday afternoon teas at the Divinity School:³

"Continuing the custom started last term, tea has been served in the Lowell Mason room nearly every Sunday afternoon at five, by the ladies of the Faculty. These occasions, with their good cheer and music, have been very much appreciated by all who were able to be present."

Thanksgiving parties in the Lowell Mason Room were enjoyed by the whole School, including the Faculty and their families, from year to year.⁴ And the School continued its annual banquets.⁵

The students of this period, as well as of the whole period under consideration in this dissertation, were greatly indebted to Mrs. Frank C. Porter for her leadership in helping with the establishing of such a rich social life within the School.⁶

On Tuesday morning, November 26, 1907, the West

1. Cf. Yale Divinity Quarterly, Vol. V, no. 2, Nov., 1908, p. 214; Vol. VI, no. 4, Mar., 1910; The Yale Daily News, Vol. XXXII, no. 61, Thurs., Dec. 3, 1908.
2. Yale Divinity Quarterly, Vol. V, no. 2, Nov., 1908, p. 214.
3. Ibid., Vol. IV, no. 4, Apr., 1908, p. 152.
4. Ibid., Vol. IV, no. 3, Dec., 1907, p. 115; Vol. VI, no. 3, Jan., 1910, p. 104.
5. Ibid., Vol. III, no. 4, Mar., 1907, p. 138; Vol. IV, no. 4, Apr., 1908, p. 152f; Vol. V, no. 4, Mar., 1909, p. 293; Vol. VI, no. 4, Mar., 1910, p. 138.
6. Ibid., Vol. VI, no. 3, Jan., 1910, p. 104; Porter, Mrs. F.C., address at Faculty Picnic at Woodmont, June 7, 1927, "The Anecdote of the Grandmother of the Seminary after Recollections of a Life Time," MS. 34 pp.

Divinity School building was threatened by fire. Fortunately it was discovered before it had gained much headway,¹ and was extinguished before much damage had been done.

The Yale Alumni Weekly's account of this incident is as follows:²

"Officer James Donnelly of the Campus patrol came into prominence at 5 o'clock Tuesday morning, November 26, by discovering a fire in the north basement of West Divinity Hall. He sent in an alarm from the Old Library box. The city fire department rushed up and extinguished the flames while Mr. Donnelly's 'boys' slept on, little thinking of their danger till the morning NEWS informed them."

At the request of the Divinity School Faculty, the Corporation changed the names of the Divinity School buildings during this period. The Corporation records of October 5, 1908 record the following minute as to this:³

"Voted, to approve the request of the Divinity Faculty that the name of East Divinity Hall be changed to Edwards Hall, in honor of Jonathan Edwards, Yale 1720, and that of West Divinity Hall to Taylor Hall, in honor of Professor Nathaniel W. Taylor, Yale 1807."

In the fall of 1909 a correspondent through The Yale Alumni Weekly, in writing of how the University should develop "the Hillhouse property (Sachem's Woods)," suggested that the Divinity School be moved to this location, offering reasons why he thought both the University and the Divinity

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1. Yale Divinity Quarterly, Vol. IV, no. 3, Dec., 1907, "Seminary Notes," p. 115. The estimated damage was "about \$100."
 2. The Yale Alumni Weekly, Vol. XVII, no. 10, Nov. 27, 1907, p. 227.
 3. Yale Corporation Records, 1900-1910, date indicated, p. 368.

School would be benefited by such a move.¹ Two issues later a Divinity School alumnus replied, giving reasons² why he thought the Divinity School should not be moved. Feeling in favor of such removal must have been generated among Yale College undergraduates, judging from the following editorial which appeared in The Yale Daily News on³ January 14, 1910:

"If Divinity Hall was ever beautiful, or comfortable, or even fireproof, it has long ceased to be so. The Yale Divinity School would not suffer by moving to more up-to-date and commodious buildings. In the more opulent days of the future, new quarters might be found on the recently acquired Hillhouse property, and the plot thus vacated could be used to immense advantage by the College. The problem of housing all four Classes on the Campus would be solved by a Freshman dormitory, corresponding to the Berkeley Oval, on the site of Divinity Hall. By this means the unity of the Campus would be preserved in the extension, the Divinity School would gain in the exchange, and the entire College would be concentrated into a compact geographic unit."

Later in the spring it was rumored that the removal was to take place. This was promptly denied, as shown by the following item which appeared in The Yale Alumni Weekly⁴ of June 3, 1910:

"Regarding a report last week that the Divinity School was to be removed to the Hillhouse Place the Secretary's

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1. "W. D. E., '02," The Yale Alumni Weekly, Vol. XIX, no. 5, Oct. 22, 1909, letter, "Move Divinity School to Hillhouse Property," p. 112.
 2. Clark, Grant V., '04, The Yale Alumni Weekly, Vol. XIX, no. 7, Nov. 5, 1909, letter, "The Site of the Divinity School," p. 162.
 3. The Yale Daily News, Vol. XXXIII, no. 79, Fri., Jan. 14, 1910, p. 2.
 4. The Yale Alumni Weekly, Vol. XIX, no. 37, June 3, 1910, "Notes," p. 927.

Office gave out the following statement: 'The statement in the press to the effect that the University intends to remove the Theological School to the Pierson-Sage Square is not true. The matter has not even been a subject of discussion at any meeting of the Yale Corporation, and the Divinity Faculty has no intention of requesting a change of site. In fact, only yesterday a meeting was held to consider plans for the new Day Missions Library, which is to be erected immediately behind the present Theological School buildings.'

The visiting speakers at Divinity School Commencements for the four years were, respectively, Henry Sloane Coffin, Charles E. Jefferson, William Rogers Richards, and Raymond Calkins.¹ In 1908 these "anniversary exercises"

were changed from a four-day program to a two-day program, in order to attract a larger number of alumni each Commencement.² The Yale Alumni Weekly announced this change, as follows:³

"The anniversary of the Yale Divinity School will this year be held on Monday and Tuesday, June 1 and 2. The baccalaureate sermon will be omitted and in its place an address will be delivered on Monday afternoon, June 1, by Rev. Charles E. Jefferson of New York City. Formerly a baccalaureate sermon has been preached on Sunday and the anniversary exercises held on the following Wednesday. This year and in the future it is the plan to center the exercises of the closing of the School into as small a space of time as possible. By bringing all the events of Commencement inside two successive days at the first of the week it is hoped to attract a larger number of ministers who are graduates of the School and other clergy of the neighborhood to the meetings and discussions of the time."

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1. Yale Divinity Quarterly, Vol. IV, no. 1, May, 1907, p. 36; The Yale Alumni Weekly, Vol. XVII, no. 24, Mar. 4, 1908, p. 562; Yale Divinity Quarterly, Vol. V, no. 3, Feb., 1909, p. 294f; Ibid., Vol. VII, no. 1, May, 1910, p. 35.
 2. The Yale Alumni Weekly, Vol. XVII, no. 24, Mar. 4, 1908, p. 562.
 3. Ibid.

The alumni of the School were active in helping to bring about this change, and in systematic "efforts toward effecting a large reunion of the alumni at the coming Commencement."¹ Stimulating programs for the Alumni meetings at Commencement were arranged. In 1907, "the topic for the Alumni Discussion at the Anniversary," was "the 'Resurrection of Christ,' under the following topics, (1) Its Value to the Early Church, (2) Its Apologetic Value,² (3) Its Value to the Religious Life." The most ambitious of these programs was that of 1909. The topic was: "The Final Test of Religious Truth - Is it Historical or Philosophical?" The distinguished Divinity School alumni who were the speakers were, "Professor E. Hershey Sneath, '84 T., Professor James H. Tufts, '89 T., head of the philosophical department of the University of Chicago; and Professor Eugene W. Lyman,³ '99 T., of the Bangor Theological Seminary." In 1910 the topic was, "The Religious Value of the Doctrine of the Immanence of God," the "three phases to be discussed: (1) 'The Christian Doctrine as Distinguished from Pantheism.' (2) 'Its Religious and Ethical Value.' (3) 'Its Biblical As-⁴ pects.'"

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1. The Yale Alumni Weekly, Vol. XVII, no. 30, Apr. 15, 1908, p. 717.
 2. Yale Divinity School Faculty Minutes, Mar. 13, 1907, p. 258.
 3. The Yale Alumni Weekly, Vol. XVIII, no. 21, Feb. 17, 1909, art., "Divinity School Anniversary," p. 538.
 4. Yale Divinity School Faculty Minutes, Mar. 31, 1910, p. 285.

Lectures and Libraries

The occasional lecturers brought to the Divinity School through the course on "Pastoral Functions," inaugurated by Professor Vernon, included such men as Rockwell H. Potter, Elwood Worcester, Lyman Abbott, Charles S. Macfarland, Charles H. Parkhurst, Charles A. Dinsmore, Newman Smyth, and S. Parkes Cadman.¹ Among others who visited the School in this capacity during this period were, Professor Shailer Matthews, Dean of the Divinity School of the University of Chicago;² "Dr. F. N. Peloubet, the veteran commentator, 1,400,000 of whose Sunday School Lesson Helps have been sold since 1875;"³ John Oman of England, who "gave a very excellent address before the Seminary upon the subject: 'Inspiration and the Higher Criticism';"⁴ and "Hon. John Mitchell, Vice-President of the American Federation of Labor."⁵

The Alumni Lecturers during these years, together with their respective subjects, were as follows:⁶

- "1906-1907 Charles L. Kloss, '85, 'The Ministry and Christian Democracy.'
Edward T. Root, '90, 'The Relations of Sex to Individual and Social Salvation.'
1907-1908 Herbert A. Jump, '99, 'The Scientific Church.'

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1. Yale Divinity Quarterly, Vol. VI, no. 1, May, 1909, p. 31.
 2. Ibid., Vol.V, no.3, Feb. 1909, "Marquand Chapel Notes," p. 251.
 3. Ibid., Vol.VI, no.1, May, 1909, "Marquand Chapel Notes," p.33.
 4. Ibid., Vol.III, no.4, Mar., 1907, "Seminary Notes," p. 139.
 5. Ibid., Vol.VI, no. 1, May, 1909, "Marquand Chapel Notes," p.34.
 6. Wright, H. B. (edited by), Eighth General Catalogue of the Yale Divinity School, Centennial Issue, 1822-1922, p. xii.

1908-1909 Harry E. Peabody, '91, 'Following the Truth: a Study in the Sources of Authority.'

1909-1910 Gerald H. Beard, '90, 'The Doctrine of the Grace of God.'

The Nathaniel W. Taylor Lecturers for this period were an unbroken series of distinguished theologians.

President Henry C. King of Oberlin delivered the Lectures in 1906-1907, speaking on the subject, "The Seeming Unreality of the Spiritual." These Lectures "were received with much favor by large audiences." ¹ They were published later under

the same title. In 1907-1908 the Lecturer was Professor Georg Wobbermin of Breslau, Germany, who delivered six lectures on "The Theology of Albrecht Ritschl and Its Significance for the Present Day." ² Dr. George A. Gordon, lec-

turing on "Religion and Miracle," was the Nathaniel W. Taylor Lecturer for 1908-1909. ³ William James of Harvard was in-
⁴ vited to give this series, but declined. The Lecturer for

the final year of the period was Eugene W. Lyman, Professor of Theology in Bangor Theological Seminary, who delivered four lectures on "Theology and Human Problems, A Comparative Study of Absolute Idealism and Pragmatism As Inter-
⁵ preters of Religion."

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1. Yale Divinity Quarterly, Vol.III, no.4, Mar., 1907, "Seminary Notes," p. 138.
 2. Ibid., Vol.IV, no.3, Dec., 1907, p. 85, summary article by same title, pp. 85-99.
 3. The Yale Daily News, Vol. XXXII, no. 173, Tues., May 18, 1909.
 4. Yale Divinity School Faculty Minutes, Nov.7 and 14, 1907, pp. 262 and 263 respectively.
 5. Lyman, E. W., Theology and Human Problems, A Comparative Study of Absolute Idealism and Pragmatism as Interpreters of Religion, 1910, title-page.

The Lyman Beecher Lecturers for the four years were equally divided between England and America. In 1906-1907 the Lecturer was Principal P. T. Forsyth of Hackney College, London.¹ His series was entitled, "Positive Preaching and the Modern Mind." He made a favorable impression as a speaker, though his views were conservative rather than liberal, as shown by the following editorial comment in the Yale Divinity Quarterly:²

" It is seldom that one hears such a graphic use of language as the speaker used in driving home his message. Aphorism, antithesis, simile, were among the many rhetorical means employed, and keen and trenchant sayings that came in almost bewildering succession. The occasional touch of humor, the earnestness of the lecturer, and the flow of words and ideas kept the hearers mentally alert to grasp the message. Dr. Forsyth took a middle ground in his theology between orthodoxy and liberalism and called his position positive theology. While holding the necessity of biblical criticism, and not taking the miracles as credentials, yet the lecturer devoted considerable time to refuting radical tendencies and beliefs. While most of the students did not agree with Dr. Forsyth in all points of his theology, yet the lectures were very helpful and conducive to deep thinking.

" "

President William H. P. Faunce of Brown University delivered the 1907-1908 series. The title of his Lectures was, "The Educational Ideal in the Ministry," with the following as the topics of the individual lectures:³

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1. Yale Divinity Quarterly, Vol. IV, no. 1, May, 1907, editorial, "The Lyman Beecher Lectures for 1907," pp. 31-32.
 2. Ibid.
 3. Faunce, W. H. P., The Educational Ideal in the Ministry, 1908, title-page.

- "The Place of the Minister in Society,"
- "The Minister as Mediator,"
- "The Minister as Ethical Teacher,"
- "The Minister as Interpreter of the Bible."
- "The Minister as Organizer of Educational Forces."
- "The Education of the Minister by his Task."

The Lecturer of 1908-1909 was "the first representative of the Anglican Church, in the great succession of Lyman Beecher lecturers." ¹ This was Canon H. Hensley Henson, who was Canon of Westminster and Rector of St. Margaret's, Westminster, England. His Lectures were on "The Liberty of Prophecy," concerning which the Yale Divinity Quarterly ² commented editorially:

" The title which he chose for his lectures is characteristic of the spirit of the man. For starting from an intimate acquaintance with the English church fathers (whom he quoted freely in apt and charming fashion) and a thorough knowledge of the development, as well as the present situation, of his own church, he stood as a fearless advocate of personal liberty for the minister of Christ, checked always by a sane, common-sense view of all the conditions of life, and a sympathy with all manner of men."

In connection with the Lyman Beecher Lectures of 1909-1910 was held the Divinity School's first Convocation. It was a notable occasion, as shown by the following description of it in the Yale Divinity Quarterly: ³

"The plan of holding a Convocation was nothing original with Yale Divinity School. It has been tried success-

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1. Yale Divinity Quarterly, Vol. VI, no.1, May, 1909, p.28.
 2. Ibid.
 3. Ibid., Vol. VII, no.1, May, 1910, art., "Report of the Conference Concerning the Efficient Church, Purpose and Results," p. 16.

fully in a number of theological Seminaries. But it was a new enterprise in this School, and one that fully justified itself by its spirit and its results. The ministers of Connecticut were invited generally to share with the Divinity School these days of conference, and the response was significant. No less than 120 unconnected with the School were enrolled, of whom ninety-eight were from outside New Haven, while the actual attendance of pastors in active service was considerably larger than these figures indicate, as quite a number were present who were not entered upon the enrolment. The banquet on Monday evening, presided over by Secretary Stokes of the University, well expressed the spirit of fellowship characteristic of the whole occasion, and afforded opportunity for addresses of much more serious purport and content than those usually associated with 'after-dinner' oratory. The devotional spirit which ran conspicuously through the whole conference, was stimulated by the noon-day meetings conducted by Professor Tweedy and Rev. Dr. Means, and had its crowning expression in the closing communion, led by the venerable and beloved ex-President Dwight. The value of the Conference to the life of the School, no less than its worth to those who came from their active duties, was such that a similar gathering will undoubtedly become an annual feature of the academic year at Yale."

The Lyman Beecher Lecturer on this occasion was Charles E. Jefferson, Pastor of the Broadway Tabernacle, New York City. The title of his Lectures was, "The Building of the Church."¹ The individual lectures were entitled,

- "The Church Building Idea in the New Testament,"
- "Building the Brotherhood,"
- "Building the Individual,"
- "Building Moods and Tempers,"
- "Building Thrones,"
- "Building the Holy Catholic Church,"
- "Building the Plan,"
- "The Building of the Builder."

1. The Yale Daily News, Vol. XXXIII, no. 148, Tues., Apr. 12, 1910. Not all of the Lectures were delivered during the Convocation, which lasted from April 12 through 13.

The other speakers at this first Convocation were, Rabbi Stephen S. Wise, who lectured on "The Church and Social Reforms,"¹ Professor W. E. Hoeking, who spoke on "The Relation of the Efficient Church to Philosophy and Current Thought;"² Professors Farnam and Bailey, who spoke on "The Relation of the Efficient Church to Sociology;"³ Professors Porter and Bacon, who delivered addresses on "The Relation of the Efficient Church to Biblical Science;"⁴ Professors Abbott and Walker, who dealt with "The Relation of the Efficient Church to History,"⁵ and Rev. Sherrod Soule, who spoke on "The Redemption of Our Inheritance."⁶

During this period some very old manuscripts were found in a box in the Divinity School buildings. The Yale Alumni Weekly's account of this discovery is in part as follows:⁷

"The manuscripts of several sermons delivered over a hundred and fifty years ago by Presidents Daggett and Clap of Yale, together with a number of books belonging to them and to other Yale men of the period before the Revolution, came to light last week, when Superintendent Merriam of the Divinity buildings started to clean out a closet in the room adjoining the library of the School. The room is

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1. Yale Divinity Quarterly, Vol. VII, no. 1, May, 1910, art., "Report of the Conference Concerning the Efficient Church, Lecture in the Course on Pastoral Functions," p. 17.
 2. Ibid., pp. 17-19.
 3. Ibid., p. 19f.
 4. Ibid., pp. 20-21.
 5. Ibid., pp. 21-23.
 6. Ibid., p. 23.
 7. The Yale Alumni Weekly, Vol. XVII, no. 35, May 20, 1908, art., "Early Manuscripts Found, Sermons of Presidents Daggett and Clap Discovered Among Divinity School Relics," p. 834.

being remodeled, and the little closet under the stairs had not been looked into for years. Superintendent Merriam started to clean it out, and came across a cardboard box, which he opened. There he discovered some packages done up in faded brown paper, which he unwrapped. The first one he saw was a sermon entitled 'Religious Zeal,' which was delivered by President Daggett at the College in 1757. On the front page are the dates and places at which he delivered the sermon on subsequent occasions, and these dates show that the same sermon was given before the college Chapel again in 1773. Next there was a manuscript of the Rev. Chauncey Whittlesey, dated July, 1775. There are a few pages also of a sermon delivered in the First Church, of which he was pastor, on a day of national thanksgiving, marking the close of the Revolution. In one of the manuscripts there was a fragment of a printed page of Eliot's Indian Bible. This book was published in 1663, and the fragment found this week has 'first edition' written on the margin."

It was also during this period that the Divinity School purchased the historic table to be seen in the present Day Missions Library. The Faculty Minutes of December 21, 1907 contain the following entry:

"Voted to purchase from Professor C. M. Mead, at a cost not to exceed \$50, the table used by the American Committee on the revision of the Old Testament."

On April 30, 1909, Mrs. George E. Day died. This released both her and Professor Day's estates for carrying out the plan for which they had made provision in their respective wills of erecting a Missions Library building. At the Divinity School Faculty meeting on March 17, 1910, Pro-

1. Yale Divinity School Faculty Minutes, date indicated, p.264.
2. Yale Divinity Quarterly, Vol. VI, no. 1, May, 1909, editorial article, "Mrs. George E. Day," p. 27f.

fessor Beach "presented the need of building the George
 E. Day Missions Library at once."¹ He together with Pro-
 fessors Bacon and Sneath were appointed a committee "to
 report a plan to the Faculty."² Two weeks later "Professor
 Beach reported for the Committee on the Missions Library,
 presenting a plan for its erection in the rear of the court
 between Edwards and Taylor Halls."³ The Faculty voted to
 approve the report "for presentation to the Corporation."⁴
 The Corporation on May 9 took the following action:⁵

"Voted, to authorize the President to appoint a com-
 mittee to confer with Professor Beach and other
 members of the Divinity Faculty on the proposed
 Mission Library Building and to report its recom-
 mendations to the Corporation. The President
 appointed Messrs. Sargent, Cooper and Calhoun."⁶

At the Divinity Faculty meeting of May 26,

"Messrs. Beach and Bacon reported on the plans of
 the Mission Library building." The Faculty "voted
 to recommit the matter to the Committee for con-
 ference with the Committee of the Corporation,
 with the statement that (1) we do not wish the
 south line of the building to be more than 25
 feet within the north line of our present quad-
 rangle; (2) the main entrance to be in the quad-
 rangle on the south side of the new building;
 (3) and an entrance for books, etc., to be on
 the east side; (4) the third story to be left
 unfinished at present, but to be equipped with
 plumbing."

On June 20, 1910 the Corporation selected the

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1. Yale Divinity School Faculty Minutes, date indicated, p. 285.
 2. Ibid.
 3. Ibid., Mar. 31, 1910, p. 285.
 4. Ibid.
 5. Yale Corporation Records, 1900-1910, Minutes of May 9, 1910,
 p. 470.
 6. Yale Divinity School Faculty Minutes, May 26, 1910, p. 287.

architects for the new building, the complete record on
¹
 this matter reading as follows:

"Voted, to approve the recommendation of the Building Committee of the Day Missions Library that Messrs. Delano and Aldrich of New York City be commissioned as architects of the said building.

"Voted, to approve the action of the said Building Committee in fixing ground limits for the new building as shown in the minutes of the meeting of June 17, 1910.

"Voted, to authorize the treasurer to take all necessary steps looking to the carrying out of building plans to be presented to the Corporation at its next meeting."

The New Book and the New School

The New Financial Outlook

The Faculty

Literature

Lectures and Lecturers

Students and Student Life

1. Yale Corporation Records, 1900-1910; Minutes, of date indicated, p. 481.

CHAPTER FOUR

THE REORGANIZED SCHOOL (1911-1916)

If the period 1907-1910 was notable because of the school's curricular **CHAPTER FOUR** period 1911-1916 was notable for the securing of a new Dean, a new name, new additions to the faculty, a new Missionary Library, building, and far from least, - a new financial outlook.

The The New Dean and the New School

The New Financial Outlook

The revised curriculum of the Divinity School which

The Faculty

had been sanctioned by the Corporation on February 21, 1910

Libraries

was put into effect beginning with the School's next session.

Lectures and Lecturers

It was not until March 25, 1911, however, that the Deanship

Students and Student Life

was finally filled.

In their discussions concerning the future of the school, the Divinity Faculty in February, 1910, voted to recommend, subject to discussion with the President, Rev. Charles R. Brown of Oakland, as Dean of the reorganized Divinity School.¹ President Bradley met with them a few days later, the report regarding the Deanship discussion reading as follows:²

"The President stated that there is some hope of securing President H. G. King as Dean of the Divinity School. After general expression of opinion favorable to President King, it was voted to see whether President King could be

1. Yale Divinity School Faculty Minutes, Feb. 3, 1910, p. 282.
2. Ibid., Feb. 7, 1910, p. 283.

secured and in deference to the wishes of the Board of Trustees, such efforts prove

CHAPTER FOUR

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The New Dean and the New School

The revised curriculum of the Divinity School which had been sanctioned by the Corporation on February 21, 1910 was put into effect beginning with the School's next session. It was not until March 20, 1911, however, that the Deanship was finally filled.

In their discussions concerning the future of the School, the Divinity Faculty in February, 1910, voted to "recommend, subject to discussion with the President, Rev. Charles R. Brown of Oakland, as Dean of the reorganized Divinity School." ¹ President Hadley met with them a few days later, the record regarding the Deanship discussion reading ² as follows:

"The President stated that there is some hope of securing President H. C. King as Dean of the Divinity School. After general expression of opinion favorable to President King, it was Voted to see whether President King could be

1. Yale Divinity School Faculty Minutes, Feb. 3, 1910, p. 282.
2. Ibid., Feb. 7, 1910, p. 283.

secured and to defer action regarding Dr. Brown till such efforts prove unavailing."

Canon Anson Phelps Stokes, who was Secretary of the University at the time, states that there was a small minority on the Corporation who felt that Charles R. Brown was too socialistic in his views, and therefore were not altogether willing to approve him as head of the Divinity School. On ¹ this point, Canon Stokes wrote as follows to the writer:

"One or two very conservative men on the Corporation were troubled by what they thought some socialistic utterances of his. I remember very well when he came to give his famous lecture on Abraham Lincoln at a little church in Fairhaven, there were members of the Corporation scattered about and I think it helped Dr. Brown's cause."

President King had been considered once before, it will be remembered, -- in the fall of 1906 -- but had declined the offer. ² On December 20, 1910, Professor Walker announced ³ to the Faculty that he had again declined.

At the same meeting, "After considerable discussion in which the name of President Howard S. Bliss was favorably considered, it was Voted that Professors Curtis and Walker be a committee to discuss the availability of President Bliss ⁴ with President Hadley." President Hadley presented the matter to the Prudential Committee, which in turn referred it to the Special Committee of the Corporation on the Divinity ⁵ School. Some of the Divinity Faculty expressed doubt as to

1. Stokes, A. P., MS. Letter to the writer, Jan. 17, 1936.

2. See Chapter III, p. 139.

3. Yale Divinity School Faculty Minutes, Dec. 20, 1910, p. 292.

4. Ibid.

5. Ibid., Jan. 12, 1911, p. 293.

whether President Bliss would be willing to leave his position as head of the Syrian Protestant College of Beirut to accept the Deanship.¹ The Faculty also reached the decision among themselves that there was "some reason to believe that Rev. Dr. Charles R. Brown could be secured."² So they "informally" agreed "not to proceed with President Bliss till the President could be consulted regarding Dr. Brown."³ On January 20, 1911 the Divinity Faculty took formal action rescinding their former vote which favored President Bliss for the Deanship.⁴ Their reason for this was "an informal ballot" which "resulted in an expression of opinion favorable to offering it to Rev. Dr. Charles R. Brown."⁵ The record as to this reads:⁶

"Voted that the following memorandum be communicated to the President:-

Whereas the Faculty of the Divinity School voted on February 3, 1910 'that we recommend, subject to discussion with the President, Rev. Charles R. Brown of Oakland as Dean of the reorganized Divinity School,' and also, on February 7, 1910, made the following minute: 'The President stated that there is some hope of securing President H. C. King as Dean of the Divinity School. After general expression of opinion favorable to President King, it was voted to see whether President King can be secured and to defer action regarding Dr. Brown till such efforts prove unavailing.' And, whereas, at the time of the failure of the efforts to secure President King, it was believed that Dr. Brown was unavailable, and the name of President H. S. Bliss was therefore proposed; but it now appearing, in view of communications since received, that the Faculty unanimously desires to recur to its former votes and to

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1. Yale Divinity School Faculty Minutes, Jan. 2, 1911, p. 293.
 2. Ibid.
 3. Ibid.
 4. Ibid., Jan. 20, 1911, p. 294.
 5. Ibid.
 6. Ibid.

present to the Corporation the name of Rev. Charles R. Brown for Dean, before proceeding with that of President Bliss."

At the Corporation meeting on February 20, 1911,¹

"The Secretary read a communication from the Divinity Faculty under the date of February 17th and it was Voted, to assure the Divinity Faculty of the Corporation's willingness to assume the salary of a Director of the reorganized Divinity School until this salary can be met from the School's income, provided that the candidate nominated seems to the Corporation fitted to develop the School's work and endowment along the lines and on the scale originally planned when Mr. Mott's name was under consideration."

On March 9, 1911 Professor Tweedy reported to the Divinity Faculty on an interview which he and Professor Walker had with Dr. Brown in Boston. He stated that Dr. Brown would be in New Haven on March 13.² At this time Dr. Brown was supplying the pulpit of Dr. George A. Gordon at the Old South Church in Boston.³

Evidently assured of his acceptance if the position were offered to him, the Corporation on March 20, 1911, "Voted that the Corporation's Committee on the Divinity School be discharged," and "that Dr. Charles R. Brown be elected Dean of the Yale Divinity School."⁴ Just six years before,⁵ the Corporation had voted to accept the resignation of the School's preceding Dean. At the Divinity Faculty meeting on March 23, "Announcement was made that Rev. Charles R. Brown had accepted

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1. Yale Corporation Records, Minutes of Feb. 20, 1911, p. 7.
 2. Yale Divinity School Faculty Minutes, Mar. 9, 1911, p. 297.
 3. The Yale Alumni Weekly, Vol. XX, no. 31, Apr. 21, 1911, art., "Yale Divinity School Plans," p. 747.
 4. Yale Corporation Records, Minutes of Mar. 20, 1911, p. 29.
 5. Ibid., Minutes of Mar. 20, 1905, p. 185.

the above election, to take effect with the beginning of the next financial year of the University.¹

The first article in The Yale Daily News on the next day was entitled, "New Head for Divinity School," and among other things gave the following sketch of this new Dean's² distinguished career:

"Mr. Brown was born in Bethany, West Virginia in 1862. He took his degree of Bachelor of Arts and Master of Arts at the University of Iowa and his degree in Theology at Boston University, of which he has recently declined the presidency. He has been pastor of the First Congregational Church in Oakland for the past fourteen years and has made it the most important church on the Pacific Coast, with a membership of 1,900 persons. He took a leading part in organizing and directing relief work in San Francisco after the earthquake.

"Mr. Brown was for six years a lecturer on Ethics at Leland Stanford University and has been baccalaureate preacher at the University of California on four different occasions. He has just completed a course of lectures at the Teachers' College of Columbia University on The Modern Man's Religion. He is the author of several volumes of addresses, among them 'The Social Message of the Modern Pulpit,' being the Lyman Beecher Lectures on Preaching at Yale in 1906. He has been a trustee of the Pacific Theological Seminary at Berkeley, for six years, and has been President of the Board of Trustees of Mills College, the only woman's college on the Pacific coast, for eleven years. He resigned his pastorate at Oakland last Summer, and after a trip in the Orient to study social and religious conditions, went to Boston to fill the pulpit of the Old South Church during Dr. George Gordon's absence in Europe. He will take up his duties at Yale next Fall."

It appeared that it was worth waiting six years to secure a Dean who was so uniquely and preeminently qualified to direct the future of the Yale Divinity School. Here was

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1. Yale Divinity School Faculty Minutes, date indicated, p. 298.
 2. The Yale Daily News, Vol. XXXIV, no. 139, Fri., Mar. 24, 1911, art., "New Head for Divinity School," p. 1. The Yale Alumni Weekly had a similar article in Vol. XX, no. 28, Mar. 31, 1911, entitled, "The Divinity School Re-organization," p. 678.

the ideal man to make known to America that Yale was preparing to train religious leaders who would be specifically and thoroughly equipped to interpret Christianity in the modern social order. Dean Brown was uniquely cosmopolitan. Born in the South, growing up and receiving his college education in the Middle West, theologically trained in the East, and becoming deservedly famous through his work on the Pacific Coast, he was a product of all four sections of the United States. He was a preacher of marked ability. As a trustee of the Pacific Theological Seminary, he was in touch with the problems of a theological institution. As a Lecturer at Leland Stanford for six years, he had had experience as a teacher. He was popular as a lecturer. In his fourteen years at the First Congregational Church in Oakland, he had proved his ability as a pastor. He was a scholar trained in the modern viewpoint. He was a social worker of tact and influence, as shown by his work along such lines at Oakland, where his counsel was sought and respected by both employers and employees. He was well-known. He was a trained executive. And he was popular with college young people.

Interpreting the meaning of Dr. Brown's coming to
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 Yale, Professor Bacon wrote:

"The true significance of the recently announced appointment of Rev. Charles R. Brown of Oakland, Cal., to the position of Director of the reorganized Divinity School will not be appreciated, nor will his acceptance of it in preference to positions at much larger salary and seem-

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1. Bacon, B. W., The Yale Daily News, Vol. XXXIV, no. 150, Thurs., Apr. 6, 1911, art. "Divinity School Innovations," p. 1.

ingly of wider potentiality recently or simultaneously declined by him seem reasonable, unless it be understood that the appointment comes as the culmination of a wide-reaching, far-seeing plan of University development, Those best qualified to judge have expressed the conviction that no institution in the world has qualifications equal to those of Yale to meet this five-fold demand. The appointment of Charles R. Brown to the Directorship of the Divinity School reorganized in its five departments of training for Christian service in (1) the Ministry, (2) Missions, (3) Practical Philanthropy, (4) Religious and Moral Education, (5) the History and Philosophy of Religion, means that the movement to meet the demands of our time has begun,"

Even before leaving Boston to come to New Haven the School's new head began the work of making Yale Divinity School known to the American public, a work which through the future years was performed so effectively that in some sections of the country the names of Dean Charles R. Brown and Yale Divinity School became practically synonymous. The Boston Evening Transcript of April 10, 1911 carried the following
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article:

"New departures in religious education are to be taken at the Yale Divinity School, when Rev. Charles R. Brown, who on Sunday finished his temporary pastorate of the Old South Church, assumes his duties as head of the school. The scope of the work is to be widened and preparation for every branch of religious activity included in the curriculum.

"What is proposed," says Mr. Brown, "is the development of the seminary into a great school of Christian leadership. The school will include the department of training for pastoral service, the department of training for missionary service, the department of religious education, or of training for teaching service, and the department of practical philanthropy or of training for social service.

"The emphasis always is to be placed upon the word 'service.' The idea is that of applied knowledge.

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1. Brown, C. R., Boston Evening Transcript, Eighty-Second Year, no. 84, Mon., Apr. 10, 1911, art., "Plans New Divinity School," back page (unnumbered).

"Yale will maintain under this new scheme the same high standards of scholarship and training for men who are to be preachers and pastors as of old in the days when this was the one conception of the function of the ministry. That was the same thing which made the divinity school of the early days and the only thing.

"Missions is not a new thing in the divinity schools of the present time, but the Yale conception of what her school of missions is to be is new. It is intended that the students shall have expert instruction in the history, the language, and the religion of the country to which they expect to go, whatever that country may be. Thus the missionary recruits of the future would arrive in lands of their life labor with a speaking and reading knowledge of the language of the land. Already, indeed, at Yale, there are courses offered in Chinese, Japanese, Arabic and in other spoken languages of missionary countries.

"We expect to develop this branch of the school until it shall be possible to train men in New Haven for immediate and effective service in any part of the world.

"Yale will also train men to become directors of Bible study in city and college Christian associations and as paid superintendents of large Sunday schools. Many churches are now paying their superintendents good salaries.

"But the trouble has been that there have been in the country numbers of sincere, earnest, devoted Christian men who were giving their lives to the work of the secretaryship and to teaching, but who were not in any sense Biblical scholars. Yale wants to train men in the modern treatment of the Bible and make them masters of the book, and at the same time to have them as earnest, as devoted, as passionately in love with the Bible as ever they could have been without this training."

"Mr. Brown has proved a preacher whose popularity has grown steadily since his arrival in Boston. His congregations have increased with each successive Sunday until for the last few weeks every inch of space has been taken, and some have been unable to get into the building at all. He will go to London this summer and return to take up his duties at Yale in September."

Dr. Brown made his "first appearance before a Yale audience" as Dean of the Divinity School on Friday night, April 21, 1911. The next morning The Yale Daily News contained the following brief but striking editorial:

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1. The Yale Daily News, Vol. XXXIV, no. 158, Sat., Apr. 22, 1911.

"Dean Brown was heartily welcomed by his first Yale audience last night. His straight forward, earnest talk in which he sketched the plans of the Divinity School was most favorably received, and made one feel at once that he is the right sort of a man to head the new movement of this department."

The final action on the reorganization plans did not take place until after the School had a Dean. At the May meeting of the Corporation, Dr. Charles E. Jefferson presented a resolution to the effect that President Hadley "be requested to take up at his convenience with the Dean-elect" the formulation of the finished plan.¹ At its October meeting, the Corporation approved the following formal statement delineating Yale's new department of religion:²

"Voted, to approve the following summary of the plan for Divinity School reorganization, submitted by Dean Brown on behalf of the Divinity Faculty, leaving open the question of the proposed change in the name of the department.

Tentative Proposition for Enlargement.

Aim. To train thoroughly college graduates to become leaders in the church and in the work of Religious Education.

- A. Preachers and Pastors, Religious Scholars and Teachers.
- B. Foreign Missionaries.
- C. Directors of Religious Work and Bible Study in City and College Y. M. C. A. work, and as paid Superintendents of large Sunday Schools.
- D. Men for Social Service, with religious vision and motive.

These lines of work to be known as, The Departments of the Ministry, of Missions, of Religious Education, of Practical Philanthropy.

Organization. This School of Religion to be under the supervision of a Dean, the permanent instructors to be members of what is now the Faculty of the Divinity School,

1. Yale Corporation Records, Minutes of May 15, 1911, p. 65.
2. Ibid., Minutes of Oct. 16, 1911, p. 117.

including professors of allied subjects in other Departments of the University.

The immediate supervision of the Department of Religious Education and Social Service to be in the hands of an Executive Secretary, responsible to the Dean of the School and with freedom in the direction of his time for the holding of conferences and the visiting of colleges. (The name of Mr. Clayton S. Cooper of New York, who has been closely associated with Mr. John R. Mott, has been mentioned in connection with this position of Executive Secretary.

Instruction. Utilization of the present instructional forces of the University with the appointment of any new Professors or instructors required by this enlargement.

Curriculum. For pastoral and missionary service to include all the courses now offered by the Divinity School.

For Religious Education and Social Service such additional studies as may be needed to fit men to become directors of religious education or workers in practical philanthropy.

Constituency.

Candidates for pastoral and missionary service.

Graduate students pursuing further study in Biblical Literature, religious education, charities and corrections.

Directors of religious education in churches, colleges and city Y. M. C. A.'s.

Student Volunteers preparing for any form of service in other lands.

Returned missionaries, clergymen, and other religious workers feeling the need of special training in modern methods.

Equipment. Utilization of the present plant of the Divinity School as far as possible. An additional building adjacent, when funds are secured, for extra classes demanded by enlargement and for increased dormitory facilities.

Degrees. The normal curriculum to cover three years of graduate study and lead to a degree suited to the courses taken. The courses to be arranged, however, so that a student coming for a single year could receive symmetrical instruction in his particular field."

As seen in the first paragraph of the Corporation's action, "the question of the proposed change in the name of

the department" was left "open." It was another two years and more before the Corporation granted this request. The history of this effort to secure a more descriptive title for the reorganized School is as follows.

At the time that the Divinity Faculty were planning the new "four-department" curriculum in 1910, they "voted that Professors Beach and Bacon be a committee to consider and re-¹port on a possible new name for the Divinity School." It was not until two years later, however, that the Faculty expressed formally their desire along this line to the Corporation. On March 7, 1912 they "voted to ask the Corporation to change the name of the School to Yale School of Religion." The Corporation, on March 18, voted "that the President be requested to consult counsel with reference to the change of² name." Nothing, apparently, came of this, however, for the next reference on this matter was on March 19, 1914. On that date, the Divinity Faculty again "voted to request the Corporation to change the name of the School from Yale Divin-³ity School to Yale School of Religion." Finally, on April 20, 1914, the Corporation granted this request, the record⁴ appearing as follows:

"The following communication from the Faculty of the Divinity School was taken under consideration:

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1. Yale Divinity School Faculty Minutes, Mar. 3, 1910, p. 284.
 2. Yale Corporation Records, Minutes of Mar. 18, 1912, p. 167.
 3. Yale Divinity School Faculty Minutes, date indicated, p. 346.
 4. Yale Corporation Records, Minutes of date indicated, pp. 459, 461.

'The Faculty request the Corporation to change the name of the Divinity School to that of 'The Yale School of Religion.' The reasons which induce the Faculty to make this recommendation are the following:

- a. The School has greatly broadened its scope of instruction so that it no longer trains simply for the Christian pastorate. In view of this broadened scope of work the title "School of Religion" seems to the Faculty more appropriate than that of "Divinity School".
- b. While the School does not neglect the study of Christian theology, that is only one of the various fields of Christian instruction to which it now devotes its energies. The title "Divinity School" is, therefore, too narrow for its present scope of instruction.
- c. The title "School of Religion" corresponds to the titles of the School of Law, School of Medicine and the like and is in the judgment of the Faculty a more fitting description of the present aims of the School of Divinity.

For these various reasons, the Faculty request the Corporation to make the change requested.'

A letter was read from Rev. Dr. Smyth,* who was unavoidably absent, expressing himself as 'heartily in favor' of the proposed change.

Voted, to change the official designation of the Yale Divinity School to the Yale School of Religion."

In the fall of 1913 the highest honor within the power of his denomination came to the Divinity School's distinguished Dean. On October 22 in Kansas City, Missouri, he was elected Moderator of the National Council of Congrega-
¹ al Churches. Dean Brown, in his autobiography, relates the
² unique way in which this came about:

"In 1913, the National Council met in Kansas City. Several prominent men in the denomination had been suggested through the church papers for the office of Mod-

*. Dr. Smyth was Chairman of the Corporation's Committee on the Divinity School, appointed on March 18, 1912.

1. The Yale Daily News, Vol. XXXVII, no. 26, Thurs., Oct. 23, 1913, art., "Dean Brown Honored."
2. Brown, C. R., My Own Yesterdays, pp. 279-281.

erator, and their intimate friends were ready to present their names at the opening session of the Council when the election was to take place. I was a delegate to that meeting of the Council, but stopped off in Iowa to visit my parents and did not reach Kansas City until five o'clock on the day when the Council convened in the afternoon. On my way up from the railroad station to the hotel, I bought an evening paper to see whom they had chosen that afternoon as Moderator. The first headline upon which my eyes fell was 'Charles R. Brown elected Moderator.' This was my notification, and I was amazed. I had to make haste and prepare myself to preside at the evening session, when the retiring Moderator, Dr. Nehemiah Boynton, would make the address.

"My name had not been mentioned for the office, and my election was a complete surprise. I learned later that when the usual nominating speeches had been made, placing before the Council three or four men who had been considered as promising candidates, the presiding officer had asked if there were 'any other nominations.' Then a layman, a shoe manufacturer in Massachusetts, on his own motion, got up and in a very brief speech nominated me.

"They proceeded to take the first ballot. When the ballots were counted, it was found that I had received a majority of all the votes cast and was therefore duly elected. The Chairman asked the two men who had received the next highest number of votes to escort me to the platform. But after they had scrutinized the assembly, they were compelled to report that the new Moderator did not seem to be present. The manner of my election was such as to acquit me of any possible charge of wire-pulling or electioneering in order to secure that office."

On his return to New Haven with this new honor, which indirectly added glory to the Divinity School, "he was met at the station by representatives of the faculty and the different classes, who escorted him to Edwards Hall. Here he was given an ovation by the student body.¹ In the evening, "the Theological students marched to his house with torches, called for a speech, and sang a song composed for the occasion by Professor H. H. Tweedy, '91. The students then presented Dean Brown with a gavel for use when officiating as the high-

1. Yale Divinity Quarterly, Vol. X, no. 3, Jan., 1914, "School Notes," p. 95.

est officer of the Congregational Church of the United States.¹

In the spring of his first year as Dean, Dr. Brown, at the request of the Divinity Faculty, visited twelve colleges in the Middle West, "seeking to enlist men of the stronger type in the work of the Christian ministry" and in securing their preparation at the Yale Divinity School.²

These institutions were: the Universities of Michigan, Ohio, and Iowa, Beloit College, Carleton College, Drake University, Des Moines University, Grinnell College, Northwestern University, Butler College, Bethany College, and Ohio Wesleyan.

In the same spring, in this first year of his administration, Dean Brown acceded to another request made by the Faculty. At a special meeting of the single students of the Divinity School he counselled them against getting married before they had completed their academic preparation. At this meeting he said in part:³

"This meeting was not called at my suggestion. My colleagues on the Faculty from their longer experience deemed it wise to have certain considerations laid before those students who may be intending to marry before completing their course.

"I have profound regard for those married students, who, having recognized their need of further training to fit them for their life work, have come at great

1. The Yale Alumni Weekly, Vol. XXIII, no. 9, Nov. 14, 1913, "Notes," p. 210.
2. Brown, C. R., Reports of the President and Secretary of Yale University and of the Deans and Directors of Its Several Departments for the Academic Year 1911-1912, Department of Theology, Report of Charles Reynolds Brown, Dean, p. 208.
3. Brown, C. R., Yale Divinity Quarterly, Vol. IX, no. 1, May, 1912, art., "To Unmarried Students," pp. 17-19.

personal sacrifice to secure that better equipment. And we all honor the quiet heroism of those wives who share in the sacrifice made necessary by the course their husbands have taken.

"But to you who are single I offer seven reasons, one for every day in the week, why I believe it to be better to postpone marriage until you have finished your university training.

"1. The care of a family in these student days would militate against the doing of your best work and against your highest development. . . .

"2. It is wrong to the young woman. . . .

"3. The man had better defer his marriage until he knows himself more fully. . . .

"4. You may not know 'the young lady' and other young ladies as you will years from now. . . .

"5. In the other professions the young lawyers and doctors and teachers do not think of marrying until they have completed their college training and are actually ready to enter upon their life work. . . .

"6. You will need your money for other things than family maintenance. . . .

"7. The churches which will seek your services when you are about to graduate will think more highly of you if you have exercised self-control and sound judgment in postponing your marriage from the schoolboy period into manhood.

"There will never come another three such years as these for study, reading, writing, meditation, fellowship with a great body of your peers, first hand contact with the wide range of opportunities offered in a great university. You owe it to yourself and to those who cherish aspirations on your behalf, to the churches you may serve, to the young woman who will share your life, and to God, to make the utmost of this great chance."

In the spring of 1913 Dean Brown made another trip¹ to midwestern colleges; and in 1914 he made a trip into the South as well as into the midwest.² On the latter trip the institutions which he visited in the South were, Transylvania, the State University of Missouri, Fiske, and Vanderbilt. In his annual report for 1913-1914, Dean Brown was able to re-

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1. Yale Divinity Quarterly, Vol. IX, no. 4, Mar., 1913, p. 152.
 2. The Yale Daily News, Vol. XXXVII, no. 162, Fri., April 24, 1914, art., "Dean Brown to Travel West," p. 1.

port that in addition to the colleges which he had reported in former years as having visited, he had "given addresses and held conferences in twenty-four other colleges and universities, seeking to enlist the stronger men for the work of the Christian ministry and bring to their attention the opportunities for study and training in the Yale School of Religion."¹ Again in the winter of 1915-1916 he visited fifteen midwestern colleges and universities, delivering thirty-one addresses and holding conferences with seventy-nine college students, to whom Divinity School catalogues² were later sent. On his return from this trip the Divinity Faculty extended Dean Brown a special vote of thanks for the³ effective work he was doing along this line.

Still another University honor came to Dean Brown in the spring of 1916. At that time Professor Benjamin W. Bacon, who had been ill for sometime during the winter, tendered his resignation as Acting Pastor of the Church of Christ in Yale University.⁴ On the same day, March 20, the⁵ Corporation

"Voted, to approve the nomination of the Standing Committee of the Church of Christ in Yale University of Charles Reynolds Brown, D. D., LL. D., Dean of the School of Religion, as Pastor of the Church.

"Voted, to request the Standing Committee to report

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1. Brown, C. R., Reports of the President and Secretary of Yale University 1913-1914, Department of Theology, Report of Charles Reynolds Brown, Dean, p. 218.
 2. Yale Divinity Quarterly, Vol. XII, no. 3, Jan., 1916, art., "Dean Brown's Trips," p. 78.
 3. Yale Divinity School Faculty Minutes, Dec. 17, 1915, p. 371.
 4. Yale Corporation Records, Minutes of Mar. 20, 1916, p. 733.
 5. Ibid.

this action to the Church and to take appropriate steps for Dean Brown's formal installation as pastor."

He became University pastor in the following fall.

Two books by Dean Brown appeared during this period: The Latent Energies of Life, New York, Funk and Wagnalls, 1912; and The Quest of Life, Boston, Pilgrim Press, 1913.¹ It was also during the early years of this period that Dean Brown began his weekly exposition of the Sunday School lesson in The Congregationalist and Christian World, which became known as "Dr. Brown's Bible Class." He began this work with the issue of October 14, 1911, and continued to furnish the material for this regular page throughout the period.

To stimulate interest and ability in expository preaching, Dean Brown in 1912-1913 began offering what was known as the "Dean's Prize." The Catalogue announcement of it was as follows:²

"The DEAN'S PRIZE consisting of forty dollars worth of books to be selected by the winner, will be awarded to the student who presents the best expository sermon. It will be open to all students in the Divinity School. The sermons, either in full or by a complete outline, must be submitted to the committee on or before March first. The four best sermons will be selected by the committee to be preached before the School in Marquand Chapel."

The enthusiasm with which the students accepted this offer is revealed in the announcement as to the first winner, which

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1. Reports of the President and Secretary of Yale University and of the Deans and Directors of its Several Departments for the Academic Year 1912-1913, p. 300, "Bibliography of the Officers of Yale University, 1912," (calendar year), p. 295ff; Ibid., 1913-1914, p. 369.
 2. Yale Divinity School Catalogue, 1912-1913, p. 87.

appeared in The Yale Daily News on Friday, May 16, 1913:¹

"Dean Brown's prize in expository preaching has been awarded to Elmer Wallace King Mould of the Senior Class of the Divinity School. The prize, which is offered for the first time this year, consists of books of the value of \$40. Twenty-two men competed."

The Yale Divinity School was the originator of the comprehensive specialization type of theological education. Regarding this significant change which Yale was inaugurating, Dr. John R. Mott, in a letter to President Hadley,² wrote:

"Your plan is literally great. It is most timely as well as prophetic. It is adapted to meet the requirements of the modern world as is no scheme which I have seen in operation or in plan on either side of the Atlantic."

The Divinity School introduced the "four department" plan with its session of 1910-1911. The catalogue announcement³ was as follows:

"Believing that the interests of religion demand training for a wide variety of forms of service, the Divinity School offers courses grouped in four main departments, each having a specific type of Christian labor in view. It also desires to encourage the scholar of high promise and attainments who would make special researches in lines of study germane to any of these departments. It will, as far as possible, make individual provision for such of his needs as are not met by the courses outlined."

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These four departments were:

1. The Yale Daily News, Vol. XXXVI, no. 180, date indicated.
2. Mott, J. R., as quoted by Dean Charles R. Brown in The Yale Alumni Weekly, Vol. XXII, no. 13, Dec. 13, 1912, art., "The New Divinity School," p. 328.
3. Yale Divinity School Catalogue, 1910-1911, p. 14.
4. Ibid., pp. 14, 18, 21, and 26.

- I. The Department of Pastoral Service, "A"; its obvious purpose being "to equip men for the Christian pastorate."
- II. The Department of Missions, "B"; to equip men for missionary service.
- III. The Department of Religious Education, "C"; aiming "to prepare men to teach the Bible and to give religious instruction in colleges; also to prepare students for leadership in the educational work of Young Men's Christian Associations."
- IV. The Department of Social Service, "D"; "to fit men by broad and thorough training to become leaders in social service, in particular for the work of Young Men's Christian Association, college and social settlements, and the like. Such work demands not only proper ethical motive but correct economic method. The churches and charitable organizations are demanding men who are familiar with the history and theory of our social institutions, and acquainted with the principles which should guide the efforts for the improvement of society."

The Department of Pastoral Service, or Department "A", combined and conserved the curricula of the preceding "three-course" plan. There was a core of studies "required of all" who were registered in this Department. A certain number of hours were required in "elective studies (to be chosen by all from those offered by the Divinity School or the Graduate School)." And a third group of studies was listed as follows: "Required of those emphasizing History (Course I)"; "Required of those emphasizing Philosophy (Course II)"; "Required of those emphasizing Sociology (Course III)".¹ This was the method of listing the courses of studies for Department "A" until the year 1915-1916, when the statement regarding the third group read simply, "Electives from which at

1. Yale Divinity School Catalogue, 1910-1911, p. 15.

least three hours must be chosen." The same courses were¹
 listed as previously, however.

The curriculum for this Department was enriched during these years by the addition of three courses by the School's new Dean: The Art of Preaching, The Care of a² Parish, and The Minister's Message. Professor Tweedy also offered additional valuable courses in Church Music and³ Liturgics. The significant course in Pastoral Functions, or Pastoral Problems as it was called beginning with 1913-1914, was continued throughout the period. This brought those who were to become the country's future pastors in touch with America's outstanding leaders in the ministry and related fields. The Lecturers who were invited to address the Department "A" Seniors on problems they would be facing⁴ included such men and subjects as the following:

Newell Dwight Hillis, "The Minister as a Preacher."
 G. Glen Atkins, "The Minister as a Pastor."
 Charles L. Slattery, "The Minister and His Helpers."
 Lyman Abbott, "The Minister and Socialism."
 Charles E. Jefferson, "Spiritual Waste in Church Work."
 Charles S. Macfarland, "Church Federation."
 Dr. Joel E. Goldthwait, "The Relation of the Church to
 Public Health."
 J. Edgar Park, "The Minister and Church Architecture."
 Dean George Hodges, "The Minister as a Teacher."
 David Stanley Smith, "The Minister's Use of Music."
 Jacob Riis, "The Church as a Recreative Center."
 William Howard Taft, "The Minister and the Law."
 George A. Gordon, "The Minister and Philosophy."

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1. Yale Divinity School Catalogue, 1915-1916, p. 17.
 2. *Ibid.*, 1912-1913, p. 50.
 3. *Ibid.*, 1911-1912, p. 17; *Yale Divinity Quarterly*, Vol. IX, no. 3, Jan., 1913, "School Notes," p. 111.
 4. Yale Divinity School Catalogues, 1912-1916, pp. 52f, 55, 58f, and 57f, respectively.

- President Marion L. Burton, "The Minister as an Educator."
 Robert E. Speer, "Reaching Young Men."
 Walter Rauschenbusch, "The New Theology and the New Social Order."
 Warren H. Wilson, "The Country Church."
 Peter Roberts, "The Church and the Immigrant."
 Raymond Robins, "The Church and Civic Reform."
 Rockwell Potter, "The Minister as a Citizen."
 Willard L. Sperry, "A Constructive Programme for a Modern Church."
 William Pierson Merrill, "The Problems of the City Church."
 Bishop William F. McDowell, "A Modern Minister at Work."
 Harry Emerson Fosdick, "The Cost of Preaching."

The Courses were also introduced in 1912-1913 dealing with the politics of various Protestant churches, since the Divinity students came from many denominations. In that year the following such courses were listed, composed of "three or more lectures each":

1. Baptist, by Assistant Professor Macintosh.
2. Congregational, by Professor Walker.
3. Disciples of Christ, by Rev. Peter Ainslee, D. D., of Baltimore.
4. Episcopal, by Rev. Anson Phelps Stokes, Jr., D. D., Secretary of the University.
5. Methodist, by Dean Brown.
6. Presbyterian, by Rev. F. A. M. Brown, D. D., of New Haven."

The Department of Missions, or Department "B", offered a comprehensive training for the student desirous of equipping himself for Christian work on the mission field. The courses of study in this Department were grouped into two main divisions: required courses and elective courses. At first these groups were about equally divided, but later the number of required courses increased; for example, in 1910-

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1. Yale Divinity School Catalogue, 1912-1913, p. 54.

1911 the respective number of hours was: required courses, 7; elective courses, 7; while in 1914-1915 the number was: required courses, 10; elective courses, 4.¹ This trend was due to the fact that the number of courses dealing specifically with missions was gradually increased.

The curriculum for this department reveals the Divinity School's philosophy in preparing future missionaries. The student who was to do Christian work in other lands needed to have an adequate background in the Christian traditions; therefore, he needed to have training in Biblical literature and the history of the Christian church. He needed to be an effective exponent of the Christian point of view; therefore, he needed to have training as a public speaker with the endeavor to become a convincing bearer of the Christian message. He needed to know something as to the history of Christian missions. He needed to become familiar with the other world religions, in order to be intelligent and constructive in his approach. He needed to have considerable knowledge of the specific country to which he was going and of the culture of its people. To make the largest contribution in his new field of labor, the future missionary needed to have a knowledge of the underlying principles of sociology and education. And finally, the student contemplating missionary service needed to know something about the personal problems connected with such work.

1. Yale Divinity School Catalogues, 1910-1911, pp. 19-20; 1914-1915, pp. 21-23.

The Department's curriculum was not the same for any one of these first six years of its history. To indicate the curricular growth which took place during these years, the required courses listed for the years 1910-1911¹ and 1915-1916 are set down in parallel columns:

1910-1911	1915-1916
<u>Junior Year</u>	
Old Testament Introduction	Old Testament History and Literature
New Testament Introduction	Church History
Theory and Practice of Religious Education	Art of Preaching
Survey of Non-Christian Mission Fields	Voice Training
Factors in Missionary Efficiency	Rhetoricals
Voice Training	Foreign Mission Fields
Rhetoricals	Foreign Missions from the Educational Viewpoint
	The Missionary
	Missionary Administration
	Needs and Claims of Specific Fields
	Systematic Sociology
<u>Middle Year</u>	
Systematic Theology	New Testament Literature
Church History	Systematic Theology
Education and Christianization of National Life	Elementary Homiletics
The Native Ministry and Church	Rhetoricals
Comparative Religion	Foreign Missions from the Educational Viewpoint
Advanced Vocal Expression	The Races of Mission Fields
Rhetoricals	Non-Christian Religions and Social Progress
	The Missionary
	Missionary Administration
	Needs and Claims of Specific Fields
	School Organization
<u>Senior Year</u>	
Church History	Biblical Theology of the New Testament
Advanced Homiletics	Church History from the Reformation
Biblical Literature and History	The Minister's Message
The Missionary Message and Non-Christian Religions	Pastoral Problems
Rhetoricals	Rhetoricals

1. Yale Divinity School Catalogues, 1910-1911, pp. 19-20; 1915-1916, pp. 22-24.

1915-1916

Senior Year (Continued)

Foreign Missions from the Educational Viewpoint
 Mission Practice
 The Missionary
 Missionary Administration
 Needs and Claims of Specific Fields
 Methods and Courses of Study

As in the case of the Pastoral Service Department, the Missions Department also had its special lecturers. Its students had the privilege of hearing outstanding world leaders in Christian Missions, as shown by the following entry in the Corporation Records:¹

Voted "that the memorandum of the Missionary Department, adopted by the Faculty of the Divinity School, March 6th, 1913, be approved and that a sum not to exceed \$500, be placed at the disposal of the Divinity School to secure lectures next year from Dr. T. H. P. Sailer, Rev. J. H. Wyckoff, D. D., and secretaries of the leading missionary boards, it being understood that the funds necessary for these lectures will be provided without drawing upon the existing resources of the University."

Dr. Sailer, of New York, was "head of the missionary education movement and Secretary of the Sub-Continuation Committee on Education of the Edinburgh conference." Dr. Wyckoff, of India, was "a man of large experience in southern India" who had "a first-hand knowledge of Mohammedanism, Buddhism, and Hinduism."²

Languages of some of the mission fields were also taught, the Department centering its efforts on Chinese.³

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1. Yale Corporation Records, Minutes of Mar. 17, 1913, p. 287.
 2. Yale Divinity Quarterly, Vol. X, no. 1, May, 1913, art., "The New Catalogue," p. 29f.
 3. Yale Divinity School Catalogue, 1912-1913, p. 70.

Inherently, the Department of Religious Education, or Department "C", was the most complex of any of the departments. Its purpose was to train three types of religious workers: "men to teach Bible and to give religious instruction in colleges" ("Group 'I'"); men "to serve as directors of religious education in the churches" ("Group 'II'"); and men "for leadership in the educational work of Young Men's Christian Associations" ("Group 'III'").¹ And in 1914-1915 still another type was included. Beginning with that session a course was offered, known as the "Christian Layman's Course"² ("Group 'IV'").

During these six years there was a core of studies required of all students in the Department, except those taking the "Layman's Course." These were:

1. Yale Divinity School Catalogue, 1912-1913, p. 22.
2. Ibid., 1914-1915, p. 25f. The announcement was as follows:
 "Group 'IV' (Christian Layman's Course) is intended to meet the needs of college graduates already in permanent positions of religious leadership, who desire to continue studies in religious education but who are not able to secure more than a year's leave of absence from their practical duties. It is designed for General Secretaries of Student Associations, Religious Work Directors of City Associations who are interested in relating college graduates to the city work, Masters in private fitting schools, who, in addition to their regular teaching are expected to give Biblical instruction, and also for college students who, upon graduation, desire before entering business or a profession, to prepare themselves for intelligent lay leadership in the religious life of their future home towns."
 The required subjects in this Layman's Course included the first three of those listed above, and in addition, The Layman's Relations to Christian Work, Christian Ethics, and Leadership of Bible Study Groups (p. 34).

3. Ibid., 1914-1915, p. 27; required, 1915-1916, p. 22; not listed.

Psychology and Philosophy of Religion
 Old Testament History and Literature
 New Testament Literature
 Biblical Theology of the Old Testament
 Biblical Theology of the New Testament
 Rhetoricals
 Church History
 Principles and Methods of Religious Education

In addition to these required courses, students were permitted to elect three or four hours of work each year,¹ and were required to take certain other courses, according to the "Groups" in which they were registered.

For Group "I" ("those preparing for college teaching"), these additional required courses were almost entirely studies dealing with the Bible in the original languages and as to its historical background and message. It was not until the last year of this period (1915-1916) that a course in methods was included along with these advanced Biblical courses for those who were planning to become college teachers.² This course was entitled, "The Teaching of the Bible in the Curriculum."

There was greater variety in the additional required courses listed for Group "II" ("those preparing for non-academic teaching"). Throughout the period an additional course dealing with Biblical History was offered to Juniors in this Group. New Testament Greek was required up until the last year,³ 1915-1916. For the first four years of this period

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1. Yale Divinity School Catalogues, 1911-1916, pp. 22f, 23f, 24f, 26f, 27f, 29f.
 2. *Ibid.*, 1915-1916, p. 29. A general course for all the students of the Department was given, of course, on "Principles and Methods of Religious Education," as has been noted.
 3. *Ibid.*, 1914-1915, p. 27: required; 1915-1916, p. 28: not listed.

the Juniors were required to take a course in Ethics. For the first three years during this period the Seniors were required to take Elementary Homiletics. An exegetical course in New Testament was required for the first five of these six years. In 1914-1915 a course in Philosophy of Religion was required of Middlers of this Group. Finally, throughout the period, and with increasing emphasis, those who were going into the type of work for which this Group prepared were required to take courses in Sociology.

It must be remembered that during these years Religious Education was a new field for theological education. Much experimentation was necessary in order to formulate courses which provided the most adequate preparation for religious education in the churches. The progress which was made from 1911 to 1916 is shown by the following comparative listing of additional required courses offered in this Group¹ in these respective years:

1911	1916
1. Biblical Literature	1. Systematic Sociology
2. New Testament Greek	2. The Principles of Education
3. Ethics	3. Practical Sociology
4. Systematic Sociology	4. Methods of Study
5. The Pauline Epistles and Synoptic Gospels	5. Practical Philanthropy
6. Practical Sociology	6. Religious Education Seminar
7. Hellenistic Judaism	
8. Elementary Homiletics	

As seen, not one of the courses in 1911 dealt primarily with education as such. The half-dozen courses listed in 1916 are

1. Yale Divinity School Catalogues, years indicated, pp. 22-24 and 28-30, respectively.

two each for Juniors (1 and 2), Middlers (3 and 4), and Seniors (5 and 6). They present a clear-cut and progressive arrangement.

During the first two years of this period the additional required courses for Group "III" (those preparing "for leadership in the educational work of Young Men's Christian Associations") were the same as those for Group "II". From 1912-1913 through 1914-1915, a complete "Y. M. C. A. Secretaryship Course" curriculum (including the core of studies previously referred to) which was divided into two "Sections" was listed in the annual catalogues. In 1915-1916, the listing was according to "core" studies and required studies for Group "III".

From 1912-1913 through 1914-1915, "Section I" included the "core" studies, additional Divinity School courses, and courses dealing specifically with the Y. M. C. A. "Section II" included a few other Divinity School courses, but was composed chiefly of secular courses offered in other departments of the University. Some of these latter courses, together with the Professors who taught them, were:

National Efficiency (Fisher)	Modern Labor Movement (Farnam)
General Economics (Day)	Physical Culture (Anderson)
Ethics (Hocking)	Pauperism and Crime (Farnam)
Elementary Law (Wurts)	
Public Hygiene (Rettger)	
Economic History of the	
United States (Callender)	

The catalogue statement with regard to the relation

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1. Yale Divinity School Catalogues, 1913-1915, pp. 27-30, 29-32, 31-34, respectively.

between these two "Sections" read, "Fifteen hours weekly must be chosen by each student. Courses requiring a total of eight hours must be selected from 'Section I'; and courses requiring five hours must be selected from the remaining courses of 'Section I' or those of 'Section II.'"¹

The Y. M. C. A. courses listed under "Section I" for these three years and those set down under "Required for Group III" for 1915-1916 are listed below according to respective years in order to show the development of "Group III" during this formative period. The year in which the student took the course, and the name of the instructor, are placed after each course.²

1912-1913

Y. M. C. A. Organization and Administration (Jr., Mid., Sr.,
Y. M. C. A. Secretaries)
Methods and Courses of Bible Study (Sr., Kent and Wright)
The Art of Public Speaking (Sr., Brown and Tweedy)
Psychology of Adolescence (Sr., Sneath)

1913-1914

Y. M. C. A. Organization and Administration (Jr., Mid., Sr.,
Y. M. C. A. Secretaries)
Methods and Courses of Bible Study (Sr., Kent)
The Art of Public Speaking (Sr., Brown and Tweedy)
Psychology of Adolescence (Sr., Sneath)

1914-1915

Y. M. C. A. Organization and Administration (Jr., Mid., Sr.,
Wright, Mott, and Special Lecturers)
Leadership of Bible Study Groups - The Preparatory School
(Jr., Wright and Dahl)
Industrial Service (Mid., Roe)
Leadership of Bible Study Groups - The College and University
(Mid., Wright and Dahl)
Methods and Courses of Bible Study for Men (Sr., Wright)
The Art of Public Speaking (Sr., Brown and Tweedy)
Adolescence (Sr., Sneath and Wright)

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1. Yale Divinity School Catalogue, 1912-1913, p. 26.
 2. Ibid., 1913-1916, pp. 27-29, 29-32, 30-33, 29-30, respectively.

1915-1916

- The Y. M. C. A. (Jr., Wright and Mott)
 The Layman's Relations to Christian Work (Jr., Brown and Wright)
 The Psychology, Message and Methods of Evangelism (Mid., Sneath, Macintosh, and Wright)
 Y. M. C. A. Organization and Administration (Mid., Wright and Special Lecturers)
 Y. M. C. A. Relationships (Sr., Wright)
 Adolescence (Sr., Gesell)

With the appointment of its fourth professor in 1916, the Yale School of Religion's Department of Religious Education became "the strongest Department for the training of men for this line of religious effort to be found in any theological school in this country." Dean Brown said in his¹ annual report for 1915-1916:

"The generous gift of one hundred thousand dollars by Mrs. Dorothy Bushnell Hillyer of Hartford has made possible the establishment of a new chair in the Department of Religious Education. The donor designed this foundation as a memorial to her honored father and it will be known as 'The Horace Bushnell Professorship of Christian Nurture.' The chair will be filled by the coming to our Faculty of Professor Luther A. Weigle, formerly professor of Philosophy and Dean of the Faculty in Carleton College. This added chair gives us four professors in the Department of Religious Education and makes it the strongest Department for the training of men for this line of religious effort to be found in any theological school in this country."

The reorganized School's fourth department was the Department of Practical Philanthropy, or Department "D", whose purpose was "to fit men by broad and thorough training

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1. Brown, C. R., Reports of the President and Secretary of Yale University and of the Deans and Directors of its Several Schools and Departments for the Academic Year 1915-1916, School of Religion, Report of Charles Reynolds Brown, Dean, p. 271.

to become leaders in social service." Throughout the period the curriculum of this Department was divided into three groups of courses. First, a certain number of hours was required each year in courses listed in the Department of Pastoral Service. This number was constant throughout these years, being four hours for Juniors and Middlers and two hours for Seniors. Second, throughout this period the student was permitted to take four hours of general electives of his own choosing during each of his three years. The third group of studies were electives in which he was required to take a certain number of hours. This number also was constant throughout these six years, being seven hours for Juniors and four hours each for Middlers and Seniors.

It was this third group of courses which distinguished this Department from the other Departments. These studies dealt with society and its problems. During the years, new courses were developed by the Divinity Faculty setting forth the Biblical teachings concerning social problems. These two groups of courses, the latter group also showing the year of introduction and the instructor, were as follows:¹

Organic Evolution
Anthropology

Systematic Sociology
National Efficiency

Organic Evolution
Anthropology
Science of Society
The Self-Maintenance of
Society

General Economics
Principles of Economic Science
History of Economics
National Efficiency
Theory of Distribution

1. Yale Divinity School Catalogues, 1911-1916, pp. 28-29, 27-28, 32-33, 34-36, 37-39, 35-36, respectively.

Social Statistics	Economic History
Public Hygiene	Economic History of the United States
Pauperism and Crime	
Immigration	

Systematic Sociology	Labor Problems
Practical Sociology	Modern Labor Movement
Rural Sociology	Social Politics
Practical Philanthropy	Social Legislation in the Economic History of the United States

Elementary Law
 Constitutional Law
 Contracts
 Criminal Law
 Domestic Relations and
 Law of Persons

Care of a Parish (Sr., 1911-1912, Brown)
 The Social Teaching of Jesus (Sr., 1912-1913, Bacon)
 Israel's Social Institutions and the Social Teachings of Jesus and the Prophets (Mid., 1913-1914, Kent)
 The Social Teachings of the New Testament (Sr., 1913-1914, Porter)

In the last year of this period Department "D" supplemented its regularly scheduled courses with lectures by outstanding leaders in the field. This was without expense to the School, as shown by the following Prudential Committee record:

"Voted, to authorize the following appointments in the School of Religion: Frederick L. Hoffman, LL. D., Lecturer on Public Health for this year, the salary to be provided by the Prudential Life Insurance Company. H. H. Wheaton, Lecturer on Immigration for two years, the salary to be provided by the National Americanization Society."

The former was "chief statistician of the Prudential Life Insurance Company, Newark, N. J.", and was "considered the best statistician in the country." The latter was connected with

1. Prudential Committee Records, Minutes of Jan. 17, 1916, p. 809.
2. Yale Divinity Quarterly, Vol. XII, no. 3, Jan., 1916, "School Notes," p. 80.

the United States Department of Education, Washington, D. C.,
and gave a course on "the Americanization of Immigrants."¹

Although Department "E", leading to the M. A. and Ph. D. degrees, was not listed in the catalogue until 1912-1913, the Divinity Faculty had not omitted graduate work in their reorganization planning, as shown by one of their announcement sentences when the new system was being inaugurated. They said that the Divinity School "also desires to encourage the scholar of high promise and attainments who would make special researches in lines of study germane to any of these departments."²

Beginning with the fall of 1911, the Divinity Faculty set to work to inaugurate a department devoted specifically to religious research. Their activity along this line is given as it appears in their official records. On October 26, they "Voted, that Professors Bacon, Walker and Macintosh be a committee to consider plans for the development of research in the History and Philosophy of Religion."³ One week later "Professor Bacon reported for the Committee on research in the History and Philosophy of Religion. Voted that the report be accepted as one of progress and Professor Bacon be appointed to consult with Profes.⁴ 1." On January

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1. Yale Divinity Quarterly, Vol. X, no. 5, Jan., 1916, "School Notes," p. 80.
 2. Yale Divinity School Catalogue, 1910-1911, p. 14.
 3. Yale Divinity School Faculty Minutes, Oct. 26, 1911, p. 307.
 4. Ibid., Nov. 2, 1911, p. 308.

25, 1912, the Divinity Faculty "Voted, to reconsider the vote to establish a department of the History and Philosophy of Religion in the Divinity School. Voted, that we favor the establishment of such a department in the Graduate School, and appoint Professor Bacon a committee to take such steps as may be necessary to that end."¹ One week later "Professor Bacon reported on the attitude of the Graduate Faculty towards the proposed Department of the History and Philosophy of Religion. The matter was laid on the table till the next meeting."² At their next meeting "The question of a Department of the History and Philosophy of Religion was taken from the table," and the Faculty "voted to draw up a list of studies requisite in our judgment for the degree of Ph. D. in this department, should it be constituted, and submit the same to the Dean of the Graduate School." They further "voted that Professors Bacon and Macintosh be a committee for this purpose."³ In connection with this work, the Faculty three weeks later "Voted, that Professor Macintosh be a committee to ascertain the practice of other Universities regarding counting professional courses towards a Graduate School degree."⁴

⁵ As a result, Dean Brown was able to say in his first report:

1. Yale Divinity School Faculty Minutes, date indicated, p. 312.
2. *Ibid.*, Feb. 1, 1912, p. 313.
3. *Ibid.*, Feb. 8, 1912, p. 313.
4. *Ibid.*, Feb. 29, 1912, p. 314.
5. Brown, C. R., *op. cit.*, 1911-1912, p. 206.

"The Divinity School has added a fifth department to the departments of pastoral service, missions, religious education and social service, to be known as Department 'E' offering courses in the History and Philosophy of Religion. Divinity candidates for the degree of Ph. D. desiring to specialize in the History and Philosophy of Religion find here many courses which are accepted in the Graduate School for the doctor's degree. These courses have been arranged in conference with the Department of Philosophy having in view the needs of those students who, registering both in the Graduate and Divinity Schools, wish to specialize upon the development of ethics and religion."

This new "Department" within the Divinity School leading specifically to the degrees of M. A. and Ph. D. rather than to the B. D. degree was announced for the first time in the Divinity School Catalogue for 1912-1913. The statement as to its purpose, and the leading courses offered in this field were as follows:

"The degrees of M. A. and Ph. D. are conferred by the Academic and Graduate Schools of the University for proficiency in studies of abstract rather than applied science. Many of the Divinity School courses are included in the Graduate curriculum, and may be counted under conditions specified in the Graduate Bulletin toward either, or both degrees. Divinity candidates for the degree of Ph. D. will require to specialize as early in their course as possible in the field of Philology, or in that of the History and Philosophy of Religion, registering with the Deans of both Divinity and Graduate Schools. In case the field of the History and Philosophy of Religion is chosen the candidate must determine before appearing for the Written or Preliminary Examination whether the emphasis of his studies is to be placed upon the historical or the philosophical aspect of the subject.

"Courses which might properly lead to the degrees of M. A. (after two years) and Ph. D. (after not less than three years) in the field of the History and Philosophy of Religion are such as the following:

A. COURSES IN THE HISTORY OF RELIGION
Comparative Religion; Lectures on Buddhism; History and

Culture of Eastern Asia; Medieval Asia and the Moham-
 medan Conquest; Chinese Culture and Institutions;
 Japanese Culture History; Japanese Religious History;
 The Major Asiatic Literatures; History of Religion in
 Ancient Babylonia and Egypt; History of Islam; Palestin-
 ian Judaism; Hellenistic Judaism; The Pauline Epistles;
 The Synoptic Gospels; Historic Origins of the Church;
 General Church History; Christian Doctrine; Christian
 Literature from Clement of Rome to Eusebius; The Devel-
 opment of New England Religious Thought; The Renaissance
 and Reformation.

B. COURSES IN THE PHILOSOPHY OF RELIGION

Epistemology; Metaphysics; Philosophy of Mind; Modern
 Philosophical Systems; Ethics; Ethical Seminary; Biblical
 Theology of the Old Testament; Biblical Theology of the
 New Testament; The Social Teaching of Jesus; The Christ-
 ological Epistles; Hebrews and Catholic Epistles; the
 Johannine Writings; Psychology and Philosophy of Religion;
 History of Ethics; Philosophy of the Christian Religion;
 Religion and Contemporary Philosophy; Theological Meta-
 physics."

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At a Divinity Faculty meeting on March 9, 1911,

"Professor Macintosh reported that desire had been ex-
 pressed by certain undergraduates that their courses
 could be so shaped as to anticipate part of the work
 of the Divinity Course." It was therefore "voted,
 that Professors Macintosh and Sneath be a committee
 on this subject."

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Three weeks later Professors Bacon and Bailey were added to
 this Committee. No definite action was taken, however, dur-
 ing that year. Again in the following fall,

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"Professor Macintosh presented the desirability of the
 adjustment of courses in consultation with the Aca-
 demic Department so that students in that department
 could, by electives, anticipate part of the work of
 the Divinity School." It was "voted, that Messrs.
 Porter, Bacon and Macintosh be a Committee on this
 subject."

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On December 7, 1911,

1. Yale Divinity School Faculty Minutes, date indicated, p. 297.
2. *Ibid.*, Mar. 30, 1911, p. 299.
3. *Ibid.*, Nov. 9, 1911, p. 308.
4. *Ibid.*, date indicated, p. 310.

"Professor Bacon reported for the committee on Academic courses anticipating part of the work of the Divinity School," and it was "voted, that the report be approved in principle and be recommitted for completion as to form; that the committee be empowered to present it to the Academical department with a view to securing its insertion in the catalogue of Yale College."

So, in their Catalogue for 1912-1913 the Divinity Faculty included a section entitled: "Courses Open to Academic Students in Yale University Anticipating Part of the Work of the Divinity School."¹ Eleven courses were set down according to respective Departments, for which credit would be given toward a Divinity School degree. By a careful arrangement of his courses, a Yale undergraduate desirous of pursuing Divinity work after completing his B. A. work, was able, therefore, to complete his B. D. work in the Divinity School² in two years instead of three.

Hence it is seen that during this period, 1911-1916, the Yale Divinity School inaugurated a system of theological education which was thoroughly comprehensive. It equipped men specifically for particular types of religious work, rather than simply giving to all of its students a general theological training. It took account of the desires of those who wished to specialize still further than the three B. D. years would permit; at the same time it made provision

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1. Yale Divinity School Catalogues, 1913-1916, pp. 36-37, 39-40, 42-43, 40-41, respectively.
 2. Brown, C. R., Reports of the President and Secretary of Yale University and of the Deans and Directors of Its Several Departments for the Academic Year 1912-1913, Department of Theology, Report of Charles Reynolds Brown, Dean, p. 189.

for the undergraduate college student who wished to save a year. And it combined theological with academic courses of study in such a way that it was possible for the Yale Divinity School graduate to be not only a trained specialist in his particular field, but also a person of broad cultural background as well.

With such significant changes taking place in such rapid succession at the Divinity School during these years, it is little wonder that the following glowing student editorial appeared one morning in The Yale Daily News:

"The vast majority of undergraduates, busy with the cares of their own little worlds, and engrossed in their particular activities are grossly ignorant of many features of Yale's organization. Consequently upon this lamentable ignorance follows unconscious disparagements. No one of Yale's institutions suffers more from such unfair treatment than does the Divinity School. Actually this School ranks second only to the College among the Departments of the University. It possesses a brilliant faculty, many of whose members enjoy international as well as national reputations. It is one of the few really first-class divinity schools in the country; and as such it should have the respect of all undergraduates and the support of as many graduates as are preparing for the ministry."

The New Financial Outlook

These were also significant years from the standpoint of the new financial outlook which they brought to the School. The Divinity School's funds were increased forty per cent during these six years (1911-1916).² In 1914 the School's

1. The Yale Daily News, Vol. XXXVI, no. 200, Tues., June 10, 1913, first editorial, "The Divinity School."
2. Reports of the Treasurer of Yale University, for the fiscal years 1909-1910, 1915-1916, pp. 86, 81, respectively.

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endowment passed the million dollar mark. Most of the \$412,519.84 which was added came in during the last three years of the period. In fact, the first three years yielded less than \$12,000 over and above interest, sale or transfer of securities, a repayment of \$300 by a former student, and the sale of the George E. Day real estate, which had been bequeathed to the School previously to this period.

On a rare day in 1912 - February 29 - the Divinity Faculty appointed a Committee which was to render notable service. On that day it was "voted that Messrs. Brown, Sneath and Walker be a committee on increasing the endowment of the school." ² On October 31, 1912, "Mr. Stokes, Secretary of the University, appeared by invitation before the Faculty and discussed ways of raising additional endowment." ³ Less than a week later, at the Prudential Committee meeting, Secretary Stokes ⁴

"reported the receipt of an offer from friends of the University, who wish their names withheld, 'to give to the Yale Divinity School the sum of \$100,000 to endow its Chair of Missions, on condition that an additional sum of \$200,000 is raised for the School; say, prior to January 1st, 1914, and hereby pledge themselves to make payment of the above sum whenever notified that the conditions have been met.'"

On being interviewed a few days later relative to this gift, Dean Brown made the following statement: ⁵

1. Reports of the Treasurer of Yale University, for the fiscal year 1913-1914, p. 71. The exact figure was \$1,090,191.29.
2. Yale Divinity School Faculty Minutes, date indicated, p. 315.
3. *Ibid.*, date indicated, p. 325.
4. Prudential Committee Records, Minutes of Nov. 4, 1912, p. 303.
5. Brown, C. R., *The Yale Daily News*, Vol. XXXVI, no. 55, Wed., Nov. 27, 1912, art., "A Great School of Religion," p. 1.

"This gift from a friend of the University, who does not wish his name known, is in furtherance of the realization of plans that we have had in our minds for some time, concerning the extension and reorganization of our Divinity School here at Yale. This \$100,000 was given to endow a Chair of Missions, with the stipulation that we raise \$200,000 more to develop further the work of religious training. But we hope to go far beyond that. It is our plan to raise altogether a million dollars for the development of a great School of Religion here at Yale. . . ."

But no further gift came in to match this offer during the next twelve months, and on November 17, 1913 the Corporation made the following entry in its Records:

"Voted, that the Corporation place on record its opinion that it is a matter of prime importance, both to the University and to the Divinity School, that the conditional offer of Mrs. Willis James and Mr. Arthur James be satisfactorily met by January 1st, 1914."

Though the time was short, the condition was practically met, for at the next Corporation meeting on January 19, 1914 the following report was recorded:

"The Secretary reported the following gifts and pledges to the Divinity School:

"\$ 50,000 from Mrs. D. Willis James and \$50,000 from Mr. Arthur Curtiss James for the establishment of the D. Willis James Professorship of the Theory and Practice of Missions, paid in full.

"\$80,000 from Mrs. Stephen Merrell Clement of Buffalo for the establishment of the Stephen Merrell Clement Chair of Christian Methods, to be paid in July.

"\$100,000 for the Chair of Social Service, established by a lady in the West and to be, if agreeable to his family, a memorial to Gilbert Stark, a member of the Class of 1907, to be paid in five annual installments of \$20,000 each.

"\$50,000 which it is the 'definite intention' of William Fisher to hand over to Trustees, the income to be devoted to the increase of salaries of Professors in the Divinity School.

"Pledges of \$5,000 from Mr. William Sloane, \$2,500

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1. Yale Corporation Records, Minutes of date indicated, p. 405.
 2. Ibid., Minutes of date indicated, pp. 421, 423.

from Mr. Clarence Kelsey, \$1,500 from Mrs. Frances Wayland and \$1,000 from Mr. Eli Whitney for other purposes of the Divinity School.

"Voted that the Secretary be instructed to extend the thanks of the University to the donors named.

"The Secretary stated that these gifts would increase the present endowment of the Yale Divinity School to over \$1,200,000 which is a larger amount than the endowment of any other Divinity department of an American University.

"Voted, that the thanks of the University be extended to Dean Brown and Professor Sneath for their cooperation in helping to raise funds for the Divinity School."

The Stephen Merrell Clement Professorship Fund made possible the securing of Henry B. Wright as a member of the Divinity School Faculty. Dr. Sneath was instrumental in obtaining this generous gift.

The Divinity School alumni also became active about this time in trying to help raise endowment funds for the School. On September 25, 1913,

"A form of appeal prepared by a committee of the Alumni of which Rev. Robert E. Brown is chairman, and asking for subscriptions in aid of the endowment of the School, was laid before the Faculty and approved."

On November 3 of the same year the "Alumni Endowment Fund" was established with initial gifts during the first year totaling \$531.17.² During the next year \$414.00 were added;³ and for 1915-1916, the gifts amounted to \$1102.

In 1914 the Divinity School Loan Fund, which eventually amounted to \$7,000.00, was established. The way in which this came about shows the cordial spirit of coopera-

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1. Yale Divinity School Faculty Minutes, Sept. 25, 1913, p. 339.
 2. Report of the Treasurer of Yale University, 1927-1928, p. 208, "Description of the Funds of Yale University," p. 207ff; *Ibid.*, 1913-1914, p. 47.
 3. *Ibid.*, 1914-1915, 1915-1916, pp. 40 and 52 respectively.

tion on the part of the University with its School of Religion. Reference has been made to the Ellsworth Fund. On June 1, 1912, the Prudential Committee had passed the following measure regarding it:

"Voted, to transfer to the Theological Department at the end of each fiscal year, available for scholarships for the ensuing year, the unexpended income of the Ellsworth Fund for ministerial scholarships in the Academical Department, in addition to the annual Transfer to the Theological Department of one-third of the income from the said Fund."

In the fall of 1914 the Divinity School's share of this Fund in the University treasury amounted to over \$3700. The Treasurer suggested to the Divinity Faculty "the advisability of a loan fund." The Divinity Faculty discussed the matter, and voted "to request the Corporation to establish a loan fund of the capital sum of \$3,500 from the unexpended balance of the income of the scholarship funds now in the hands of the Treasurer." The Prudential Committee then took the following action at its next meeting:

"Voted, to direct the Treasurer, with the approval of counsel, to transfer from unexpended accumulated income of the Ellsworth Fund, apportioned to the School of Religion and from accumulated income of such other scholarship funds in the said School as will permit of this action, a total of \$3,500; and to constitute this a Students Loan Fund in the School of Religion; as recommended by the Faculty.

"Voted further, to direct the Treasurer to arrange for the administration of this Loan Fund, after consultation with Dean Brown, through the Bureau of Appointments as in the case of other loan funds.

"Voted, in order that the said Students Loan Fund

1. Prudential Committee Records, Minutes of June 1, 1912, p. 241.
2. Yale Divinity School Faculty Minutes, Oct. 8, 1914, p. 356.
3. Prudential Committee Records, Minutes of Oct. 19, 1914, pp. 623, 625.

in the School of Religion may be of the greatest service and as an evidence of the University's appreciation of the recommendation of the Faculty for its establishment, that the Treasurer be directed to charge against the University Loan Fund the sum of \$500 annually, beginning with the fiscal year 1915-16 and continuing for the six years following, crediting these amounts to the Students Loan Fund in the School of Religion; so that the University's contribution thereto may eventually equal the amount of the original foundation."

In May, 1916, the Divinity School was co-beneficiary of the Justus S. Hotchkiss bequest of more than \$600,000.00. This Fund is described in Yale Endowments, as follows:

"Justus S. Hotchkiss Fund

"From the bequest of Justus S. Hotchkiss, Yale LL. B. 1877, the University received in May, 1916, \$683,722.99, 'to be kept as a separate fund by the name of the Justus S. Hotchkiss Fund, and the income to be applied as follows: one-third to the Yale Law School, one-third to the Academical Department, known as Yale College, and one-third to the Theological Department.'"

In 1916 the Horace Bushnell Professorship was established by Mrs. Appleton R. Hillyer as a memorial to her father, Horace Bushnell. Her offer was presented to the Corporation at its meeting of January 17, 1916. The official record is as follows:

"The President read the following letter under date of December 21st, 1915, from Mrs. Appleton R. Hillyer of Hartford:

'To the Corporation of Yale University,

I desire to give to the Corporation of Yale University the sum of one hundred thousand dollars to endow a chair in memory of my father, Horace Bushnell, D. D., in the School of Religion,

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1. Yale Endowments, A Description of the Various Gifts and Bequests Establishing Permanent University Funds (Printed for the President and Fellows), 1917, p. 164.
 2. Yale Corporation Records, Minutes of Jan. 17, 1916, p. 705.

to be called a chair of Christian Nurture.

It is my desire that the sum be permanently invested in the same manner and with the same care as the other funds of the University; that its principal be held intact by the Treasurer as a Horace Bushnell Professorship Fund in the Yale School of Religion; and that the income thereof be used for the support of a professor to be known as the Horace Bushnell Professor, duly nominated in that School to give instruction in religious education and Christian nurture.

Yours respectfully,

Dotha Bushnell Hillyer (Mrs. Appleton R.)¹

"Voted, to accept the generous Foundation proposed by Mrs. Hillyer on the terms indicated in her official letter of gift to the Corporation and to assure her that in the judgment of the Corporation the new Foundation will be of great service to the School of Religion and to the cause of Christian education, and that it will permanently commemorate in a most fitting way the life and work of one of the most honored and distinguished of the graduates of Yale University."

This significant gift made possible still another addition to the number of professors in the Department of Religious Education. The Divinity Faculty gave Professor Sneath permission¹ to carry out a proposal which he had made two years earlier; namely, that of endeavoring to secure Dean Luther A. Weigle of Carleton College for the Divinity Faculty as Professor of Religious Education.

Four other Funds of significant proportions came to² the School during this period. They were:

Jesse Wheeler Benedict Fund (Feb. 15, 1913)	\$11,000.00
Special Lectureship Fund (Apr. 16, 1913)	1,000.00
Sidney F. Shattuck Fund (Jan. 31, 1914)	5,000.00
George W. Mallory Fund (Nov. 27, 1915)	4,947.60

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1. Yale Divinity School Faculty Minutes, Feb. 12, 1914, p. 344.
 2. Report of the Treasurer of Yale University for the fiscal year 1927-1928, pp. 215, 300, 294, 274, respectively, "Description of the Funds of Yale University," pp. 207-322.

The Faculty

The six years, 1911-1916, saw six additions to the Divinity School Faculty. The account of the School's acquiring its new Dean has been related. In 1914 the Divinity School strengthened itself still further by adding to its Faculty, Henry B. Wright, as Stephen Merrell Clement Professor of Christian Methods, which has been mentioned. In 1915 Benjamin S. Winchester was appointed Assistant Professor of Religious Education. And in 1916, as has been referred to, Professor Sneath saw another of his ambitions realized in the founding of the Horace Bushnell Professorship of Christian Nurture, and in bringing to Yale to fill this Professorship a former student who had won distinction in the field of religious education, Luther A. Weigle. In the same year two additional Assistant Professors were appointed: George Dahl, as Assistant Professor of Old Testament Literature; Instructor in New Testament Greek and Director of Religious Work; and John Clark Archer, as Assistant Professor of Missions.

There were also three promotions during this period. In 1912, Dr. Sneath became Professor of the Philosophy of Religion and of Religious Education. And in 1916, Dr. Bailey became Gilbert L. Stark Professor of Practical Philanthropy; and Dr. Macintosh became Dwight Professor of Theology.

In the spring of 1911, Acting Dean Curtis suffered an illness which confined him to his home for more than six

weeks. He resumed his class work, however, after the Easter
¹vacation. But he did not live to see another session, for
²on August 26, 1911 he succumbed to the heart trouble from
 which he had been suffering for years. On September 18, the
³Corporation

"Voted, to direct the Secretary to communicate to Mrs. Curtis, widow of the late Acting Dean of the Yale Divinity School, the Corporation's deep sympathy in her sorrow and appreciation of Professor Curtis' faithful and useful services to the Yale Divinity School."

Concerning Dr. Curtis, who had served the Divinity School as a Professor for twenty years and as Acting Dean as well during the six closing years of his life, Professor
⁴Williston Walker wrote:

"Professor Curtis was a teacher of exceptional success in the classroom and a scholar of reverent and open mind. He wrote much, his most recent publication being his admirable commentary on Chronicles, published in 1910 in the well-known series entitled the International Critical Commentary. All that he did bore the stamp of accuracy, thoroughness and critical insight. He was a man of marked business ability, which he had ample opportunity to exhibit as acting dean of Yale Divinity School - a post to which he was chosen in 1905. Conspicuously modest in his estimate of himself, he always refused to consider his tenure of this office more than temporary, and no one welcomed more than he the appointment of a dean last winter in the person of Rev. Charles R. Brown. He was faithful and unsparing in the service of Center Church of New Haven, of which he had long been a deacon."

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1. Yale Divinity Quarterly, Vol. VIII, no. 1, May, 1911, "School Notes," p. 27.
 2. Yale Divinity School Faculty Minutes, no meeting but just the sentence in the summer of 1911: "Professor Curtis died on Aug. 26, 1911."
 3. Yale Corporation Records, Minutes of Sept. 18, 1911, p. 113.
 4. Walker, W., The Congregationalist and Christian World, Vol. XCVI, no. 36, Sept. 9, 1911, art., "Professor Curtis of Yale," p. 357.

Official expressions of sympathy were received by the Divinity School in this loss, from the Faculty of the Hartford Theological Seminary and the University of Chicago.¹

On the evening of October 30, 1911 a service in memory of Acting Dean Curtis was held in Marquand Chapel. Professor Williston Walker delivered the address, which later appeared in the Yale Divinity Quarterly.²

On August 10, 1912, in New Haven, occurred the death of Lewis O. Brastow, Professor Emeritus. He had served the Divinity School in the field of Homiletics for twenty-two years, from 1885 to 1907.³ A memorial service was held for him in Marquand Chapel on January 9, 1913, at which President Hadley presided and Professor Porter delivered the address.⁴ At the Divinity Faculty meeting on March 27, 1913,⁵

"Professor Porter reported that the late Professor Brastow left the completed manuscript of his system of instruction." It was "voted that Professor Porter be a Committee to investigate the possibility of its publication."⁶

On January 8, 1914,

"Professor Porter announced that the late Professor Brastow's final volume was now ready for publication,

1. Yale Divinity School Faculty Minutes, Oct. 19 and 26, 1911, p. 207f.
2. Yale Divinity Quarterly, Vol. VIII, no. 2, Nov., 1911, p. 31, opening art., "Edward Lewis Curtis, Ph. D., D. D.," pp. 31-40.
3. The Yale Alumni Weekly, Vol. XXII, no. 1, Sept. 20, 1912, art., "Death of Professor Brastow, of the Divinity School," p. 6.
4. Yale Divinity Quarterly, Vol. IX, no. 3, Jan., 1913, p. 109.
5. Yale Divinity School Faculty Minutes, Mar. 27, 1913, p. 333.
6. Ibid., Jan. 8, 1914, p. 342f.

and stated that the publishers desired a guarantee of \$300 part of which would be furnished by the family. The Faculty determined to aid informally in the matter."

This volume appeared in the same year under the title, The Work of the Preacher, A Study of Homiletic Principles and Methods.¹

In connection with the reorganization of the Divinity School, Professor Porter offered two new courses during this period, one for the year 1915 and the other introduced in 1914 and continued thereafter. The former was entitled, "The Biblical Doctrine of Revelation," and was offered to Middlers in Department "C" who were preparing for college teaching.² The latter was listed as "The Social Teachings of the New Testament," and was offered to Department "D" Seniors.³ His regularly offered courses were, of course, Biblical Theology of the Old Testament and Biblical Theology of the New Testament; and though not offered in every year,⁴ Hellenistic Judaism and Palestinian Judaism.

Besides his regular class work, Professor Porter participated during these years in the meetings of leading theological societies. In 1913, he read a paper at the bi-annual meeting of the American Theological Association, which met in New York. This was an organization which had "been

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1. Brastow, L. O., The Work of the Preacher, A Study of Homiletic Principles and Methods, 1914, 434 pp.
 2. Yale Divinity School Catalogue, 1914-1915, p. 28.
 3. Ibid., 1913-1914, p. 36.
 4. Yale Divinity School Catalogues throughout the years.

formed for the discussion of theological problems, and" consisted "of twenty-five or thirty professors from fourteen different institutions in the East."¹ The general topic of discussion at this meeting was, "What is the Christian Religion?"² In 1914, at "the convention of the Society of Biblical Literature and Exegesis," which also met in New York, he read a paper on "The Course of Thought in First Corinthians 1-3."³ And again in 1915, he attended the meeting of the "Theological Club of North America," in New York, his paper before this gathering being entitled, "The Bearing of the New Critical Study of the New Testament on Christian Doctrine."⁴ In June, 1914, before the New York State Conference of Religion, he delivered an address entitled, "Religious Fellowship, Its Basis, Bounds, and Banes."⁵

He also had articles in religious journals. In the Yale Divinity Quarterly of March, 1913, he had an article on "Princeton Theology;"⁶ and in the American Journal of Theology of January, 1914, appeared his article on "A Source-Book of Judaism in New Testament Times."⁷

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1. The Yale Daily News, Vol. XXXVI, no. 135, Tues., Mar. 18, 1913.
 2. Yale Divinity Quarterly, Vol. X, no. 1, May, 1913, "Seminary Notes," p. 30.
 3. Ibid., Vol. XI, no. 3, Jan., 1915, "Seminary Notes," p. 91.
 4. Yale Divinity Quarterly, Vol. XII, no. 3, Jan., 1916, "School Notes," p. 82.
 5. Porter, F. C. Addresses before New York Conference of Religion, Ser. XII, no. 3, June, 1914, pp. 2-30.
 6. Ibid., Yale Divinity Quarterly, Vol. IX, no. 4, Mar., 1913, pp. 129-134.
 7. Ibid., American Journal of Theology, Vol. XVIII, Jan., 1914, pp. 106-118.

Professor Bacon also introduced two new courses during this period. Both began with the session of 1912-1913. One was entitled, "The Social Teaching of Jesus."¹ After the first year it was simply called "The Teaching of Jesus."² The other was continued through the session of 1914-1915, and was offered to those preparing for Y. M. C. A. secretaryships. It was listed as, "Historical Origins of the Church."³ His regularly offered courses were, The Pauline Epistles and Synoptic Gospels, New Testament Introduction (after 1911-1912 this was called New Testament Literature), Christological Epistles and the Teaching of Jesus, Johannine Writings, and The Catholic Epistles. The last three were not necessarily given in every year.⁴

Like Professor Porter, he attended and read papers before the meetings of leading theological societies during these years.⁵ In the early fall of 1911 he made a lecture tour of the West in the interest of the American Archaeological Institute.⁶

Digression is made at this point simply to state that during most of the years covered by this dissertation, the Yale Divinity School regularly supported with annual con-

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1. Yale Divinity School Catalogue, 1912-1913, p. 33.
 2. *Ibid.*, 1914-1916, pp. 36, 38, 36, respectively.
 3. *Ibid.*, 1913-1915, pp. 28, 31, 32, respectively.
 4. *Ibid.*, throughout the years.
 5. E.g., *Yale Divinity Quarterly*, Vol. XI, no. 3, Jan., 1915, "School Notes," p. 91; Vol. XII, no. 3, Jan., 1916, "School Notes," p. 82.
 6. *The Yale Daily News*, Vol. XXXV, no. 28, Sat., Oct. 28, 1911; Yale Divinity School Faculty Minutes, Mar. 23, 1911, p. 299.

tributions archaeological work, either through the American
¹
 School at Rome, or the American School of Archaeology in
²
 Jerusalem.

Professor Bacon had the distinction of being one
 of four Americans to receive honorary degrees from the Uni-
 versity of Breslau in connection with its Centennial celebra-
 tion. Concerning this honor, The Yale Daily News had the
³
 following article:

"At the Centennial celebration of the University of
 Breslau four Americans were awarded degrees. Among
 them was Professor Benjamin Wisner Bacon of the Yale
 Divinity School. This honor was conferred in recog-
 nition of his studies in the New Testament.

"Professor Bacon has been a prolific writer in this
 field and has achieved both in this country and in
 Europe a high reputation which this degree has
 recognized. Among his recently published works is
 'The Fourth Gospel in Research and Debate.' The fact
 that Professor Bacon was in California at the time of
 the anniversary exercises at Breslau makes the award-
 ing of the degree of Doctor of Divinity the greater
 compliment to the Yale man."

Through Professor Bacon, Sir William Ramsay, the
 noted British archaeologist, was made a Lecturer on the Re-
 ligions of Anatolia "at Yale University in the School of Re-
⁴
 ligion" for the two years, 1915-1917, though he did not act-
⁵
 ually come to Yale until 1920, on account of the War. The

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1. Yale Divinity School Faculty Minutes, Mar. 16, 1904,
 p. 207.
 2. Ibid., Feb. 14, 1907, p. 257; and entries throughout the
 years.
 3. The Yale Daily News, Vol. XXXV, no. 7, Wed., Oct. 4, 1911,
 p. 1.
 4. Prudential Committee Records, Minutes of Mar. 6, 1915,
 p. 681.
 5. Bainton, R. H., Yale Divinity News, Vol. XVII, no. 1, Nov.
 1920, art., "Dr. Ramsay's Lectures," p. 2.

details as to how this came about are as follows:

At the Divinity Faculty meeting on January 21,
 1
 1915

"Professor Bacon presented a communication from Sir William Ramsay, stating that he planned the excavation of Antioch, and had funds promised for that purpose. It was impossible to go forward at present on account of the war; and, if the war should end, except under the auspices of a neutral nation. He wished Yale to give its name to the enterprise, and appoint him a lecturer here. Voted, that the Faculty looks with favor on the enterprise and directs Professor Bacon to correspond with Sir William Ramsay and secure further information as to number of lectures offered, compensation desired, etc."

About a month later an anonymous gift of \$3,000 was provided the Faculty "for lectures by Sir William Ramsay of the University of Edinburgh for the two years 1915-1917." ² Professor Bacon was asked to make the arrangements for these ³ lectures.

In regard to Yale's becoming connected with the proposed Antioch excavation, the Prudential Committee took ⁴ the following action:

"Voted, to authorize a committee consisting of Professors Bacon, Chairman, Professor Torrey, and one other member of the Faculty to be selected by them to act as an advisory Yale committee in connection with the proposed excavations at Antioch under Sir William Ramsay, and to request this committee to present to the Corporation a definite plan of procedure and work, on which the Corporation may act before formally authorizing Yale's proposed connection with the work in Syria."

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1. Yale Divinity School Faculty Minutes, date indicated, p. 361.
 2. Ibid., Feb. 25, 1915, p. 362.
 3. Ibid.,
 4. Prudential Committee Records, Mar. 6, 1915, p. 681.

The War, however, grew worse. At a Divinity Faculty meeting on October 14, 1915 it was reported that Sir William Ramsay "raises the question of release from his lectureship, on account of conditions arising from the war."¹ And again Professor Bacon was asked to take care of the correspondence.² The following January, "Professor Bacon reported that Sir William Ramsay will come in April or May." And the Faculty "voted to refer to Professor Bacon with power to arrange dates."³ The next record regarding these lectures, on September 25, 1916, states that "Professor Bacon reported that Sir William Ramsay felt that it is impossible for him to come this year, on account of the illness of Lady Ramsay."⁴

During the winter of 1915-1916, Professor Bacon suffered illness, which kept him from his usual work during part of January.⁵ In March, he asked the Corporation to relieve him of his duties as Acting Pastor of the University Church. The Corporation thereupon took the following action:⁶

"It was voted, in accordance with his request, to accept the resignation of Professor Benjamin Wisner Bacon as Acting Pastor of the Church of Christ in Yale University, to take effect at the close of the current college year.

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1. Yale Divinity School Faculty Minutes, date indicated, p. 369.
 2. *Ibid.*
 3. *Ibid.*, Jan. 28, 1916, p. 373.
 4. *Ibid.*, date indicated, p. 380.
 5. *Yale Divinity Quarterly*, Vol. XII, no. 3, Jan., 1916, "School Notes," p. 81.
 6. Yale Corporation Records, Minutes of Mar. 20, 1916, p. 733.

"Voted to extend to Professor Bacon the thanks of the University for his long and faithful service as Acting Pastor and to assure him of the Corporation's deep appreciation of his interest in the welfare of the University."

Besides the numerous articles which appeared from his pen in encyclopedias and religious journals, Professor Bacon published four of his books during this period: The Fourth Gospel in Research and Debate, in 1910; Jesus the Son of God, or Primitive Christology, in 1911; Theodore Thornton Munger, New England Minister, in 1913; and Christianity Old and New, in 1914.¹

Professor Walker continued his courses in Church History and in History of Doctrine during this period. Beginning with the session of 1913-1914, he offered a course in Church History to Juniors as well as to Middlers and Seniors.² In 1915-1916, however, only two courses were offered, the two being for Juniors and Middlers instead of for Middlers and Seniors.³

In 1912, he was the Divinity School's representative at the Centenary celebration of Princeton Theological Seminary.⁴ He delivered an address on this occasion.⁵ In the same year he was appointed, along with Professor Charles Foster Kent, to represent Yale at the meeting of the "Nation-

1. Case, S. J., *op. cit.*, pp. 450-453.

2. Yale Divinity School Catalogue, 1913-1914, p. 16.

3. *Ibid.*, 1915-1916, pp. 17, 18.

4. Walker, W., in The Centennial Celebration of the Theological Seminary of the Presbyterian Church in the United States of America at Princeton, New Jersey, 1912, pp. 549-552.

5. *Ibid.*

al Association of Religious Education" which met in St. Louis. He was scheduled as one of the principal speakers, his address being on "The Annual Survey of Progress with Special Reference to Theological Education."¹

Professor Walker was also a prominent figure at the Kansas City meeting (1913) of the National Council of Congregational Churches. It was at this meeting, it will be remembered, that Dean Brown was elected Moderator. He was an important member of the Committee of Nineteen, which made its significant report on the future policy of the Congregational Council and churches. The report of this Committee, which called for "changes in creed and organization,"² was adopted. The Yale Divinity Quarterly commenting editorially on this achievement said,³

"Hardly less important was the position held by Professor Walker as a member of the committee of nineteen. He has returned to Yale, as some one has aptly put it, not merely a teacher, but a maker of Church history."

In 1916 Professor Walker was uniquely honored by the University in being appointed⁴

"Acting Dean of the Graduate School, in accordance with the following vote of the Graduate Faculty:

'To request Professor Walker to assume the duties of Acting Dean (with the exception noted below) until the close of the college year, unless Professor Oertel shall be able to resume his work prior to that date.

'To request the Secretary of the Faculty, Professor LaFayette B. Mendel, to relieve Professor

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1. The Yale Daily News, Vol. XXXV, no. 128, Sat., Mar. 9, 1912.
 2. Yale Divinity Quarterly, Vol. X, no. 3, Jan., 1914, editorial, p. 94f.
 3. Ibid.
 4. Prudential Committee Records, Minutes of Jan. 17, 1916, p. 807.

Walker of all duty and responsibility concerning the nomination of members of the teaching force of the Graduate School, whether for appointment or promotion.¹

Besides the addresses and work referred to already, Professor Walker's writings in this period consisted of ¹ articles for encyclopedias.

Professor Bailey was prominent in this period in ² developing the Department of Practical Philanthropy. His own courses were: Systematic Sociology for Juniors, Practical Sociology for Middlers, and Practical Philanthropy for Seniors.

In the winter of 1911, the Divinity Faculty, at the request of Dean Jones of the Academic Department, agreed "in view of the distribution of work, that the salary of Assistant Professor Bailey be divided" ³ equally between the two Departments.

In the spring of 1914 he was transferred completely to the Divinity Faculty, and "appointed Assistant Professor ⁴ of Christian Sociology for a term of three years."

Dr. Bailey was made "Gilbert L. Stark Professor of Practical Philanthropy in the School of Religion" on March 20, ⁵ 1916. Concerning this promotion to a full professorship,

1. "Articles on Horace Bushnell and John Winthrop. Enc. Brit., 11th ed., Cambridge, 1911." "Congregationalism. Hastings' Enc. of Relig. & Ethics, IV, 19-25, 1912" (Bibliography of the Officers of Yale University for the respective years).
2. Yale Divinity School Faculty Minutes, No. 2, 1911, p. 308.
3. Ibid., Feb. 16, 1911, p. 296.
4. Yale Corporation Records, Minutes of Mar. 16, 1914, p. 439.
5. Ibid., Minutes of date indicated, p. 729.

The Yale Daily News wrote:

"William Bacon Bailey, Ph. D., was elected Gilbert L. Stark Professor of Practical Philanthropy in the School of Religion. Professor Bailey graduated from Yale College in 1894 and received his doctorate at Yale in 1896. He has been connected with the teaching staff of Yale since 1897, for many years as Assistant Professor of Christian Sociology in the School of Religion. He has written widely in statistical and sociological subjects. He has been particularly active in municipal and state work and has done much to make New Haven increasingly clean both materially and morally."

As was indicated in the last chapter, Professor Bailey was one of the government officials in connection with the 1910 census. During the early years of the period under consideration, he was actively engaged in the interpretation of some of the data obtained in this census. For example, one of his published works during these years was a presentation of the statistics concerning "Sex Distribution, Age Distribution, and Marital Condition."² The "Bibliography of the Officers of Yale University" lists eighteen items of bibliography by Professor Bailey during this period. He wrote several articles for the Independent in 1914. He was prominently connected with the Social Evil Committee of the Connecticut Society of Social Hygiene. Concerning his social service work,³ the Yale Divinity Quarterly wrote:

"Among his frequent addresses in the towns of the state

1. The Yale Daily News, Vol. XXXIX, no. 135, Tues., Mar. 21, 1916, art., "Four Professors Appointed at March Corporation Meeting," p. 1.
2. Bailey, W. B., 13th Census of U. S., 1910. Vol. I. Population, 1913, "Sex Distribution, Age Distribution, and Marital Condition," pp. 247-687.
3. Yale Divinity Quarterly, Vol. XI, no. 3, Jan., 1915, "School Notes," p. 93.

have recently been two at the launching of Organized Charities societies in Danbury and Willimantic. The Commission on a Woman's Reformatory, of which he is chairman, has now completed its two years' work and has presented to the State Legislature a bill for the foundation of such a reformatory."

It will be remembered that Professor Beach's appointment was for only five years, his work beginning with the session of 1906-1907, and his salary being provided by a Yale classmate and other friends.¹ On September 18, 1911,² the Corporation

"Voted, that attention having been called to the termination of Professor Beach's five year appointment as Professor of Missions, the Treasurer be authorized to pay Professor Beach his usual salary October 1st pending the receipt by the Corporation of further recommendation from the Dean and Faculty of the Divinity School."

³
The Divinity Faculty, on September 26,

"Voted, that in the judgment of the Faculty it is desirable that the services of Professor Harlan P. Beach be permanently retained; and further that an effort be made during the coming year to secure a permanent endowment for the Chair of Missions."

It will be recalled further that in the fall of 1912, the conditional James' gift was offered "to give to the Yale Divinity School the sum of \$100,000 to endow its Chair of Missions."⁴

On October 19, 1914, Professor Beach was appointed

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1. Yale Corporation Records, Minutes of Oct. 16, 1905, p. 216.
 2. Ibid., Minutes of date indicated, p. 113.
 3. Yale Divinity School Faculty Minutes, Sept. 26, 1911, p. 305.
 4. Prudential Committee Records, Minutes of Nov. 4, 1912, p. 303.

D. Willis James Professor of the Theory and Practice of Missions, "beginning with the college year 1914-1915."¹

He did significant work during these years in developing the Department of Missions. The courses which he himself offered during the period, - though not in every year, of course - were: Survey of Non-Christian Mission Fields, Factors in Missionary Efficiency, Education and Christianization of National Life, The Native Ministry and Church, The Missionary Message and Non-Christian Religions, Philosophy and Morphology of Non-Christian Religions, The Science of Missions, Comparative Study of Mission Fields, Missionary History of the First Three Centuries, The Races of Mission Fields.²

Professor Beach was granted permission in the fall of 1911 to "double his courses" in view of the fact that he was planning to sail for Africa on February 1, 1912, to visit the mission fields on that continent.³ In the fall of 1915 the Divinity Faculty voted him a leave of absence to attend a missionary conference in Panama.⁴

On December 17, 1914, Professor Beach made two significant suggestions for the strengthening of the Missions Department. One suggestion was that an effort be made to secure John Clark Archer as a Lecturer on Missions. The other

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1. Yale Corporation Records, Minutes of date indicated, p. 549.
 2. Yale Divinity School Catalogues, 1911-1916.
 3. Yale Divinity School Faculty Minutes, Sept. 21, 1911.
 4. Ibid., Nov. 18, 1915.

was that an arrangement be worked out whereby the Divinity School and Union Theological Seminary might have an exchange¹ of professors in their Missions Departments. The former² will be taken up later. In regard to the latter suggestion,

"The Faculty thought favorably of it, and authorized Professor Beach to proceed to informal negotiations the results of which should be reported to the Faculty for its consideration."

³
The next April, at a Faculty meeting,

"A project of exchange of professors in Department 'B' with Union Theological Seminary was reported by Professor Beach." It was "proposed for the next year that Professor Fleming of Union lecture here and Professor Beach at Union, - the respective institutions to pay the travelling expenses of its instructor." The Faculty "voted to approve and to authorize arrangements."

This arrangement was carried out, and during the first term in 1915-1916, Professor D. J. Fleming of Union Theological Seminary offered in the Divinity School a two-hour course⁴ on "Foreign Missions from the Educational Viewpoint."

During these years Professor Beach was the author of scores of missionary articles in numerous magazines, such as the Homiletic Review, the Student World, the Intercollegian, the Sunday School Times, the Missionary Review of the World, International Review of Missions, the American Review of Reviews,⁵ and the North American Student. In 1914 appeared his work on "Preparation of Missionary Candidates for

1. Yale Divinity Faculty Minutes, Dec. 17, 1914, p. 359.

2. Ibid.

3. Ibid., Apr. 8, 1915, p. 364.

4. Yale Divinity School Catalogue, 1915-1916, pp. 23, 24.

5. Bibliography of the Officers of Yale University, op. cit., 1911-1916, pp. 289, 313, 298, 366, 379f, 369f.

the Church in China." It was "the report of the committee on Missionary Studies on China, of which he is chairman, appointed by the Edinburgh Continuation Committee."¹

On February 15, 1912, the Divinity School Faculty "voted, to recommend to the Corporation the appointment of Dr. Sneath as Professor of the Philosophy of Religion and of Religious Education."² Four days later the Corporation made the appointment.³

The courses which Professor Sneath offered during this period, - though not necessarily in every year - were:⁴

Psychology and Philosophy of Religion
 Psychology of Adolescence (simply, Adolescence, with Wright, in 1915)
 The Psychology, Message, and Methods of Evangelism (with Macintosh and Wright, in 1916)
 Theory and Practice of Religious Education
 Principles and Methods of Religious Education
 Religious Education Seminar
 Ethics, or Philosophy of Life
 History of Ethics
 Concept of God
 Conception of God in Modern Philosophy

His outstanding work during these years in building up the Religious Education Department of Yale's new School of Religion has been related. Perhaps his success in this work during these years was at least partial compensation for his disappointment in not realizing his ambition of a decade

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1. Yale Divinity Quarterly, Vol. XI, no. 3, Jan., 1915, "School Notes," p. 93.
 2. Yale Divinity School Faculty Minutes, date indicated, p. 314.
 3. Yale Corporation Records, Minutes of Feb. 19, 1912, p. 155.
 4. Yale Divinity School Catalogues, 1911-1916.

earlier, in building up a Yale School of Education. At any rate, his success was so complete that Dean Brown was able to say in his annual report of 1915-1916 that this Department had become "the strongest Department for the training of men for this line of religious effort to be found in any theological school in this country."¹ The Yale Corporation recognized Dr. Sneath's valued aid to the University by² voting,

"to extend the thanks of the University to Professor E. Hershey Sneath for his services in interesting friends of the University in the School of Religion, and in securing pledges of financial support to aid in its development."

Dr. Sneath was also engaged in writing during these years. In 1912, he published his Wordsworth: Poet of Nature and Poet of Man.³ And during 1912 and 1913, he, together with Dean George Hodges and Dr. Edward L. Stevens, edited a half-dozen books in the Macmillan "moral training in the school and home" series. These were entitled:

The Golden Ladder Book
The Golden Path Book
The Golden Door Book
The Golden Key Book
The Golden Word Book
The Golden Deed Book

Reference has been made to the significant work be-

1. Brown, C. R., annual report, op. cit., 1915-1916, p. 271.
2. Yale Corporation Records, Minutes of June 21, 1915, p. 637.
3. Sneath, E. H., Wordsworth: Poet of Nature and Poet of Man, 1912, 320 pp.
4. Bibliography of the Officers of Yale University, op. cit., 1912, 1913, pp. 326, 395.

ing done during this period in Department "A", largely under the leadership of Professor Tweedy. He made arrangements for securing the visiting lecturers in the course on ¹ Pastoral Functions, which later became Pastoral Problems. Together with Professor Walker, he made arrangements for the ² courses on Church Polity.

His own courses during these years were: Elementary Homiletics, Advanced Homiletics, Liturgics and Personal Life, Ministerial Ethics, and Public Worship. The last three ³ were new courses, and hence were not given in every year.

Professor Tweedy also gave two significant elective courses in Music in these years. In 1911-1912, he offered a course in Sight-Singing. The Yale Divinity Quarterly says of this ⁴ course:

"Its aim is to give men who have little or no knowledge of music a training in the basic principles of singing. This class, open to all Divinity students, meets weekly in the Lowell Mason Room, and is well attended."

In the following year, he offered a course on Practical Church ⁵ Music. The same publication speaks of it as follows:

"The aim is threefold: to impart the rudiments of musical knowledge, to illustrate the meaning and power of music in worship, and to further musical culture. The history of church music will be outlined, elementary training in the reading of music given, and some of the best selections and hymns

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1. Yale Divinity School Faculty Minutes, Dec. 14, 1911.
 2. Ibid., Jan. 11, 1912, p. 311.
 3. Yale Divinity School Catalogues throughout these years.
 4. Yale Divinity Quarterly, Vol. VIII, no. 4, Mar., 1912, "School and Chapel Notes," p. 127.
 5. Ibid., "School Notes," p. 111.

carefully studied, the piano being used freely for purposes of illustration. Thirteen students have enrolled."

In the fall of 1910, Professor Tweedy was appointed as the Divinity School's official representative to attend the opening of the new buildings of Union Theological Seminary.¹ In the spring of 1911, at his request, the Divinity Faculty voted him permission "to take the Senior Class in May for a two days' tour of inspection of religious work in New York."² In December of that year the School appointed him as "correspondent of the Congregationalist."³

Throughout all of these years Professor Tweedy performed another significant task in connection with the life of the School, in being chiefly responsible for arranging the Convocation programs. He "reported a program" for the first Convocation in 1910,⁴ and the Faculty called upon him regularly throughout these years to assume leadership in this work.⁵

Among his periodical writings during this period, Professor Tweedy was the author of the following three very practical articles: "Why I Believe in Immortality" (Christian Worker and Evangelist, Vol. XCIII, Sept. 21, 1912, p. 372); "The Minister and His Hymnal" (Homiletic Review, Vol. LXVII, Feb., 1914, pp. 109-113); and "The Church and

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1. Yale Divinity School Faculty Minutes, Oct. 6, 1910, p. 289.
 2. Ibid., Mar. 23, 1911, p. 299.
 3. Ibid., Dec. 7, 1911, p. 310.
 4. Ibid., Feb. 10, 1910, p. 283.
 5. E.g. ibid., Dec. 1, 1910, p. 291; Feb. 1, 1912, p. 313; Jan. 8, 1913, p. 329; Feb. 12, 1914, p. 344.

the Moving Picture" (Yale Divinity Quarterly, Vol. IX, no. 2, Nov., 1912, pp. 33-42).¹

Reference has been made to the activity of Professor Macintosh in "presenting the desirability" of adjustment of courses in such a way that Yale College Seniors might anticipate part of their Divinity work by taking Divinity courses as undergraduate electives.² He was also active in the work of developing Department "E"; for example, the Divinity Faculty voted on May 20, 1915, "that Professors Macintosh, Bacon, Sneath and Walker be a committee on the relation of Course 'E' to the Philosophical Faculty."³

The courses which Professor Macintosh offered during this period were: Systematic Theology (throughout the period); Philosophy of the Christian Religion (beginning with 1911-1912); The Psychology, Message, and Methods of Evangelism (with Sneath and Wright in 1915-1916); and the following courses listed under Department "E": Religion and Contemporary Philosophy (from 1912-1913); Theological Metaphysics (from 1912-1913); and in 1915-1916, under the same Department: The Philosophy of Religion: introductory to the following theological courses: Systematic Theology, Contemporary Theology, Comparative Theology.⁴

1. Bibliography of the Officers of Yale University, op. cit., 1912, 1914, pp. 327, 406.
2. Yale Divinity School Faculty Minutes, Nov. 9, 1911, p. 308.
3. Ibid., May 20, 1915, p. 366.
4. Yale Divinity School Catalogues for the respective years.

In the winter of 1910-1911, the Faculty granted Professor Macintosh permission to readjust the schedule of his courses in order that he might leave before the end of the academic year for Germany, where he desired to spend the summer studying.¹ In 1913 he was one of the Divinity School representatives at the meeting of the American Theological Society,² of which organization he was the Secretary.

He was reappointed Assistant Professor of Systematic Theology in 1912,³ and again in 1914.⁴ And in 1916 he was promoted to a full professorship, becoming "Dwight Professor of Theology in the School of Religion."⁵

At the Divinity Faculty meeting on May 18, 1916,⁶ "Professor Macintosh stated that he expected to spend the summer in work as a chaplain or hospital attendant among the Canadian troops in Europe." It was "voted that the Faculty approves his patriotic efforts."

Among the writings of Professor Macintosh during these years were the following: "The Pragmatic Element in the Teaching of Paul" (American Journal of Theology, Vol. XIV, July, 1910, pp. 361-381); "The Conservative and the Radical Method in Theology and Preaching" (Homiletic Review, Vol. LXI, May, 1911, pp. 359-363); "Is Belief in the Historicity of Jesus Indispensable to Christian Faith?" (American Journal of

1. Yale Divinity School Faculty Minutes, Feb. 9, 1911, p. 296.
2. Yale Divinity Quarterly, Vol. X, no. 1, May, 1913, "School Notes," p. 30.
3. Yale Corporation Records, Minutes of Feb. 19, 1912, p. 155.
4. Ibid., Minutes of Apr. 20, 1914, p. 451.
5. Ibid., Minutes of Jan. 17, 1916.
6. Yale Divinity School Faculty Minutes, date indicated, p. 377.

Theology, Vol. XV, July, 1911, pp. 362-372); "The Idea of a Modern Orthodoxy" (Harvard Theological Review, Vol. IV, Oct., 1911, pp. 477-488); "Representational Pragmatism" (Mind, n.s., Vol. XXI, Apr., 1912, pp. 167-181); and his book, The Problem of Knowledge, in 1915.

On November 4, 1911, Rev. Frederick Lent, Ph. D.,² was appointed Instructor in Hebrew in the Divinity School. In view of the fact that Dr. Lent left for Palestine during the year, the Divinity Faculty, on February 8, 1912, "voted to recommend to the Corporation the appointment of Mr. George Dahl, for the next academic year, as instructor in Hebrew and in Elementary Greek."³ Concerning this appointment, The Yale Daily News wrote:⁴

"Dr. Frederick Lent, instructor in Hebrew in the Yale Divinity School will sail for Palestine on Friday March 1. His place for the rest of the year will be filled by Mr. George Dahl, 1908, now in the Graduate School. Although Mr. Dahl is merely taking Dr. Lent's place for the rest of this year and at the same time continuing his studies in the Graduate School, next year he will be a regular instructor in the Divinity School in Hebrew and Greek."

On February 19, the Prudential Committee "voted, on nomination of the Faculty of the Divinity School to appoint George Dahl, Yale B. A. 1908, M. A. 1909, to be Instructor in Hebrew and Elementary Greek in the Divinity School for the year

1. Bibliography of the Officers of Yale University, op. cit., 1910, 1911, 1912, pp. 304, 330, 318.
2. Prudential Committee Records, Minutes of Nov. 4, 1911, p. 123.
3. Yale Divinity School Faculty Minutes, date indicated, p. 313f.
4. The Yale Daily News, Vol. XXXV, no. 120, Thurs., Feb. 29, 1912.

1
1912-13." In the following year, on the recommendation
2
of the Divinity Faculty, the Corporation

"Voted, to appoint George Dahl, M. A., Instructor in the Hebrew Language and Literature and in New Testament Greek in the Divinity School for the University year 1913-14, on the understanding that he will undertake also the Directorship of Religious Work, as requested by the Faculty of the Divinity School."

3
On April 4, 1914, he was again reappointed.

4
The Divinity School Faculty, on October 1, 1914,

"Voted, to recommend to the Corporation the appointment of Dr. George Dahl, as Assistant Professor of Old Testament Literature, said appointment to be for two years."

5
Two days later the Prudential Committee granted this request.

On March 20, 1916, Dr. Dahl was reappointed as Assistant Professor of Old Testament Literature, but this time for three

6
years instead of two. He continued to serve also as Director of Religious Work.
7

8
The Yale Divinity Quarterly of January, 1915 carried the following item:

"The engagement of Assistant Professor George Dahl, Ph. D., to Miss Elizabeth E. Curtis has been announced. Dr. Dahl is in the department of Old Testament History and Literature, and Miss Curtis is the daughter of the late Professor E. L. Curtis, who for a long time was acting Dean of the Divinity School."

9
Two numbers later, the same publication wrote:

1. Prudential Committee Records, Minutes of Feb. 19, 1912, p. 179.
2. Yale Corporation Records, Minutes of May 19, 1913, p. 327.
3. Prudential Committee Records, date indicated, p. 549.
4. Yale Divinity School Faculty Minutes, date indicated, p. 354.
5. Prudential Committee Records, Minutes of Oct. 3, 1914, p. 615.
6. Yale Corporation Records, Minutes of date indicated, p. 729.
7. Ibid.
8. Yale Divinity Quarterly, Vol. XI, no. 3, Jan., 1915, "School Notes," p. 93.
9. Ibid., Vol. XII, no. 1, May, 1915, "School Notes," p. 27.

"The marriage of Professor George Dahl and Miss Elizabeth Curtis will be held in Center Church on May 28th, Dean C. R. Brown performing the ceremony."

In 1915 appeared Dr. Dahl's The Materials for the
¹
History of Dor.

References have been made to the bringing to the Divinity School Faculty of the man whom George Steward, Jr., has designated as "one who for twenty-four years was the strongest influence for Christian living of any man of his day among the undergraduates of Yale."² "Professor Sneath presented the possibility of securing Assistant Professor Henry B. Wright as a member of the Faculty, in charge of the work of Y. M. C. A. preparation"³ on September 25, 1913.

Following the securing of the Stephen Merrell Clement Foundation, the Corporation on February 16, 1914 appointed him⁴ "Professor of Christian Methods in the Divinity School."

Henry B. Wright, a son of the Dean of Yale College, was a member of the Yale Class of 1898. He remained at Yale during the three years following his graduation as Secretary of the student Christian Association. In 1903, he received his Ph. D. degree. He afterwards studied in both France and Germany. For the next twenty years he was continuously in

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1. Dahl, George, The Materials for the History of Dor, Connecticut Academy of Arts and Sciences. Transactions. XX, 1-131, May, 1915.
 2. Stewart, George, Jr., Life of Henry B. Wright, p. 1.
 3. Yale Divinity School Faculty Minutes, date indicated, p. 338.
 4. Yale Corporation Records, date indicated, p. 427.

the service of his Alma Mater. This service transcended his duties as first Tutor of Greek and Latin (1903-1906), then Instructor in these two classics (1906-1907), then Assistant Professor of Roman History and Latin Literature (1907-1911), next Assistant Professor of History (1911-1914), and finally Stephen Merrell Clement Professor of Christian Methods (1914-1923).¹ Benjamin W. Bacon said of him,²

".... Henry's record as a scholar and teacher eclipses that of any one of his colleagues on the Yale Divinity School Faculty. . . . The reason we so seldom thought of him as scholar or administrator was simply because his whole heart was taken up with personal religion. The redemption of individual human souls was his passion."

At the time that he was transferred to the Divinity Faculty, Dean Brown said of him, "Next to John R. Mott, Mr. Wright is perhaps the best known man in college Y. M. C. A. work."³ Dr. Mott wrote of him:⁴

"Henry Wright embodied his religion. We are taken into the laboratory of religious experience and observe a man with intellectual thoroughness and honesty formulating, accepting, and then with real heroism applying unerring guiding principles to his own life and relationships. . . . It is not too much to say that he did as much as any man of our day to evolve a true science of winning men to the Christian life."

Professor Wright had been personally associated in Yale Y. M.

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1. Wright, H. B., (edited by), Eighth General Catalogue of the Yale Divinity School, Centennial Issue, 1822-1922, p. ix.
 2. Bacon, B. W., as quoted by George Stewart, Jr., op. cit., p. 237f.
 3. Brown, C. R., The Yale Daily News, Vol. XXXVII, no. 112, Wed., Feb. 18, 1914, art., "New Chair in Divinity School," p. 1.
 4. Mott, J. R., foreword of George Stewart, Jr., op. cit., p. viif.

C. A. work with two of Mrs. Clements' sons, so he came to
the new chair with all the more happiness.¹

His significant work in developing the Y. M. C. A. division of the Department of Religious Education has been related.

He entered whole-heartedly into the life of the Divinity School as shown by the following entry in the Faculty Minutes:²

"Professor Wright presented and explained an elaborate plan for increasing interest in the work of the School and making it more widely known to prospective students. At his request the following committee was appointed on the subject, Professors Wright, Beach, Bailey, Macintosh and Dahl, with Miss Curtis, the private Secretary of the Faculty."

He was already the author of two widely-read books: Two Centuries of Religious Activity at Yale, and The Will of God and Man's Life Work.³ In 1913 the latter was "condensed for use in China by S. B. Collins and E. H. Munson;" and in 1914 was "translated into Korean and adapted by F. M. Brockman."⁴

As has been indicated, the second full professor whom Professor Sneath was influential in securing for the Department of Religious Education during these years was Luther Allan Weigle, coming to the Divinity Faculty as first

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1. Stewart, George, Jr., op. cit., p. 202.
 2. Yale Divinity School Faculty Minutes, Dec. 17, 1914, p. 359.
 3. Bibliography of the Officers of Yale University, op. cit., 1914, p. 409.
 4. Ibid.

Horace Bushnell Professor of Christian Nurture. Professor Sneath remembered him as one of his graduate students in Philosophy in the early years of the century.¹ Concerning his appointment,² The Yale Daily News wrote:

"Luther Allan Weigle, M. A., Ph. D., was elected to the new Horace Bushnell Professorship of Christian Nurture in the School of Religion. Dr. Weigle received his theological education at Gettysburg Seminary and continued his graduate studies at Yale from which he received the degree of Doctor of Philosophy in 1905. He comes to Yale from Carleton College where he has been Professor of Philosophy since 1905 and Dean of the College since 1910. During the year 1914-1915, while on leave of absence from Carleton, he taught at Yale. He is a well-known authority in Religious Education."

He had been twice honored with the D. D. degree, - in 1906 by Carleton College, and in 1907 by his own Alma Mater, Gettysburg College.³

In 1911 had been published his book which gained for him immediate national recognition in the field of religious education, The Pupil and The Teacher. Concerning this book, the President of the American Psychological Association wrote:⁴

"Of the applications of psychology to the Sunday school problem, this is the most successful the reviewer has ever seen. The author has here brought together the very essence of psychological doctrine with reference

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1. Sneath, E. H., personal interview, October 11, 1935.
 2. The Yale Daily News, Vol. XXXIX, no. 135, Tues., Mar. 21, 1916, art., "Four Professors Appointed at March Corporation Meeting," p. 1.
 3. The Yale Alumni Weekly, Vol. XXXVII, no. 22, Feb. 17, 1928, art., "Professor Weigle Dean of Divinity School," p. 594.
 4. Seashore, C. E., book review in pamphlet, "New Publications of The Lutheran Publication Society, 1909-1911."

to its bearing upon the Sunday school problem. The style is forceful, direct and personal. The material is chosen with extraordinarily good judgment both from the point of view of psychology and from the point of view of the purpose of the Sunday school. The book is non-sectarian, a clear-cut treatise on educational psychology which is destined to be of great and long-continued service on account of the eminently true, practical and illuminating treatment."

In a letter to the publishers, George A. Coe said of this
1
work:

"I find it comprehensive, clear and commanding. I do not hesitate to say that it seems to me the most scientific of all the teacher training books of its class yet issued. It is so good that I wish you could see your way to put out an edition with the word 'Lutheran' on the cover and title page omitted, in order that it might have easier access to all denominations. You are aware, of course, that any denominational name on any book gives the impression to many persons that the contents are also denominational. I shall not hesitate to recommend this book most cordially."

The worth of The Pupil and The Teacher is shown by the fact that The International Council of Religious Education was
2
still using it in 1927. It was also translated into other languages. As late as the summer of 1934, the publishers granted permission for a new Chinese translation to super-
3
sede an older translation.

Professor Weigle's first appointment on the Yale teaching staff was in 1904, when he was appointed "Assistant
4
in Psychology." At the invitation of the Divinity Faculty,

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1. Coe, G. A., MS. Letter to Lutheran Publication Society, January 18, 1912.
 2. Smith, H. Shelton, MS. Letter to Professor Luther A. Weigle, November 8, 1927.
 3. Hultberg, Grant, MS. Letter to Dr. L. A. Weigle, August 31, 1934.
 4. Yale Corporation Records, Minutes of June 27, 1904, p. 149.

he was Lecturer on Religious Education for the session of 1914-1915,¹ while on sabbatical year's leave from Carleton College. On January 21, 1915, the Divinity School Faculty "voted that Dr. Luther A. Weigle be nominated to a professorship of the Psychology of Religion and of Religious Education, provided the funds for the endowment of the chair can be raised."² The Horace Bushnell Professorship funds being assured, the Corporation granted the Divinity Faculty's request, and on March 20, 1916 appointed him "Horace Bushnell Professor of Christian Nurture in the School of Religion, beginning with the next college year."³

The next addition to the Divinity teaching staff was one of the School's own alumni, John Clark Archer, who received his B. D. degree in 1914. In the year that he began his work in the Missions Department, the Yale Divinity Quarterly gave the following sketch of his previous career and work:⁴

"Mr. J. C. Archer, M. A., is a graduate of the Yale School of Religion of the Class of 1914. After graduation from Hiram College in 1905 he occupied a pastorate in Newton Falls, Ohio. He went to Jabalpur, India, in 1908, where he taught history in the Christian College and had charge of evangelistic work in the district. He was the first man to receive the M. A. at Yale under the new requirement. During the

1. Prudential Committee Records, Minutes of May 18 and Nov. 16, 1914, pp. 571, 635, respectively.
2. Yale Divinity School Faculty Minutes, date indicated, p. 360f.
3. Yale Corporation Records, Minutes of date indicated, p. 729.
4. Yale Divinity Quarterly, Vol. XII, no. 2, Nov., 1915, editorial paragraph, p. 50.

past year he was Director of Religious Education of South Congregational Church of Brockton, Mass., and took graduate work under Professor G. F. Moore at Harvard. He is preparing for publication a new system of mission education helps to be supplementary to all the regular lessons of the Graded System. His course on Practical Problems of New Missionaries includes work among the Chinese in New Haven, a new feature in the practical work of the Department of Missionary Education."

At the Divinity Faculty meeting of December 17,
1
1914,

"On recommendation of Professor Beach, and on his statement that the salary would be provided by an unnamed donor, it was voted to recommend to the Corporation the appointment of Mr. John C. Archer as Lecturer on Missions for two years."

On January 18, 1915, the Prudential Committee of the Corpor-
2
ation granted this request, making the following record:

"Voted, to approve the appointment of Rev. John C. Archer as Lecturer on Missions in the School of Religion for next year, at a salary to be provided by an anonymous donor and guaranteed jointly by Mr. Stokes and Professor Beach, with the hope that the anonymous donor may continue his gifts for at least another year, and that additional endowment for work in Missions and Comparative Religions may ultimately be secured,"

Professor Archer's appointment as Assistant Professor of Missions came on May 15, 1916, the appointment being "for a period of three years, beginning with July 1st,
3
1916."

In addition to the full professors who were added

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1. Yale Divinity School Faculty Minutes, date indicated, p. 359.
 2. Prudential Committee Records, Minutes of date indicated, p. 659.
 3. Yale Corporation Records, Minutes of date indicated, p. 745.

to the Department of Religious Education during this period, an Assistant Professor was appointed in 1915. On March 12,¹ at a Divinity School Faculty meeting,

"Professor Sneath presented a plan for the further development of the department of religious education, including securing the services of Dr. B. S. Winchester, for practical Sunday School work." It was "voted that the Faculty approves if the necessary financial support can be secured."

On June 21, 1915 the Corporation voted²

"that Rev. Benjamin S. Winchester, D. D., be appointed Assistant Professor of Religious Education in the School of Religion for three years, at an annual salary pledged for the period by responsible persons known to the Treasurer, with the understanding that the University can at this time assume no responsibility for the continuation of the instruction after the close of this period."

Concerning this new Assistant Professor of Religious Education, the Yale Divinity Quarterly wrote:³

"Dr. B. S. Winchester, D. D., comes to Yale this fall in the Department of Religious Education. During the past six years he has become well known through his work as Educational Secretary of the Congregational Sunday School and Publishing Society and editor of the Pilgrim Press Sunday School publications. He was born in 1868, and studied at Williams, Chicago, Halle (Germany), and the Chicago Theological Seminary. He was instructor at Whitman College, then a pastor in Washington, Oregon and Illinois. In Winnetka, Ill., in 1904-09, he put into successful practice his ideals in Sunday School teaching and organization which have helped give their high character to the Pilgrim Graded Lesson System. His courses deal with the practical aspects of Religious Education. He has practical supervision of the Sunday School of United Church, which he is making a model school, using some

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1. Yale Divinity School Faculty meeting, Mar. 12, 1915, p. 363.
 2. Yale Corporation Records, Minutes of date indicated, p. 633.
 3. Yale Divinity Quarterly, Vol. XII, no. 2, Nov., 1915, editorial paragraph, p. 50.

of the students of the School of Religion as teachers and assistants."

During his first year on the Divinity School Faculty, Dr. Winchester was in demand as a speaker to address Sunday School teachers concerning their problems. On October 18, 1915 he addressed the Madison Avenue Presbyterian Church of New York on the subject, "Meeting the Sunday School¹ Need of the Community;" and on November 3 he delivered an address before the Connecticut State Sunday School Association at Stamford, on "The Pastor and the Sunday School."² In 1915 he, together with Rev. J. T. McFarland, edited The Encyclopedia of Sunday Schools and Religious Education, which³ appeared in three volumes.

During the session between the year that Professor Weigle was a Lecturer in the Religious Education Department and the year that he returned as Horace Bushnell Professor of Christian Nurture, Professor Norman E. Richardson "of the Boston University School of Theology" was Lecturer in Religious Education.⁴

Edward Morgan Lewis, M. A., was Instructor in Education throughout the period.⁵ However, in the spring of

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1. Yale Divinity Quarterly, Vol. XII, no. 2, Nov., 1915, "School Notes," p. 55.
 2. Ibid.
 3. Bibliography of the Officers of Yale University, op. cit., 1915, p. 397.
 4. Prudential Committee Records, Minutes of Mar. 6, 1915, p. 675.
 5. Yale Divinity School Catalogues, 1911-1916, p. 6 in both cases.

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1916,

"Some question as to Mr. Lewis' continuance as instructor in Elocution having arisen, it was voted to inquire whether Rev. George B. Hatch, of Ware, Mass., could take up his work next year, if desired."

On March 20, 1911 the Corporation authorized the letting of the contract, Libraries of this action being as follows:

This was also an outstanding period in the life of the Divinity School from the standpoint of its libraries, for during these years the new Day Missions Library building was erected, and two new Departmental libraries were begun.

The architects for the Day Missions Library were Messrs. Delano and Aldrich. They presented to the Divinity School Faculty drawings for two plans. One plan called for a building which extended "twenty-five feet north of the present Divinity Quadrangle," and which was more ornate than the other plan.² Naturally, the plan which presented the more beautiful building was desired, but it was found that the cost was prohibitive. So the Faculty took the following action on October 20, 1910:³

"It being found that the plans for the Mission Library approved on October 6, are not feasible on account of the cost, it was voted, that it is the judgment of the Faculty that immediate steps should be taken in the erection of the Day Missions Library; and that the cost of the building should not exceed \$50,000."

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On December 1,

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1. Yale Divinity School Faculty Minutes, Apr. 14, 1916, p. 376.
 2. Yale Divinity School Faculty Minutes, Oct. 6, 1910, p. 289.
 3. Ibid., date indicated, p. 289f.
 4. Ibid., Dec. 1, 1910, p. 291.

"Professor Bacon reported and showed plans for the Day Missions Library. After discussion it was voted that the Library be placed wholly within the lines of the present Divinity School buildings. The Committee was empowered to discuss the details of the plan further with the architect."

On March 20, 1911 the Corporation authorized the letting of the contract, the details of this action being
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as follows:

"The Treasurer presented the plans and specifications for the proposed Day Mission Library, together with the bids of contractors based thereon.

"Voted, that the Corporation approve and accept the final plans for the building as prepared by Messrs. Delano and Aldrich, and the location chosen by the building committee between the north ends of Taylor and Edwards Halls.

"Voted, to authorize the Treasurer to execute in behalf of the University such contracts for the building as may be deemed most advantageous by the architects and Mr. Sargent, the chairman of the building committee.

"Voted, to approve the transfer by the Treasurer, at equitable prices, of the securities in the Day Fund to General Investments of the University."

In commenting on the fact that the plans had been approved, The Yale Daily News stated that there would be "a fund of about \$50,000 left for the upkeep of the building and the maintenance of the Yale Mission Library, which is now considered the most important in this country."
2

In his last report as Acting Dean, Professor Curtis was able to report that work had actually been begun on the building.
3
In his first report after taking office, Dean Brown was able to report that the building had been completed

1. Yale Corporation Records, Minutes of date indicated, p. 23.
2. The Yale Daily News, Vol. XXXIV, no. 136, Tues., Mar. 21, 1911, art., "The Corporation Convenes."
3. Curtis, E. L., "Department of Theology, Report of Edward L. Curtis, Acting Dean," op. cit., 1910-1911, p. 198f.

and would be opened at the beginning of the next academic
¹ year. The Yale Daily News, in an article entitled "Day
² Missions Library Finished," said concerning the donor:

"Before his death he had gathered the largest collection of books on foreign missions in America, and, since the death of Dean Vahl, of Denmark, and the dispersal of his library, possibly the largest in the world."

This new Library building was constructed of brick,
³ was fireproof, and was "modified Gothic" in style. It had two floors and a basement. The basement was for storage and library work rooms; one room was made the office of the Yale Divinity Quarterly; other rooms were equipped for photographic work, slide-making, and map-making; and another was "equipped with press and other essentials for printing - an item which enters into the preparation of one missionary candidate out
⁴ of a hundred." Professor Beach has given the following
⁵ description of the two main floors:

"The first floor at its east and west ends has a suite of two one-story rooms, the larger one being an office for a missions professor, and the smaller connecting one intended for a stenographer. The main entrance to the building opens on the north and its hallway, after turning to the right, traverses the central axis of the building to the iron and marble stairway leading up to Library Hall. Two lecture and seminar rooms are found on this floor, both lined with book-cases and provided, one with a long seminar table, and arm chairs, the other with comfortable chairs having writing arms attached for note-taking. Running the full width of the building on the

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1. Brown, C. R., "Department of Theology, Report of Charles Reynolds Brown, Dean," op. cit., 1911-1912, p. 207.
 2. The Yale Daily News, Vol. XXXVI, no. 12, Tues., Oct. 8, 1912, art., "Day Missions Library Finished," p. 1.
 3. Beach, H. P., Yale Divinity Quarterly, Vol. X, no. 1, May, 1913, art., "The Day Missions Library," pp. 1-3.
 4. Ibid.
 5. Ibid.

east side is a periodical and general reference room, provided with shelves for late volumes and periodicals and having three glass museum cases for missionary curios which will one day come. The stack for current periodicals will hold some 250, though at present there are only 210 taken. Tables and chairs accommodate a class of twenty-five in this room, while one of the best stereopticons and reflectoscopes obtainable and arrangements for darkening the windows make it possible to use it for illustrated general lectures, as well as for classroom work.

"Library Hall, occupying the upper floor and about thirty feet in height, contains the regular wall stacks of an open library. It has a cork floor and the chairs, book-cases and tables are of beautifully finished oak. At three of the corners are small rooms, one of them for the Librarian, the others being intended for persons who wish entire quiet. One of these will serve as a fire-proof vault, when the need for such care of important documents requires it. This Hall has already become the reception room of the institution, and is also used for the joint prayer-meeting of the Faculty and students."

The Missions collection of books was moved from Room A, Edwards Hall, to its new quarters during the session of 1912-1913. The Day Missions Library was dedicated with appropriate services during Convocation week, being held on Monday evening, March 31, 1913.¹ Professor Walker gave a brief address in appreciation of Dr. and Mrs. Day, and the main address was delivered by Rev. Arthur J. Brown, D. D., Secretary of the Presbyterian Board of Foreign Missions.²

On April 15, 1913, Mrs. Margaret L. Moody was transferred from the University Library staff to the Day Missions Library.³ She continued her work as Cataloguer throughout

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1. Yale Divinity School Faculty Minutes, Dec. 5, 1912, p. 327; Yale Divinity Quarterly, Vol. IX, no. 4, Mar., 1913, "School Notes," p. 152.
 2. Brown, A. J., Yale Divinity Quarterly, Vol. X, no. 1, May, 1913, address, pp. 4-7.
 3. Prudential Committee Records, Minutes of Apr. 21, 1913, p. 387.

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the period under consideration, and beyond.

The University Librarian, J. C. Schwab, included the following statement in his annual report concerning this new Library:

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"The George E. Day Missions Library was installed in the new building erected for that purpose between Edwards and Taylor Halls from the proceeds of the bequest of its founder, the late Professor George E. Day. A number of our staff were assigned to the task; and Mrs. Margaret L. Moody has been placed in charge of the collection, which has been properly arranged and will be catalogued. Under the guidance of Professor Harlan P. Beach, the Librarian purchases the new books, and supervises their administration. This unique collection of books on foreign missions is already of notable size and importance, and will not only serve the interests of the prospective missionaries, but will also be drawn upon by students of anthropology, ethnology, languages and geography. The separate funds of this Library insure its rapid growth upon the broad and deep foundations laid by Professor Day."

The unique significance of the Day Missions Library can hardly be exaggerated. At the time of the opening of the new building, Professor Beach said,

3

"The bequests of Dr. and Mrs. Day are sufficient to provide for the care and up-keep of the building, for the salary of a professional librarian and for additions of about one thousand volumes yearly, besides the securing and binding of more than two hundred periodicals. Unless some other institution outstrips us, Yale will soon have the best missionary library in the world, if it does not already hold the primacy in this respect."

When the National Council of Congregational Churches met in New Haven in the fall of 1915, the Day Missions Library

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1. Prudential Committee Records, Minutes of Feb. 18, 1918, p. 1159.
 2. Schwab, J. C., Report of the Librarian of Yale University July 1, 1912 - June 30, 1913, in Report of the President, etc., p. 30f.
 3. Beach, H. P., op. cit., p. 1.

building was used as an exhibition hall, in which was
 "arranged an exhibition of nearly two hundred books and
 manuscripts illustrating Congregationalism before 1800."¹
 During the early months of 1916 "two cases of rare bronzes
 from India"² were received for the previously referred to
 "glass museum cases." By 1916 the Day Missions Library
 numbered "about 15,000 titles on the history of missions,
 biography, reports and periodicals."³

In 1912 the Trowbridge Reference Library contained
 13,270 books.⁴ In 1913 this collection was added to by "a
 gift of books from Professor J. L. Deming of the Gradu-
 ate Class of 1909-10."⁵ In 1915, Mrs. Brastow made the Di-
 vinity School a "generous gift of books from the library of
 her late husband."⁶

In 1911, Dr. Schwab, the Librarian of the University,
 stated that in his opinion the⁷

"departmental libraries are in danger of outgrowing the
 size best suited to their purpose, which is that of
 working libraries, as distinguished from the compre-
 hensive collections in the central library. Moreover,
 there is danger of encouraging students to confine
 their attention to the departmental libraries, to the

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1. Report of the Librarian of Yale University July 1, 1915-
 June 30, 1916, op. cit., p. 16.
 2. The Yale Daily News, Vol. XXXIX, no. 142, Wed., Mar. 29,
 1916, art., "Additions to Day Missions Library," p. 3.
 3. Yale Divinity Quarterly, Vol. XIII, no. 2, Nov., 1916,
 "Day Library Notes," p. 173.
 4. Report of the Librarian of Yale University July 1, 1911-
 June 30, 1912, op. cit., p. 39.
 5. Yale Divinity School Faculty Minutes, Sept. 25, 1913, p. 339.
 6. Ibid., Feb. 25, 1915, p. 362.
 7. Report of the Librarian of Yale University July 1, 1910-
 June 30, 1911, op. cit., p. 29.

exclusion of a broader view involved in familiarity with the main collections."

The next year the Divinity Faculty authorized Professor Porter, Trowbridge Reference Librarian "to transfer from the Trowbridge Library to the University Library such books as¹ in his judgment are seldom used." During the same session, the Divinity Faculty discussed "a new system of lighting, if possible by electricity, and also additional facilities for the storage and access to books;" and voted that Professor Porter have the power to rearrange the card catalogue of the Trowbridge Library,² and that "book racks be provided for reserved books."³ Besides transferring Trowbridge books to the main Library, Professor Porter was also granted permission to transfer "pertinent books to the existent departmental (i. e., within the Divinity School) libraries."⁴

The following case of discipline for infraction⁵ of Library rules took place during this period:

A member "of the Senior Class appeared on demand before the Faculty and made a statement as to the removal of books from the Trowbridge Library. Later, after an interview with two of the Faculty, he appeared again and confessed that he had given an incorrect representation of the transactions." The Faculty "voted (1) that public announcement be made that library privileges have been withdrawn from" him "on account of infraction of rules, and (2) that he be allowed to remain in the School for the remainder of the year on probation for judgment as to his moral character."

1. Yale Divinity School Faculty Minutes, Oct. 17, 1912, p. 324.

2. *Ibid.*, Dec. 19, 1912, p. 328.

3. *Ibid.*, Jan. 8, 1913, p. 329.

4. *Ibid.*, Oct. 8, 1914, p. 355.

5. *Ibid.*, Dec. 19, 1912, p. 328.

At the Divinity Faculty meeting on February 25, 1915, it was "voted that books from the various Libraries of the School of Religion may be drawn only by members of the School, - not by outsiders."¹

The following is the official record of how the Divinity School Library of Social Service originated. At the Divinity School Faculty meeting on January 8, 1913,²

"Professor Bailey stated that Mr. F. L. Hoffman, Actuary of the Prudential Insurance Co., of Newark, N. J., has a collection of charity reports and other documents bearing on the state of the dependent amounting to 10,000 to 12,000 volumes and constituting one of the best collections in existence. He has offered to propose to the Directors of his Company to give it to Yale, provided the Divinity School would house it, catalogue it, provide some one to look out for it and see that it is kept up." It was "voted, that we express our appreciation of the generous offer of Mr. Hoffman, that we regard the possession of the Library as highly important, and that we empower Professor Bailey, as our representative, to do all in his power to secure it."

This offer was made to Yale in the following year, and the Corporation voted³

"to accept with sincere thanks the generous offer of the Prudential Insurance Company of America to present to Yale University a collection of several thousand bound reports on charities and corrections, with books and documents relating thereto, and to order these documents placed in charge of the department of Social Service of the Yale Divinity School, under arrangements for their care and cataloguing that may be mutually satisfactory to the Dean of the Divinity School and the Librarian of the University."

On April 2, the Divinity Faculty "voted that the Lowell Mason

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1. Yale Divinity School Faculty Minutes, date indicated, p. 363.
 2. Ibid., date indicated, p. 329.
 3. Yale Corporation Records, Minutes of Mar. 20, 1914, pp. 455, 457.

Room be refitted for the reception of the Hoffman Collection of Sociological books, and that Professors Porter, Beach and Tweedy serve as a committee for this purpose."¹

The first official reference to the Library of Religious Education was on October 22, 1914, when at a Divinity School Faculty meeting, "Professor Sneath reported gifts by publishers of more than 300 volumes for the new Library of Religious Pedagogy." It was "voted that the thanks of the Faculty be expressed to the several donors by the Secretary."² In the spring of 1916 a card catalogue for "the Library of Religious Education" was authorized.³

Lectures and Lecturers

As has been related, the annual Convocations of the Divinity School were inaugurated in the spring of 1910. The Yale Divinity School thereupon withdrew from the Inter-Seminary Conference which Hartford, Union, and Yale had formed in 1904 for the purpose of holding a conference each spring to try to interest college men in "the Christian ministry as a calling."⁴ Editorially, the Yale Divinity Quarterly gave the following explanation:⁵

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1. Yale Divinity School Faculty Minutes, Apr. 2, 1914, p. 347.
 2. Ibid., date indicated, p. 357.
 3. Ibid., Apr. 6, 1916, p. 375.
 4. Yale Divinity Quarterly, Vol. VIII, no. 2, Nov., 1911, editorial paragraph, p. 62f.
 5. Ibid.

"On account of the Conference of Alumni and Ministers of Connecticut Yale Divinity School now finds it necessary to withdraw from further participation in these gatherings. It is inadvisable that we should have two annual conferences, both making considerable demands on the time and energy of the Faculty and students. The 'Tri-Seminary' conferences were valuable in some ways but they had not as great possibilities for wide usefulness as the new Conferences of Alumni and Ministers. The purpose which the former served can be served as well or better by the cooperation of the seminaries with such clubs in the colleges as the Jonathan Edwards Club of Yale or the Eliezer Wheelock Club of Dartmouth."

The same publication in 1913 referred to the fact that the Convocation coming so close to Commencement had caused the number of alumni who usually returned for the latter occasion, to diminish. The suggestion was made that since the Convocations were so successful, the Classes plan their reunions at that time rather than at Commencement.¹

Beginning with the spring of 1912, both the Lyman Beecher and the Nathaniel W. Taylor Lectures were given at Convocation.² The Nathaniel W. Taylor Lectures of the preceding session were delivered by Professor George J. Blewett, Ph. D., of Victoria College, Toronto, Canada. The subject of this series was "The Christian View of the World."³ The titles of the individual lectures were the following:

- "1. The Christian Consciousness and the Task of Theology.
2. Human Experience and the Absolute Spirit.
3. Nature.
4. Freedom, Sin and Redemption."

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1. Yale Divinity Quarterly, Vol. IX, no. 3, Jan., 1913, editorial paragraph, p. 109.
 2. The Yale Daily News, Vol. XXXV, no. 148, Tues., Apr. 2, 1912, art., "Divinity School Conference," p. 1.
 3. Yale Divinity Quarterly, Vol. VII, no. 2, Nov., 1910, "School Notes," p. 68, indicates that these Lectures were delivered October 10, 11, 13, and 14, 1910.

of the Lyman Beecher Lecturers and Lectures for these
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 six years were as follows:

- 1911: Frank W. Gunsaulus, "The Minister and the Spiritual Life."
- 1912: J. H. Jowett, "The Preacher, His Life and Work."
- 1913: Charles H. Parkhurst, "The Pulpit and the Pew."
- 1914: Charles Silvester Horne, "The Romance of Preaching."
- 1915: George Wharton Pepper, "A Voice from the Crowd."
- 1916: William DeWitt Hyde, "The Gospel of Good Will."

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 The Nathaniel W. Taylor Lecturers and Lectures were:

- 1910-1911: George J. Blewett, "The Christian View of the World."
- 1912: George Birney Smith, "Modern Ethics and Theological Reconstruction."
- 1913: Newman Smyth, "Constructive Natural Theology."
- 1914: John Wright Buckham, "The Realm of Personal Reality."
- 1915: George Foot Moore, "Ways of Salvation."
- 1916: William E. Hocking, "Original Human Nature and Its Reconstruction."

Among the other speakers at the 1911 Convocation, in addition to the Lyman Beecher Lecturer, whose Lectures were
 3
 "scholarly" and "full of inspiration", were Dr. James Moffatt, Dr. Charles R. Brown, and Mr. William R. Moody, The
 4
 theme of this Conference was, "The Self-Development of the
 5
 Minister."

The attendance at the Convocation in 1912 was more than one hundred per cent greater than the attendance in
 6
 1911. There were present "two hundred and forty-two delegates." The Lyman Beecher Lecturer, Dr. Jowett, was at the time pastor

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1. Trowbridge Reference Library card catalogue, "Lyman Beecher Lectures."
 2. Ibid., "Nathaniel William Taylor Lectures."
 3. Yale Divinity Quarterly, Vol. VIII, no. 1, May, 1911, editorial paragraph, p. 24.
 4. Ibid., art., "Report of the Second Annual Conference of Alumni and Ministers of Connecticut," pp. 9-16.
 5. Ibid., editorial paragraph, p. 24.
 6. Ibid., Vol. IX, no. 1, May, 1912, editorial paragraph, p. 26.

of the Fifth Avenue Presbyterian Church, New York, though the major part of his ministry had been in England. With characteristic modesty, he introduced his Lectures with¹ these words:

"In the course of these lectures I am to speak on the general theme of 'The Preacher: his life and work.' There is little or no need of introduction. The only prefatory word I wish to offer is this. I have been in the Christian ministry for over twenty years. I love my calling. I have a glowing delight in its services. I am conscious of no distractions in the shape of any competitors for my strength and allegiance. I have had but one passion, and I have lived for it - the absorbingly arduous yet glorious work of proclaiming the grace and love of our Lord and Saviour Jesus Christ. I stand before you, therefore, as a fellow-labourer, who has been over a certain part of the field, and my simple purpose is to dip into the pool of my experiences, to record certain practical judgments and discoveries, and to offer counsels and warnings which have been born out of my own successes and defeats."

Carrying out his purpose, he delivered seven lectures, entitled:²

- I "The Call to be a Preacher"
- II "The Perils of the Preacher"
- III "The Preacher's Themes"
- IV "The Preacher in his Study"
- V "The Preacher in his Pulpit"
- VI "The Preacher in the Home"
- VII "The Preacher as a Man of Affairs"

Professor Gerald B. Smith of the University of Chicago, the Nathaniel W. Taylor Lecturer, developed the theme that in the light of scientific discoveries, theology must be reconstructed but that it need not lose "the note of moral certainty." He³ delivered four lectures, entitled:

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1. Jowett, J. H., The Preacher, His Life and Work, p. 9f.
 2. Ibid., "Contents", p. 5.
 3. Yale Divinity Quarterly, Vol. IX, no. 1, May, 1912, synopsis of his lectures, entitled "Modern Ethics and Theological Reconstruction," pp. 5-8.

- I "Development of Ecclesiastical Ethics"
- II "The Discrediting of Ecclesiastical Ethics"
- III "The Moral Challenge of the Modern World"
- IV "Ethical Transformation of Theology"

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He concluded that

"the splendid religious dynamic which is latent in the new scientific and social conception of human life can find free expression only in terms of an ethical theology eager to recognize and to admit the full ethical and religious value of all facts which actually compel the attitude of reverence and worship, no matter whether these facts be found in ancient literature or in modern aspirations. This means that theology must cease to talk of any doctrine as unalterable finally. In a truth-seeking theology doctrine must always be subject to revision, but the methods of revision must be scientifically and morally adequate."

In addition to the Beecher and Taylor Lectures, members of the Faculty, including Professor Hocking of the Graduate School, spoke on the four mornings of the Convocation.

These morning conferences considered the "Problems of the City Church," "Religion as Practical Friendship with God,"² and the "Problems of the Country Church." In addition to the Lectures and Conferences, there were also on the first day of the Convocation, an organ recital in Woolsey Hall in the afternoon, and a banquet in "the Circular Room of Woolsey Hall,"³ with Dean Brown as toastmaster in the evening.

In 1913, Dr. Newman Smyth, Pastor Emeritus of Center Church, New Haven, and member of the Yale Corporation, as the

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1. Yale Divinity Quarterly, Vol. IX, no. 1, May, 1912, synopsis of his lectures, entitled "Modern Ethics and Theological Reconstruction," p. 7f.
 2. The Yale Daily News, Vol. XXXV, no. 148, Tues., Apr. 2, 1912, art., "Divinity School Conference," p. 1.
 3. Ibid.

Nathaniel W. Taylor Lecturer, delivered four lectures on "Constructive Natural Theology," holding that "only a theology fairly won from nature and experience can command the modern mind."¹ The Lyman Beecher Lecturer, Dr. Charles H. Parkhurst of New York City, in his fifth lecture dealt with the theme of which he was the acknowledged master in his day, "Ministerial Responsibility for Civic Conditions."²

Among other things, he declared:

"The Church, in times past and to a very considerable extent even yet, has, through its ministerial representatives, laid an awkward and too exclusive emphasis upon the salvation of individuals, forgetting that in St. John's vision of 'the city come down from God' is taught the truth that the final destiny of the race is to find its consummation in a redeemed commonwealth, not in a disintegrated mob of converted individualities, and that when Christ talks about the kingdom of heaven, he is thinking of the reconstruction of society, not merely of a miscellaneous crowd of men and women separately labeled for transportation to a realm unknown. There is a sense doubtless in which souls have to be saved one at a time, and that I shall notice tomorrow, but even so an individual is a mere vulgar fraction till he is gathered in with his fellows to form an organized whole. There has been with many so much more disposition to consider religion as a kind of passport to a heavenly home situated somewhere in the future than purpose to make the present world heavenly today, that where we are now has been treated rather as a place to get out of than as one to remain in, with a view to making it so pleasant that one would not care to get out of it at all. . . . when I see in all our large cities, New York, Philadelphia, Chicago, St. Louis, Cincinnati, churches by the hundreds throwing their distinctive emphasis on a heaven that is going to come by and by, and on iniquity that prevailed thirty centuries and more ago, dangling little spotless babies over a Christian font but dumb as an oyster to conditions that ruin children and youth faster than we can baptize them, I am pretty sure that the Church is

1. Yale Divinity Quarterly, Vol. X, no. 1, May, 1913, synopsis of his lectures, pp. 12-15.
2. Parkhurst, C. H., The Pulpit and the Pew, Chap. V, "Ministerial Responsibility for Civic Conditions," pp. 95-117.

false to its calling, a traitor to its prerogatives, and condemned by its failures to do what it was divinely ordained to do. . . . It is the kingdoms of this world, Scripture tells us, that are to become the kingdom of our Lord, and of his Christ. So it makes exceedingly little difference how many individual converts the churches make in a year, if in the course of that year something has not been done to elevate the tone of the general life. We ought to work to redeem this world, not merely to populate the next. . . . I certainly believe in salvation both for ourselves and the pagans abroad, but it is a sad way of evangelizing heathenism elsewhere to foster it in our own midst, and to let it sap the foundations of our Christian civilization at home. If we want to win foreign nations to the American type of Christianity, we shall have to do it not merely by exporting missionaries but by giving to the world an illustration of what Christianity will do for the nation that calls itself Christianized."

The Day Mission Library was dedicated during this Convocation, it will be remembered.

The Nathaniel W. Taylor Lecturer for 1914, Professor John Wright Buckham of the Pacific Theological Seminary, delivered four lectures on the general subject, "The Realm of Personal Reality." This series consisted of a skillful interweaving of three fundamental concepts, "reality," "experience," and "personality." He stated his aim in the following terms:

"To show the intimate connection between personality and reality and between personality and experience, to make clearer, if I may, that the realm of personal experience is the realm - not, to be sure, of all reality - but of the deepest and most significant reality, and to set forth this reality in something of its great content and meaning is the enterprise before us."

The Lyman Beecher Lecturer was Rev. C. Silvester Horne of London, who, in addition to being an outstanding British

1. Yale Divinity Quarterly, Vol. XI, no. 1, May, 1914, synopsis of his lectures, pp. 8-12.

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preacher, was also a member of Parliament. His series of Lectures have been most fittingly spoken of by Dean Brown,
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who said,

"From the days when Henry Ward Beecher gave the first series of lectures on the 'Lyman Beecher Foundation' in Yale University, on through those years when this service has been performed by such eminent men as Phillips Brooks and R. W. Dale, Henry van Dyke and John Watson, Lyman Abbott and George A. Gordon, Washington Gladden and Francis G. Peabody, the task of inspiring young ministers to nobler effort in their high calling has been well performed. But among them all, few lecturers have ever so gripped the divinity students, the larger audience of pastors in active service and the thoughtful people of New Haven as did Silvester Horne when he spoke to us on 'The Romance of Preaching.' He was himself a shining example of those high and chivalrous qualities which he would covet for the true prophet, and the younger Knights of the Cross responded to his spiritual appeal as to the bugle-call of a genuine leader. The intellectual distinction which marked his utterances, the fine literary form in which they were phrased, the moral passion which gave to their delivery that energy which belongs to words which are 'spirit and life,' together with the rare spiritual insight displayed, all combined to make notable the service rendered by Mr. Horne to Yale University. It seemed tragic that just three days after he had finished this course of lectures, he should suddenly be caught away like the prophet of old, from the deck of a steamer as he neared the city of Toronto where he was to preach next day at the University. Here, indeed, are his last words, spoken in an upper room to his brother ministers, younger and older, upon whom he had breathed his own spirit of intense devotion to the high task of proclaiming the Gospel of Christ!"

This outstanding and eloquent Lecturer delivered the following eight lectures in the series on "The Romance of Preaching":
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1. Walker, Williston, Ibid., art., "Rev. C. Silvester Horne," pp. 1-2.
 2. Horne, C. S., The Romance of Preaching, "Introduction", by Charles R. Brown, D. D., pp. 5-7.
 3. Yale Divinity Quarterly, Vol. XI, no. 1, May, 1914, synopsis of his lectures, pp. 2-3.

- I "The Servant of the Spirit"
- II "The First of the Prophets"
- III "The Apostolic Age"
- IV "The Royalty of the Pulpit: Athanasius and Chrysostom"
- V "The Rulers of Peoples: Savonarola, Calvin and John Knox"
- VI "The Founders of Freedom: John Robinson and the Pilgrim Fathers"
- VII "The Passion of Evangelism: Wesley and Whitefield"
- VIII "The Romance of Modern Preaching"

The climax, it is seen, was reached in the final lecture. Less than two months from the time of its delivery came the assassination of Archduke Francis Ferdinand, heir to the Austrian throne, and his wife in Sarajevo, Bosnia, which was the spark that was to set off the World War. But such a possibility was little dreamed of on that April day in New Haven when this gifted orator voiced the high idealism of the time in the following climactic phrasings:

"My fourth point is, that over this world of military camps, bristling frontiers and armoured fleets, there is being heard today with new insistence the ever-romantic strains of the angels' song of Peace and Goodwill. . . . The Church of Christ can, if she will, make the Hague Tribunal the centre of the world's hopes. . . . Shall Reason win the day in every sphere where her victories would be most fruitful? Shall we erase from the canvas of the future the most glowing of all visions - the day of Humanity

'When the war-drum throbs no longer, and the battle flags are furled

In the Parliament of man, the Federation of the world.'

Who will say that man shall ride upon the wings of the wind, and talk across the empty spaces of ocean from ship to ship and from shore to shore, and yet shall not conquer the selfishness, mistrust and hatred in his own heart? Who will say that he shall vanquish every physical disease, only to be conquered by the venom of malice, envy and suspicion that poisons the veins of his own soul? No, if you do your duty, the

1. Horne, C. S., *op. cit.*, Lecture VIII, "The Romance of Modern Preaching," pp. 265-302.

progress in the world's idealism shall keep pace with her advance in material prosperity; and the Church's early ideal of internationalism shall be realized, with its glorious consequences in the deliverance of the weary nations from the burdens beneath which they groan; and the emancipation of the human spirit everywhere, from those dark shadows of mistrust and fear which have been the perpetual nightmare of the past.
....."

At the Convocation of 1915 the forty-first series¹ of Lyman Beecher Lectures was given. For the second time they were delivered by a layman, George Wharton Pepper, LL. D., of Philadelphia, formerly Professor of Law in the University of Pennsylvania and later to become United States' Senator. He was the son-in-law of Dean George P. Fisher. The Yale Daily News referred to him as "well-known lawyer and churchman,"² and stated that "last June his speech at the alumni banquet was one of the wittiest ever given,"³ and also that he was "a remarkable lecturer." This Convocation was uniquely honored in having as one of its speakers⁴ Ex-President William Howard Taft.

Mr. Pepper called his series "A Voice from the Crowd." He delivered six lectures, entitled respectively:

- I "The Man in the Pew"
- II "The Revelation of God"
- III "Revelation through Contact"
- IV "Revelation through Teaching"
- V "The Vision of Unity"
- VI "The Man in the Pulpit"

1. Yale Divinity Quarterly, Vol. XII, no. 1, May, 1915, editorial paragraph, p. 25: "The last layman to occupy it before Dr. Pepper was Henry Clay Trumbull, who in 1888 gave his lectures on the Sunday School."
2. The Yale Daily News, Vol. XXXVII, no. 111, Tues., Feb. 17, 1914, art., "February Corporation Meeting."
3. Ibid., Vol. XXXVIII, no. 146, Mon., Apr., 12, 1915, art., "Lyman Beecher Lectures," p. 1.
4. Yale Divinity Quarterly, Vol. XII, no. 1, May, 1915, editorial paragraph, p. 26.

In his first lecture he demonstrated his power of penetra-
 tion and humour. He said,¹

"The first use the preacher makes of his opportunity is sometimes a little disappointing. It may happen that the men in the pew have somehow made up their minds that the preacher is full of his message. When he opens his mouth his hearers are sure that his first words will be a prophetic utterance. If instead he proceeds to reel off a string of notices, there ensue both a sense of untimeliness and a sense of woodenness. I wish preachers would so arrange matters that their announcements could be made at some other time than immediately before the sermon. . . . Imagine a stage set for the trial scene. Enter Portia, in her scarlet robe. She advances to a point at which all eyes are fixed upon her and proceeds to make some announcements respecting box-office arrangements and the dates on which the various plays in the repertoire are to be produced. Let me remark, parenthetically, that many excellent ministers who can cope successfully with the sermon problem, nevertheless fall victims to the difficulty of making their notices intelligible. I have known men, otherwise capable, who appeared to be constitutionally unable to remove the doubts of the congregation as to the day, date and place of the meeting of the men's club and the ladies' guild. I have known others, who, in announcing the hymns, almost invariably took issue with the numerals prominently displayed on notice boards throughout the church."

In his final lecture, Mr. Pepper painted the picture of the man whom the man in the pew wished the preacher might be. He
 declared,²

"When men in the crowd cry out for a spiritually minded man they are clamoring for one who is not content to be at one time this and at another time that, but for one who is always struggling to be simultaneously a mystic and a man of action. They want a minister who is himself a demonstration that as God knows more about heaven and earth than anybody else so His most faithful servant is one fitted to be thoroughly at home in both places. They know in their heart of hearts that there is no opposition between the qualities that make for happiness in the two spheres of life, and they long for a man to whom they can point as a living reason

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1. Pepper, G. W., *A Voice from the Crowd*, p. 15f.
 2. *Ibid.*, pp. 193f, 202.

for the faith that is in them. . . . I suggest that every disciple should find a place in his life for mystical communion and for frequent attendance at a rescue-mission where he can come into brotherly contact with the man who is 'of all man's clotted clay the dingiest clot.' The preacher who shuts himself up among his books at the beginning of the week and emerges at the end of it with a carefully prepared sermon may be guilty of something which approaches intellectual debauchery. Nothing in the world is more delightful to an intellectual man than to have the time and opportunity to do his work without interruption. Few things are worse for his immortal soul than that he should be able so to gratify himself."

The Nathaniel W. Taylor Lecturer was an outstanding world-authority. Concerning him the Yale Divinity Quarterly¹ said,

"The Nathaniel W. Taylor lecturer for this year was Professor George F. Moore of Harvard University. In four lectures he treated historically the way of salvation as conceived by different world religions. Perhaps there is no scholar now living who is better able to speak authoritatively on this subject. His research in the field of the history of religion, as well as numerous specific contributions he has made to knowledge of the Old Testament make his name well known to the world of scholarship. To the discussion of his theme before the Convocation he brought all the depth of insight and coolness of judgment that a lifetime of labor in his field can give."

In addition to having William Howard Taft as one of the speakers, President Arthur Twining Hadley delivered the address of welcome at the 1915 Convocation. Both men expressed their interest in the Yale School of Religion, and emphasized the broadening conception of Christian service.² President Hadley³ concluded his address with the following words:

1. Yale Divinity Quarterly, Vol. XII, no. 1, May, 1915, editorial paragraph, p. 26.
2. The Yale Daily News, Vol. XXXVIII, no. 147, Tues., Apr. 13, 1915, art., "Lyman Beecher Lectures."
3. Ibid.

"The school of religion today recognizes that there are many kinds of service. Not only he who preaches, but he who teaches religion in the school or organizes the work of Christian service in city or country, is a minister of the gospel. The course of study of today therefore comes in contact with the world at many points instead of one. The new course needs, far more than the old, constant interchange of thought between those in the school and those outside of it. Again, the new course looks for light in more directions than did the old. It is not that we value the Holy Scriptures less today, or revere tradition less, but that we are realizing that the Scriptures are but one of many forms of God's revelation and the traditions but one among many criteria for testing the truth. We no longer fear the possibilities of change. We look each possibility squarely in the face to see what good it has for man and what good it has for the minister of religion. We try to realize Mill's ideal that we should leave all ways open for our heroes, because no man living knows by what road the hero will come. Well may our School of Religion take as its motto, and under the leadership of Dean Brown claim the right to regard as its motto, the old text, 'Prove all things; hold fast that which is good.' A convocation like this symbolizes our desire to use our teaching in service of every kind and to seek truth and guidance from every quarter."

The last Convocation of the period under consideration brought to the Divinity School as Lecturers two of the foremost of America's creative thinkers, William Ernest Hocking and William DeWitt Hyde. The former, as Nathaniel W. Taylor Lecturer, delivered four lectures under the general title, "Original Human Nature and Its Reconstruction." These were entitled,

- I "The Hereditary Equipment of Man: Instincts and Capacities"
- II "The Moral Aspect of Human Nature: The Problem of Sin"
- III "The Transformation of Human Nature: Experiential, Social, Religious"
- IV "Conditions of Salvation: The Theory of Christianity"

Concerning Lecturer and Lectures, the Yale Divinity Quarterly

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wrote: *Journal of Christianity or the Gospel of the Spirit?*

"Professor W. E. Hocking of Harvard is well known for his book 'The Meaning of God in Human Experience.' He brought to his lectures all the charm of manner and personality and faith which had made his friends at Yale sorry to have him leave when he took his present professorship two years ago."

The substance of these Lectures appeared in published form in 1918, under the title, Human Nature and Its Remaking.² Professor Hocking, in his Preface, says:

"Those who heard the lectures on which these pages were originally based, lectures on the Nathaniel Taylor foundation, given in 1916 before the School of Religion of Yale University, will hardly recognize them in their present form. But the incentive is theirs; and if the idea has grown, I trust it is by way of doing greater justice to the original theme."

The Lyman Beecher Lecturer was the man who in 1899 had dared to declare that contemporary theological education was antiquated and inadequate. In coming to Yale, William DeWitt Hyde came to the one theological institution in all America which had dared to adopt the type of program which he had outlined at the beginning of the century as the only adequate type of ministerial preparation for the new day. He came in 1916 with just as daring and challenging a suggestion along another line as his proposal in 1899 had been with regard to theological education. He chose the title for his Lyman Beecher Lectures deliberately. It was: "The Gospel of Good Will as Revealed in Contemporary Scriptures." "Why the Gospel of Good Will?" he asked. "Why not the Gospel of God;

1. Yale Divinity Quarterly, Vol. XII, no. 4, Mar., 1916, editorial paragraph, p. 113.

2. Hocking, W. E., Human Nature and Its Remaking, p. xiv.

the Gospel of Christ; or the Gospel of the Spirit?"¹

"Because for many of us God is a far-off, forbidding being; Christ has become sentimental and external; the Spirit has come to stand for something vague and mystical. . . . Good Will is not an impersonal abstraction floating in empty air. It is the fundamental attribute of God; the essential nature of Christ; the characteristic quality of the Spirit; and whoever lives in Good Will thereby becomes a son or daughter of God, a brother or sister of Christ, a disciple and friend of the Spirit."

His eight lectures were based upon outstanding works in contemporary literature as portraying the characteristics and work of Good Will. These lectures and the respective works upon which they were based were as follows:²

- I "The Gospel of Good Will: Christ's Expectation of Men" (based upon Jerome K. Jerome's The Passing of the Third Floor Back)
- II "Falling Short of Good Will: The Meanness of Sin" (based on John Masefield's The Widow in the Bye Street)
- III "Restoration to Good Will: Repentance and Forgiveness" (based on Thomas Mott Osborne's Within Prison Walls)
- IV "Good Will in Secular Service" (based on William H. Baldwin, Jr.'s An American Citizen)
- V "The Cost of Good Will: Sacrifice" (based on Charles Sarolea's How Belgium Saved Europe)
- VI "By-Products of Good Will: The Christian Virtues" (based on Charles Rann Kennedy's The Servant in the House)
- VII "Good Will in Society: Reform" (based on Jacob A. Riis' The Making of an American)
- VIII "Fellowship in Good Will: The Church" (based on Winston Churchill's The Inside of the Cup)

In traditional homiletic style he dramatically opened his lectures:³

"Our lesson for today is from 'The Passing of the Third Floor Back'; the text is the remark of a Jew converted from cunning trickery to frank honesty.

1. Hyde, W. D., The Gospel of Good Will as Revealed in Contemporary Scriptures, pp. x, xi.
2. Ibid., respective chapter headings.
3. Ibid., p. 1.

This play is the drama of conversion by expectation; regeneration by appreciation. It portrays the influence of THE STRANGER, who is Christ, on as unpromising a lot of persons as ever gathered together in a boarding house."

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His closing words were equally dramatic:

"A man who believes and lives this Gospel, whatever else he may believe or not believe, do or refrain from doing, is a Christian. Wherever and to whatever extent this Gospel is preached and practised, no matter what the racial, intellectual, social, economic or political status, there and to that extent earth becomes a household of heaven. These fruits the Gospel of Good Will, when clearly preached and faithfully practised, brings forth: and on this power to make men Christian, and earth heaven, it rests its claim to be the true Gospel of our Lord and Savior Jesus Christ."

The Alumni Lecturers for these years, and their

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subjects were as follows:

- "1910-1911 Charles H. Dickinson, '84, 'The Separateness of Jesus from the Tasks of Civilization.'
- 1911-1912 George R. Montgomery, '00, 'Walt Whitman and the Modern Minister.'
- 1912-1913 Howard A. Bridgman, '87, 'Organized Christianity in America; Its Status and Its Prospects.'
- 1913-1914 Marion L. Burton, '06, 'The Place of Religion in Modern Life.'
- 1914-1915 Lucius H. Thayer, '88, 'The Minister's Relation to the Community.'
- 1915-1916 Edward A. George, '91, 'The Disillusionments of the Modern Ministry.'"

Students and Student Life

During the six years 1910-1911 through 1915-1916 the School had 658 students. In the previous period only 50 per cent were B. D. students. In this period the ratio was

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1. Hyde, W. E., *op. cit.*, p. 245.
 2. Wright, H. B. (Edited by), Eighth General Catalogue of the Yale Divinity School, Centennial Issue, 1822-1922, p. xii.

68.39 per cent. However, the average total enrollment each year was slightly less for 1911-1916 than it was for 1907-1910, the average attendance for the latter being 114.5 while that for 1911-1916 was 109.67.

The Faculty continued to require a high standard of scholarship on the part of the students under the new Departmental plan. Instances continued to occur similar to the following:¹

"Voted, that be informed that on account of his low standing in scholarship it is undesirable that he continue in the School."

"Voted, that be warned on account of low standing in scholarship."

"Voted, that be advised to take his Junior year over again."

"Voted, that be advised not to return on account of low scholarship."

This was true also with regard to entrance requirements. The following record is taken from the Minutes of the Faculty meeting of April 2, 1914:²

"On account of an unusual number of applications for admission from men of doubtful preparation, especially from colored schools in the South, it was voted, that an examination be required in all cases of application for admission whether to the Junior Class or to advanced standing in which the Dean has reason to doubt the adequacy of the candidate's preparation, or the standing of the institution from which he comes."

The generosity of the Faculty when students erred is demonstrated by the following incident:³

"Professor Bacon reported a case of cheating in examination by, who first denied the charge, and

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1. Yale Divinity School Faculty Minutes, June 5, 1913, p. 337; June 5, 1914, p. 351.
 2. *Ibid.*, Apr. 2, 1914, p. 347.
 3. *Ibid.*, Feb. 11, 1915, p. 361.

then voluntarily confessed to him its truth. Voted, that he be directed to make a statement of the facts at the Thursday evening meeting, and that if so does, no further action be taken by the Faculty at this time."

In 1912 the student body was again visited by death. On November 27, Arthur Parker, a member of the Senior Class died in the Yale infirmary. An autopsy showed the cause to have been a tumor on the brain. The funeral was held in Marquand Chapel. "The Faculty and students marched to the Grove Street Cemetery, where the body was interred with full Masonic honors."¹ Two other deaths occurred during the same year within the community life of the School. On November 29, 1911, Professor William Newton Clarke had read a paper before the George B. Stevens Theological Club. This paper appeared as the first article in the January Yale Divinity Quarterly. The last item in the issue was a brief notice between mourning bars of his sudden death, which occurred on January 14, 1912, in De Land, Florida. Strangely enough, the title of his paper was, "Immortality: A Study of Belief."² The other death was that of David Ferris, on March 9. "'Old Dave,' as he was familiarly called, had been one of the caretakers of the Divinity buildings for twelve years, and because of his faithfulness to duty and his desire to give satisfaction and to keep 'everybody happy,' as he used to say, was held high in the esteem and affection of the school."³

1. Tweedy, H. H., Yale Divinity Quarterly, Vol. IX, no. 3, Jan., 1913, art., "Arthur Parker, '13," p. 93f.
2. Clarke, W. N., Ibid., Vol. VIII, no. 3, Jan., 1912, pp. 67-84.
3. Ibid., Vol. VIII, no. 4, Mar., 1912, p. 129.

The Yale Divinity Quarterly devoted a half-page with the customary mourning bars to an article announcing his death.

It was in this period that another Fellowship became available to encourage students in the pursuit of graduate work. For this the Divinity School was again indebted to the generosity of Mrs. George E. Day. By a bequest of \$15,000, this graduate Fellowship was established on March 28, 1910 as a memorial to her husband, Professor George E. Day.¹ The first student to be appointed Day Fellow was Hugh Hartshorne,² '11.

Debating was still popular in this period, as shown by the activities of the Leonard Bacon Club, and activity in Inter-departmental and Intercollegiate Debates. Some of the subjects debated in the Leonard Bacon Club during these years³ were:

- "Resolved, That the religious training of children in the Church can be more efficiently carried on without the Junior Society."
- "Resolved, That capital punishment is justifiable."
- "Resolved, That studying on Sunday by Divinity School men is justifiable."
- "Resolved, That the Protestant Christian Churches of Japan should unite to form one Christian body."
- "The adoption of Bryan's peace policy by the United States."
- "Regular pastorates for theological students."
- "The relative strength of the appeals for service at home and in the foreign field."
- "Non-resistance."

The Divinity School Debating Teams won the finals in the Inter-

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1. Report of the Treasurer of Yale University, 1926-1927, p. 222, "Description of the Funds of Yale University," pp. 199-304.
 2. Yale Divinity School Faculty Minutes, Jan. 26, 1911, p. 294.
 3. The Yale Daily News, Vol. XXXV, no. 114, Thurs., Feb. 22, 1912; also, Feb. 28, Mar. 13, Mar. 27, Apr. 10; Yale Divinity Quarterly, Vol. XII, no. 3, Jan., 1916, p. 79.

Departmental debates in 1911 and in 1913. The semi-final debate in 1911 was with the Graduate School. The finals in both cases were with the Academic Department. The Divinity School was represented in the Yale-Princeton Debate in 1912; and in the Yale-Harvard Debates in 1913 and 1914.

The Semitic and Biblical Club was unusually active during these years and did some outstanding work. Some of their speakers and papers were as follows:

Professor A. T. Clay, "The Influence of Babylonian Culture on Israel."

"Is Abraham a Myth?"

Professor F. C. Porter, "Tolstoy's Interpretation of the Social Teachings of Jesus."

Professor C. F. Kent, "The Nomadic Background of Hebrew Life and Thought."

Professor Morris Jastrow, "Babylonian Birth Omens and Monsters."

Professor B. W. Bacon, "The Odes of Solomon; Are They Jewish or Christian."

Professor Snouck Hurgronje "of Leyden University, the famous Arabic scholar and explorer, the only Christian who ever lived in Mecca for any time and escaped, delivered two lectures to the club: 'The Beginnings of Islam' and 'Islam in Modern Thought.'"

Professor A. Ungnad "of Jena lectured, his subject being:

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1. The Yale Daily News, Vol. XXXV, no. 65, Tues., Dec. 12, 1911; Vol. XXXVI, no. 77, Jan. 9, 1913.
 2. Ibid., Vol. XXXV, no. 145, Fri., Mar. 29, 1912.
 3. Ibid., Vol. XXXVI, no. 133, Sat., Mar. 15, 1913; Vol. XXXVII, no. 145, Sat., Mar. 28, 1914.
 4. Yale Divinity Quarterly, Vol. VII, no. 3, Jan., 1911, "The School Clubs," p. 106; The Yale Daily News, Vol. XXXV, no. 19, Wed., Oct. 18, 1911; Yale Divinity Quarterly, Vol. XI, no. 3, Jan., 1915, "School Notes," p. 94; The Yale Daily News, Vol. XXXV, no. 121, Fri., Mar. 1, 1912; Yale Divinity Quarterly, Vol. IX, no. 4, Mar., 1913, "School Notes," p. 153; Vol. VII, no. 3, Jan., 1911, "The School Clubs," p. 106; Vol. X, no. 4, Mar., 1914, "School Notes," p. 124f; Vol. XI, no. 3, Jan., 1915, "School Notes," p. 94; Vol. XII, no. 2, Nov., 1915, "School Notes," p. 53; Vol. XII, no. 3, Jan., 1916, "School Notes," p. 79; The Yale Daily News, Vol. XXXVII, no. 178, May 13, 1914, art., "Semitic and Biblical Club," p. 1.

'Glimpses into the Life of an Ancient Babylonian King' (Hammurabi)."

Professor L. A. Weigle, "The Methods of the Master Teacher."

Professor C. C. Torrey, "New Data on the Lukan Authorship of Acts."

Mr. R. H. Bainton, '17, "John 2:1-11 and the Feast of Epiphany: a Criticism of Professor Bacon's View."

Professor Kirsopp Lake "of the University of Leyden."
Professor Ernst von Dobschütz "of Halle."

This Club underwent a significant reorganization during the session of 1913-1914. The two following statements concerning this notable change appeared in the Yale Divinity Quarterly¹ and The Yale Daily News:

"The Semitic and Biblical Club of the University has been reorganized and the response which the energetic efforts of its President, Professor Kent and its Secretary, Dr. Dahl, have elicited, assures a most profitable and successful year. The club now holds its meetings in the library room of Dwight Hall every other Wednesday night. The total membership is now about two hundred and ten, the Divinity School representation numbering about sixty-seven. . . . The aim of the club is to present in the most interesting way some of the most signal results of the best biblical scholarship."

"The final meeting for this year of the Semitic and Biblical Club will be held at 8 in the Library of Dwight Hall. The speaker will be Rabbi Stephen S. Wise of the Free Synagogue in New York City. His subject will be 'Jesus the Jew.' . . . The membership of the organization has increased from an original 20 to 250. A number of undergraduates, as well as members of the Graduate departments of the University and towns-people have joined the Club. . . ."

The George B. Stevens Theological Club was very active during these years. The president of the Club during 1910-1911 was Hugh Hartshorne, '11. Some of the papers read

1. Yale Divinity Quarterly, Vol. X, no. 3, Jan., 1914, art., "The Semitic and Biblical Clubs," p. 97; The Yale Daily News, Vol. XXXVII, no. 178, May 13, 1914, art., "Semitic and Biblical Clubs," p. 1.

before the Club during that year were the following: ¹

"Did Modern Theology Begin with the Reformation?" by Professor Williston Walker.

"India's Tribute to Christ," by Mr. Ramdas Kahn.

"The Symbolic Character of Exact Knowledge," which appeared in the Yale Divinity Quarterly, by Rev. C. H. Oliphant.

"The Religion of a Psychologist," by Professor W. M. Urban of Trinity College, Hartford.

"Historical Sketch of the Idea of the Devil," by Professor Tweedy.

"The Reality of the Mind," by Professor George T. Ladd.

The Faculty Advisor of this Club was Professor Macintosh.

During the session of 1912-1913 its plan of work was changed.

An appointed committee recommended that the membership be divided into groups of five men each, and that each group in turn should have charge of a meeting. Each man on the group would present a five-minute paper on some phase of the general topic being considered. Following this the remainder of the time would be given to general discussion of the subject.

During that year such problems as the following were discussed: ²

"Religious Authority"

"Revelation"

"Freedom of the Will"

"Immortality"

"The Person of Christ"

"How Does Christ Save Us?"

"Sin and Salvation"

"Providence and Prayer"

At its first meeting that year Professor Macintosh read a paper on the subject: "Can Theology Become an Empirical

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1. Yale Divinity Quarterly, Vol. VII, no. 3, Jan., 1911, "The School Clubs," p. 106; Vol. VII, no. 4, Mar., 1911, "The Clubs," p. 137; Vol. VIII, no. 1, May, 1911, ibid., p. 27.
 2. Ibid., Vol. X, no. 1, May, 1913, "School Notes," p. 31.

Science?"¹ The popularity of this Club is shown by the fact that during 1913-1914 "almost the entire Senior and Middler classes" were "enrolled."² During the later years of the period books dealing with theology were discussed, as well as theological problems. Some of these books were: Washington Gladden's "Present Day Theology," White's "Warfare of Science and Theology," Campbell's "The New Theology," Matthews' "The Gospel and the Modern Man," Cross' "Theology of Schleiermacher."³

During 1913-1914 another Club came into existence, the Samuel Harris Club. Its membership was composed chiefly of those taking Professor Macintosh's course in the Philosophy of Religion.⁴ In speaking of some of the meetings in 1914-1915, the Yale Divinity Quarterly says, "The most notable of these was a debate between champions of Idealism and Critical Realism who were very insistent in stating that their own particular brand of Philosophy was the only solution of the Problem of Knowledge."⁵ Much time was given by this Club to the reviewing of books dealing with the philosophy of religion. The following, for example, were reviewed carefully in the last two years of this period: Sabatier's "Outline of

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1. Yale Divinity Quarterly, Vol. IX, no. 2, Nov., 1912, "School Notes," p. 63.
 2. Ibid., Vol. X, no. 3, Jan., 1914, "The Stevens Theological Club," p. 97.
 3. Ibid., Vol. X, no. 4, Mar., 1914, "School Notes," p. 124; Vol. XII, no. 2, Nov., 1915, "School Notes," p. 53; no. 3, Jan., 1916, "School Notes," p. 79.
 4. Ibid., Vol. X, no. 3, Jan., 1914, art., "The New 'Samuel Harris' Club," p. 96.
 5. Ibid., Vol. XI, no. 3, Jan., 1915, "School Notes," p. 90.

Philosophy of Religion," Galloway's "Philosophy of Religion,"¹
and William James' "Varieties of Religious Experience."

In 1915-1916 the Religious Education Department organized the Horace Bushnell Club. Its purpose was to consider the problems peculiar to the field of religious education, dealing with them in seminar fashion, the entire teaching staff of the Department being in charge, and the students being given credit toward the B. D. degree for the work done. During its first year the general problem was "The Moral and Religious Education of the Child in the Home."²

During the same year, the Missions Department organized the John H. DeForrest Club. It was named for one of the School's most distinguished B. D. graduates, a B. D. of the Class of 1871, who had done missionary work in Japan. At one time "the Emperor conferred upon him the Order of the Rising Sun."³ Its purpose was "to serve as the Department of Missions organized for extra-curriculum reading and discussion, and for the creation and maintenance of a more effective fellowship among the members and friends of the Department."⁴

A different type of Club was the Wesley Club, organized in 1915-1916. Its purpose was "to promote closer relations between students and the church and its officials, to

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1. Yale Divinity Quarterly, Vol. XII, no. 3, Jan., 1916, "School Notes", p. 81.
 2. Ibid., Vol. XII, no. 2, Nov., 1915, art., "The Horace Bushnell Club," p. 56.
 3. Ibid., Vol. XII, no. 3, Jan., 1916, art., "The John H. DeForrest Club," p. 75F.
 4. Ibid.

discuss problems of special interest to Methodists, and to promote social and spiritual fellowship." Membership was open "to all the Methodists in the University." ¹ At its meeting on January 24, 1916, the Wesley Club had as its guest-speaker, ² Bishop William F. McDowell of Chicago.

Another glee club was organized in 1911-1912. Its purpose was to cultivate "the appreciation of high-grade church music," and to have "men to more acceptably represent the school in the various social events of the year where musical numbers are desirable." ³

Tennis and baseball continued to be the School's favorite sports. The years 1911-1912 and 1912-1913 were the Divinity School's two most brilliant years in baseball, as shown by the two following items, one from the Yale Divinity Quarterly ⁴ and the other from The Yale Daily News:

"With the final defeat of Hartford on May 17th the team completed the series undefeated. An informal gathering of the students in the Lowell Mason Room was held just before the close of the term to honor the team. On this occasion each member was presented with a copy of Dean Brown's 'Faith and Health' with the best wishes of the author. A banner on which appear the names of all the players was presented by Mrs. Porter."

"The Yale Divinity baseball team yesterday defeated Hartford Theological Seminary on the latter's grounds, 17-1. This victory following that over Union Seminary on April 26 by the score of 21-9 indicates the calibre of this year's Divinity team. The squad of eleven men is greatly

1. Yale Divinity Quarterly, Vol. XII, no. 3, Jan., 1916, art., "John Wesley Club," p. 76.
2. Ibid., Vol. XII, no. 4, Mar., 1916, "School Notes," p. 117.
3. Ibid., Vol. VIII, no. 2, Nov., 1911, "School Notes," p. 63.
4. Ibid., Vol. IX, no. 2, Nov., 1912, editorial paragraph, p. 62; The Yale Daily News, Vol. XXXVI, no. 174, Fri., May 9, 1913, art., "Good Going for Divinity Nine."

strengthened by its six veteran players. J. Clark Archer, captain of the team, played for three years at first on the Hiram College nine; C. Reidenbach, catcher, was captain of the Butler College nine in 1911, and H. A. Arnold, short-stop, led the Beloit team in 1907. H. L. Scott, who pitched yesterday for Yale, is now holding that position for the third year. He allowed Hartford only 3 hits."

What the Yale Divinity Quarterly wrote about one particular spring might truly be said about this whole period with regard to the School's social life: "The social life of the School has been at flood tide since our last issue."¹ Sixty different items along this line for these six years were gathered by the writer, one of which said, "The social committee of the Y. M. C. A. is planning to inaugurate a series of bi-weekly socials in the Lowell Mason Room during the winter term."² There were the usual outings, receptions in their homes by the Faculty, Thanksgiving "jollification" parties in the Lowell Mason Room, the annual banquets, and the various social events of the various Classes. Secretary and Mrs. Anson Phelps Stokes, Jr. in 1915 gave a reception to the Divinity School.³ On February 10, 1911 a very successful "Stunt Night" was inaugurated by the Junior Class for the School's entertainment.⁴ A little over a month later, "St. Patrick's Day was celebrated with the assistance of Puzzling

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1. Yale Divinity Quarterly, Vol. VIII, no. 1, May, 1911, "School Notes," p. 25.
 2. Ibid., Vol. X, no. 3, Jan., 1914, "School Notes," p. 95.
 3. Yale Divinity School Faculty Minutes, Mar. 12, 1915, p. 363.
 4. Yale Divinity Quarterly, Vol. VII, no. 4, Mar., 1911, "School Notes," p. 136.

Pierson, prestidigitator, who entertained the faculty and students and their friends in the Lowell Mason room during the evening.¹ Probably the outstanding social event of the

entire period was that which took place on March 23, 1911.

The Yale Divinity Quarterly account of it is as follows:²

"Less than a week later, on March 23d, occurred the Faculty Stunt Night at Professor Porter's home. The greater experience and concentrated genius of the performers made this occasion to quite eclipse the Student Stunt Night given in February. The program revealed a wide range of talent from sleight-of-hand performance in imitation of Pierson by Professor Macintosh to Moving Pictures of the Faculty's childhood days by Professor Walker. The ladies of the Faculty took a leading part in the program and seemed to be the moving spirit of the occasion. As a final number they conferred degrees of distinction on several of the students who, because of their scholarship, amiability, baldness, or the opposite, offered themselves as conspicuous victims. The evening would not have been complete without Professor Beach's ardent Chinese love song. After the close of the program a large wreath was presented to Professor and Mrs. Walker for their long and faithful services to the School. The announcement of the acceptance by Mr. Brown gave the evening the stamp of immortality."

Most fortunate for the writer, Mr. Knoff put into his hands an account of this party written by its hostess, Mrs. Frank C. Porter. The narration also includes the part which Mrs. Porter played in helping to secure Charles R. Brown for the Deanship of the Divinity School. Mrs. Porter said:³

"Perhaps the most memorable theological party in our house for the whole Seminary was Faculty-Student Stunt Night, March 23, 1911. It was given not long

1. Yale Divinity Quarterly, Vol. VIII, no. 1, May, 1911, "School Notes," p. 25.
2. Ibid., p. 26.
3. Porter, Mrs. F. C., "The Anecdote of The Grandmother of the Seminary after Recollections of a Life Time," delivered at a Faculty Picnic at Woodmont, June 7, 1927. MS., 34 pp.

after a student stunt night to show that we were in the ring! The program, as some of you remember, was modeled after the new catalogue of seminary courses. Under Course A, Pastoral Service, was a duet, 'Fire Music,' illustrating the History of the Devil by Professor Tweedledum and Mrs. Tweedledee. Under Course B, Religious Education, was 'How to win the unchurched,' a remarkable exposition of magic by D. Mamlost Kellar assisted by the crystal mind reader, F. C. Porter. Also a course in the History of the Reformation of the Divinity School faculty from its beginnings to the present age, by Williston Walker d'Aubigne. This is an optional [a page is missing from the MS. here].

..... Who that heard it can forget under the Course in Missions, Professor Harlan Beach's Chinese screech song in native costume 'Get out or I'll raise the roof of the house.' Do you remember the numbers by the Faculty orchestra: at the organ, Professor Porter, at the fiddle, Professor Bacon, at the sackbut, Professor Tweedy, at the psaltery, W. G. Porter, at the Jews harp, Professor Sneath. And then the giving of honorary degrees and to crown all, the great event of the evening when Professor Walker announced the thrilling news of the election by the Corporation of our new Dean Charles R. Brown and the presentation of a great laurel wreath to Professor and Mrs. Walker for their help in getting him!

"I cannot resist narrating the little part that I played in that great benefaction to our School. Perhaps on my tombstone my proudest epitaph might be, 'She helped get Dean Brown for Yale.'

"I will now copy an extract from my Red Letter Day chronicle of the Porter family. This is dated some five years previously, February 19, 1906.

"Our Lyman Beecher lecturer is a most interesting man from Oakland, California, 'the greatest power for Christianity on the western coast,' they call him. He is specially interested in labor and civic problems, so I invited to meet him at dinner Rev. Artemas Haynes, the very gifted minister of the United Church (who soon after lost his life by drowning), Professor Farnam, and Professor Emery (?). I took him to an organ recital and sat by him at the Symphony Concert. I do so wish he could even come here as our pastor of C. C.'

"In fact, I asked him as we were walking back from the concert (I remember just the spot it was on Whitney Avenue near Trumbull) when our C. C. pastorate were open or later on our Seminary Deanship, which he would prefer! He responded that he thought he wouldn't be willing to leave the pastorate! So a year or so after when our pulpit did become vacant, the Pastor and I got our Center Church to send him a call, but it was too soon after the great California earthquake and he had to decline. In

1911, however, we got the Miles, who had been in California for several years, to tell the Williston Walkers, who then were rather the executive members of our faculty, how wonderful Dean Brown's record was there. The Walkers never knew we engineered this but the bait caught and they and we all set to work to capture this great prize before the many other fishermen who were angling for him got him on their hooks. During the time when the Corporation was considering the proposition, I, happily for me, was deputed to write him an informal letter asking him to defer deciding on his other offers until after a certain date, when our Yale Corporation was to meet. I still treasure a very interesting letter from him saying that he would do so. He was then in Boston, enjoying renewals of old associations in his old home, where he said he served seven years before carrying off his Rachel. He promised to wait. The Corporation called him and we won out over the big Cambridge church and all the other baits that were dangling over his head."

The Y. M. C. A. continued to be the organization which coordinated the community life within the School. For example, during 1910-1911 there were five Y. M. C. A. committees: one on the Lowell Mason Room, one having charge of the tennis courts, one on missions, one on religious work, and a social committee, the chairman of the last named being Hugh Hartshorne, '11.¹ During the session of 1913-1914 the Y. M. C. A. was divided into two bands, one under the leadership of J. C. Archer, '14, to visit the New Haven churches and put on mission programs, the other to carry on evangelistic meetings² "in needy fields, both in New Haven and vicinity."

In 1910-1911, "the students of the Divinity School adopted the form of Student Council in use among the Aca-

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1. Yale Divinity Quarterly, Vol. VII, no. 2, Nov., 1910, "School Notes," p. 68.
 2. Ibid., Vol. X, no. 3, Jan., 1914, "Y. M. C. A. Notes," p. 96.

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demic and Sheffield students."

The Student Volunteer Band was vigorous during these years. It cooperated with the Volunteer Band of the Academic Department,² and was organized into teams "for holding missionary programs in churches."³ At the Student Volunteer Convention in Kansas City in 1913-1914, the Divinity School had six student representatives.⁴ The Divinity School organization was a member of the Student Volunteer Union of the Connecticut Valley.⁵ In 1916

"The Student Volunteer Union of the Connecticut Valley held its semi-annual convention at the School on Saturday and Sunday, March 4th and 5th, with fifty delegates from eleven institutions present. They were entertained at a banquet at the Commons Saturday evening. Addresses were made at the meetings by Professor H. B. Wright, Dr. Harrison of Arabia, Professor H. P. Beach, Mr. and Mrs. George Sherwood Eddy. . . ."

The devotional life of the students was ministered to by the regular chapel services. In addition to the talks brought by the Faculty members, the following were some of the men heard in Marquand Chapel during these years:⁶

Rev. Francis E. Clark, President of the World's Christian Endeavor Union.

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1. The Yale Daily News, Vol. XXXIV, no. 134, Sat., Mar. 18, 1911, art., "Divinity School Student Council."
 2. Yale Divinity Quarterly, Vol. XII, no. 2, Nov., 1915, "School Notes," p. 55.
 3. Ibid., Vol. XI, no. 3, Jan., 1915, "School Notes," p. 92.
 4. Ibid., Vol. X, no. 3, Jan., 1914, "School Notes," p. 97f.
 5. Ibid., Vol. XII, no. 4, Mar., 1916, "Student Volunteer Convention," p. 116.
 6. Ibid., Vol. VIII, no. 1, May, 1911, p. 28; Vol. VII, no. 4, Mar., 1911, p. 137f; Vol. IX, no. 1, May, 1912, p. 28; Vol. IX, no. 2, Nov., 1912, p. 63; Vol. IX, no. 3, Jan., 1913, p. 112; Vol. IX, no. 4, Mar., 1913, p. 154; Vol. X, no. 3, Jan., 1914, p. 95f; Vol. XI, no. 1, May, 1914, p. 30; Vol. XI, no. 4, Mar., 1915, p. 123; Vol. XIII, no. 1, May, 1916, p. 148; Vol. XII, no. 3, Jan., 1916, p. 77, 76.

Rev. Gilbert Reid, Director of the International Institute of China.
 Dean Shailer Mathews.
 N. S. Talbot, an Oxford University "Don."
 President McClanahan of Assiut College, Egypt.
 W. W. Borden, Yale '09, who was "studying in Cairo at the Training Institution for Moslem missionary candidates under Dr. Zwemer, preparatory to going to China."
 Professor E. F. Scott, who was at the Divinity School attending a meeting of the "New Testament Circle" which was composed of a small number of New Testament scholars who met annually to discuss the problems of their field. Of the nine members of the group, Yale had three: Porter, Bacon, and Torrey.
 President Eaton of Beloit.
 Sir William Ramsay.
 Captain Cele, a Zulu prince.
 Professor Kirsopp Lake.
 "Mr. Maddox, one of two missionary workers among the Adirondacks lumber-jacks."
 Professor von Dobschutz.
 Dean George Horr of Newton Theological Seminary.
 Dr. J. A. Solandt of the Anti-Saloon League.
 Mr. Merritt A. Farren of the Boston Seaman's Friend Society.
 Rev. Robert S. McArthur, President of the Baptist World Alliance, who was for forty years Pastor of Calvary Baptist Church, New York.

During these years the Divinity School was the grateful recipient of new hymnals,¹ and a communion set.² Concerning the latter, the Yale Divinity Quarterly wrote:

"An individual communion set has been given to the School in memory of Rev. Walter Bullard Street, of the class of 1898, by six of his classmates. This was used for the first time at the communion on Wednesday of Convocation week (note: this would have been April 17, 1912). . . ."

The Class prayer meetings were continued in this period. The united purpose to deepen the spiritual life of the Divinity School is shown by the change in the type of

1. Yale Divinity School Faculty Minutes, Sept. 25, 1913, p. 338.
2. Yale Divinity Quarterly, Vol. IX, no. 1, May, 1912, art., "The Street Communion Set," p. 29; Yale Divinity School Faculty Minutes, Sept. 13, 1911.

service in the School's Thursday evening prayer meetings, which came in the fall of 1911. The Yale Divinity Quarterly¹'s description of what was purposed was as follows:

"The newly instituted weekly devotional service of the Faculty and students has already demonstrated its value. The fellowship of the classroom and of the social hour needs the complement of the more intimate acquaintance that comes through these frank talks together about our personal history and spiritual experiences. It is intended that during the course of these meetings each member of the Faculty and each student shall tell (1) how he became a Christian, (2) how he gained his education, and (3) why he decided to become a minister. As a means of fostering the spirit of unity and of deepening the superficial relationship of propinquity into the ripe fellowship of mutual understanding this weekly service commends itself to the hearty support of the entire school."

These meetings were valued very highly, as shown by the following statement by the same publication two years later:²

"The Third annual series of our Thursday Night Devotional Services, began on the evening of October 9, in the Day Missions Library, Dean Charles R. Brown, leading. The worth of these meetings has been attested in the last two years and they are regarded by faculty and student body alike as unparalleled opportunities for getting acquainted in the most personal way and being strengthened and enlivened spiritually by the exchange of religious experiences and reflections."

The key-note of "service", which was so prominent during the years of this period, was embodied in the numerous ways in which the Divinity School Faculty sought to make themselves of the greatest possible usefulness to the students. On November 23, 1911, the Faculty "voted that Professors Tweedy and Macintosh be a committee to devise ways of placing students and graduates in the service of the churches."³

1. Yale Divinity Quarterly, Vol. VIII, no. 2, Nov., 1911, editorial paragraph, p. 62.
2. Ibid., Vol. X, no. 2, Nov., 1913, "School Notes," p. 67.
3. Yale Divinity School Faculty Minutes, Nov. 23, 1911, p. 310.

They recommended "that the work be in charge of the Faculty and center in the dean's office."¹ A year later Professor Tweedy "reported a plan for sending a circular to the ministers of the state calling their attention to the students of the School as pulpit supplies and offering such other aid as it may be in the power of the School to render." The Faculty voted that he "be asked to draft such a circular in consultation with the Dean."² On February 29, 1912, the Faculty "voted that Professor Walker prepare a list of recent books likely to be helpful to the students."³ In the fall of 1915, "a petition was presented from the students for informal conferences at their homes with the professors." The Faculty "voted to encourage, and to suggest Monday evenings."⁴ The result, as reported by the School's student publication, was as follows:⁵

"Through the instrumentality of the Y. M. C. A. the proffers of fellowships made by the professors to the students at the time of the annual picnic were brought to concrete realization in informal meetings with the classes. The plan was for an hour, singly, some evening in each winter month, for friendship and discussion, started with some personal recollections of the professor. Dean Brown met the Juniors at his home on November 16th, December 13th, and January 11th, giving them most interesting accounts of Phillips Brooks, J. H. Jowett, and Charles E. Jefferson. Professor H. P. Beach met with the Middlers on November 23rd and December 7th. He told many interesting stories of life and missionary enterprise in Japan and China. Professor B. W. Bacon similarly entertained the Seniors, telling

1. Yale Divinity School Faculty Minutes, Dec. 7, 1911, p. 310.
2. Ibid., Dec. 5, 1912, p. 327.
3. Ibid., date indicated, p. 315.
4. Ibid., Oct. 14, 1915, p. 369.
5. Yale Divinity Quarterly, Vol. XII, no. 3, Jan., 1916, art., "Class Meetings with the Professors," p. 81.

them of his acquaintanceship with William James, Cheyne, Sanday, Budde, Holtzman, Harnack, Wellhausen, B. and J. Weiss, and others."

CHAPTER FIVE

DEPARTMENTAL EXPANSION (1917-1931)

The Curriculum and Faculty

The Divinity School and the World War

Change of Name and Yale's New President

The Centennial and Conventions

Libraries and Publications

Financial Situation

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CHAPTER FIVE

DEPARTMENTAL EXPANSION (1917 - 1924)

The next eight years were to witness the further development of the School of Religion along the lines projected under the five "department" plan. This period saw the greatest increase in enrollment in the School's history. The session of 1923-1924 marks the twenty-fifth year of this study. At the end of this quarter of a century, the number of registered students had increased from 96 in 1900 to 229 in 1924, an increase of 138.54 per cent. In 1900 these students had come from 19 states, Canada, and 4 foreign countries, while in 1924 they had come from 33 states, Canada, and 7 foreign countries. In 1924, the students represented 16 denominations, while in 1900 only 6 were represented. The School's funds had increased from \$670,187.46 in 1900 to \$1,382,929.35 in 1924, or a gain of 106.35 per cent. The number of men on the School's teaching staff had grown from seven professors and one instructor in 1900 to twelve professors, two visiting professors, two instructors, and three lecturers in 1924, an increase of 137.5 per cent. But the most significant growth during these twenty-five years was in the number of courses offered. It is difficult to find a basis upon which to make a clear-cut comparison on this point. The most conservative type of comparison would be a

comparative statement as to the courses, required and optional, offered by the Divinity School teaching staff in 1899-1900 and in 1923-1924. This is not a true picture of the School's offerings, of course, for the curriculum of the latter year included as required subjects courses taught by professors who were not on the School of Religion staff. But on this most conservative basis, the total offerings by School of Religion instructors during the session of 1899-1900 were 24, while the number for 1923-1924 was 109, or an increase of 354.17¹ per cent. And again let it be said that this does not present an accurate comparison, for the catalogue of 1923-1924 lists more than 200 courses.

The Curriculum and Faculty

Two things the Yale Divinity School was insistent upon during these first twenty-five years of the present century, whether under the traditional curriculum of the early years or under the highly specialized plan which came later; and these were, emphasis upon B. D. theses and courses in public speaking. The catalogue statement concerning B. D. theses in 1899 was as follows:²

"The choice of subject for the thesis required for graduation must be made and reported to the Faculty not later than October 15 and the thesis itself must be presented not later than February 1."

1. Yale Divinity School Catalogues, March, 1899, and 1923-1924, pp. 5-10 and 44-67 respectively. Courses listed as "omitted in 1923-24" are not included.
2. Ibid., Mar., 1899, p. 9.

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For 1923-1924 the statement was very similar:

"A graduation thesis is required of all Seniors who are candidates for the B. D. degree. A preliminary outline must receive the approval of that member of the Faculty under whose direction the thesis is being written by February 15 of the year of graduation. In its final form the thesis must be not less than 10,000 words in length, and must be handed in at the Dean's office, typewritten, on or before April 15."

With regard to courses in public speaking, the catalogue announcement in 1900 read,²

"Courses are prescribed, but work in Elocution, Rhetorical Exercises and Mission Study is not reckoned in the number of required hours."

Students were required to be present for "Rhetoricals" throughout these years, though the name was changed to "Public Speaking" in 1916.³ In 1920-1921 a synthesis was made of two courses and one activity in order to bring about a more satisfactory course along this line. Professor Tweedy, in the Yale Divinity News, wrote of this new course, which was called⁴

"Religious Leadership," as follows:

"The Course bearing this title in the catalogue marks an interesting advance in the life of the School. Graduates of recent years will recall three hours in the weekly schedule all of which were helpful but none entirely satisfactory. The first was the course of lectures known as 'Pastoral Functions,' which was required of Seniors. The second was 'Rhetoricals,' in which addresses by Seniors alternated with debates carried on by Middlers and Juniors. The third was the

1. Yale Divinity School Catalogue, 1923-1924, "Graduation Thesis," p. 17.
2. Ibid., Feb., 1900, p. 28.
3. Yale Divinity School Faculty Minutes, Dec. 21, 1916, p. 385.
4. Tweedy, H. H., Yale Divinity News, Vol. XVII, no. 2, Jan., 1921, art., "Religious Leadership," p. 4. The course in Pastoral Problems was omitted during the session of 1918-1919 (Yale Divinity School Faculty Minutes, Jan. 31, 1918, p. 399).

series of devotional meetings, both of the various classes and of the entire School. . . . The outcome of that situation is the present course in Religious Leadership. The hour has been changed from Monday afternoon to Wednesday at a quarter past eleven, and attendance is required of every member of the School. The new course now consists of the sixteen lectures - ten in the general field of pastoral service, two in missions, two in religious education and two in Y. M. C. A. work - which formerly made up the course in Pastoral Functions; eight debates, which sufficiently represent the exercises in Rhetoricals and are criticized in private; and five devotional services, led by ministers of distinction. . . ."

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The catalogue announcement for 1923-1924 read:

"A School Assembly for all the classes, at which all undergraduate students are expected to be present, is held every Monday in Marquand Chapel, in the presence of the Faculty and under their direction. Addresses by religious and social workers are delivered, followed by discussion. There are also exercises designed for the cultivation of the power of the students in extemporaneous speaking, as well as for the discussion of subjects of practical importance."

An exposition of the work being done by the respective Departments was given in the preceding chapter. The task in the present chapter is to trace the development which was taking place within these Departments during the years 1917-1924. This involves a treatment of those who were lost from the Faculty and those who were added to the Faculty during these years and the courses which they taught.

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1. Yale Divinity School Catalogue, 1923-1924, "Exercises in Public Speaking," p. 73.
 2. These Faculty additions will be presented under the Departments with which the respective instructors were chiefly concerned.

There was little change in the "core" courses for Department "A" during these years. After 1916-1917, the required Junior course in Canon and Text of the New Testament was transferred to the group of electives "from which at least two hours" had to be chosen.¹ Among the required Middler courses, in 1923-1924 the Middlers took Biblical Theology instead of Systematic Theology, since Professor Porter was to be away the next year;² and in the same year Homiletics was made a one-hour course instead of a two-hour course.³ Beginning with 1920-1921 - the year that the required Senior course in Religious Leadership was transferred so as to be available for all students - a new required Senior course was offered in Christian Ethics, instruction being given by Professor Sneath and special lecturers.⁴ Beginning with 1917-1918, though no credit was given for it.⁵ Seniors were required to take a course in Church Polity.⁶

Among the Junior electives "from which at least two hours" had to be chosen, the following changes took place. Beginning with 1917-1918, Psychology of Religion and Theory of Religious Education were offered.⁶ In 1920-1921, Psychology of Religion became a two-hour instead of a one-hour course.⁷ In 1923-1924, it was dropped as an elective.⁸

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1. Yale Divinity School Catalogues, 1916-1917 and 1917-1918, pp. 17 and 19 respectively.
 2. Ibid., 1923-1924, p. 21.
 3. Ibid.
 4. Ibid., 1920-1921, p. 21.
 5. Ibid., 1917-1918, p. 21.
 6. Ibid., 1917-1918, p. 20.
 7. Ibid., 1920-1921, p. 20.
 8. Ibid., 1923-1924, p. 20.

After the resignation of Professor Bailey, his course in Systematic Sociology was dropped. In 1922-1923, Dr. A. E. Holt, Lecturer for the year on Social Service, gave a course on Biblical Material for Social Preaching.¹ In 1923-1924, Henry B. Wright was offering in this group his course on Principles of Personal Evangelism.²

The corresponding Middler electives underwent the following changes during these years. In 1916-1917, Professor Torrey offered an elective course on The Hebrew Prophets.³ For the next three years, Assistant Professor Dahl offered a course in Advanced Hebrew instead.⁴ In 1920-1921, he substituted for this a course in Hebrew Poetry.⁵ In 1921-1922 this was dropped, eliminating the offerings in Hebrew.⁶ And in the last two years of this period, the course in Hebrew Poetry was restored.⁷ Beginning with 1917-1918, Henry B. Wright offered to Middlers his course in Principles of Personal Evangelism.⁸ As was seen in the preceding paragraph, this course was offered to Juniors instead in 1923-1924. After Professor Bailey's resignation, his course in Practical Sociology was dropped. In 1922-1923, Dr. A. E. Holt gave a course on The Social Conscience of the American Churches.⁹ The

1. Yale Divinity School Catalogue, 1922-1923, p. 22.

2. Ibid., 1923-1924, p. 20.

3. Ibid., 1916-1917, p. 18.

4. Ibid., 1918-1920, pp. 20, 20, 20.

5. Ibid., 1920-1921, p. 20.

6. Ibid., 1921-1922, p. 22.

7. Ibid., 1922-1923, 1923-1924, pp. 23, 21.

8. Ibid., 1917-1918, p. 21.

9. Ibid., 1922-1923, p. 23.

course in Church History from the Reformation was required throughout the period, being given by Professor Walker from 1916-1917 through 1919-1920, by Instructor Dumas Malone in 1920-1921, and by Instructor Roland Herbert Bainton from 1921-1922 through 1923-1924.¹

The following took place among Senior electives. In 1917-1918, Assistant Professor Winchester offered a course on Organization of Religious Education.² Professor Weigle³ continued this course during the next two years. In 1920-1921, it was taught by Instructor Robert Lowry Calhoun.⁴ Professor Weigle again offered it for two years;⁵ and it was taught in 1923-1924 by Visiting Professor Robert Seneca Smith.⁶ The course in Missionary Administration and Home Base, which had been taught by Professor Beach, became simply Missionary Education in 1921-1922, and was taught by Assistant Professor Archer.⁷ The course in Practical Philanthropy was discontinued after Professor Bailey's withdrawal. In 1922-1923, two new courses were offered: Principles of Boys' Work, by Lecturer Hamilton, and Industrial Service, by Lecturer Groves.⁸ And in 1923-1924, two additional courses were added: The Church and the Community, by Professor Allen Johnson, and

1. Yale Divinity School Catalogue, 1917-1924, pp. 18, 20, 19, 19, 20, 21, 22, 21.
2. Ibid., 1917-1918, p. 22.
3. Ibid., 1918-1919, 1919-1920, pp. 21, 21.
4. Ibid., 1920-1921, p. 22.
5. Ibid., 1921-1922, 1922-1923, pp. 23, 24.
6. Ibid., 1923-1924, p. 21.
7. Ibid., 1921-1922, p. 23.
8. Ibid., 1922-1923, p. 24.

The Spiritual Content of Literature, by Lecturer Charles
¹
 Allen Dinsmore.

The bringing of Dr. Dinsmore to the Divinity Faculty in 1920 strengthened the School at a point where there was a recognized need. Throughout the twentieth-century period of the Divinity School's history the institution has been an able proponent of higher criticism as applied to the Bible. The bringing of Dr. Dinsmore was for the purpose of synthesizing the results of higher criticism into a more accurate and at the same time a very genuine appreciation of Christianity's time-honored collection of sacred literature, as well as to offer to its students expert guidance in searching out the religious content in the world's recognized best secular literature. The three-fold purpose which the Divinity Faculty had in mind when they ²ap-
 proached Dr. Dinsmore is shown by the following letter:

"The Faculty of the Yale Divinity School is exceedingly anxious to organize instruction in the Bible as literature, and in the religious content of literature. Such work would be very helpful to our students. It would accomplish a three-fold purpose. First, it would aid them in the determination and appreciation of the literary values of the Bible. Second, it would help them to an interpretation of its contents, with special reference to religious education in the church, in preparatory schools and in college. Third, it would afford students an opportunity to study systematically the religious contents of literature - especially of English literature, which is rich in spiritual thought, the interpretation of which would be of great service to the preacher and religious teacher."

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1. Yale Divinity School Faculty Catalogue, 1923-1924, p. 21.
 2. Yale Divinity School Faculty, MS. Letter to Mr. Arthur Reed Kimball, Waterbury, Connecticut, Jan. 30, 1920.

Dr. Dinsmore was a distinguished Yale Divinity School alumnus of the Class of 1888. For years he had been a recognized authority on Dante. For example, he delivered the School's Alumni Lecture in 1904 - the second in the series - on "The Permanent Spiritual Value of Dante,"¹ and had lectured throughout the country on Dante. He was Congregational pastor in Waterbury from 1905 to 1920.² The esteem in which he was held by his parishioners is shown by the fact that through the generosity of some of the members of his church the \$50,000 Mattatuck Foundation was established in 1920 to make possible his rendering this larger service. In speaking of his appointment,³ the Waterbury American⁴ said,

"An opportunity of this kind to start such a great and long-needed work at Yale, and the unanimous desire of this group of Yale professors and divines to secure the services of Dr. Dinsmore for the inauguration of this work, made a strong appeal to Mr. Dinsmore's personal friends in Waterbury and vicinity as an opportunity at once to confer upon him a high honor, and to enable him to devote his unusual gifts and attainments to a purpose which is close to his heart. Hence a small number of Dr. Dinsmore's personal friends in Waterbury and vicinity have contributed the sum of \$50,000 to endow the foundation to which he has been called, and which has been named, in recognition of the domicile of the donors, the Mattatuck Foundation."

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1. Wright, H. B., (edited by), Eighth General Catalogue of the Yale Divinity School, Centennial Issue, 1822-1922, p. xii.
 2. Ibid., p. 271.
 3. Yale Corporation Records, Minutes of March 13, 1920, p. 1357, "Voted, to appoint Rev. Charles Allen Dinsmore, D. D., Lecturer on the Bible as Literature in the Divinity School, with professorial rank,"
 4. The Yale Alumni Weekly, Vol. XXIX, no. 40, July 9, 1920, art., "Rev. Dr. Dinsmore's Lectureship in the Yale Divinity School (Waterbury American)," p. 965.

Dr. Dinsmore's offerings for his first session, 1920-1921, on the Divinity School Faculty were: "Homiletics 17: The Bible as Literature," and "Homiletics 18: The Christian Content of Literature."¹

As was true in the preceding period (1911-1916), the curriculum in the Department of Missions from 1917 to 1924 varied considerably from year to year.

The following changes took place during these eight years among the required courses for Juniors. In 1916-1917, Professor Beach introduced a new course called Missionary History of First Three Centuries.² It was omitted during 1917-1918, and was given for one additional year in 1918-

1919.³ With the coming of Professor Latourette to the Department in 1921-1922, a similar course was introduced which was continued thereafter, entitled The History of the Expan-

sion of Christianity.⁴ During 1916-1917 only, two courses were offered: Mission Sociology by Professor Fleming, and The Missionary by Bishop Oldham.⁵

During the two years 1916-1917 and 1917-1918 two courses were offered in Missionary Administration and Needs and Claims of Special Fields.⁶ No courses are listed in Sociology after Professor Bailey's leav-

1. Yale Divinity School Catalogue, 1920-1921, p. 74.

2. Ibid., 1916-1917, p. 23.

3. Ibid., 1918-1919, p. 24.

4. Ibid., 1921-1922, 1922-1923, 1923-1924, pp. 25, 27, 24.

5. Ibid., 1916-1917, p. 23.

6. Ibid., 1916-1917, p. 23.

ing. During the year 1917-1918 only, Professor Beach offered the two following courses, Non-Christian Religions and Social Progress, and Races of Mission Fields.¹ During the same year, Professor Archer offered to Juniors for this one year only, his course in History of Islam.² Beginning with the session of 1918-1919, courses were required in Religious Education. In that year and the two following years, Professor Weigle offered his course in History of Religious Education.³ For the three final years of the period (1921-1922 through 1923-1924) he gave his course in Theory of Religious Education instead.⁴ During the years 1919-1920 and 1920-1921, Dean Brown offered a required course for Missions Department Juniors entitled The Use of the Bible in Modern Preaching.⁵ Professor Archer offered his course in Comparative Religion to Juniors during the last two years of the period, (1922-1923 and 1923-1924).⁶

The following variations occurred in the required Middler courses. Professor Archer's course in History of Islam was given during the first five years of the period.⁷ After 1920-1921 it was omitted. For the year 1916-1917 only, the three following courses were offered: Mission Sociology by Professor Fleming, The Missionary by Bishop Oldham, and

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1. Yale Divinity School Catalogue, 1917-1918, p. 25.
 2. *Ibid.*, p. 25.
 3. *Ibid.*, 1918-1919, 1919-1920, 1920-1921, pp. 25, 24, 25.
 4. *Ibid.*, 1921-1922, 1922-1923, 1923-1924, pp. 25, 24, 27.
 5. *Ibid.*, 1919-1920, 1920-1921, pp. 24, 25.
 6. *Ibid.*, 1922-1923, 1923-1924, pp. 24, 27.
 7. *Ibid.*, 1917-1921, pp. 23, 26, 25, 25, 26.

School Organization by Messrs. Hine and Dakin.¹ For the year
 1917-1918 only, two courses were given in Non-Christian Re-
 ligions and Social Progress by Professor Beach and School
 Economy and Administration by Messrs. Hine and Dakin.² For
 1918-1919 only, Professor Beach offered Middlers his course
 in Missionary History of the First Three Centuries.³ During
 1916-1917 and 1917-1918, the two courses, Missionary Admin-
 istration and Needs and Claims of Special Fields, were given.⁴
 In 1917-1918 and again in 1920-1921, Professor Beach offered
 his course in Races of Mission Fields.⁵ From 1918-1919 through-
 out the period, Professor Lull's course in Organic Evolution
 was required of Missions' Department Middlers.⁶ Beginning
 with the session of 1921-1922, Professor Latourette and As-
 sistant Professor Archer offered a required course in Survey
 of the Foreign Missions Problem of the Church.⁷
 Senior required courses varied as follows. Profes-
 sor Archer's course in History of Islam was given during the
 first six years of the period.⁸ It was omitted in 1922-1923
 and 1923-1924. For the first five years of the period, Dean
 Brown's course entitled The Minister's Message was offered.⁹

1. Yale Divinity School Catalogue, 1916-1917, pp. 23, 24.

2. *Ibid.*, 1917-1918, p. 26.

3. *Ibid.*, 1918-1919, p. 25.

4. *Ibid.*, 1916-1917, 1917-1918, pp. 24, 26.

5. *Ibid.*, 1917-1918, 1920-1921, pp. 26, 26.

6. *Ibid.*, 1919-1924, pp. 25, 25, 26, 26, 28, 24.

7. *Ibid.*, 1922-1924, pp. 26, 28, 24.

8. *Ibid.*, 1917-1922, pp. 23, 26, 25.

9. *Ibid.*, 1917-1921, pp. 24, 26, 26, 25, 26.

After 1920-1921 it was omitted. A significant course was introduced in 1916-1917 and continued throughout the period, Henry B. Wright's course on Principles of Personal Evangelism.¹ In 1916-1917 only, Bishop Oldham's course on The Missionary was required of Seniors as well as of Juniors and Middlers.² The same was true for the years 1916-1917 and 1917-1918 of the two courses: Missionary Administration and Needs and Claims of Special Fields.³ For 1916-1917, Professor Weigle's course in Principles of Religious Education was required of Seniors.⁴ For the next four years, his Theory of Religious Education was required instead.⁵ Beginning with 1921-1922, this course was required of Juniors rather than of Seniors.⁶ From 1917-1918 on, the two courses, The Junior Missionary and Missionary Practice were given.⁷ For the two years, 1918-1919 and 1919-1920, Professor Gesell's course in Current Educational Movements and Experiments was required.⁸ From 1918-1919 on, Professor Walker's course, History of Christian Doctrine, was required of Missions' Department Seniors.⁹ From 1918 on, they were required to take the course in Church Polity.¹⁰ And after Religious Leadership became a required course

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1. Yale Divinity School Catalogue, 1917-1924, pp. 24, 27, 26, 25, 27, 26, 28, 24.
 2. *Ibid.*, 1916-1917, p. 24.
 3. *Ibid.*, 1916-1917, 1917-1918, pp. 24, 27.
 4. *Ibid.*, 1916-1917, p. 25.
 5. *Ibid.*, 1918-1921, pp. 27, 26, 26, 27.
 6. *Ibid.*, indicated under Junior required courses.
 7. *Ibid.*, 1918-1924, pp. 27, 26, 25, 27, 26, 28, 24.
 8. *Ibid.*, 1918-1919, 1919-1920, pp. 26, 26.
 9. *Ibid.*, 1919-1924, pp. 25, 25, 26, 26, 28, 24.
 10. *Ibid.*, 1918-1924, pp. 27, 26, 26, 27, 26, 28, 24.

for the whole School, in 1920-1921, Christian Ethics was a
¹
 required course.

Professor Beach visited the missions fields in China
 and the Far East during the latter half of the session of
 1918-1919 and during the summer months of the latter year.
²
 He retired from the Divinity School Faculty after the ses-
 sion of 1920-1921, the Corporation passing the following
³
 vote in accepting his resignation:

"Voted, that the Secretary be authorized to include
 Professor Beach among the Emeritus Professors and
 to extend to him in the name of the Corporation an
 expression of appreciation on behalf of Yale Uni-
 versity for his important services in laying the
 foundations of the first department of missions
 connected with an American university."

The following is the official record of the selec-
 tion of his successor. At the Divinity Faculty meeting on
⁴
 April 22, 1920, the following minute was recorded:

"At this meeting the possibility of Professor K. S.
 Latourette's joining the staff of the Missions De-
 partment was fully discussed. Voted, that Profes-
 sors Wright, Weigle, and Archer be a committee on
 recommendations with reference to Mr. Latourette
 and to the situation in general caused by the ter-
 mination of Professor Beach's office in the spring
 of 1921."

⁵
 A week later, they

"Voted, that the report on the Missions Department
 in general and Professor Latourette in particular
 be laid on the table pending communication with
 Dean Lucius Porter of Peking. Professors Weigle,

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1. Yale Divinity School Catalogue, 1921-1924, pp. 26, 26,
 28, 24.
 2. Yale Divinity Quarterly, Vol. XVI, no. 2, Oct., 1919,
 "School Notes," p. 103.
 3. Yale Corporation Records, Minutes of Apr. 9, 1921, p. 1549.
 4. Yale Divinity School Faculty Minutes, date indicated, p. 4.
 5. Ibid., Apr. 29, 1920, p. 5.

Beach, and Sneath were asked to communicate with Mr. Porter by cable."

Two weeks later, they¹

"Voted: that Professor Kenneth Scott Latourette, of Denison University, be invited to the D. Willis James Chair of Missions, his work to begin in the fall of 1921."

The Corporation ratified this measure on June 12, 1920, by voting,²

"that Dr. Kenneth S. Latourette be appointed Professor of Missions,, and assigned to the Divinity School, said appointment to take effect at the beginning of the academic year 1921-22, as recommended by the Faculty of the Divinity School."

Professor Latourette was a graduate of the Yale Class of 1906, a Yale M. A. of 1907, and a Yale Ph. D. of 1909. During 1909 and 1910 he was a travelling secretary of the Student Volunteer Movement. From 1910 to 1912 he was Professor of History in Yale-in-China. Because of ill health he was forced to return to America. From 1914 to 1916 he was Assistant Professor of History at Reed College. And from 1916 to 1921 he was Associate Professor and Professor of History at Denison University.³

Like his predecessor, Professor Latourette was in great demand in the actual work of leadership in the Protestant missionary program. In January 1921, he was "one of the delegates from the American Student Movement to the Student

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1. Yale Divinity School Faculty Minutes, May 13, 1920, p. 5.
 2. Yale Corporation Records, Minutes of date indicated, p. 1393.
 3. Wright, H. B., (Edited by), Eighth General Catalogue of the Yale Divinity School, Centennial Issue, 1822-1922, p. 425.

Volunteer Convention of the British Movement at Glasgow,
Scotland." ¹ During his first session on the Divinity School
² Faculty, he was

"granted leave of absence for the second semester
to enable him to attend the meetings of the World
Christian Student Federation in Peking, China, in
March and April, and to be present at the all-China
Christian Conference at Shanghai in May."

³
The article continued,

"He has been elected to the executive committee of the
World Christian Student Federation, and is the only
member of an American university faculty who has been
asked to go to the Peking meeting as an official del-
egate. In the interval between the Peking and Shang-
hai gatherings Professor Latourette will speak in a
number of the educational institutions of China and
will visit Yale-in-China. After the Shanghai con-
ference he will spend some time in South China and
Japan, partly on behalf of the American Baptist For-
eign Mission Society, of whose Board of Managers he
is a member. He expects to be back in this country
in ample time to take up his work at the beginning of
the next academic year. Professor Latourette has re-
cently been elected one of the two vice-chairmen of
the Student Volunteer Movement for Foreign Missions."

Professor Latourette was "chairman of the committee on ar-
rangements" for the "quadrennial convention of the Student
Volunteer Movement" which met in Indianapolis during the
⁴
Christmas vacation of 1923.

The emphasis which the Department of Missions was
receiving during this period is suggested by the two follow-
ing entries in the Divinity Faculty records during the year

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1. Yale Divinity News, Vol. XVII, no. 2, Jan., 1921,
"Alumni Notes," p. 6.
 2. Ibid., Vol. XVIII, no. 2, Jan., 1922, "School and Faculty
Notes," p. 3.
 3. Ibid.
 4. Yale Divinity News, Vol. XIX, no. 3, Mar., 1923, "School
and Faculty Notes," p. 8.

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1916-1917:

"Voted that Professor Archer have authority to publish a pamphlet descriptive of the work of the Department of Missions.

"Voted that courses required by the Department of Missions in preparation of certain students for specific foreign fields be paid for by the School."

And the way in which the individual needs of the students in the Missions Department were met is shown by the two follow-

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ing specific cases:

"Statement was made that E. K. Higdon and wife, and Griggs and wife, and possibly Bateman will be sent as missionary workers to Spanish speaking countries next autumn. Desirable that they have instruction in Spanish. Now too late to begin with the regular university classes. Professor Archer reported that arrangements could be made privately with Mr. Osgood Hardy to tutor them. Voted, that without regarding this action as a precedent the provision of instruction for these persons in Spanish be approved, the arrangements to be made by the Department of Missions, and the course to be without academic credit. Voted that a scholarship of \$75 be given to E. K. Higdon, the understanding being that the cost of tuition for the whole group will be paid for therefrom."

"Professor Beach stated that instruction in Sanskrit was desirable for Mr. Livengood as a future missionary to India. Voted that arrangements be left with Professor Beach with power; the School to bear the expense provided instruction can be secured at interdepartmental student rates."

As was indicated in the preceding chapter, the Religious Education Department was divided into four Groups.

In 1916-1917 these four Groups were as follows:

Group I: Those preparing for "Teaching in Church and Sunday School."

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1. Yale Divinity School Faculty Minutes, Dec. 7, 1916 and Mar. 22, 1917, pp. 384 and 390 respectively.
 2. Ibid., Mar. 7, 1917 and Nov. 1, 1917, pp. 388 and 396 respectively.

Group II: Those "in preparation for Y. M. C. A. leadership."

Group III: Those "in preparation for College Teaching."

Group IV was divided into two sections:

A: "Course for Pastor's Assistants and Church Workers."

B: "Christian Layman's Course."

Beginning with the session of 1920-1921, the classification was changed to include only three Groups instead of four, under the following arrangement:

Group I: "Educational Leadership in Church and School."

Group II: "Y. M. C. A. Leadership."

Group III: "Christian Layman's Course."

The development which was taking place in Group I of both groupings and Group III of the earlier grouping (1917-1920) is included in the following presentation.

For Juniors there was little change as to required courses from 1917 to 1924. The course in Philosophy of Religion was added in 1922-1923,¹ and the course in Psychology of Religion was discontinued in 1923-1924. After 1921-1922,² the course in Principles of Education was discontinued.

For the year 1919-1920 only, students in Group III were required to take a course entitled Poetic and Wisdom Literature.³

There was more variation in the Middler required courses. The course in Organization of Religious Education was taught by Assistant Professor Winchester in 1916-1917 and 1917-1918, by Professor Weigle in 1918-1919 and 1919-1920, by Instructor Calhoun in 1920-1921, again by Professor Weigle

1. Yale Divinity School Catalogue, 1922-1923, p. 32.

2. Ibid.

3. Ibid., 1919-1920, p. 33.

for the next two years, and by Visiting Professor Smith in 1923-1924.¹ For the last two years of the period, 1922-1923 and 1923-1924, Philosophy of Religion was discontinued. It had been included up until that time.² The same was true with regard to Psychology of Childhood and Adolescence for the last three years of the period, beginning with 1921-1922.³ The course in Hebrew Prophets was given in 1916-1917.⁴ Advanced Hebrew was substituted therefor during the next three years.⁵ In 1920-1921 even that was discontinued. For the year 1916-1917 only, the course in Y. M. C. A. Organization and Administration was required of Middlers.⁶ From 1916-1917 through 1918-1919, the course in The Teaching of the Bible in the Curriculum was given.⁷ Beginning with 1917-1918, Church History was a required course.⁸ The same was true of the course in Missions, which until 1921-1922 was called Survey of the Principal Foreign Mission Fields, and for the last three years of the period, Survey of the Foreign Missions Problem of the Church.⁹ From 1917-1918 through 1919-1920 the course in Synoptic Gospels and Pauline Epistles was required.¹⁰ For the year 1919-1920 only, the two following courses were

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1. Yale Divinity School Catalogues, 1917-1924, pp. 30, 35, 31, 36, 32, 31, 32, 27.
 2. *Ibid.*, 1917-1922, pp. 30, 32, 31, 31, 31, 30.
 3. *Ibid.*, 1917-1921, pp. 30, 33, 32, 31, 32.
 4. *Ibid.*, 1916-1917, p. 30.
 5. *Ibid.*, 1918-1920, pp. 33, 32, 33. In 1919-1920, only of Group III.
 6. *Ibid.*, 1916-1917, p. 30.
 7. *Ibid.*, 1917-1919, pp. 30, 33, 32.
 8. *Ibid.*, 1918-1924, pp. 32, 31, 31, 31, 30, 32, 27.
 9. *Ibid.*
 10. *Ibid.*, 1918-1920, 33, 32, 33. In 1919-1920, only of Group III.

required of Group III students: Biblical and Palestinian¹
Aramaic, and Semitic Archaeology.

Senior required subjects saw the following changes.²
Church History was required for 1916-1917 only. The same³
was true of Religious Education Seminar. The History of
Religious Education was required of Seniors throughout the
period, being taught during the first six years (1916-1917
through 1921-1922) by Professor Weigle, in 1922-1923 by⁴
Lecturer Petty, and in 1923-1924 by Instructor Calhoun.
For the first four years of the period, 1916-1917 through
1919-1920, the course in Christological Epistles and the⁵
Teaching of Jesus was required of Group III Seniors. For
the year 1916-1917 only, the course in The Social Teachings
of Jesus was required.⁶ For the two years 1917-1918 and⁷
1918-1919, History of Christian Doctrine was required.
Systematic Theology was required from 1917-1918 through 1920-
1921, with the exception that it was not required of Group
III students in 1919-1920.⁸ As in the case of the other
classes, the course on Church Polity was required beginning
with 1917-1918. In 1917-1918, Assistant Professor Winchester⁹
taught a required course in Analysis of Biblical Material.

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1. Yale Divinity School Catalogue, 1919-1920, p. 33.
 2. Ibid., 1916-1917, p. 31.
 3. Ibid., 1916-1917, p. 31.
 4. Ibid., 1917-1924, pp. 31, 34, 33, 32, 32, 31, 33, 27.
 5. Ibid., 1917-1920, pp. 31, 34, 33, 34.
 6. Ibid., 1916-1917, p. 31.
 7. Ibid., 1917-1919, pp. 34, 33.
 8. Ibid., 1918-1921, pp. 33, 32, 32, 32.
 9. Ibid., 1918-1924, pp. 34, 33, 32, 32, 31, 33, 27.

For the next two years, this course was given by Professor Weigle.¹ Beginning with the session of 1920-1921 and for the two following years, Professor Weigle substituted for this a course in Materials and Methods of Religious Education.² In 1923-1924, this course was taught by Visiting Professor Smith.³ For 1919-1920 only, Group III students were required to take courses in Textual Criticism of the Old Testament and Hebrew Wisdom Literature.⁴ For the last four years of the period,⁵ the course in Christian Ethics was required. Beginning with the session of 1921-1922, a required course in The Psychology of Childhood and Adolescence was given. This was changed in 1923-1924 to The Growth of Self (Educational Psychology).⁶

The largest number of changes took place in Group II, the division having to do with "preparation for Y. M. C. A. leadership." Through the first four years of this period, that is, from 1916-1917 through 1919-1920, the Group was a unit within the Department. Beginning with the session of 1920-1921, however, it was subdivided according to the divisions included in Y. M. C. A. work. In that year there were five such subdivisions: General, Industrial, Religious Work, and Boys' Work. In 1921-1922 a sixth was added, Educational

1. Yale Divinity School Catalogues, 1918-1924, pp. 34, 33, 32, 32, 31, 33, 27.

2. Ibid.

3. Ibid.

4. Ibid., 1919-1920, p. 34.

5. Ibid., 1921-1924, pp. 32, 31, 32, 27.

6. Ibid., 1923-1924, p. 27.

Work. And in 1922-1923 still another subdivision was introduced, Educational Work was omitted and another substituted, Foreign Work. In the final year of the period, the subdivision Educational Work was restored, making seven specific types of Y. M. C. A. work for which Group II was offering definite preparation. The presentation of the development of Group II during these years differs from the presentation of the growth within the other Groups in that it includes not only the variations of the general required courses, but also the core subjects for the respective subdivisions.

The following changes took place in general Junior required courses. The title of the course called The Young Men's Christian Association became Y. M. C. A. History and Polity beginning with the session of 1919-1920.¹ For the first three years of the period the course in Layman's Relations to Christian Work was required.² From 1920-1921 on, Theory of Religious Education was no longer required.³ In 1923-1924, Psychology of Religion was discontinued as a required subject.⁴ For the year 1922-1923 only, Professor Wright's Association Seminar - Interviewing and Charting Men was required.⁵ Dean Brown's course, The Care of a Parish, which was added in 1919-1920,⁶ was transferred from the general list to the respective

1. Yale Divinity School Catalogues, 1918-1919 and 1919-1920, pp. 31 and 30 respectively.
2. *Ibid.*, 1917-1919, pp. 29, 32, 31.
3. *Ibid.*, 1919-1920 and 1920-1921, pp. 30, 33.
4. *Ibid.*, 1922-1923, 1923-1924, pp. 33, 27.
5. *Ibid.*, 1922-1923, p. 33.
6. *Ibid.*, 1919-1920, p. 30.

subdivisional lists were required beginning with the year 1920-1921. From 1920-1921 on, the requirement of the course in Principles of Education was abolished.¹ During the last two years of the period, the course entitled Principles of Association Administration was required.²

The following courses were required under the "special group requirements."

Under the General subdivision: from 1920-1921 on,³ The Care of a Parish; during 1920-1921 and 1921-1922, American Polity, which for the last two years of the period was called, American Society.⁴

Under the Industrial Work subdivision: during 1920-1921 and 1921-1922, Evangelization of Social Groups;⁵ from 1920-1921 on, Methods of Work with Wage Earners, Physical and Social;⁶ for 1920-1921 and 1921-1922, Practical Sociology, and for 1922-1923 and 1923-1924, Applied Sociology.⁷

Under the Religious Work subdivision: from 1920-1921 on, The Care of a Parish and Theory of Religious Education;⁸ and during 1920-1921 and 1921-1922, Principles of Association Administration (I).⁹

Under the Student Work subdivision: during 1920-1921 only, Principles of Association Organization;¹⁰ during

1. Yale Divinity School Catalogues, 1919-1920 and 1920-1921, pp. 30. 33.
2. Ibid., 1922-1923, 1923-1924, pp. 33, 27.
3. Ibid., 1921-1924, pp. 33, 32, 33, 27.
4. Ibid., 1921-1924, pp. 33, 32, 33, 27.
5. Ibid., 1920-1921, 1921-1922, pp. 32, 33.
6. Ibid., 1921-1924, pp. 33, 32, 33, 27.
7. Ibid.
8. Ibid., 1921-1924, pp. 33, 32, 33, 27.
9. Ibid., 1920-1921, 1921-1922, pp. 33, 32.
10. Ibid., 1920-1921, p. 33.

1921-1922 only, Principles of Association Administration (1);
 during 1920-1921 and 1921-1922, Leadership of Voluntary Dis-
 cussion Groups;² and from 1920-1921 through 1923-1924, Methods
 of Work with Students, Problems of University Teachers.³

Under Boys' Work: from 1920-1921 through 1923-1924,
 The Care of a Parish;⁴ for the same years, Methods of Work
 with Boys (I), Boys' Division;⁵ and for the three years, 1921-
 1923, Materials and Methods of Religious Education.⁶

Under Educational Work, which was introduced in
 1921-1922: The Care of a Parish, 1921-1922 and 1923-1924;⁷
 1922 only, Principles of Association Administration (I);⁸
 from 1921-1922 on, Survey of the Foreign Missions Problem of
 the Church;⁹ and for 1922-1923 and 1923-1924, Association
 Educational Methods.¹⁰

Under Foreign Work, which was introduced in 1922-
 1923: for both remaining years, Comparative Religion, The
 Care of a Parish, and Survey of the Foreign Missions Problem
 of the Church.¹¹

The following changes took place among the general
 Middler required courses. During 1916-1917 only, the two
 following courses were given: The Social Teachings of Jesus,

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1. Yale Divinity School Catalogue, 1921-1922, p. 33.
 2. Ibid., 1920-1921, 1921-1922, pp. 33, 32.
 3. Ibid., 1921-1924, pp. 33, 32, 33, 27.
 4. Ibid., 1921-1924, pp. 33, 32, 33, 27.
 5. Ibid.
 6. Ibid., 1921-1923, pp. 33, 32, 33.
 7. Ibid., 1921-1924, pp. 33, 32, 34, 27.
 8. Ibid., 1921-1922, p. 32.
 9. Ibid., 1922-1924, pp. 32, 34, 27.
 10. Ibid., 1922-1923, 1923-1924, pp. 34, 27.
 11. Ibid.

and The Psychology, Message and Methods of Public Evangel-
¹ism. For the first four years of the period (1916-1917
 through 1919-1920), Organization of Religious Education was
²required. This was true also of the course in Church His-
 tory from the Reformation for the three years 1917-1918
³through 1919-1920. For the same years, Practical Sociology
⁴was required. Principles of Personal Evangelism was re-
⁵quired from 1917-1918 through 1921-1922. Principles of
 Association Administration was required in 1917-1918, 1918-
⁶1919, 1919-1920, 1922-1923, and 1923-1924. Beginning with
 the session of 1920-1921, Biblical Theology of the Old Testa-
⁷ment was no longer required; Biblical Theology of the New
⁸Testament took its place. During the last year of the peri-
⁹od, Psychology of Religion was required, having been trans-
 ferred from the group of Junior required courses.

The courses required of Middlers of Group II under
 the "special group requirements" were as follows.

Those who were preparing for General Y. M. C. A.
 work were required to include Church History from the Reforma-
¹⁰tion, for the four years 1920-1921 through 1923-1924;

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1. Yale Divinity School Catalogue, 1916-1917, p. 30.
 2. *Ibid.*, 1917-1920, pp. 30, 32, 31, 31.
 3. *Ibid.*, 1918-1920, pp. 33, 32, 31.
 4. *Ibid.*
 5. *Ibid.*, 1918-1922, pp. 33, 32, 31, 33, 32.
 6. *Ibid.*, years indicated, pp. 33, 32, 31, 34, 28. This was
 course (II) during the latter two years.
 7. *Ibid.*, 1919-1920, 1920-1921, pp. 31, 33.
 8. *Ibid.*, 1921-1924, pp. 34, 32, 34, 28.
 9. *Ibid.*, 1923-1924, p. 28.
 10. *Ibid.*, 1921-1924, pp. 34, 32, 34, 28.

Principles of Association Organization, for 1920-1921 only;¹
 Principles of Association Administration (II), for 1921-
 1922 only;² The Y. M. C. A. in Industry for the entire four
 years;³ Practical Sociology in 1920-1921 and 1921-1922, and
 Applied Sociology in 1922-1923 and 1923-1924.⁴

Those in the Industrial Work subdivision were re-
 quired to take: Principles of Association Organization (II),
 during 1920-1921 only;⁵ Methods of Work with Wage Earners,
 Educational and Economic, from 1920-1921 through 1923-1924;⁶
 for 1920-1921, Economic History of the United States since
 1860, for the next two years, Economic History, and for 1923-
 1924, History of Economics;⁷ and for the entire four years,⁸
 Industrial Hygiene and Sanitation, and History of Labor.

Those preparing to do specifically Religious Work
 took: for the entire four years, Church History to the
 Reformation, Art of Preaching, The Y. M. C. A. in Industry,
 Principles of Boys' Work, and Sex Education;⁹ and for the
 years 1920-1921 and 1921-1922 only, Principles of Associa-
 tion Administration (II).¹⁰

Those planning to go into Student Work were re-

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1. Yale Divinity School Catalogue, 1920-1921, p. 34.
 2. Ibid., 1921-1922, p. 32.
 3. Ibid., 1921-1924, pp. 34, 32, 34, 28.
 4. Ibid.
 5. Ibid., 1920-1921, p. 34.
 6. Ibid., 1921-1924, pp. 34, 32, 34, 28.
 7. Ibid.
 8. Ibid.
 9. Ibid.
 10. Ibid., 1920-1921, 1921-1922, pp. 34, 32.

quired to take the following courses: for the entire four years, The Y. M. C. A. in Industry, Principles of Boys' Work, Methods of Work with Students - Extra-curriculum Activities, and Survey of the Principal Foreign Mission Fields;¹ for 1920-1921 and 1921-1922, Principles of Association Administration (II);² and from 1920-1921 through 1922-1923, Psychology of Childhood and Adolescence, which became for the final year, Psychological Principles of Moral and Religious Education in Childhood, - in Adolescence.³

Those specializing in Boys' Work took: during all four years, Church History from the Reformation, and Methods of Work with Boys (II), Boys' Work in the Churches;⁴ for 1920-1921 only, Principles of Association Organization (I);⁵ for 1920-1921 and 1921-1922, Practical Sociology, and for 1922-1923, Applied Sociology;⁶ and for 1923-1924, Materials and Methods of Religious Education.⁷

The subdivision entitled Educational Work, introduced in 1921-1922, called for: The Y. M. C. A. in Industry, and Principles of Boys' Work, for all three years;⁸ three courses in 1921-1922 only, Principles of Association Admin-

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1. Yale Divinity School Catalogues, 1921-1924, pp. 34, 32, 34, 28. The names of the latter two were changed slightly in 1923-1924 and from 1921-1922 on respectively.
 2. Ibid., 1920-1921, 1921-1922, pp. 34, 32.
 3. Ibid., 1921-1924, pp. 34, 32, 34, 28.
 4. Ibid., 1921-1924, pp. 34, 33, 34, 28.
 5. Ibid., 1920-1921, p. 34.
 6. Ibid., 1921-1923, pp. 34, 33, 34.
 7. Ibid., 1923-1924, p. 28.
 8. Ibid., 1922-1924, pp. 33, 34, 28.

istration (II), Educational Organization and Administration,
and Principles of Teaching;¹ and during 1922-1923 and 1923-
1924,² History and Principles of Education.

Those preparing to do Foreign Work, introduced in
1922-1923, were required to take during both years: Prin-
ciples of Boys' Work, Methods of Work with Students, History
of the Expansion of Christianity, and either History of China
in the Nineteenth Century or History of Christianity in
India.³

The courses required of all Seniors in Group II
were as follows: for 1916-1917 only, Church History, and
Principles of Personal Evangelism;⁴ from 1916-1917 through
1919-1920, Y. M. C. A. Relationships;⁵ from 1917-1918 through
1919-1920, Systematic Theology, Evangelization of Social
Groups, and Leadership in Voluntary Bible Study Groups;⁶ for
the two years 1917-1918 and 1918-1919, Psychology, Message
and Methods of Public Evangelism;⁷ and for 1916-1917 through
1919-1920 only, Biblical Theology of the New Testament.⁸

The "special group requirements" for Seniors were
as follows.

1. Yale Divinity School Catalogue, 1921-1922, p. 33.
2. Ibid., 1922-1923, 1923-1924, pp. 33, 34, 28.
3. Ibid., 1922-1923, 1923-1924, pp. 34, 28.
4. Ibid., 1916-1917, p. 31.
5. Ibid., 1917-1920, pp. 31, 34, 33, 32.
6. Ibid., 1918-1920, pp. 34, 33, 32.
7. Ibid., 1917-1918, 1918-1919, pp. 34, 33.
8. Ibid., 1917-1920, pp. 31, 34, 33, 32. In 1920-1921 it
was shifted to the group of general required Middler
Courses.

Perhaps the group of studies required of those preparing for General Y. M. C. A. work during the years 1920-1921 through 1923-1924 reveals more than any other the changing religious emphasis in America; for certainly Henry B. Wright, who was head of the Y. M. C. A. Group, cannot be accused of being in the vanguard of the "social gospel" movement. This trend is suggested, in the writer's opinion, by the fact that after 1921-1922 the course in Use of the Bible in Modern Preaching was discontinued,¹ while the course in Socialism, Social Reform, and the Labor Problem was given throughout the period.² Other required courses were the following: Evangelization of Social Groups, during 1920-1921 and 1921-1922 only;³ Psychology of Advertising, in 1921-1922 only;⁴ for 1920-1921 through 1922-1923, Association Relationships, Principles of Boys' Work, and Survey of the Principal Foreign Mission Fields;⁵ for 1921-1922 and 1922-1923, Theory of Religious Education;⁶ and for 1922-1923 only, Psychology of Response and Appeal.⁷

Those preparing for Industrial Y. M. C. A. work were required to take: for the entire four years, Church History from the Reformation, The Care of a Parish, The Y. M. C. A. in Industry, Methods of Work with Wage Earners (III), Inspira-

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1. Yale Divinity School Catalogues, 1921-1922, 1922-1923, pp. 33, 35.
 2. *Ibid.*, 1917-1920, pp. 31, 34, 33, 32.
 3. *Ibid.*, 1920-1921, 1921-1922, pp. 34, 33.
 4. *Ibid.*, 1921-1922, p. 33.
 5. *Ibid.*, 1921-1923, pp. 34, 33, 35. The last named was called Survey of the Foreign Missions Problem of the Church beginning with 1921-1922.
 6. *Ibid.*, 1921-1922, 1922-1923, pp. 33, 35.
 7. *Ibid.*, 1922-1923, p. 35.

tional, and the course in Socialism, Social Reform, and the Labor Problem;¹ for 1920-1921 only, Principles of Association Organization (II);² and for 1920-1921, 1921-1922, and 1922-1923, a course in Industrial Organization and Management.³

There was little variation in the courses required of those who were preparing to go into Religious Work. Throughout the four years they took: Philosophy of Religion, Systematic Theology, Church History from the Reformation, Survey of the Principal Foreign Mission Fields (which became Survey of the Foreign Missions Problem of the Church after the first year), and Organization of Religious Education.⁴ During 1920-1921 and 1921-1922 Leadership of Voluntary Discussion Groups was required.⁵

Those preparing to go into Student Work were required to take: throughout the four years, Systematic Theology, Church History from the Reformation, Methods of Work with Students (III), Educational and Religious Program (called simply Methods of Work with Students in the final year), and Sex Education;⁶ for 1921-1922 only, Evangelization of Social Groups;⁷ for 1920-1921 only, Survey of the Principal Foreign Mission Fields;⁸ for the two years 1920-1921

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1. Yale Divinity School Catalogues, 1921-1924, pp. 34, 33, 35, 29.
 2. *Ibid.*, 1920-1921, p. 34.
 3. *Ibid.*
 4. *Ibid.*, 1921-1924, pp. 34, 33, 35, 29.
 5. *Ibid.*, 1920-1921, 1921-1922, pp. 34, 33.
 6. *Ibid.*, 1921-1924, pp. 34, 33, 35, 29.
 7. *Ibid.*, 1921-1922, p. 33.
 8. *Ibid.*, 1920-1921, p. 35.

and 1921-1922, Educational Principles and Problems, and¹ Organization of Religious Education; and for 1922-1923 and² 1923-1924, History and Principles of Religious Education.

Students specializing in Boys' Work were required to take: for the entire four years, Methods of Work with Boys (III), Specialized Activities (called simply Methods of Work with Boys in 1923-1924), Sex Education, Missionary Education, Psychology of Childhood and Adolescence, which became in the final year Psychological Principles of Moral and Religious Education in Childhood - in Adolescence, and Survey of the Principal Foreign Mission Fields, which after 1920-1921 was called Survey of the Foreign Missions Problem of the Church;³ for 1920-1921 only, Principles of Association Organization, and Materials and Methods of Religious Education;⁴ for 1921-1922 only, Principles of Association Administration (II);⁵ and from 1921-1922 through 1923-1924, Organization of Religious Education.⁶

Those preparing to do Educational Work took: for the three years, Systematic Theology, Theory of Religious Education, and Organization and Administration of Secondary Education, which became in the final year Educational Organization and Administration;⁷ and for 1921-1922 only, Educational Principles and Problems, and Vocational Psychology.⁸

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1. Yale Divinity School Catalogues, 1920-1921, 1921-1922, pp. 35, 33.
 2. *Ibid.*, 1922-1923, 1923-1924, pp. 35, 29.
 3. *Ibid.*, 1921-1924, pp. 35, 33, 35, 29.
 4. *Ibid.*, 1920-1921, p. 35.
 5. *Ibid.*, 1921-1922, p. 33.
 6. *Ibid.*, 1921-1924, pp. 35, 33, 35, 29.
 7. *Ibid.*, 1922-1924, pp. 33, 35, 29.
 8. *Ibid.*, 1921-1922, p. 33.

The work required of those preparing to do Foreign Y. M. C. A. work was constant for the two years, being: Systematic Theology, The Y. M. C. A. in Industry, The Junior Missionary, Theory of Religious Education, and either History of the Christian Church in China, or India as a Mission Field, or The Near East as a Mission Field.¹

From 1916-1917 through 1919-1920, as has been indicated, there was a fourth Group in the Religious Education Department. For these four years two courses were offered within Group IV: a course for "pastor's assistants and church workers," and a course known as a "Christian layman's course." The former was planned on a two-year basis; the latter endeavored to plan a balanced and comprehensive course for the lay-worker who could attend the Divinity School for only one year.

For the former group of students, the following² were the core subjects:

"First Year Class" "Second Year Class"

Psychology of Religion	The History of Religious Education
Old Testament Literature and History	The Organization of Religious Education
New Testament Literature	The Analysis of Biblical Material
The Theory of Religious Education	
The Layman's Relations to Christian Work (discontinued after 1918-1919)	
The Care of a Parish (introduced in 1919-1920)	

1. Yale Divinity School Catalogues, 1922-1923, 1923-1924, pp. 35, 29.
2. Ibid., 1917-1920, pp. 32, 35, 34, 36.

The electives to complete the fifteen hours which were "particularly recommended" were in the fields of Religious Education, Psychology, and Sociology.¹

The core subjects for the "Christian layman's course" were the same as those for the "first year class" of "pastors' assistants and church workers." The course in The Care of a Parish, which was introduced in 1919-1920, was continued thereafter.² The additional electives "particularly recommended" to this group of students were from the fields of Y. M. C. A. work, Missions, Religious Education, Psychology, and Sociology.³

The Religious Education Department during this period suffered the loss of two of its Faculty members. Dr. Sneath, who had been called to be the head of this new Department in 1912 and who had so successfully perfected its organization, retired from the Faculty in the summer of 1923.⁴ During the Christmas holidays of the same year came the untimely death of the first full professor whom Dr. Sneath brought to this Department, Henry B. Wright.⁵

The significance of Professor Sneath's work as a pioneer in the field of religious education has been pointed out by Dean Weigle. In an article which appeared in the Yale

1. Yale Divinity School Catalogues, 1917-1920, pp. 32f, 35f, 34f, 36f.
2. Ibid., 1921-1924, pp. 35, 34, 36, 30.
3. Ibid., 1917-1924, pp. 32f, 36f, 35f, 37f, 36f, 34ff, 36f, 30.
4. Yale Divinity School Faculty Minutes, June 11, 1923, p. 35.
5. The Yale Daily News, Vol. XLVII, no. 74, Jan. 8, 1924, art., "Professor Henry B. Wright Dies During Vacation, Succumbed at Oakham, Mass., on December 27," p. 1.

Divinity News just after Professor Sneath's approaching
retirement had been announced, he said, in part:¹

"When Professor Sneath undertook this work, there was almost nothing in the way of precedent to guide him. The Yale Divinity School was one of the first theological seminaries to establish a department of religious education. In 1912 the movement was little more than begun which has, within the last decade, established moral and religious education as a major enterprise of the Christian churches of this country. It was necessary for Professor Sneath to formulate the aims of the new department, to organize courses, to plan curricula, to secure funds and to find men who with him should constitute its teaching staff. He faced his task with vision and courage; and the department which he organized is now well established.

"Professor Sneath was not content, however, simply to organize and establish the work of his department within the School. Viewing the education situation as a whole, he became convinced of the great need for more and better literature, fitted to serve as the instrument of moral and religious education throughout the various stages of childhood, youth, and professional study. He felt the lack of a sound psychological basis in much of the current materials of religious instruction; and he foresaw the inevitable development of weekday schools of religion. He decided to undertake the production of a complete body of new materials; he interested one of the great publishing houses in his enterprise, and enlisted the cooperation, as authors, of a group of men of unusual ability and experience. . . . the work of publication is progressing steadily and as rapidly as is consistent with the high standard which is being maintained. Over half a million copies of the graded readers for children in the elementary schools - The Golden Rule Series and The King's Highway Series - have been sold. . . ."

The Divinity School Faculty recorded the following
resolution concerning this outstanding builder:²

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1. Weigle, L. A., Yale Divinity News, Vol. XIX, no. 4, May, 1923, art., "Retirement of Professor Sneath," p. 1f.
 2. Yale Divinity School Faculty Minutes, June 11, 1923, p. 35.

"Voted, in view of the approaching retirement of Professor E. Hershey Sneath, that we record our hearty appreciation of the splendid service which he has rendered to this School as a clear and interesting teacher, as organizer and head of the Department of Religious Education, as a member of the financial committee of the School, as the donor, with Mrs. Sneath, of the endowment for the Richard Sheldon Sneath Memorial Library of Religious Education. Devotion, loyalty, and generosity have marked him as he has worked with us, and we have found in him an open-minded, warm-hearted friend. We wish him all success in the completion of the comprehensive program of publication in the field of religious education to which he is planning to devote his energy; and we are glad of the assurance of his willingness to continue his efforts to increase the endowment of this School."

Professor Sneath's colleague, Henry B. Wright, was like-spirited in "devotion, loyalty, and generosity," as shown by the following entry in the Faculty Minutes:

"Voted: that we approve the plan of Professor Wright for spring and fall trips of two weeks each in the interest of the School, the same to be without expense to the School."

Two such trips which he made are spoken of in the Yale Divinity News:

"Professor Wright will conduct Personal Evangelism Institutes of five lectures each this fall at Dartmouth, Brown, Middlebury, and Norwich University in New England, and at Wofford College, Furman University, Erskine College, Davidson College, University of North Carolina, and University of South Carolina in the Carolinas."

"Professor Wright left on March 23 for a three weeks' trip in the south, conducting Personal Evangelism Institutes in the colleges and universities of Tennessee, Alabama, Georgia, South Carolina, and Virginia."

1. Yale Divinity School Faculty Minutes, May 19, 1921, p. 14.
2. Yale Divinity News, Vol. XVIII, no. 1, Nov., 1921, "School and Faculty Notes," p. 4; Vol. XVIII, no. 3, Mar., 1922, ibid., p. 3.

His equally devoted and generous War work will be spoken of in another section of this chapter. His outstanding executive ability and tireless energies in developing in the Divinity School a section devoted to preparation for Y. M. C. A. service which was both specialized and yet thoroughly comprehensive is shown by the curriculum which has been set down in the preceding pages, and also by the inexpensiveness with which he secured his staff. The latter is shown by the following record in the Faculty Minutes:

"Professor Wright presented by letter an outline of plans for the enlargement of courses in Y. M. C. A. training, and also an outline of a pamphlet in page proof. The plan provides for special training for General, Industrial, Religious Work and General Student Secretaryships. This would involve the appointment of Mr. J. J. McKim as Lecturer and Supervisor in City, Railroad, Educational Work and Social Work Departments; of Mr. Clarence B. Loomis as Lecturer and Superintendent in the Boys' Work Department, and of Mr. Lyman Teele Crossman as Lecturer and Supervisor in the Industrial Work Department. To effect these developments would cost \$1,000, viz., compensation to Messrs, McKim, Loomis and Crossman of \$250 each, and \$250 for additional lectures. . . ."

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These men were appointed.

His death, which occurred on December 27, 1923, at Oakham, Massachusetts, was a real loss to the School. Dean Brown opened his funeral address with these words:

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1. Yale Divinity School Faculty Minutes, Mar. 20, 1919, p. 410.
 2. Prudential Committee Records, Minutes of Apr. 5, 1919, p. 1385.
 3. Stewart, G. Jr., Yale Divinity News, Vol. XX, no. 2, Jan., 1924, art., "Henry Burt Wright," pp. 1, 2, 3.
 4. Brown, C. R., Yale Divinity News, Vol. XX, no. 2, Jan., 1924, "Funeral Address," p. 1f.

"The death of this good man has brought a grievous loss to the Divinity School, to Yale University, to this whole community, and to the Kingdom of God on earth. He had related himself to such a wide range of Christian interests that it is not easy to see how the influence he was exerting and the service he was rendering can be replaced."

Both Faculty and students gave fitting expressions¹ as to the influence of this unusual man. The students said,

" . . . Above all else, he remains in our hearts as the most Christlike man we ever knew. As no other has done, he has lived before our eyes and into our souls the gospel of Jesus Christ. In the life of Henry Burt Wright we find a clearer and more compelling comprehension of the Incarnation, a more challenging content in the Atonement, a more inspiring assurance of Immortality. . . ."

The resolutions of the Faculty were composed by Benjamin W. Bacon, Douglas C. Macintosh, and Charles A. Dinsmore. In the opinion of the writer, this memorial statement deserves remembrance because of its subject, its brevity, and its richness of content. Like Lincoln's memorial address at Gettysburg, it is contained in three paragraphs, and, strikingly enough, there is a difference of only one word between the two, the Gettysburg Address containing two hundred and sixty-five words, and these resolutions, which are as follows, two hundred and sixty-six:

"The Faculty of Yale Divinity School desire to place upon record, together with their sense of irreparable loss in the death of Henry Burt Wright, a colleague respected and beloved in an extraordinary degree by all who knew him, their hope that the memory of his devoted life may remain a perpetual benediction to all who teach and all who study here."

1. Yale Divinity News, Vol. XX, no. 2, Jan., 1924, "Memorial Resolutions," p. 3.
2. Ibid.

"A student of exceptional accuracy and ability, a worker of untiring industry and conscientious faithfulness, a genial friend and stimulating companion, his qualities as scholar, teacher, administrator are remembered not for themselves, but as the inevitable fruits of a spirit of Christlike devotion and glad obedience to the Will of God. To seek this will and to do it was his daily delight. This lent zest and exhilaration to every task, however trying or difficult. For this reason the present life yielded continual joy, where others would have found burdens too heavy to bear. He looked forward to life hereafter as a prospect more glorious still.

"He has an abiding monument. Its structure was not reared in the punctilious performance of his appointed tasks, great though they were and excellently done. It was built in the performance of those which he voluntarily went to seek, among college men here and throughout the nation, among the victims of vice, recklessness or misfortune, beginning nearest home and reaching out as far as his influence could extend. His character remains to hundreds their best known example of the mind of Christ, his work the epitome of efficient, personal service for the kingdom of God on earth."

The Yale Divinity School Catalogue for 1923-1924

included as one of the Lecturers in Y. M. C. A. work, "Clarence Prouty Shedd, M. A., Lecturer on Student Work on the William Sloane Gift to General Endowment." ¹ The Yale Divinity News of March, 1924, contained the following note: "Mr. Clarence P. Shedd is offering two courses in Y. M. C. A. work this semester, one in Student Association work and one in Association Science, in place of the courses which were being given by Professor Wright." ²

Assistant Professor Winchester's appointment expired ³ in the summer of 1918. His salary had been pledged by out-

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1. Yale Divinity School Catalogue, 1923-1924, p. 8.
 2. Yale Divinity News, Vol. XX, no. 3, Mar., 1924, "School and Faculty Notes," p. 3.
 3. Yale Corporation Records, Minutes of June 21, 1915, p. 633.

side parties for the three years that he was on the Divinity School Faculty. 1918 found the country in the midst of the War, and the School with a rigidly curtailed student body. No further appointment was made to fill this position until the fall of 1920 when Robert Lowry Calhoun '18, a member of the Graduate Class, was appointed Instructor in Religious Education for the year 1920-1921.¹ A few days later Professor Bacon wrote in the Yale Divinity News:²

" The retirement age is also near for Professor Sneath. It is encouraging to record that the Department of Religious Education has opportunity to forestall the future in the place of apprenticeship now being filled by Mr. Robert L. Calhoun (Yale B. D. 1918)."

But the young apprentice was called the following spring to return to his Alma Mater, Carleton College, to teach Philosophy.³ For 1921-1922, Orville Anderson Petty, D. D. was Lecturer on the History of Religious Education.⁴ For 1922-1923, Dr. W. E. Raffety, Editor-in-Chief of the American Baptist Publication Society, came to New Haven from Philadelphia for two days each week to teach the two courses: Organization of Religious Education and Methods and Materials of Religious Education.⁵ For the year 1923-1924, Professor Robert Seneca Smith of Smith College was on leave of absence, and was Visiting Professor of Religious Education. During that year

1. Prudential Committee Records, Minutes of Oct. 23, 1920, p. 1799.
2. Bacon, B. W., Yale Divinity News, Vol. XVII, no. 1, Nov., 1920, p. 2, art., "Ten Critical Years," p. 1f.
3. Yale Divinity News, Vol. XVII, no. 4, May, 1921, "School Notes," p. 4.
4. Prudential Committee Records, Minutes of Feb. 26, 1921, p. 1913.
5. Yale Divinity News, Vol. XIX, no. 2, Jan., 1923, "School and Faculty Notes," p. 8.

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he taught the two above-mentioned courses.

The curriculum for the Department of Social Service remained practically the same as it had been in the preceding period, an elaboration of which was presented in Chapter IV. From 1916-1917 through 1923-1924 less than five per cent of the students were registered in this Department, the largest enrollment for any single year being nine. During the two War years, the enrollment was five and four respectively. After the session of 1919-1920, the numbers for the remaining four years were three, four, three, and two respectively.

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Professor Bailey resigned from the Faculty in 1921 to take charge of the Statistical Department of the Traveler's Insurance Company at Hartford.
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The Divinity Faculty expressed their regret at losing Professor Bailey in the following resolution:
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"Voted: that we record on this occasion of the resignation of William Bacon Bailey, Ph. D., the Gilbert L. Stark Professor of Practical Philanthropy, our sense of loss on his withdrawal from the Faculty of the School and our appreciation of the high and unremitting service he has rendered, our gratitude for the cordial relations he has sustained to the staff and the student body and our earnest desire for his future success and welfare."

1. Yale Divinity News, Vol. XX, no. 1, Nov., 1923, "School and Faculty Notes," p. 3.
2. Yale Divinity School Faculty Minutes, May, 19, 1921, p. 14.
3. Yale Divinity News, Vol. XVIII, no. 1, Nov., 1921, "School and Faculty Notes," p. 4.
4. Yale Divinity School Faculty Minutes, May 19, 1921, p. 14.

No immediate successor to Professor Bailey was appointed. In the second semester of the session of 1921-¹1922, and during the session of 1922-1923,² Dr. A. E. Holt, Social Service Secretary of the Congregational Educational Society, offered two courses in the Department: Biblical Material for Social Preaching, and The Social Conscience of the American Churches. During 1923-1924, Professor Frederick E. Lumley, Ph. D., of Ohio State University, was Visiting Professor in the Department,³ "offering seven hours of work in Applied Sociology and Social Ethics."⁴

In planning for the filling of the vacancy caused by the resignation of Professor Bailey, the Divinity Faculty took the following noteworthy action relative to the work of Department "D":⁵

"Voted: that we affirm our purpose with regard to the filling of the Gilbert L. Stark Chair to be the securing of an incumbent whose main function will be to guide the social thinking of our students, rather than to devote himself primarily to training for the profession of Social Service."

After a careful search to find a man to do such a work, the Faculty were able to announce in the fall of 1923 that they had found a man with the ideal qualifications; and on September 29, 1923, the Corporation appointed Jerome Davis,

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1. Yale Divinity News, Vol. XVIII, no. 1, Nov., 1921, "School and Faculty Notes," p. 4.
 2. Yale Divinity School Catalogue, 1922-1923, pp. 8, 79f.
 3. Ibid., 1923-1924, p. 8.
 4. Tweedy, H. H., Yale Divinity News, Vol. XX, no. 1, Nov., 1923, p. 2, art., "The Opening of the Year," p. 1f.
 5. Yale Divinity School Faculty Minutes, Mar. 22, 1923 (Kindness of Miss Elizabeth Barney, Registrar of The Divinity School).

who was Assistant Professor in the Department of Sociology at Dartmouth, as "Assistant Professor of Practical Philanthropy on the Gilbert L. Stark Foundation." ¹ He was to enter upon his duties at Yale the next fall. ² Concerning him, Professor Tweedy wrote: ³

"Professor Davis comes to us as a young man. He has a brilliant record behind him, He was born on the mission field in Kyoto, his father being a pioneer missionary and a founder with Neesima of the Doshisha University in Japan. Like the sons of many missionaries he was sent to America to be educated; and after preparing himself at the Newton High School near Boston, he went to Oberlin, graduating in three years. After twelve months of practical work in the social and civic department of the Minneapolis Civic and Commerce Association, he went to the Union Theological Seminary in New York, spending the summer as private secretary to Dr. Wilfrid Grenfell, and touring with that famous Christian worker in his hospital ship, the 'Strathcona', the shores of Newfoundland and the Labrador coast. At the close of the next year in the Seminary he left for Russia, planning to spend the summer in relief work among the prisoners of war. He was destined to remain there for nearly three years, being for a part of the time in full charge of the war work of the Y. M. C. A. This gave him a very remarkable experience during those terrible months lying between the outbreak of the first revolution and the complete collapse following the treaty of Brest-Litovsk. He lived with the prisoners in the Caucasus and worked with the soldiers on the Western Front. He knew intimately not only Kerensky, Lenin and Trotsky, but General Brusiloff, Catherine Breshkovskaya, 'the Little Grandmother of the Revolution,' and many other leaders of the three governments which were in power while he was in the country, as well as the head of the Russian Orthodox Church. Dr. Mott, who characterizes him as 'a most

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1. Yale Corporation Records, Minutes of date indicated (Kindness of Miss Elizabeth Barney, Registrar of The Divinity School).
 2. Dr. Davis was elected to the Divinity School Faculty on Sept. 23, 1923 (Yale Corporation Records). (Kindness of Miss Elizabeth Barney, Registrar of The Divinity School).
 3. Tweedy, H. H., Yale Divinity News, Vol. XX, no. 1, Nov., 1923, art., "Professor Davis," p. 3.

devoted and brilliant young man', says: 'He knows Russia of the last three years as very few Americans know it'. This knowledge has been published in two books, 'The Russian and Ruthenian in America' and 'The Russian Immigrant'. On returning to America after the war, Professor Davis finished his seminary course in Union and won the degree of Doctor of Philosophy at Columbia. His teaching in Dartmouth has been more than usually successful, and both faculty and students are looking forward with happiest anticipations to what we have every reason to believe will be a long and eminently helpful work in Yale."

The work of Department "E" was completely discontinued during the War years, there being no students registered in this division during the sessions of 1917-1918 and 1918-1919. With the organization of "a group of studies in Religion in the Graduate School" in 1920,¹ this Department took on new life, as will be seen in Chapter Seven which deals with the Graduate Class.

Professor Bacon and Assistant Professor Dahl were given assistance in instruction in Greek and Hebrew respectively during two or three years of this period. On January 11, 1917, the Faculty engaged "Mr. Fitch of the Hopkins Grammar School"² to give instruction in elementary Greek. Though his work was discontinued for the year 1918-1919, he was reengaged for the first semester of the session of 1919-1920.³ For the year 1918-1919 Dr. I. G. Matthews was Lec-

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1. Prudential Committee Records, Minutes of Feb. 14, 1920, p. 1623.
 2. Yale Divinity School Faculty Minutes, date indicated, p. 386.
 3. Ibid., Sept. 25, 1919, p. 417.

turer on Old Testament Languages and Literature.

In October, 1920, Sir William Ramsay, the famous archaeologist, delivered a series of lectures at Yale. It will be remembered that he was made a Lecturer on the Religions of Anatolia "at Yale University in the School of Religion" for the two years 1915-1916 and 1916-1917; but that chiefly on account of the War he was prevented from filling this Lectureship. Concerning this series of five lectures by this noted leader in his field, Dr. Bainton wrote:

"Sir William pointed out the value of archaeology for history. It makes us cautious in the rejection of our sources. The spade has demonstrated that there were characters important enough to receive monuments, who were nowhere mentioned in extant writings. We ought, therefore, be slow in rejecting statements which are not elsewhere corroborated. But archaeology serves as more than a warning. Our information has thereby been greatly increased and disputed points cleared up. Grenfell and Hunt have demonstrated the existence of a periodic census in Egypt, which probably goes back to the time of Augustus. Sir William has himself discovered an inscription of Quirinius in Asia Minor. These finds have, of course, an important bearing upon the date of the birth of Jesus. . . . Sir William laid particular emphasis upon the work which remains to be done. . . . he is anxious that Antioch in Pisidia should be unearthed. A few explorations have already been made in the neighborhood; but the city itself, the very place in which Paul and Barnabas worked, remains unexplored. For scholarship in general he desired a reopening of the opportunities and a re-establishment of the means of learning available before the war, together with a re-cementing of the bonds of international scholarship. He feared that it would take fifty years to regain the ground which had been lost."

1. Wright, H. B., (edited by), op. cit., p. vi.
2. Prudential Committee Records, Minutes of Mar. 6, 1915, p. 681. For details connected with this appointment, see Chapter IV, p. 237.
3. Bainton, R. H., Yale Divinity News, Vol. XVII, no. 1, Nov. 1920, art., "Dr. Ramsay's Lectures," p. 2.

A unique triple appointment which later was to result in two significant additions to their number was made by the Divinity School Faculty in the early months of 1920.

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The record reads as follows:

"Voted, that Messrs. Malone, Calhoun, and Bainton be employed next year, their title and salaries to be specified on further consideration."

In November following their appointment, Professor Bacon² wrote concerning them in the School's publication:

".... our veteran Professor of Ecclesiastical History lays down all his duties in the School save the continuation of a single course of lectures, in order to take up the more multifarious duties imposed by the larger office of Provost of the University. Already the School has opportunity for trying out a possible successor in the instruction now being given in this field by Mr. Dumas Malone (Yale B. D. 1916), and it has a similar opportunity as respects the Chair of New Testament Criticism and Interpretation in the person of Mr. Roland H. Bainton (Yale B. D. 1917), at present Instructor in New Testament Greek, who during Professor Bacon's absence at Oxford and in the Near East, took over the most important parts of his work. The retirement age is also near for Professor Sneath. It is encouraging to record that the Department of Religious Education also has opportunity to forestall the future in the place of apprenticeship now being filled by Mr. Robert L. Calhoun (Yale B. D. 1918)."

As has been indicated, Mr. Calhoun left after one year. The same was true with regard to Mr. Malone.

Mr. Bainton was reappointed Instructor in New Testament Greek and Church History in the spring of 1921.³ In the following June he received his Ph. D. degree from Yale.⁴ Dr.

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1. Yale Divinity School Faculty Minutes, Mar. 12, 1920, p. 3.
 2. Bacon, B. W., Yale Divinity News, Vol. XVII, no. 1, Nov., 1920, p. 2, art., "Ten Critical Years," p. 1f.
 3. Prudential Committee Records, Minutes of Mar. 12 and May 28, 1921, pp. 1923 and 1975 respectively.
 4. Wright, H. B. (Edited by), op. cit., p. 502.

Bainton was born in Ilkeston, England. He received his B. A. degree in 1914 from Whitman College, in the state of Washington. He entered the Divinity School in the same year. After receiving his B. D. degree in 1917 he returned for graduate work in the fall. During the War he did work with the American Friends Unit of the American Red Cross. On September 29, 1921, the Divinity Faculty "voted: that Mr. Bainton as full time instructor in Church History be invited to sit regularly with the Faculty."

In June, 1923 former Instructor Calhoun received his Ph. D. degree from Yale. At the Divinity Faculty's request, the Yale Corporation had, on February 24, 1923, appointed him Instructor in Historical Theology. Concerning him the Yale Divinity News in the following month wrote:

"Announcement has been made of the election as Instructor in Historical Theology of Robert L. Calhoun, now Instructor in Philosophy at Carleton College. Mr. Calhoun graduated from Carleton in 1915 and from the Yale Divinity School in 1918, both institutions conferring their degrees upon him summa cum laude. He was awarded the Hooker-Dwight Fellowship by this School, and spent two years in graduate study at Yale and one at Oxford University. During his last year of graduate study at Yale, he was Instructor in Religious Education in the Divinity School. He has served on the faculty of Carleton College for the past two years. He will offer next year the courses in History of Christian Doctrine and History of Religious Education, and will in subsequent years develop seminars in both these fields."

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1. Wright, H. B. (Edited by), op. cit., p. 502.
 2. Yale Divinity School Faculty Minutes, Sept. 29, 1921, p. 16.
 3. Yale Corporation Records, Minutes of Feb. 24, 1923. For data contained in the official records after the Hadley administration (1899-1921), the writer is indebted to Miss Elizabeth Barney, Registrar of The Divinity School.
 4. Yale Divinity News, Vol. XIX, no. 3, Mar., 1923, "School and Faculty Notes," p. 8.

Reference has been made to the fact that Professor Williston Walker gave up most of his work at the Divinity School in 1920, due to being appointed Provost of the University.¹ This was a new office which came into existence in connection with the reorganization of the whole University during the session of 1919-1920.² Concerning Professor Walker's new duties, the Yale Divinity News said,³

"Professor Williston Walker is giving but one course in the School this fall - 'The History of Christian Doctrine' - on account of the exacting demands upon his time of his duties as Provost of the University. The Yale Alumni Weekly thus describes his work: 'The Provost, Professor Williston Walker, is Chairman of the University Council, which, while subject to the Corporation, has become the most important body of the University in determining educational matters. He will sit with the Corporation, and with the various Faculties and governing boards, will act as a connecting link between the President, the Departments, the Divisions, and the Deans, and will interpret Faculty opinion to the Corporation, and vice versa.'"

He served in this capacity for only two years, however, the critical illness coming upon him in December, 1921 which brought about his death on March 9, 1922.⁴ Occupying such a strategic position at such a significant transitional period in the life of the University - the reorganization and the beginning of a new administration - his death was a severe loss to the entire University. President-Emeritus Hadley said at the time:⁵

"Williston Walker was a man remarkable both for what he did and for what he was. As a student of church

1. Yale Corporation Records, Minutes of Dec. 13, 1919, p. 1299.
2. Ibid., Minutes of Jan. 10, 1920, p. 1327ff.
3. Yale Divinity News, Vol. XVII, no. 1, Nov., 1920, "Faculty Notes," p. 3.
4. Ibid., Vol. XVIII, no. 3, Mar., 1922, p. 1f.
5. Ibid.

history, he stood as high as any man in the country and had an international reputation. As a teacher, he was stimulating in the highest degree. As Provost of the University, he showed remarkable powers as an administrator. Much of the success of Yale's reconstruction plan is due to his ability in carrying it out. As a friend, he made himself loved by all who knew him."

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President Angell said,

"The untimely death of Provost Williston Walker brings keen sorrow to the entire University community. Widely known, and wherever known loved and respected, he embodied in his life all the best traits of the strong New England stock from which he sprang. Mr. Walker has for twenty-one years given the University the most devoted service and has brought to her distinguished scholarship, outstanding administrative ability, and the influence of a peculiarly fine and generous character. His death is an irreparable loss to Yale."

Both Faculty and students of the Divinity School gave expression to their sorrow in appropriate resolutions concerning this outstanding member of the Divinity School Faculty since
2
1901.

The Divinity School and the World War

The articles agreed to when the New Haven Colony was established declared for absolute union of church and
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state. Yale was founded to prepare young men for service "both in Church and Civil State." The Divinity School has always been a department within the larger institutions. This department has been true to this two-fold purpose throughout

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1. Yale Divinity News, Vol. XVIII, no. 3, Mar., 1922, p. 1f.
 2. Ibid.
 3. Clark, G. L., A History of Connecticut, Its People and Institutions, pp. 18, 19.

its history.

In 1779, when the liberty of America was at stake, Naphtali Daggett, Yale's first professor of divinity, aided in the defense of New Haven. George L. Clark, a member of the Divinity School Class of 1876, relates the incident as follows:

"After Rector Clap died in 1767, Naphtali Daggett, professor of theology, was acting president, and, in 1779, when Tryon led the British against New Haven, among the hasty levies to repel the attack was President Daggett with a shotgun. After his companions fled, he stood his ground, blazing away until a detachment of the enemy captured him, and the officer, unmindful of Yale instructions to freshmen, as to their manners, asked sharply, 'What are you doing here, you old fool, firing on His Majesty's troops?' 'Exercising the rights of war,' said the theologian. . . . His life was spared through the influence of William Chandler, a Tory, and one of his pupils, but he never recovered his vigor and died the next year, leaving some silver and negroes to the value of one hundred pounds."

Leonard Bacon, of the Yale Class of 1820 - two years before the Theological Department as a separate department was established - and member of the School's teaching staff (1866-1881) after his retirement as pastor of Center Church, was an influential leader in the movement to give freedom to America's subject race. When the issue resulted in the country's second major military conflict, seventy-eight students and former students of Yale's Theological Department responded to the call of the blue and the gray; thirty-five

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1. Clark, G. L., A History of Connecticut, Its People and Institutions, pp. 18, 19.
 2. Wright, H. B. (Edited by), Eighth General Catalogue of the Yale Divinity School, Centennial Issue, 1822-1922, p. i.

enlisting in combat service, and forty-three serving as¹ chaplains.

The more progressive theological trend in the twentieth century was a renunciation of "dogma" in favor of "duty." The key-word was "service." The pioneer work of the Yale Divinity School in endeavoring to interpret this change of emphasis, this new spirit, has been traced. When, therefore, the liberty of weaker nations, and indeed the life of Western civilization, was threatened in the second decade of the present century, the Divinity School was prepared both by long tradition and recent adaptation to throw its whole strength into the emergency.

To have done otherwise would have appeared to be a denial of its philosophy and in flat contradiction of its avowed purpose to devote itself to a more effective "service" of humankind.

Both Faculty and students responded in alligning themselves with "the cause of right against might."

Even before the United States entered the War (April 6, 1917), Professor Macintosh had spent a summer (1916) in France and Great Britain doing religious work among the Canadian troops.² The Faculty voted approval of "his patriotic efforts."³ The next official entry in the Faculty rec-

1. Wright, H. B., Yale Divinity News, Vol. XIX, no. 1, Nov., 1922, p. 3, "Historical Address," pp. 2, 3, 4, 7, 8.

2. Yale Divinity Quarterly, Vol. XIII, no. 2, Nov., 1916, "School Notes," p. 176.

3. Yale Divinity School Faculty Minutes, May 18, 1916, p. 377.

ords concerns Professor Archer, who "stated that he had been asked by the International Y. M. C. A. to undertake army work in Mesopotamia for a year." The Faculty "voted that Mr. Archer be granted absence during the academic year 1917-1918, and that his present engagement as Assistant Professor be extended one year."¹ Professor Henry B. Wright was "Religious Work Director of the Y. M. C. A. at Plattsburg" during the summer of 1917.² At the Divinity Faculty meeting on September 27, 1917, "The Dean announced that Professor Wright had been appointed Director of Religious Work at Camp Devens, Ayer, Mass., that the President had approved a year of absence," and that "during the coming year Professor Wright will hold classes at the School on Tuesday of each week."³ During the same session, Dean Brown served "throughout the year in giving addresses under the direction of the National Security League on 'The Moral Aims of the War.'" He spoke "in eleven different states and ten of the Military and Naval Camps."⁴ Professor Dahl spent the summer of 1918 at Camp Devens doing Y. M. C. A. work.⁵ Professor Sneath served "on the educational committee of the draft boards of the city."⁶ Professor Macintosh again returned to France in the spring of 1918 and served

1. Yale Divinity School Faculty Minutes, May 29, 1917, p. 393.
2. The Yale Daily News, Vol. XLI, no. 68, Friday, Dec. 14, 1917, art., "Preliminary List of Faculty in War Service Published."
3. Yale Divinity School Faculty Minutes, Sept. 27, 1917, p. 394.
4. Brown, C. R., Reports of the President and Secretary of Yale University, . . . , 1917-1918, School of Religion, Report of Charles Reynolds Brown, Dean, p. 223.
5. Yale Divinity Quarterly, Vol. XV, no. 2, Nov., 1918, "School Notes," p. 31.
6. Ibid., Vol. XV, no. 2, Nov., 1918, "School Notes," p. 31.

there in Y. M. C. A. work throughout the remaining months
 1
 of the War.

Not only by individual action, but also by corporate action the Divinity Faculty loyally supported their country.

2
 About three weeks after war was declared, the Faculty

"Voted that those students actually summoned to camp be excused from attendance from the time of their departure and be given credit for this term's work on the basis of last term's work, unless the instructor concerned is able to give marks for work this term."
 "Voted that students drilling regularly in New Haven be allowed to drop three hours a week, and be given credit for courses dropped as of the previous term. No courses to be dropped without the antecedent approval of the Dean."

At the beginning of the first session (1917-1918) after America had entered the War, the Faculty of the Divinity School in the following action registered themselves as being opposed to exemption from military service for theological students:
 3

"Voted, that the Dean be requested to sign no certificates of membership in the School, requested for exemption from military service, unless the applicant can get no other legal certification."
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On June 14, 1918,

"Professor Bacon for the Committee on War Work reported the following recommendations: (1) That, beginning October 1, 1918 the Faculty will stand ready to cooper-

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1. Yale Divinity Quarterly, Vol. XIV, no. 4, Mar., 1918, "School Notes," p. 116; Vol. XV, no. 3, Jan., 1919, "School Notes," p. 47.
 2. Yale Divinity School Faculty Minutes, Apr. 26, 1917, p. 390.
 3. Ibid., Sept. 27, 1917, p. 395.
 4. Ibid., date indicated, p. 403.

ate with churches, synagogues, Y. M. C. A., etc., to conduct patriotic religious rallies in Connecticut, without cost except actual expenses." They "voted, to adopt."

A few months later appeared their unique and significant expression of corporate action in the form of a joint volume entitled Religion and the War, by Members of the Faculty of the School of Religion, Yale University. The matter of preparing such a volume was discussed for the first time officially at a Faculty meeting on May 2, 1918, and "was referred to Professors Sneath and Weigle." On May 30,

"Professor Sneath reported that all the professors were willing to prepare chapters for the proposed volume." It was "voted to proceed, leaving the details to Professor Sneath. It was suggested that 'The War and Religion' would be a suitable title; and that the volume should first be offered to the Yale University Press."

In the first chapter, entitled "Moral and Spiritual Forces in the War," Dean Brown set forth the high idealism with which the people of the United States were entering the War:

"We entered upon this war because we were not willing to stand by and allow other nations to be crippled and broken in the resistance they were offering to lawlessness and crime, and in the defense they were making for those principles of justice and freedom which are the glory of our national history. . . . As I move about among my fellow citizens, north, south, east and west, these are the questions which I find engaging their minds: Is might to be allowed to usurp the place of right, or are we here to see to it that in the long run right is the only might? Is international good faith only an empty phrase, or is it a

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1. Yale Divinity School Faculty Minutes, date indicated, p. 402.
 2. Ibid., May 30, 1918, p. 403.
 3. Yale Divinity School Faculty, Religion and the War, p. 18f.

magnificent reality in the moral world to be upheld at any cost? Is that body of usages and agreements slowly built up by centuries of effort, which constitutes our international law, to be trampled under foot by any nation for the sake of some immediate advantage, or is it meant to be obeyed? Is the whole world to be permanently at the mercy of any military caste which may undertake to impose its will upon the rest of mankind by the practice of frightfulness, or is there possible some such World League of Nations as shall have both the mind and the power to keep the peace and good order of the world? These are moral questions. They are religious questions, where there is a will of God to be ascertained and realized. And because our people have vision for the full recognition of the place spiritual forces have in the making of history, this struggle enlists the complete moral support of the nation."

In the second chapter, entitled "God and History,"

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Professor Macintosh said:

"But what God is teaching most directly through the law of consequences in connection with the war is the necessity of correcting certain immoral international relations. He is teaching the nations through bitter experience how imperative are international righteousness and some practicable and adequately democratic scheme of world-government. But we must not close our eyes to the possibility that through our failure to do our part, God may be forced to take the long, sad, roundabout way of exercising his providence in connection with the end, as he had to in the beginning of the war. What we must wake up to is this, that in spite of the justice of our cause, in spite of its being the cause of humanity and in essential accord with the will of God, and in spite of our days of prayer and our optimistic religious faith, GERMANY MAY WIN THIS WAR! If our consciousness of being right and our religious optimism make us so complacent that we shall fail to exert our utmost strength on behalf of our righteous cause, they may be the very factors that will turn the tide of war against us. We have resources enough for the winning of victory. If we fail it will be a moral failure. If we fail to rise to the moral demands of this great occasion, God may have to let us fail to win the war and then learn what we can from the bitter consequences of this failure. We and future generations may have to learn through tragic ex-

1. Yale Divinity School Faculty, Religion and the War, pp. 30, 31.

perience how imperative it is that right be not left to enforce itself, but that we devote our full might to the cause of right, and that before it is too late. . . . Our primary need is morale - morale in the government, morale in the shipyards, morale in the munitions factories, morale among all our people in their business and home life, as well as fighting spirit in our army and navy abroad. Enough religion of the right sort may make enough difference in morale to make all the difference between defeat and victory as the outcome of this war. And if in this way victory for the right should come as a result of religion, it would be not only a crowning example of the short and preferred method of divine providence; it would be, literally speaking, victory by the Grace of God."

Professor Porter, in the third chapter entitled
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"The Christian Hope in Times of War," wrote:

"There are, not only between us and our enemy, but among ourselves, radical differences as to what a Christian should hope for in the present world crisis. There are those who search the Scriptures for predictions of the Kaiser and his overthrow, and see in the anti-Christian philosophy and in the anti-Christian arrogance and cruelty of his militaristic state, a sign that the end of this evil world-age is near, and that Christ will come quickly and set up his reign on earth. And there are those to whom such literalism in the use of Scripture and such extremity in the hope for Christ's coming are intellectually impossible and untrue, and religiously harmful. To them the meaning of the Bible is to be found in the tendency and spirit of its teachings, and their hope is for the presence and rule of the spirit of Christ and the dominance of his principles in the common life of humanity. . . . We need not be blind to whatever motives of self-interest may have entered into the action of this or that one of our Allies in undertaking the war. The outstanding fact remains that while the German Government appeals to the self-assertion of the German State and seeks its aggrandizement through force at the expense of its neighbors, the allied governments appeal to national self-sacrifice for the sake of international redemption. It is to this appeal on behalf of the rights, the freedom, the happiness of mankind, that our soldiers respond; for humanity, not for national gain, that our peoples are prepared to give and to suffer. This hope takes concrete form in the

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1. Yale Divinity School Faculty, Religion and the War, pp. 34, 35, 36.

word Democracy, and in the idea of a League or Federation of free, democratic nations, bound together for the defense of human rights, for cooperation in all that concerns human welfare and progress, and the repression of every attack upon the peace of the world. So viewed the war becomes definitely a war to end war, and as such it is engaged in and supported by peace-loving peoples, against the nation that glorifies war and would perpetuate it."

The chapter written by Professor Bacon appeared also in pamphlet form. It was entitled, "Non-Resistance: Christian¹ or Pagan?"² The following excerpts indicate his position:

"All forms of peace propaganda are at present justly and properly repressed by the Government as a war measure. This has served in some degree to silence the voice of the pacifist, but manifestly it cannot serve to quiet the disturbed feeling in the minds of many Christians, that to engage in war under any conditions is to come short of the idealism of Jesus. . . . Jesus closed his public teaching with the doctrine that all religion, all duty to God and man, is summed up in the two commandments: Unreserved, unqualified, unfaltering devotion to the One God of Righteousness and Truth; unselfish devotion to the common weal of man. One who in obedience to this law of love took up the succession of Moses, David and the prophets, raising the standard of God's real sovereignty on earth, and paying to it the last full measure of his own devotion, has not deserved the accusation of inconsistency. Jesus was sublimely consistent. That interpretation of his words which refuses the witness of his heroic deeds to their true meaning is guilty of the inconsistency. It is true, as Tolstoy finely says, that Jesus' noble depiction in the Sermon on the Mount of the forbearance of God as the standard of the higher righteousness means that we should 'never do anything contrary to the law of love.' . . . It is not enough for the Christian merely 'to do nothing contrary to the law of love'; he must actively toil and suffer in its service, fighting to the death. His personal enemy he may and must forgive. Enemies have thus been won to the kingdom. The enemy of the weak and defenceless brother he must resist. The enemy of God's kingdom he

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1. Bacon, B. W., Non-Resistance, Christian or Pagan? Yale University Press, 1918, 28 pp.
 2. Yale Divinity School Faculty, Religion and the War, pp. 59, 78, 79.

must fight to the death. It is true that this foe of God is no human or visible foe. Our wrestling is not against flesh and blood; it is against the principalities and powers of darkness in the heavenly places. But we do not beat the air. This power of darkness finds incarnation in human form at least as readily as the Power of light. He fights with real and concrete weapons, and this reality is the ultimate test. For the foe who thus incarnates the evil power the Christian has no hatred as brother-man; only as agent of the evil power. The hatred ceases when the man renounces the evil allegiance. Hence the paradox of love that may necessitate a blow. Self-deception is here all too easy, but absolutely selfless devotion may be trusted even here not to substitute its own cause for God's. . . . There is, no doubt, an easy self-delusion, prone to identify its own cause with God's. But against this blasphemous egotism human history henceforth will ever set up the abhorrent warning of a certain imperial attitudinizer whom we do not need to name. There is a time for forbearance, patience, longsuffering, up to the limit of the forbearance of that God who seeks only the good of all, and who seeks it in wisdom and justice as well as in forbearance. The time is up to that limit, and not beyond it. If the enemy can be won, win him. Turn the other cheek, surrender tunic along with cloak. But forbearance is not meant to play into the hands of the evil power. There is also a time when it only gluts the ravenous maw of inhuman, soulless tyranny, a time when incarnate evil sits in the very temple of God, setting itself forth as God, a time when the law of violence is openly avowed and exalted above the law of mercy and right, a time of the beast and the false prophet, threatening to turn civilization back again to the age of Lamech and Tubal-cain. That is a time to remember also the commandment, 'Let him that hath no sword sell his cloak and buy one,' and the promise: 'He that overcometh, I will give to him to sit down with me on my throne, as I also overcame, and sat down with my Father on his throne.'

Professor Tweedy, in the fifth chapter entitled "The Ministry and the War," weighed the problem searchingly¹ in the following statements:

"In 1915 when the Continent, of Chicago, sent out a questionnaire among the Presbyterian ministers of the country, an overwhelming majority declared themselves

1. Yale Divinity School Faculty, Religion and the War, pp. 82f, 84, 85, 91.

in favor of preparedness. A vote in Brooklyn, embracing ministers in something like twenty denominations, showed one hundred and fifty-one in favor of preparedness, while six qualified their approval and only fourteen were opposed. These are the indications of the trend of thought among the ministers of America; and though they may not give direct and unimpeachable evidence of how these men would have viewed the entrance of the United States into the European debacle, it would seem to be a legitimate inference that their attitude would be the same. When a nation, patient and forbearing until her enemies scoffed and her friends grieved, found herself compelled to defend her unquestioned rights against lawless and brutal pirates, minds which approved of preparedness for war would naturally, almost inevitably, approve of war. Nor was it our rights only. We entered the struggle not through pride or greed or hatred, but as the champion of international law, righteousness, liberty, democracy, and a world peace that shall be abiding and just for all. . . . The plain fact is that there is no path open to us which presents no moral difficulties. It is not a choice between absolute right and absolute wrong, but between the preponderance of right and the preponderance of wrong. . . . After careful deliberation an ever-increasing number of ministers, especially among those of draft age, both in the pastorate and in the seminary, have given up their distinctive work donned the uniform of the soldier, and sailed for the trenches of France. To some minds this seems incredible folly, a species of ministerial madness. War is so tigerish in its ruthlessness, so demoniacal in its treatment of ethical principles, so un-Christian in matter and in method, that it appears impossible to characterize any participation as righteous. It is, no doubt, the minister's duty to play the role of Good Samaritan, with nations as his victims, the modern Hun repeats the parable. But can he still bear the title of minister if he joins the police force and attempts, even at the cost of killing the robbers, to clean up the Jericho road? The answer of these men has been an enthusiastic affirmative. . . . War as mere war deserves all the vitriolic epithets which have been heaped upon it. It is the scourge of scourges, the father of piracy and murder, the mother of havoc, desolation and woe. It stands clearly revealed as 'a monstrous crime, man's crowning imbecility and folly.' But when through war the attempt is made to tear down law, overthrow justice and shackle the world's liberty, shall not war be met with war in order to preserve these priceless possessions, and perchance end all wars by rendering its mad champions powerless? No minister can be called Christian who does not hate war. But most of them hate

still more the sinking of the Lusitania, the rape of Belgium, the massacre of the peaceful people of Armenia. They cannot with clear conscience sit still and watch the fulfilment of the plot of 'the Potsdam gang' without striking a blow. Peace proposals from the successful marauders sound to them too much like Dr. Van Dyke's imaginary conversation between an outraged householder and his triumphant pacifistic burglar."

Professor Weigle, in the chapter entitled "The Effects of the War upon Religious Education," expressed the fol-

lowing views:

"It does not lie within the limits of this paper to canvass the wider and deeper meaning of democracy which is opening before us. The messages and addresses of President Wilson have interpreted that meaning not simply to America but to the world. No one yet knows the full promise of life after the war, when Pan-Germanism shall have been not only balked but destroyed. The democracy for which we fight to make the world safe will be a chastened, changed, completer democracy. It will be a democracy between nations as well as within nations, for the doctrine of the irresponsible, beyond-moral sovereignty of the state must return to the perdition whence it came. It will be a democracy applied more fully to the whole of life, social, economic and industrial as well as political. It will be a democracy of completer citizenship, that gives place to women as to men. It will be a democracy of duties as well as of rights. . . . The time was, not long ago, when Germany was deemed the school-master of the world. German efficiency and German obedience to authority were seen to be the products of German teachers and German schools. In methods of teaching and in school organization, as well as in ideals of scholarship, the world sought to follow Germany. If here and there one objected that German education seemed to sacrifice the individual to the system and to beget an obedience too implicit, we felt that it was only because the Germans are such docile, pious, family folk, and we rather chided ourselves for our rougher ways and for that self-will that made us unholily thankful that we had been born in a freer land. But now the character of German education stands revealed. . . . Evil is here - real, powerful, poignant, and more unutterably bad than the farthest stretch of imagination had hitherto conceived that evil could be.

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1. Yale Divinity School Faculty, Religion and the War, pp. 108f, 111, 115f, 116, 119, 120.

Since the world began it was never so full of pain and suffering in body and mind, of needless death and of mothers brave but broken-hearted. And most of this is the result of supreme moral evil, the work of a power deliberately seeking world domination and exploitation of the rest of mankind, even though it involve the extermination of other peoples, determined to use any methods that bid fair to bring about this result, and organizing deceit and lust and murder as the instruments of Schrecklichkeit. But goodness is here too - strong, calm, cheerful, brave, self-devoting goodness. These years of war have revealed to us the supreme power of the human spirit to endure pain, to resist evil, and to count all else naught for the sake of the right in which it believes and the good upon which its heart is set. The proposal to establish a league of nations presents itself in our day as a matter of plain common sense. Yet if there is one lesson written with perfect clearness on the pages of history, it is that common sense alone cannot save the world from the tragedies of error, self-will and sin, and that common sense motivated by self-interest will in the end defeat itself. To common sense must be added love. The brotherhood of man must be established upon a common acknowledgment of the Fatherhood of God. The world community can ultimately be motivated by nothing less than the life within the hearts of men of the God whom they come to know through Jesus Christ."

The seventh chapter, entitled "Foreign Missions and the War, Today and Tomorrow," was written by Professor Beach.¹ Out of his first-hand touch with the mission fields of the world, he wrote:

"Participation in the great conflict by the Christians and non-Christians of mission lands has had mixed results. On the one hand, any delusion as to the civilization and attitudes of so-called Christian countries has been dissipated by the undreamed of savagery and international hatred which they have seen. This has led to opposition to missionaries on the fields, especially in Persia and Morocco, where a Moslem said to Dr. Kerr: 'Why don't you turn your attention to Christians? With all our faults, we have some religion left, but the Christians have none.' On the other

1. Yale Divinity School Faculty, Religion and the War, pp. 125f, 126f.

hand, it has revealed to the peoples so aiding their European rulers their real values to them. This has given to Indians especially a renewed determination to secure from England quid pro quo in the form of greater political liberty and social privileges. While this has been especially emphasized by Moslems and Indians, it has affected the Christians with so great a spirit of nationalism that the recent All-India Christian Council sent a deputation to the Viceroy requesting the Government to recognize the 3,876,203 Christians of the 1911 census as a community deserving political representation in the Imperial Legislative Council. The increasing demand of all Indians for greater freedom led Parliament to send out a Commission to investigate the situation; and while their report at time of writing has not been published in full, the people of that Empire are assured of many alleviations of existing disabilities. Another resultant of the unprecedented conflict comes from the ethical and religious reactions occasioned by seas of Christian blood. An old convert in India pathetically asked his pastor if the great fire in the West were still burning, and a South Sea islander stood bewildered and shaken when he learned that the war was primarily between Christian nations. Keen Japanese were at first ready to declare Christianity a failure because of this stupendous crime of Christendom; but their maturer thought and the increasing barbarity in German initiative has convinced them that instead of its proving the bankruptcy of Christianity, to quote Secretary Oldham, 'the War has shown the bankruptcy of a society which has refused to accept and apply the principles of Christianity in social, national and international affairs. As has been well said, "Christianity has not been tried and found wanting; it has been found difficult and never tried." So contrary is it to Christian teachings that for a time the churches in one district in China set apart a day each week for special prayer that this demoniacal evil might be divinely conquered."

Professor Bailey felt that the War would help significantly to eradicate the growing class consciousness in the United States. He said, in the chapter entitled "The War and Social Work":

"We have never had a caste system in this country and aristocracy based upon birth has been unknown. It is probable that nowhere in the world during the past two

centuries has it been easier for a man to improve his financial and social standing by his own efforts than in this country. Land ownership has been widely distributed, we have had a large middle class and men have been constantly changing from the group of employees to that of employers. But notwithstanding these factors, there has been a growth of class feeling in this country. Employers have been mistrusted by employees. The large growth of fortunes has given rise to envy and bitterness in many quarters. Many have felt that ignorance was the principal cause for this growing antipathy. Employer and employee no longer met upon a common footing. Many attempts have been made to bridge this chasm. Settlement houses have been erected in order that individuals who would not be likely to meet in the usual course of business or social intercourse might here become acquainted and learn one another's viewpoint. The industrial service movement has been an attempt to link the interests of employer and employee together. But these movements have only scratched the surface. The distinctions based on difference have persisted. It has remained for the war to bring the members of these opposing groups together. Camp and trench life know no class distinction. Rich and poor, educated and illiterate, rub elbows and share common life. It is no uncommon sight to find four men with three different mother tongues sharing a tent together. The effect of this close companionship, this sharing of dangers in common, cannot help but breed a companionship which will do much to bring together men of different birth, breeding and social station."

Professor Walker, the historian, felt that the War would hasten the spirit of unity among Christian denominations. With a spirit of high idealism, in the chapter entitled "The War and Church Unity," he wrote:

"The entry of the United States into the world-war has been in a degree unexampled in the history of this country a response to the appeal of righteousness. No action in which the nation has ever engaged has been so unselfish. We have taken our part in the struggle without hate, and with full consciousness of the prospective cost in life and treasure, that certain principles of justice may prevail, and that despotism, brutality and falsehood may not dominate

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1. Yale Divinity School Faculty, Religion and the War, pp. 151, 159, 160.

the civilized world. We look for no indemnities, no annexations, and no pecuniary rewards. The American people has never more fully exhibited that idealism which, in spite of frequent misapprehension by those unacquainted with the real national spirit, is its fundamental characteristic. The consonance of this attitude with some primary teachings of religion is apparent. Self-sacrifice that the weak may be helped, that wrong may be resisted, and that a truer and juster order may be established among the nations, are aims that are closely akin to those of the Christian faith in its aspect of love to one's neighbor. Nor is it without evidential value to the essentially religious quality of American life that no enterprise has ever so united the people, and that Americans, whether so by long inheritance or immigrants who have more recently caught the national spirit, have never before been so at one in a common endeavor. Nothing less noble, less idealistic, less in a true sense religious could so have fused them into one. . . . Christian unity was never so fully before the thought of the American churches as now. Never were so many sincerely desirous of it. Never was its need so obvious as in these days when the church faces the tremendous problem of the reconstruction on a Christian basis of a shattered social order. It is a task which demands all the forces of an undivided Christianity. Yet desirable as the goal of unity is, it will never be reached save through the strenuous cooperant effort of all who long for it. That effort must be greater than any heretofore made. It must be patient and persistent and in full faith that the Master's prayer for his disciples demands their utmost endeavor. . . . Religious bodies that are far from willing to sink their present differences may yet work in harmony, and by working together increase that mutual understanding and thereby confidence in each other's Christian spirit which is so essential a preliminary to unity. That is what makes the Federal Council of the Churches of Christ and similar movements eminently worthy of support. They are not ends in themselves. They are means of utmost significance to a larger end."

Professor Sneath, the philosopher, in the final¹ chapter entitled "Basis of World Re-Organization," said,

".... the ethics of the Nazarene will prove far more effective in promoting a satisfactory modus vivendi among the nations than the revived Machiavellianism

1. Yale Divinity School Faculty, Religion and the War, pp. 170, 171, 173, 174.

of modern Germany, or the ethics of a Nietzsche, a Treitschke, and a Bernhardt. We see the inevitable outcome of the latter in the most ghastly war of all history. There never will be peace on such a brutally egoistic basis as that laid down in the political philosophy of these writers so prized by many Germans. The doctrines of the superman with their contempt for the weak, and of war as a 'biological necessity,' so dear to Junkerdom, are confessedly the affirmation that 'might makes right.' If peace be attainable and preservable on such a basis, and the lion and the lamb are to lie down together, it will only be as the lamb lies inside of the lion. Some lamblike pacifists and 'conscientious objectors' to war may be content with such a place of residence; but physically and morally red-blooded and self-respecting men and nations not only prefer, but feel it a moral obligation to maintain the individual and national self against an unscrupulous and barbarous aggressor and destroyer.

There has been a notable tendency in human history to stress the intellectual element in religion. This has resulted in a large body of doctrine which frequently assumes extraordinary significance. The main thing, then, is to give intellectual assent to dogma and creed. Orthodoxy of belief rather than orthodoxy of life becomes the primary thing. The ethical element in religion is subordinated to intellectual belief. And how divisive and anti-social, rather than unifying, dogma has been, and how deadening to real moral endeavor! This constitutes a long and very tragic chapter in the history of Christianity, as well as of other religions. unless we are willing to make, both in belief and practice, the religious basis of world-organization truly ethical, we will fail as lamentably in the future as we have in the past. how is such a religious program to be carried forward? The answer is, by systematic religious education. Such an educational procedure involves beginning at the beginning, and that is, with the child. The receptivity and plasticity of the child make it possible for those to whom his most vital interests are committed to really save him or damn him. And, as we establish children in right thinking and right living, so we establish the community, the state, the nation, and ultimately the nations in their reciprocal relations. In more ways than one is Wordsworth's statement true, 'The child is father to the man.' It is preeminently true in the moral and religious sphere. The Kingdom of God and his righteousness will never make the progress on earth that they should make until the scales really fall from our eyes, and we gain a true vision of our duty to the child in establishing

him in personal and community righteousness, and thus pave the way for the application of the law of righteousness in the state and among the nations of the earth."

Although Professor Henry B. Wright did not have a chapter in this book he was co-author with George Stewart, Jr. of a book in the same year, The Practice of Friendship,¹ which set forth his viewpoint regarding the War. He did not arrive at these views without a poignant mental struggle. It must be remembered that throughout his career since graduating from Yale College in 1898 his life had been identified with young men and their religious interests. Now that the young manhood of America was confronting an experience which would prove the severest test their religion could possibly face, what attitude should he take? Endeavoring to find the will of God for himself, he tried to visualize what Jesus would do in such a crisis. He decided that Jesus would not desert his friends in their hour of supreme need.² The conclusion which he reached was earnestly arrived at, and translated - as was always true of him - from conviction into a complete dedication of himself to his ideal. He and Stewart³ wrote as follows:

"War from the Christian standpoint is always a pathological expedient, a last resort, like the surgeon's knife. Its sole object is the arrest of malignant and death-dealing cancers in the body of nations, and it looks solely to the restoration of the normal life of peace in the patient. But it should never be forgotten

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1. Stewart, George, Jr., and Wright, Henry B., The Practice of Friendship. Association Press. 1918. Pp. 149.
 2. Ibid., p. 23.
 3. Ibid., pp. 12, 14, 16f.

that it is the peace-makers, not the peace-talkers, who are characterized by our Lord as sons of God. We are to resist unto blood striving against sin. Once it be demonstrated that surgery is the only means of arresting the advances of the death-dealing sore, it profits not at all to surmise what might have been accomplished if less heroic measures had been taken in the earlier stages of the disease. It were worse than folly to attempt to apply remedial measures effective only in the earlier stages. If the surgeon alone can check the cancer's spread, then recourse to the knife is not a matter of option, but of duty. And so in extreme crises in the life of nations, peace-making through war is not a matter of choice. It becomes a Christian obligation. As a member of the bar has pointed out, a war by humanity to end war is no more impossible or inconsistent than Jesus' conquest of death by dying. . . . War and Christianity can never be separated without danger to both. War without Christianity is hell. Christianity holding aloof from righteous war is cowardice and selfishness. True Christianity never weakened the efficiency of any soldier engaged in a righteous war in a righteous way. There is no power like that in a blow from one who knows that he is in the right. . . . It is beside the point to argue that because Jesus did not Himself found a military monarchy He disapproved of the resort to arms in defense of humanity. We must not forget that He lived His life through in an era of universal peace. Rome in the lifetime of Jesus, as Professor Bacon has pointed out, gave complete religious liberty. Had Jesus taken up arms it would not have been in defense of His cause, but in a war of aggression, which he specifically denounced. That he foresaw that the spread of the principles of equality, justice, and liberty which He proclaimed, would be responsible for more wars than any other one cause - an indisputable fact in the light of history - is apparent from a memorable saying: 'I came not to bring peace, but a sword.' . . . Non-resistance is not only the ideal way but it is also the only effective practical method for two parties, both of whom are living within the kingdom of God, to settle their differences. Witness the league to settle disputes by arbitration between Great Britain and the United States. But just as surely, not only the sole practical way but also the ideal way, divinely sanctioned, for a party living within the kingdom to act when attacked by false prophets from outside - men with the instincts and methods of ravening wolves - is, as soon as they are known by their fruits to be corrupt trees, to hew them down and cast them into the fire. Surely the League to Enforce Peace would

be hollow mockery were it not right for the international police force to employ force to enforce peace."

The response of the students to their country's call was equally as definite. The School's enrollment of 144 in 1916-1917 shrank to 65 in 1918-1919, a drop of 121.54 per cent. In his report for the latter year, Dean Brown said, "The School of Religion sent a larger percentage of its students into actual war service than any other department in the University."¹

Fortunately, Henry B. Wright compiled a complete list of Divinity School students, former students, and alumni who rendered war service.

The following are the figures as to the alumni and former students:²

16	".... served in combatant units in the British, Canadian and United States armies, one ranking as Lieutenant-Colonel, one as Major, one as Captain, and the majority of the rest as Lieutenants."
22	"secured appointments as Chaplains"
65	".... served with the Army or Navy Y. M. C. A., twenty-six of these overseas in England, France, Mesopotamia and Russia."
2	".... with the American Red Cross."
1	"was appointed Camp Pastor."
2	"were engaged in Government service."
108	Total alumni and former students engaged in War service

Student statistics were as follows:³

1. Brown, C. R., Reports of the President and Secretary of Yale University,, 1918-1919, School of Religion, Report of Charles Reynolds Brown, Dean, p. 274.
2. Wright, H. B., Yale Divinity Quarterly, Vol. XVI, no. 3, Mar., 1920, art., "The Record of Graduates and Students of the Yale School of Religion in the War," pp. 115-117.
3. Ibid.

- 23 "enlisted in combatant units, - sixteen of these in the Infantry, two in the Artillery, and one each in the Navy, Engineers, Field Hospital, Signal Corps and Tank Corps."
- 6 ".... received army appointments as Chaplains."
- 11 ".... were accepted as Army and Navy Y. M. C. A. Secretaries," three serving overseas.
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- 40 Total students engaged in War service
- 148 Grand total of students, former students, and alumni of the Yale Divinity School who had appointments for various types of service in the World War.

These figures reveal that 26.35 per cent of the above number rendered actual combatant service. There were two casualties, both among the alumni. The following memorial paragraphs for them appeared in the School's student publication:

"Through Professor Macintosh the following account has been received:

"At the Empire Hospital, Westminster, London, on the morning of November 24, 1917, Lieutenant Robert Fairgrieve, of the Canadian Army, and a member of the class of 1916 during its Middle year, died of wounds received at the battle front on the 18th of May. Mr. Fairgrieve came to Yale from McGill University, Montreal, in the fall of 1914. On the completion of his year's work in theology, he returned to Canada and enlisted in the Canadian Army, becoming a sergeant in due time in the Second Division of the Canadian Expeditionary Force, and as such saw service in France.

"During his spare time he assisted in the work of the army Y. M. C. A. Later he returned to England, entered the Royal Artillery Cadet School, Russell Square, and after the regular course of study received his commission. Not very long after his return to France he was brought back to London hopelessly wounded, his spine shattered and the legs and lower part of his body paralyzed. For more than six months he endured great suffering. Mr. Arthur E. Marsh, of Westminster Chapel, who visited him often, writes: 'I don't think I ever saw a greater piece of heroism than the way in which Fairgrieve bore his long period of suffering. Never was greater heroism seen on the battlefield.'

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1. Yale Divinity Quarterly, Vol. XIV, no. 3, Jan., 1916, "In Memoriam," p. 76f.

"This is the second recent member of the Yale School of Religion whose death through the war we are called upon to chronicle. Shortly after the entry of Turkey into the conflict, Rev. Solomon Akkelian, of the class of 1911, who was engaged in the work of the Christian Ministry in Turkey, was hanged by the Turks.

"They never fail who die in a great cause."

The spirit of sacrifice and heroism was manifested also among the students who were present at the Divinity School. The Yale Divinity Quarterly records the following:

"The school was given another challenge during the United War Work Drive. Ministers' salaries have not been advanced as have the wages and salaries of other occupations and professions, but this did not deter the students from giving freely and liberally. Their spirit is typified in the contribution of one of the students, who gave the entire earnings of two months.

....
 "The student body was scarcely affected by the recent epidemic of influenza, and were thus given an opportunity to be of vital help in alleviating the suffering caused by it. Answering the call made by the hospitals for help, several of the men spent nights, or parts of nights acting as orderlies in the New Haven Hospital."

Change of Name and Yale's New President

In the next session following the World War, 1919-1920, the whole University was reorganized. The proposal for this reorganization was made on Alumni Day (February 22), 1919 by "the Alumni Committee on Plan for University Development after two years of thorough investigation with expert assistance of Yale's needs." In 1920 two significant developments

1. Yale Divinity Quarterly, Vol. XV, no. 2, Nov., 1918, "School Notes," pp. 31, 32.
2. Yale Corporation Records, Minutes, of Jan. 10, 1920, p. 1327ff.
3. The Yale Alumni Weekly, Vol. XXVIII, no. 24, Feb. 28, 1919, art., "The Alumni Committee's Report," p. 583.

took place in the Graduate School: "the creation of an active and vigorous Department of Education,"¹ and "the organization of a group of studies in Religion leading to the degrees of Master of Arts and Doctor of Philosophy."² The latter came about at the suggestion of the Divinity School Faculty.³ Acting Provost William Adams Brown suggested that if such a department should be created, the Divinity School's original name might well be restored.⁴ This the Divinity Faculty expressed a willingness to have done.⁵ At the next Corporation meeting, a request was received from them to make the change, the following reasons being assigned:⁶

- "1. In view of the proposed establishment of a section of Religion in the Graduate School, it might lead to confusion if this School were still called the School of Religion.
- "2. We have found by five years of experience that the title, The Yale School of Religion, is confusing to many of the students in the colleges and is not understood by the general public. We believe the interests of the School would be served by the restoration of the former name, Yale Divinity School."

The restoration was made by the Corporation on February 14, 1920.⁷ A third reason was added in an article which appeared in The Yale Daily News a few days later: "the attachment of the alumni to the name which the School has borne during the ninety years of its history."⁸

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1. Hadley, A. T., Report of the President of Yale University for the Academic Year 1919-1920, p. 23.
 2. Prudential Committee Records, Minutes of Feb. 14, 1920, p. 1623.
 3. Yale Divinity School Faculty Minutes, Oct. 9, 1919, p. 418.
 4. Ibid., Nov. 6, 1919, p. 419.
 5. Ibid.
 6. Yale Corporation Records, Minutes of Dec. 13, 1919, p. 1307.
 7. Ibid., date indicated, p. 1351.
 8. The Yale Daily News, Vol. XLIII, no. 113, Wed., Feb. 25, 1920, art., "Yale School of Religion to Resume Former Name."

Allusion has been made to the change of administration which took place about the same time that the re-organization was being made. President Hadley presented his resignation to the Corporation on April 10, 1920,¹ to take effect on June 30, 1921, in order that a new President might be elected to become his immediate successor on his retirement. "On February 19, 1921, after many months of careful study, the Yale Corporation elected James Rowland Angell as its President, to take office on July 1."²

Concerning his successor, President Hadley wrote in his last report:³

"Dr. Angell was born in Burlington, Vt., May 8, 1869. He is a graduate of Michigan University and a son of its distinguished president. He was for more than thirty years a teacher of psychology, first at the University of Minnesota and then at Chicago; and in the latter place he has had twelve years' service as Dean. In the last two years he has been successively head of the National Research Council and of the Carnegie Corporation. His character, scholarship, and public spirit are in line with the highest traditions of the office. He is a Western man, thoroughly familiar with Eastern ideals, who by temperament and training takes a broad view of the educational questions which our colleges must face in the immediate future."

President Angell's cordial feelings toward the Divinity^{School} are revealed in his first Alumni Day address and first President's Report.⁴ In the former he said:

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1. Yale Corporation Records, Minutes of date indicated, p. 1371f.
 2. Hadley, A. T., Report of the President of Yale University for the Academic Year 1920-1921.
 3. Ibid.
 4. Tweedy, H. H., Yale Divinity News, Vol. XVIII, no. 3, Mar., 1922, art., "Alumni Day," p. 1.

"....., I have chosen to speak briefly of two general matters, and the first has to do with the Divinity School, which next year celebrates its Centennial Anniversary. . . . It is eager to respond to what is the great characteristic demand in the modern church; to wit, the reinterpretation of the religious life to the modern world in terms of modern outlook and modern conceptions. At bottom that is essentially an educational problem, and the work which the Divinity School is now so rapidly developing is essentially along the line of religious education in a fairly definite and technical sense of that phrase. The School desires to have (and I think it is right in its ambition) three or four new chairs to enable it to meet some of these demands, a part of which are directly related to the missionary field. So I venture to call to your very sympathetic attention the opportunities which lie before men who are interested in the promotion of the things for which this School stands, and to help the development of this great center of training."

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In the latter he wrote:

"The Divinity School has had the largest registration in its long and honorable history and has been sorely put to it to find accommodations for its large classes. The growth of this School should be a source of great gratification to all friends of the University. Its century of existence, which we celebrated in October, 1922, was marked by appropriate exercises, which brought to the University many men of outstanding distinction.

"The School ought to have substantial additions to its endowment in order to permit it to carry on its work effectively and provision must be made at the earliest possible date for more adequate classroom accommodations. Not least of the real needs is a new chapel whose appointments shall better meet the present requirements of the School."

The Centennial and Convocations

As early as the spring of 1917 the Divinity Faculty

1. Angell, J. R., Report of the President of Yale University for the Academic Year 1922-1923, p. 20. President Angell opens his report by saying, "No President's report appeared for the year 1921-22. The present report accordingly covers the two years from July 1, 1921, to July 1, 1923" (p. 1).

began making plans looking toward the commemoration of the School's one hundredth anniversary in 1922. Professor Sneath suggested to the Faculty on May 17, 1917 that they plan the publication " of a series of scholarly volumes" in that connection. The Faculty expressed approval, and appointed him together with Professors Bacon and Walker to perfect the details for carrying out this plan.¹ Upon the presentation of their idea to the Corporation in the following year, that body "Voted, to express the interest of the Corporation in the tentative plans for the Centennial Series of Publications of the School of Religion; together with the desire of this body to assist in making memorable the occasion which the issue of these volumes is designed to mark."² On April 5, 1919,³ the Prudential Committee

"Voted, to refer to the University Council's Committee on Publications with power all arrangements for the proposed publication by the Yale University Press of a centennial series of thirty volumes of studies by Professors, former Professors, and graduates of the School of Religion (1) in Old and New Testament Literature, (2) in the History, Psychology and Philosophy of Religion, (3) in Applied Religion, under the editorship of Professors Sneath, Bacon and Walker."

At the Divinity Faculty meeting on January 22, 1920, Mr. George Parmly Day, Treasurer of the University, suggested that the number of volumes in the series be reduced. The Faculty⁴ accepted the suggestion, voting to reduce the number

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1. Yale Divinity School Faculty Minutes, May 17, 1917, p. 392.
 2. Yale Corporation Records, Minutes of Feb. 18, 1918, p. 983.
 3. Prudential Committee Records, Minutes of date indicated, p. 1385.
 4. Yale Divinity School Faculty Minutes, date indicated, p. 1.

"from thirty to not less than fifteen nor more than eighteen, and that only those authors contribute who are members of the University; it being understood, however, that it may be expedient to include within the reduced series any volume or volumes already begun for the series as at first proposed and whose authors desire inclusion."

For financial reasons ¹ it was not possible to publish this series, however, and the Faculty finally condensed their production to one volume of twelve chapters, entitled Education for Christian Service. ² The chapters were written "with the thought of indicating to the popular mind the particular contribution made in the courses offered by each chair to the work of 'Education for Christian Service.'"³

On May 19, 1921 a proposal was made to issue a General Catalogue "in connection with the Centennial."⁴ Professors Wright and Sneath were appointed the Committee to take the matter under consideration. ⁵ Under the able editorship of Henry B. Wright this proposal was realized. ⁶ Concerning this monumental undertaking, the editor stated upon its completion, "An attempt has been made to include in the present volume the names of all who have been under instruction in the School during the century of its existence."⁷

1. Dean Luther A. Weigle is authority for this.
2. Education for Christian Service by Members of the Faculty of The Divinity School of Yale University, A Volume in Commemoration of its One Hundredth Anniversary. 1922. pp. 348.
3. Ibid., p. v.
4. Yale Divinity School Faculty Minutes, date indicated, p. 14.
5. Ibid.
6. Wright, H. B. (Edited by), Eighth General Catalogue of the Yale Divinity School, Centennial Issue, 1822-1922. 1922. Pp. 584.
7. Ibid., Preface.

The Centennial took place October 23-25, 1922.

The Convocation for the year was held in connection therewith.¹ The program was as follows:

"Monday, October 23

2:30 P. M. Assembly of Delegates, Faculty, and Students, Memorial Hall, followed by procession to Battell Chapel.

2:45 P. M. Devotional Service, Battell Chapel
Conducted by Rev. Henry Hallam Tweedy, D. D.,
Professor of Practical Theology.
Hymn no. 37, 'O God, our help in ages past.'
Isaac Watts.

Invocation

Scripture Reading

Hymn no. 349, 'O God, beneath Thy guiding hand.'
Leonard Bacon, B. A. 1820.

Address

President James Rowland Angell, Litt D., LL. D.
Commemorative Hymn, 'Lux et Veritas.'

Words by Rev. Benjamin Wisner Bacon, D. D.,
Litt. D., LL. D., Buckingham Professor of New
Testament Criticism and Interpretation.

Music by David Stanley Smith, Mus. D., Dean
of the School of Music

Historical Address

Rev. Henry Burt Wright, Ph. D., Stephen

Merrell Clement Professor of Christian Methods.

Hymn no. 285, 'I Love Thy kingdom, Lord.'

Timothy Dwight, B. A. 1769.

Benediction

7:30 P. M. Dinner in the President's Room, Memorial Hall
Presiding Officer: Dean Charles Reynolds
Brown, D. D., LL. D.

Speakers:

Rev. Willard Learoyd Sperry, D. D., Dean of The
Theological School in Harvard University.

Rev. Arthur Cushman McGiffert, Ph. D., D. D.,
LL. D., President of Union Theological Sem-
inary.

Rev. Joseph Ross Stevenson, D. D., LL. D., Dean
of Princeton Theological Seminary.

Music by the Divinity School Quartette.

Rev. James Albert Beebe, D. D., Dean of the
Boston University School of Theology.

1. The Centennial Anniversary of the Yale Divinity School,
October 23-25, 1922. New Haven. Pp. 24.

Rev. George Edwin Horr, D. D., President of
 Newton Theological Seminary.
 Rev. Hughell Edgar Woodall Foshbroke, D. D.,
 Dean of the General Theological Seminary.
 Hymn: 'A mighty fortress is our God.' Martin
 Luther.

Tuesday, October 24

- 9:30 A. M. Marquand Chapel
 Unveiling of tablet to Rev. Timothy Dwight,
 B. A. 1849, Professor in the Yale Divinity
 School, 1858-1886; President of Yale Univer-
 sity, 1886-1899. Rev. Warren Joseph Moulton,
 Ph. D., D. D., LL. D., President of Bangor
 Theological Seminary.
- 9:45 A. M. Divinity School Quadrangle
 Planting of Centennial Ivy, by the Students
 of the School. Speaker: Rev. John Wesley
 Prince, B. D. 1919.
- 10:00 A. M. Lampson Lyceum
 Address
 The Relation of the Divinity School to the
 Churches. Rev. Anson Phelps Stokes, D. D.,
 LL. D.
- 10:30 A. M. Alumni Lecture
 The Teaching Ministry. Professor Bacon.
- 11:30 A. M. Alumni Meeting
 Presiding Officer, Rev. Samuel Clarke Bush-
 nell, President.
- 12:30 P. M. Alumni Luncheon, Yale Dining Hall.
 Lampson Lyceum
- 2:00 P. M. Lyman Beecher Lecture
 The Art of Preaching. I. The Significance
 of the Sermon. Dean Brown.
- 3:00 P. M. Nathaniel W. Taylor Lecture
 The God of the Early Christians. I. The God
 of Jesus and of Paul. President McGiffert.
- 8:00 P. M. Open Meeting in Center Church
 Rev. Samuel Clarke Bushnell presiding.
 Address
 Church Unity. Right Rev. Edwin Stevens Lines,
 D. D., LL. D., President of the Board of
 Foreign Missions of the Methodist Episcopal
 Church.

Wednesday, October 25

- 9:00 A. M. Day Library. Display of Bibles, Jonathan Ed-
 wards' desk, and manuscripts.
- 9:30 A. M. Sprague Memorial Hall
 Address

The English Bible. Rev. John Edwin Wells,
Ph. D., Professor of English in the Con-
necticut College for Women.

Address

Contributions of the Yale Divinity School to
Theological Literature. Rev. Shirley
Jackson Case, Ph. D., D. D., Professor of
Early Church History and New Testament
Interpretation in the University of Chicago.

11:00 A. M. Nathaniel W. Taylor Lecture.

II. The God of the Early Gentile Christians.
President McGiffert.

Lampson Lyceum

2:30 P. M. Lyman Beecher Lecture

II. The Basis of the Sermon. Dean Brown.

4:00 P. M. Nathaniel W. Taylor Lecture

III. The God of the Theologians. President
McGiffert.

5:00 P. M. Trowbridge Library

Reception for Guests, Alumni, and Friends of
the School.

Open Meeting in Center Church

8:00 P. M. Lyman Beecher Lecture

III. The Setting of the Sermon. Dean Brown.

General Communion Service of the Churches and
the Divinity School. Dean Brown and Rev.
Harry Roberts Miles in charge."

Through the painstaking work of Henry B. Wright and
his staff of assistants the following valuable information was
obtained regarding the work of the Divinity School during its
"one hundred years of honorable and useful history":

"During that period three thousand six hundred and
eighteen men have studied in the Divinity School.
They have come from all the various branches of the
Protestant Church and they have gone out into all
the states of the Union and into all the lands of
earth to invest their training in unselfish serv-
ice. The great majority of these men have engaged
in the work of the pastorate in this country. Two
hundred and fifty men have gone to the foreign
field as missionaries; over six hundred have be-
come college professors, and more than one hundred
have been elected as presidents of colleges and
universities."

1. Yale Divinity School Faculty, Education for Christian Service, p. v.

The Lyman Beecher and Nathaniel W. Taylor Lecturers and Lectures during this period were as follows:

1916-1917

Bishop William Fraser McDowell: Good Ministers of Jesus Christ (Beecher)

Walter Rauschenbusch: A Theology for the Social Gospel (Taylor)

1917-1918

Henry Sloane Coffin: The Ministry of the Church in a Day of Social Rebuilding (Beecher)

No Taylor Lectures

1918-1919

John Kelman: The War and Preaching (Beecher)

No Taylor Lectures

1919-1920

Albert Parker Fitch: Preaching and Paganism (Beecher)

George Malcolm Stratton: Anger: Its Religious and Moral Significance (Taylor)

1920-1921

Bishop Charles D. Williams: The Prophetic Ministry for Today (Beecher)

George Cross: Creative Christianity: A Study of the Genius of the Christian Faith (Taylor)

1921-1922

William Pierson Merrill: The Freedom of the Preacher (Beecher)

James Bisett Pratt: Matter and Spirit: A Study of Mind and Body in Their Relation to the Spiritual Life (Taylor)

1922-1923

Charles Reynolds Brown: The Art of Preaching (Beecher)

Arthur Cushman McGiffert: The God of the Early Christians (Taylor)

1923-1924

Harry Emerson Fosdick: The Modern Use of the Bible (Beecher)

Rufus Matthew Jones: Fundamental Ends of Life (Taylor)

The following were the Alumni Lecturers, and the subjects upon which they spoke:

- "1916-1917 Harry O. Pritchard, '06, 'Some Weaknesses of Modern Preaching.'
- 1917-1918 Samuel C. Bushnell, '77, 'The Mission and Message of the Church.'
- 1918-1919 Robert E. Brown, '04, 'The Spiritual Conflicts of the War.'
- 1919-1920 Willard L. Sperry, '08, 'Original Sin from the Modern Point of View.'
- 1920-1921 Oscar E. Maurer, '06, 'The Possibility of a Democratic Liturgy.'
- 1921-1922 Seeley K. Tompkins, '13, 'Some Psychological Substitutes for the Spiritual.'
- 1922-1923 Benjamin W. Bacon, '84, 'The Teaching Ministry.'
- 1923-1924 Lucius C. Porter, '06, 'Spiritual Exchanges in China.'

The Convocation of 1916-1917 was held April 16-19, 1917. President Hadley made the address of welcome. Besides the Beecher and Taylor Lectures, conferences were held dealing with the following phases of church work: pastoral leadership in religious education, lay cooperation in religious education, the country Sunday school, the city Sunday school, missionary education, and cooperation in the training of religious leaders.

The Lyman Beecher Lecturer was William Fraser McDowell, a bishop of the Methodist Episcopal Church. Introducing his Lyman Beecher series, Bishop McDowell said:

1. Wright, H. B. (Edited by), Eighth General Catalogue of the Yale Divinity School, Centennial Issue, 1822-1922, p. xiif.
2. Bacon, B. W., Yale Divinity News, Vol. XIX, no. 1, Nov., 1922, art., "The Teaching Ministry for Tomorrow," pp. 4-6.
3. Tweedy, H. H., Yale Divinity News, Vol. XX, no. 4, May, 1924, art., "Convocation," p. 1.
4. Yale Divinity Quarterly, Vol. XIV, no. 1, May, 1917, editorial article, "The Convocation," p. 30f.
5. Ibid., art., "The Conferences," pp. 22-25.
6. McDowell, W. F., Good Ministers of Jesus Christ, pp. 18, 19f.

"I have chosen the particular theme, 'Good Ministers of Jesus Christ,' in order to base the whole theory and practice of our ministry upon the ministry of Jesus Christ. The fundamental basis upon which I rest all these studies is this: His ministry was both a fact and a perpetual example, both an event in time and a principle to live by for all time, Our ideals must root in reality. The good minister of Jesus Christ ought as far as possible to be a minister like Jesus Christ. What he tried to do the modern minister must substantially try to do. What he essentially was the modern minister must essentially be. We do not truly exalt him to his true and supreme place by giving him a solitary and unrelated place, no matter how high. We wrong ourselves and our ministry by any detachment from him. We honor him, not by drawing away, but by drawing near, not by our differences from him, but by our likeness to him. What we shall build the future only can tell, but 'other foundation can no man lay, than that is laid, which is Jesus Christ.' We have thought of him as the founder, but not so much as the foundation of our ministry."

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His eight lectures were entitled:

- I. The Ministry of Revelation.
- II. The Ministry of Redemption.
- III. The Ministry of Incarnation.
- IV. The Ministry of Reconciliation.
- V. The Ministry of Rescue.
- VI. The Ministry of Conservation.
- VII. The Ministry of Cooperation.
- VIII. The Ministry of Inspiration."

In inviting Walter Rauschenbusch to deliver the Nathaniel W. Taylor Lectures, the Divinity School Faculty expected him to deal not necessarily with theology but with the social gospel, of which he was the outstanding exponent. He said, "I have tried to obey this suggestion and still to remain within the original purpose of the Foundation by taking as my subject, 'A Theology for the Social Gospel.'"² Introduc-

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1. McDowell, W. F., Good Ministers of Jesus Christ, p. 5.
 2. Rauschenbusch, W., A Theology for the Social Gospel, Foreword.

ing his series, he declared:

"We have a social gospel. We need a systematic theology large enough to match it and vital enough to back it. . . . Some . . . will smile at the audacity of this proposal. Others who know theology still better, will treat this venture very seriously. If theology stops growing or is unable to adjust itself to its modern environment and to meet its present tasks, it will die. Many now regard it as dead. The social gospel is the old message of salvation, but enlarged and intensified. The individualistic gospel has taught us to see the sinfulness of every human heart and has inspired us with faith in the willingness and power of God to save every soul that comes to him. But it has not given us an adequate understanding of the sinfulness of the social order and its share in the sins of all individuals within it. It has not evoked faith in the will and power of God to redeem the permanent institutions of human society from their inherited guilt of oppression and extortion. Both our sense of sin and our faith in salvation have fallen short of the realities under its teaching. The social gospel seeks to bring men under repentance for their collective sins and to create a more sensitive and more modern conscience. It calls on us for the faith of the old prophets who believed in the salvation of nation. . . . The adjustments of the Christian message to the regeneration of the social order is plainly one of the most difficult tasks ever laid on the intellect of religious leaders. The pioneers of the social gospel have had a hard time trying to consolidate their old faith and their new aim. Some have lost their faith; others have come out of the struggle with crippled formulations of truth. Does not our traditional theology deserve some of the blame for this spiritual wastage because it left these men without spiritual support and allowed them to become the vicarious victims of our theological inefficiency? If our theology is silent on social salvation, we compel college men and women, workingmen, and theological students, to choose between an unsocial system of theology and an irreligious system of social salvation. It is not hard to predict the outcome. If we seek to keep Christian doctrine unchanged, we shall ensure its abandonment. Instead of being an aid in the development of the social gospel, systematic theology has often been a real clog. When a minister speaks to his people about child labour or the exploitation of the lowly by the strong; when he insists

1. Rauschenbusch, W., A Theology for the Social Gospel, pp. 1, 5f, 7f, 13, 14, 15.

upon adequate food, education, recreation, and a really human opportunity for all, there is response. People are moved by plain human feeling and by the instinctive convictions which they have learned from Jesus Christ. But at once there are dissenting voices. We are told that environment has no saving power; regeneration is what men need; we cannot have a regenerate society without regenerate individuals; we do not live for this world but for the life to come; it is not the function of the church to deal with economic questions; any effort to change the social order before the coming of the Lord is foredoomed to failure. These objections all issue from the theological consciousness created by traditional church teaching. These half-truths are the proper product of a half-way system of theology in which there is no room for social redemption. Thus the Church is halting between two voices that call it. On the one side is the voice of the living Christ amid living men today; on the other side is the voice of past ages embodied in theology. Who will say that the authority of this voice has never confused our Christian judgment and paralysed our determination to establish God's kingdom on earth? The great religious thinkers who created theology were always leaders who were shaping ideas to meet actual situations. The new theology of Paul was a product of fresh religious experience and of practical necessities. His idea that the Jewish law had been abrogated by Christ's death was worked out in order to set his mission to the Gentiles free from the crippling grip of the past and to make an international religion of Christianity. . . . Every forward step in the historical evolution of religion has been marked by a closer union of religion and ethics The social gospel is of that nature. . . . The more the social gospel engages and inspires theological thought, the more will religion be concentrated on ethical righteousness."

Rarely, perhaps, have the School's two historic Lecture Foundations brought to Yale two series of Lectures which so vitally dealt with the same general theme.

The Convocation of 1917-1918 reflected the tense atmosphere of the War. The conferences dealt with the general theme, "Religion and the War," under the four aspects: "Faith,
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The Army, Practice, and Missions." The tone of seriousness

1. Yale Divinity Quarterly, Vol. XIV, no. 4, Mar., 1918, art., "Discussions on the War," pp. 103-110.

was intensified by the omission of the Nathaniel W. Taylor Lectures "since Professor George Malcolm Stratton of the University of California, who was to have given them, was¹ called by the Government for service."

Henry Sloane Coffin was the first graduate of Yale College to deliver the Lyman Beecher Lectures.² His series, bearing the title "In a Day of Social Rebuilding," contained³ the following eight Lectures:

- I. The Day and the Church.
- II. The Ministry of Reconciliation.
- III. The Ministry of Evangelism.
- IV. The Ministry of Worship.
- V. The Ministry of Teaching.
- VI. The Ministry of Organization.
- VII. The Ministry of Friendship.
- VIII. Ministers for the Day."⁴

In his closing Lecture, Dr. Coffin said:

"The Lyman Beecher Lectureship is on 'the special work of the Christian ministry,' and the present lecturer has spoken of the ministry of the Church more than of that of the Church's ministers. The minister is nothing apart from the Church. . . . A social vision sometimes leads a minister to lose sight of his church, and devote himself to various personal efforts for the betterment of society. To the extent that he acts apart from his congregation he ceases to be a representative and a leader of his group, and becomes merely an individual, however effective and forceful. His social vision is not sufficiently social, or he would see that it is with and through his church that his work for the community must be done. It is always more difficult to induce a group to think and act together, than to think and act for one's self; but the minister has made his choice when he gives himself to the leadership of the church. . . . His aim is not

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1. Yale Divinity Quarterly, Vol. XIV, no. 4, Mar., 1918, "School News," p. 115.
 2. Brown, C. R., Reports of the President and Secretary of Yale University, . . . , 1917-1918, School of Religion, Report of Charles Reynolds Brown, Dean, p. 222.
 3. Coffin, H. S., In a Day of Social Rebuilding, p. 11.
 4. Ibid., pp. 157, 158, 160, 170, 171.

to get certain things done in the community, admirable as they may be, but to develop men and women who will of themselves seek to set up a Christian social order, which includes these things and vastly more. He must distinguish between immediate results, which may be accomplished by direct effort today or tomorrow, and results which require time, and which he may not live to see. He will sometimes have to sacrifice instant gains for the sake of larger returns in the future.

. . . . The Church of the past has often disgusted big-minded men by its pettiness. Its ministers have seemed to be busied in trifles and their task has not appealed to young men with largest capacities of brain and heart. But the Church of today faces frankly the mightiest of undertakings - the supply of explicit Christian ideals for all social groups, and for every man in his various relations, and the supply of Divine power to attain them. . . . The last generation in its recovery of the historic Jesus Christianized our thought of God. We bow before no deity less good than Jesus of Nazareth. But in Christianizing His character, men have often parted with His cosmic control. . . . In humanizing God we have dwarfed Him. . . . no God within His world merely will do; He must also be above and underneath it. . . . We must begin with and never leave our companionable Father, found in Jesus His Son, our Brother; but we must press out through every aspect of the Universe, of human history, of life's many-sided experiences, to Him who is behind all and in all - the Eternal Beauty of whom all things lovely are reflections, the Eternal Truth apprehended in all knowledge, the Eternal Right touching us in every compelling ideal, the Ultimate Source of all existence, the Final End to which all travel, the Sufficient Controller of all that lives and moves, the Lasting Home in which we and our fathers and their children and children's children dwell for ever."

The convocation of 1918-1919 (April 28-30, 1919) naturally had to do with problems of reconstruction. Some of the subjects discussed at the conferences were: under the general theme of "The Church and the Industrial Situation": "The Working Man's Criticism of the Church," "The Problems of Americanization," "What the Church Can Do to Provide a Substitute for the Saloon"; and under the general theme of "Criticising the Church": "Summary of Recent Criti-

cisms," "Destructive Results," "Constructive Results."¹
 Again there were no Nathaniel W. Taylor Lectures.

The Lyman Beecher Lecturer was John Kelman, D. D.,²
 "one of the most noted theologians of Scotland,"³ who had been
 a chaplain in France. He was doubly able, therefore, to de-
 liver the series on "The War and Preaching." Concerning the
 aim of his Lectures, Dr. Kelman said,⁴

"The general subject of these lectures is 'The War and
 Preaching,' and their leading thesis may be summed up
 in the statement that the War has recalled preaching,
 as it has recalled religion also, from dogma back to
 experience."

Concerning this series, the Yale Divinity Quarterly wrote:⁵

".... the School was particularly fortunate in having
 such a man to speak upon a subject that has been con-
 stantly in the minds of the ministers for the last
 three or four years. At each address Dr. Kelman was
 greeted by a large and appreciative audience."

The individual Lectures carried the following titles:⁶

- I. Introductory - Reality.
- II. Dogma and Experience.
- III. Then Came the War.
- IV. The Soldier's Creed.
- V. The Preacher as Expert.
- VI. The Preacher as Statesman.
- VII. The Preacher as Priest.
- VIII. The Preacher as Prophet."

Besides the Beecher and Taylor Lecturers at the Con-
 vocation of 1919-1920 were the following speakers; President
 Hadley, Rev. Joseph Fort Newton, D. D., Secretary James L.
 Barton who came in place of President Howard S. Bliss, D. D.,

1. Yale Divinity Quarterly, Vol. XVI, no. 1, May, 1919,
 "School Notes," p. 13f.
2. Ibid., p. 14.
3. Brown, C. R., op. cit., 1918-1919, p. 274f.
4. Kelman, John, The War and Preaching, p. 24.
5. Yale Divinity Quarterly, op. cit.
6. Kelman, John, op. cit., Contents.

of Beirut, who was to have delivered an address on "America and the Near East," and Rev. Professor William Adams Brown, D. D., of Union Theological Seminary, who at the time was Acting Provost of the University, and Rev. Willard L. Sperry, D. D.

The Lyman Beecher Lecturer for 1919-1920 was Rev. Albert Parker Fitch, D. D., a former President of Andover Theological Seminary, who in 1920 was Professor of the History of Religion at Amherst College. Under the general title "Preaching and Paganism," Dr. Fitch designated his individual Lectures:

- I. The Learner, the Doer and the Seer.
- II. The Children of Zion and the Sons of Greece.
- III. Eating, Drinking and Being Merry.
- IV. The Unmeasured Gulf.
- V. Grace, Knowledge, Virtue.
- VI. The Almighty and Everlasting God.
- VII. Worship as the Chief Approach to Transcendence.
- VIII. Worship and the Discipline of Doctrine."

Concerning this series of Lyman Beecher Lectures, Professor Tweedy wrote:

"The early lectures were devoted to discriminating discussions of humanism, naturalism and religion. With all the personal power and literary charm for which Dr. Fitch is so widely known and appreciated, the virtues and vices of humanism were indicated, and the philosophical inadequacy and moral bankruptcy of naturalism laid bare. Against this background the essential relation between the religious experience and those absolute values, which the mind demands and

1. Tweedy, H. H., Yale Divinity Quarterly, Vol. XVI, no. 4, June, 1920, art., "The Convocation of 1920" "(Reprinted by permission from 'The Congregationalist and Advance')", pp. 157-160.
2. Fitch, A. P., Preaching and Paganism, p. 13.
3. Tweedy, H. H., op. cit., p. 159.

in which alone the soul can rest, was set forth in a passionate summons to true and religious, that is, doctrinal preaching. The lecture on worship, as a presentation of the ideal, deserves the widest circulation among our non-liturgical churches, and indeed among all."

The Nathaniel W. Taylor Lectures were renewed after an omission of two years. The Lecturer was George Malcolm Stratton, Professor of Psychology in the University of California. The last Lecturer had been an explorer of religion in its social aspects. In Professor Stratton the Lectures were in the hands of an explorer of religion from the psychological standpoint. Professor Tweedy wrote of this unique¹ and significant series:

"Dr. Stratton chose as his theme, 'Anger in Religion and Morals,' a fascinating subject in the light of the experiences and aftermath of the war. The first lecture dealt with the new importance of instinct and emotion; the second with the uses of anger and pugnacity; the third with the dilemma of religion and the contrast between angry and angerless faiths; and the fourth with the education of anger and its kin. The series was marked by its wealth of material, its admirable organization, the fairness and frankness of its discussions, and its pellucid clarity of style. Every idea was presented in clean-cut Anglo-Saxon. Not a word was wasted. The mind was gripped by the first sentence and held until the last. It would be difficult to find in the literature of psychology a clearer discussion of the place of anger, its functions, its values and its dangers. The practical rules given for disciplining this and other unruly passions were exceedingly helpful. Representatives of both pacific and militant Christianity seemed to be persuaded and satisfied, and all agreed that in the great Taylor series these lectures marked one of the heights."

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1. Tweedy, H. H., Yale Divinity Quarterly, Vol. XVI, no. 4, June, 1920, art., "The Convocation of 1920" ("Reprinted by permission from 'The Congregationalist and Advance'"), p. 158.

Today, The Lyman Beecher Lecturer for 1920-1921, Bishop Charles D. Williams, delivered a stirring series under the general title, "The Prophetic Ministry for Today." The titles of his individual Lectures were:

- I. The Modern Minister - A Composite.
- II. The Prophetic Succession.
- III. The Prophetic Inheritance.
- IV. The Prophetic Message for Today.
- V. The Prophetic Program for Today.
- VI. Critic - Reformer - Prophet.
- VII. Prophet and Priest.
- VIII. The Gospel for a Day of Disillusionment.

Concerning Lecturer and Lectures, Professor Tweedy wrote:

"No happier choice for the lectureship this year could have been made than that of the broad-minded statesman and prophetic leader of his church, the Right Reverend Charles D. Williams, D. D., Protestant Episcopal Bishop of Michigan. A 'big human'; an experienced and beloved pastor; a vigorous and popular preacher, who as Dean of Trinity Cathedral in Cleveland packed that edifice to the doors; a ready writer, known for such books as 'A Valid Christianity for Today' and 'The Christian Ministry and Social Problems'; a true son of the prophets, known and by some feared as an impassioned herald of civic and social righteousness; a Chaplain of the Ohio National Guard - in brief, a seer who is intensely practical, and a minister of wide experience who is every inch a man - such was the Lyman Beecher lecturer, and his message was exactly the one which was so happily anticipated and so eagerly desired. For his general theme Bishop Williams chose the characteristic title, 'The Prophetic Ministry for Today.' No theme could have awakened more interest; for the task of rebuilding the shattered world and of inculcating the principles of what may be a new social order lies at the doors of the churches, and the lecturer was known to be a preacher of the Kingdom who had struck most fearlessly and persistently the social note. Nor were the eight addresses disappointing. At times the audiences were hushed into a thrilling silence; at others they broke out into prolonged applause. In ringing tones the speaker proclaimed the prophetic message for

1. Williams, C. D., The Prophetic Ministry for Today, p. 1.
2. Tweedy, H. H., Yale Divinity News, Vol. XVII, no. 4, art., "The Lyman Beecher Lectures," p. 1f.

today, couching it in the most vigorous language and illuminating it with flashes of humor and illustrative stories. . . ."

Professor George Cross of Rochester Theological Seminary, under the general title "Creative Christianity; A Study of the Genius of the Christian Faith," delivered the following individual Lectures:

- I. The Method of Study.
- II. The Discovery of the Perfect Personality.
- III. The Making of the Better World.
- IV. The Power of Cosmic Interpretation."

His thesis was as follows:

"The aim of our present discussion is to arrive at a knowledge, not of the irreducible minimum of the traditional doctrine or practice or order constituting the essence of Christianity, but of the character of its productivity. The Great War, with its disclosures of spiritual failures in Christendom, combines with the well-known effects of the scientific, philosophic, historical and religious studies of our times in arousing a demand for the reinterpretation of our religion. Spiritual crises in the past issued in formations like the Nicene Creed, Catholic sacramentalism and Protestant church system; but these all repose on assumptions of supra-natural deposits whose validity is no longer to be acknowledged. Not by using some fixed standard in the past - even if it be 'the teachings of Jesus' - as the touch-stone of Christian truth, but by living in our own souls through the whole of Christian history as fully as we may and discovering the progressively creative forces at work there do we know Christianity. The interpreter is not purely self-equipped. The true interpreter of Christianity is equipped for his task by the reception of an inner gift from the Christian communion imparted to him as it imparts its life to him. But at the same time by his interpretation he produces, in measure, a new type of faith. The faith is never complete but ceaselessly creative."

The Convocation of 1921-1922 gave attention to the breach which was becoming prominent within American Protes-

1. Cross, G., Creative Christianity, p. 13.

2. Cross, G., Yale Divinity News, Vol. XVII, no. 4, art., "Taylor Lectures" (Outline), p. 2.

tantism, the growing issue between "Fundamentalists" and "Modernists." The speakers for the conferences were: Rev. Cornelius Woelfkin, D. D., pastor of the Fifth Avenue Baptist Church of New York, who addressed the gathering on "The Evangelicals and the Fundamentalists";¹ Professor Porter, who spoke on "What the Second Coming of Christ Means to Me";² and Dr. Bainton, who "reviewed the history of the millennial hope within the Christian Church."³

The Lyman Beecher Lectures were delivered by William Pierson Merrill, Pastor of the Brick Presbyterian Church of New York City, who spoke on "The Freedom of the Preacher." He⁴ declared:

"The church ought to be known as the institution which, more than any other, calls men and incites them to freedom, freedom of thought, of speech, of action. . . . Whenever there comes a choice between the comfort of the contented and the winning of the troubled, the true preacher will not hesitate. Better a thousand times to disturb the placidity of old and settled believers than to fail to minister to young and questioning souls. Any good shepherd will neglect the ninety and nine who are safe-folded, and go after that which is lost. And the youth of our time are lost, not as the prodigal was, but as the sheep was, bewildered, caught between the demands of a rigid orthodoxy in the church and a no less rigid agnostic philosophy in the college and university. It is one of the supreme functions and privileges of the preacher today to put the Gospel in terms intelligible to the modern student. In the Bible itself is a magnificent illustration of the power of such reinterpretation of essential religion in terms to meet a new and

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1. The Yale Daily News, Vol. XLV, no. 155, Mon., Apr. 24, 1922, art., "Divinity School Opens Three-Day Convocation," p. 1.
 2. Ibid.
 3. Weigle, L. A., Yale Divinity News, Vol. XVIII, no. 4, May, 1922, art., "Other Lectures," p. 2.
 4. Merrill, W. P., The Freedom of the Preacher, pp. 14, 64f, 65, 67f.

urgent need. We never should have had the Fourth Gospel had not its author dared to restate the life of Christ in terms fitted to meet the new and prevalent philosophy of his time. It was an appeal to what was then modern thought. Here was a world thinking in terms of the 'Logos,' while Christianity up to that time had been cast in terms of the 'Messiah.' What should be done? Cling to the Messianic terminology as divinely ordained and unchangeable, let what might happen to the world at large? Doubtless there were good souls of orthodox Jewish antecedents who insisted on the duty of talking the more in terms of Messianism the less intelligible and real those terms became. They called it loyalty to the faith once delivered to the saints. But this great soul spoke out in terms of the thinking of his time, interpreting Jesus as the Eternal Word, the light of life, rather than as the fulfillment of racial dreams; changing the scene of His promised coming from the clouds of heaven to the spiritual life of the race. By bravely and brilliantly rethinking and restating the meaning of Christ and His Gospel in terms of current philosophy, he gave a new impetus to Christianity which it feels today and will feel forever. Let the thinker and the preacher today be as eager and as forceful in restating the essentials of Christianity in terms that shall appeal to minds swayed by the conceptions of modern science and the philosophy of evolution as John was in appealing to minds swayed by Alexandrian philosophy and Oriental mysticism. . . . One who stands in the pulpit every Sunday in that attitude, so that no one can mistake his primary spiritual aim, can always voice his convictions freely and fearlessly. It may be laid down as absolute law, that, given clear confidence on the part of the hearers that the speaker seeks first their spiritual upbuilding, that his main concern is with the spiritual life and not with the propagation of certain views, and he can say anything he honestly believes, and carry the wholesome respect and attention of practically all in the congregation. . . . I know certain apostles of modern faith who boast that they have discarded the familiar terminology of the church. They will not use the words 'atonement,' 'salvation,' and the like. They call their attitude honesty. It is not. It is foolish, unnecessary, and unjustifiable casting away of a great asset. The right spirit is that of Jesus, who came 'not to destroy, but to fulfil'; it is right in line with His mission to take these old words, and fulfil them, fill them full of timely meanings, raise them from the dead and set them to living and working again."

The Nathaniel W. Taylor Lectures were given by James

Bissett Pratt, Professor in Philosophy in Williams College, who "in spite of the difficult nature of his topic, succeeded in capturing and holding the interest of his hearers from the beginning to the end of his series."¹ He spoke on "Matter and Spirit, A Study of Mind and Body in Their Relation to the Spiritual Life."² The following is the outline of his four Lectures, which he prepared for the Yale Divinity News:³

"The mind-body problem, although dependent upon facts most intimately related to every one of us, is perhaps the central problem of metaphysics. Its importance was early realized, and it has been a topic of profound thought through all the centuries of human philosophy. Out of this prolonged meditation have arisen four chief theories as to the relation of mind and body, and it would be easy to show that these in principle exhaust all the possibilities. These theories are the following: (1) Mind and body mutually influence each other ('Interaction'); (2) Body only is efficient; mind is produced by it or perhaps is only a form of its activity ('Materialism'); (3) Mind and body run on parallel to each other, with no influence passing between them ('Parallelism'); (4) Mind only is real, body being merely the appearance of mind ('Idealistic parallelism').

"Interaction, though the first of these theories to be developed, was largely given up soon after Descartes' time by naturalistically-minded thinkers, because inconsistent with the universality of physical law. Materialism, on examination, is found to be untenable, because in one of its forms it identifies consciousness with brain energy, which is as absurd as anything can be; while in its other form it makes thought and feeling inefficient even within the psychical series itself, and thus is incompatible with the evolutionary doctrine of the development of consciousness and with the possibility of logical necessity in thought. Parallelism has three chief types, of which the first (Dualistic

1. Macintosh, D. C., Yale Divinity News, Vol. XVIII, no. 4, May, 1922, art., "Taylor Lectures," p. 2.
2. Pratt, J. B., Matter and Spirit, A Study of Mind and Body in Their Relation to the Spiritual Life. 1922. Pp. 232.
3. Macintosh, D. C., Yale Divinity News, Vol. XVIII, no. 4, May, 1922, art., "Taylor Lectures," p. 2.

Parallelism) merely presents us with an endless succession of miraculous coincidences altogether without explanation. The second form of Parallelism (the Double Aspect View) is ultimately incapable of exact expression. Idealistic Parallelism seems more hopeful, but on analysis is found quite as untenable as any of the other theories. For were it true, the cortex, which is said to be the 'appearance' of the mind, should vanish at death; while, furthermore, the theory proposes that the non-existent appearance absolutely dominates the reality, and in addition it denies both the unity and the efficiency of the mind.

"Beside the four theories of the relation of mind and body, there is another attitude toward the mind-body problem, viz., that of the Pragmatists, Neo-Realists, and Behaviorists, who deny its existence. An analysis of this position shows it impossible of defense, unless one be willing to accept all the difficulties which made Materialism impossible. The problem is therefore a real one, and one of the four proposed solutions must be true. Three of these we have examined with care; the other (Interaction) we passed by much too easily. A careful analysis of the arguments against Interaction shows them to have but little weight; in fact, they are based almost wholly upon the unsupported dogmas of Naturalism.

"By a process of elimination, therefore, we are led to accept Interaction as the true solution of the mind-body problem. This means that there is a dualism of process within the world. The consequences of such a view are momentous in science, ethics, education, sociology, criminology, and many other fields; and notably in theology. For the dualist view restores the reality and importance of the individual, as against the assertions of both Naturalism and Objective Idealism, and thus makes room for both responsibility and immortality."

The Convocation of 1922-1923, as has been indicated, was held in connection with the School's Centennial celebration. The Divinity Faculty chose to honor their distinguished Dean by asking him to be the Lyman Beecher Lecturer on this notable occasion. At first he declined, since he had delivered one series in 1905-1906, but on the renewal of their invitation, he accepted. In choosing his theme, Dean Brown said,

1. Brown, C. R., The Art of Preaching, p. 7.

"We have not had for thirty years a series of Lyman Beecher Lectures dealing directly with the technique of preaching. It has seemed fitting therefore that as a teacher of homiletics and as one whose main office for many years has been that of preaching, I should take up in a more intimate way the making of a sermon. I have not attempted anything so ambitious as a thoroughgoing treatise on homiletics. This book contains a series of lectures filled mainly with practical suggestions as to 'the art of preaching.'"¹

In the hands of Dean Charles Reynolds Brown, the Lyman Beecher Lectures of 1922-1923 became a perfect embodiment of the purpose for which they were first established, for here was an artist who knew so well the art of preaching. With characteristic straight-to-the-point dealing with his theme, originality of expression, clarity of style, and stimulating delivery, he gave the following eight Lectures:²

- I. The Significance of the Sermon.
- II. The Basis of the Sermon.
- III. The Content of the Sermon.
- IV. The Measure of the Sermon.
- V. The Lighter Elements of the Sermon.
- VI. The Delivery of the Sermon.
- VII. The Setting of the Sermon.
- VIII. The Soul of the Sermon."

3

Said Dean Brown:

"... Your business as preachers is not to lecture on botany but to raise flowers. Your thorough knowledge of botany will help. It is impossible to raise successfully a full measure of the finest flowers without a knowledge of botany. But in the use of that knowledge the eyes of the wise gardener are constantly upon the results to be achieved in the realm of life.

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1. Brown, C. R., The Art of Preaching, p. 8, "Foreword," October 1, 1922.
 2. Ibid., p. ix.
 3. Ibid., pp. 5, 6, 7, 248f.

You in like manner will employ the entire results of your study in philosophy, in theology, in Biblical criticism and in church history to promote religious life in the people who may be brought within the range of your influence. You will be saying to your hearers, 'This know and thou shalt live.' In my own ministry, I have steadily emphasized the value of personal visitation. . . . I have also in my ministry emphasized the vital importance of social effort. . . . But with all these interests of the minister of Christ fully and clearly in view, I would say without a moment's hesitation that the making and delivery of an effective sermon is not only the most conspicuous but the most influential single service the minister is privileged to render in the whole round of the week's activity. . . . The world has not heard its best preaching yet. In preaching as in living, because preaching at its best is the interpretation of living and the incentive to nobler and fuller living - in preaching as in living, 'The best is yet to be the last of life for which the first was made.' The better method of Bible study showing us how these great truths were slowly and progressively wrought into the experiences of men of like passions with us, makes the word of God 'living, powerful, sharper than a two-edged sword' in a sense not understood by the men who thought of this literature as having been dictated to 'the sacred penmen of the Holy Ghost.' The finer and more accurate psychology of these days, bringing out the real content of religious experience, is putting into our hands a blade of Damascus steel with which we are to fight the battles of the Lord. It is giving us in larger and larger measure the choicest and most delicate instruments ever possessed by men for the rare work of Christian nurture. The deeper insight into the real meaning of these social impulses and of the prophetic unrest in the whole organized life of the race, is causing that great word 'The Tabernacle of God is with men and He will dwell with them' to shine like the sun in his strength ushering in a veritable day of the Lord. We are witnessing the significant beginnings of what shall become at last 'the social incarnation of God.' And it is for you, who stand here on the shoulders of all your able and godly predecessors in the work of the Christian ministry, to gather up this richer knowledge and then with minds illumined and wills empowered by the baptism of the Holy Spirit, to use it for the renewal of the race in righteousness."

The Nathaniel W. Taylor Lectures for 1922-1923 were delivered by Arthur Cushman McGiffert, President of Union

Theological Seminary. Speaking on the general subject, "The God of the Early Christians," he delivered the following
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 four Lectures:

- I. The God of Jesus and of Paul.
- II. The God of the Primitive Gentile Christians.
- III. The God of the Theologians.
- IV. Creation, Providence, and Judgment."

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 His thesis and conclusions were as follows:

"This course of lectures upon the God of the early Christians is intended to be exclusively historical, not dogmatic or philosophical. It is not my purpose to present my own idea of God or to attempt to construct a theism for the modern age in which we live, or to suggest what I think the Christian doctrine of God should be, but only to set out as clearly and dispassionately as I can the views of God that were current in the earliest generations of the Christian church. . . . Let me conclude this course of lectures on the God of the early Christians with a few brief paragraphs by way of summary. The God of Jesus was the God of the Jews, pure and simple, with the emphasis laid, as by Amos, upon moral reformation and moral judgment, but with the gospel of the kingdom irradiated by the intimacy and beauty of Jesus' own relation to God and by the quality of his life of service and sacrifice. Jesus remained a loyal Jew and had no thought of breaking with the faith of his fathers and founding a new religion. The step which he had failed to take was taken by the apostle Paul. In his hands the new religion became a saving cult, unlike other contemporary cults, however, in being ethicized through and through, this both because of his Judaism and also because of his own personal experience of moral defeat and then of moral victory through Christ. The God of Paul was the God of the Jews, expanded to include the divine Saviour Jesus Christ the Lord, by mystical union with whom believers are transformed from flesh into spirit and are thus saved. On the other hand, at an early day there came into the Christian church from the Gentile world many who found in Jesus Christ their saviour, and to whom the God of the Jews - the God worshipped by both Jesus and Paul - meant nothing. This left Christianity only one of many saving cults abroad in the Roman world. To give it universal significance

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- 1. McGiffert, A. C., The God of the Early Christians, "Contents."
 - 2. Ibid., pp. 1, 193-195.

and guarantee its uniqueness, it was brought by apologists and theologians - men of broad vision and philosophical interest - into a larger setting. Some of them maintained its historical connection with Judaism and associated Christ with the God of the Jews, the creator and ruler of the world; others read it in the light of Gnostic dualism and saw in Christ a divine saviour from a foreign and alien realm. The controversy between these two theologies resulted ultimately in the condemnation of the latter as heretical, and the God of the Jews became permanently the God of the Christians. This, however, did not mean the displacement of the Saviour Jesus Christ - from the very beginning the divinity of the Gentile Christians - but the expression of his functions to include creation, providence, and judgment. Had it not been for philosophical difficulties, he would himself doubtless have been recognized as the one God of all the earth - as he was by the Modalists - but philosophy made it necessary to distinguish between a god apart and aloof and a god dying and rising again for our salvation, and so the theologians, while they gave Christ all the functions of the supreme God, refrained from ascribing to the supreme God all the experiences of Christ. The association of the two was as close and the identification of the two as complete as philosophy would allow. Religion speaks in the historic doctrine of the deity of Christ; philosophy speaks in the Logos Christology which means the distinction of the Son from the Father, and that, too, even though both are declared to be equally divine."

The Convocation of 1923-1924 was the most largely attended up to that time in the history of the School. Concerning it, The Yale Alumni Weekly spoke editorially as follows:

"The fifteenth annual convocation of the Divinity School, held last week brought to New Haven a notable gathering of alumni and of ministers from nearby towns and some from other states, to take part in the exercises and hear eminent divines deliver the Beecher lectures, the Taylor lectures, the Dodge Lectures on Citizenship which occurred at the same time, and other addresses which were a part of the program. The Lyman Beecher Lectures on Preaching were given by Rev. Harry Emerson Fosdick, of Union Theological Sem-

1. The Yale Alumni Weekly, Vol. XXXIII, no. 34, May 9, 1924, editorial, "The Divinity School Convocation," p. 985.

inary, about whom chiefly revolves the Modernist-Fundamentalist controversy. The Nathaniel W. Taylor Lectures on Theology were given by Professor Rufus M. Jones, of Haverford College, who is a member of the sect of Friends and has done a great deal of post-war reconstruction work in Europe. While the Dodge lectures are on a University foundation, they were attended by those in town for the Convocation, being given by Rev. L. P. Jacks, Principal of Manchester College, Oxford, England, widely known as editor of the Hibbert Journal. President W. D. Weatherford, of the Southern College of Young Men's Christian Association, gave two addresses. He is a student of the race question, and his college is the center of student conferences in the Blue Ridge region. Rev. Lucius C. Porter, '06 D., Dean of Peking University, delivered the Alumni Address. Attendance at this year's Convocation was the largest in the history of the School. Because the exercises and addresses are thrown open not only to alumni and students but to all ministers and practically to all who may be interested, Yale's influence is extended throughout the country and the world. The Divinity School reaches out and serves men everywhere."

Dr. Weatherford delivered two lectures, "How Shall I Present the Christian Message to Modern Men?" and "Race Adjustment in America."¹ Principal Jacks, the Dodge Lecturer, under the general subject "The Responsibilities of Citizenship,"² delivered four lectures entitled:

- I. The Health and Sickness of Civilization.
- II. Labor and Leisure.
- III. Education.
- IV. The League of Nations."

Dr. Lucius C. Porter, the Alumni Lecturer, spoke on "Spiritual Exchanges in China."³

At the height of the Fundamentalist-Modernist dispute, when the Modernists were being accused by the Fundamentalists of denying the historical Christian faith and

1. Tweedy, H. H., Yale Divinity News, Vol. XX, no. 4, May, 1924, art., "Convocation," p. 1.

2. Ibid.

3. Ibid.

destroying the historical Christian book, the Divinity Faculty brought to Yale to deliver the Lyman Beecher Lectures the central figure around whom the controversy raged. He chose to center his Lectures around the Bible, entitling them "The Modern Use of the Bible." The individual Lectures¹ were:

- I. The New Approach to the Bible.
- II. The Old Book in a New World.
- III. The Ancient Solution.
- IV. Abiding Experiences in Changing Categories.
- V. Miracle and Law.
- VI. Perils of the New Position.
- VII. Jesus, the Messiah.
- VIII. Jesus, the Son of God.

With earnest conviction and his characteristic simplicity of² language, Dr. Fosdick said:

"No man in the Western world can think about religion as though the Bible did not exist. For the first time in the history of the church, we of this generation are able to arrange the writings of the Bible in approximately chronological order. That statement, like other summaries of human knowledge such as that the earth is round, can be swiftly and simply made, but its involved meanings reach far and deep. The total consequence of all the work of the Higher Criticism is that at last we are able to see the Bible a good deal as a geologist sees the strata of the earth; we can tell when and in what order the deposits were laid down whose accumulated results constitute our Scriptures. Was there ever such an unfortunate label put upon an entirely legitimate procedure as the name 'Higher Criticism'? Were one to search the dictionary for two words suggestive of superciliousness, condescension, and destructiveness, one could hardly find any to surpass these. Yet the Higher Criticism simply asks about the books of the Bible: who wrote them, when and why they were written, and to whom. From our youth up many of us have been familiar with the phrase

1. Fosdick, H. E., The Modern Use of the Bible, "Contents".
 2. Ibid., pp. 3, 6f, 24, 29, 30f.

'progressive revelation.' It is a good phrase. But now the means are in our hands to fill it with rich, substantial content. Not only can we believe that the Bible does represent a progressive revelation, but we can clearly and in detail watch it progress. We can know where the Scripture's major ideas started; we can trace the routes they took; we can watch them in periods of rapid traveling and in days when the going was difficult and slow. We can enter into their defeats, their hair-breadth escapes, the costly victories; and we can see the way the Gospel of Jesus carried them up to a great height 'not to destroy, but to fulfil.' This is the new approach to the Bible. . . . Those of us who accept the modern knowledge of the Bible as assured and endeavor to put it to good use are continually being accused of tearing the Book to pieces, of cutting out this or that, and of leaving a mere tattered patchwork of what was once a glorious unity. The fact is precisely the opposite. The new approach to the Bible once more integrates the Scriptures, saves us from our piecemeal treatment of them, and restores to us the whole book seen as a unified development from early and simple beginnings to a great conclusion. . . . This is the finest consequence of the new approach to the Bible: it gives us the whole Book back again. If some one protests that it spoils the idea of inspiration, I ask why. We used to think that God created the world by fiat on the instant, and then, learning that the world evolves, many were tempted to cry out that God did not create it at all. We now know that changing one's idea of a process does not in itself alter one's philosophy of origins. So we used to think of inspiration as a procedure which produced a book guaranteed in all its parts against error, and containing from beginning to end a unanimous system of truth. No well-instructed mind, I think, can hold that now. Our idea of the nature of the process has changed. What has actually happened is the production of a Book which from lowly beginnings to great conclusions records the development of truth about God and his will, beyond all comparison the richest in spiritual issue that the world has known. Personally, I think that the Spirit of God was behind that process and in it. I do not believe that man ever found God when God was not seeking to be found. The under side of the process is man's discovery; the upper side is God's revelation. Our ideas of the method of inspiration have changed; verbal dictation, inerrant manuscripts, uniformity of doctrine between 1000 B. C. and 70 A. D. - all such ideas have become incredible in the face of the facts. But one who

earnestly believes in the divine Spirit will be led by the new approach to the Bible to repeat with freshened meaning and deepened content the opening words of the Epistle to the Hebrews: 'God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son.'"

The Nathaniel Taylor Lectures brought to Yale in 1923-1924 the outstanding Christian mystic philosopher in America, Rufus M. Jones, Professor of Philosophy at Haverford College. The general title for his series was "Fundamental Ends of Life." The four individual Lectures were¹ called:

- I. The Quest for Fundamental Ends.
- II. Fundamental Ends in the Gospels.
- III. Mystical Experience as an End of Life.
- IV. Intrinsic Life Values."

Dr. Jones stated as his purpose the "endeavor to show that neither hedonism nor science holds the key that unlocks the² door to the central human secret."³ Said the Lecturer:

" We are, up to a certain point, products of forces not our own, energies that were for us but not of us; but there is something in us which has 'emerged,' which is creative and free and which, as Wordsworth says, 'builds up the being that we are.' 'How we got it, caught it, came by it,' we have still to seek. But strange, complex persons that we are, we have this outstanding trait - our peculiar glory - that we can live and do live for fundamental ends of life and we do link up somehow in our inmost being with a world that is ultimate, living and real in an absolute sense - 'That true world within the world we see, Whereof our world is but the bounding shore.' I repeat boldly that 'we must insist upon a world that has values.' Nobody doubts that all living persons are aware of values and act with reference to them. But we must go farther and maintain that they

1. Jones, R. M., Fundamental Ends of Life, p. v.

2. Ibid., p. viii.

3. Ibid., pp. 23, 133, 143, 144.

are as truly a real part of our universe as the Andes or Gibraltar are. If we cannot trace them to a source beyond our subjective hopes and desires, if in truth they are not grounded in the spiritual nature of the deeper unreduced universe to which we belong, they are doomed to wither and to fail us. . . . The thing that makes us persons is just that idealizing tendency through which our power of valuation is derived; that creative core within ourselves which is not of flesh and blood but of spirit. That is the trait in us which is most like God. . . . A value is always a revelation of God; it always testifies to a guiding Spirit. It is always a typical case of a consciousness transcending itself - living out beyond its finite margins. That can be only because we finite persons are allied to and are organic with an inclusive Consciousness forever revealed within us. 'We seek Him because we have already found Him.'

Libraries and Publications

In the fall of 1919, the Divinity School Faculty employed its first Trowbridge Reference Librarian. Professor Porter was still in charge, of course. On November 6, 1919, Miss Alice Richardson was employed "at a compensation of \$100.00 for the year (to be raised by Professors Sneath, Weigle and Brown)."¹ In the following January Professors Walker and Sneath were appointed a committee to consult with the University Librarian "to seek through him some provision for the adequate administration of the libraries under the jurisdiction of the School, special reference to be made to the Trowbridge Library, the expense involved to be borne by the Corporation."² This effort was unsuccessful, however, for two weeks after the committee was appointed the Faculty

1. Yale Divinity School Faculty Minutes, Nov. 6, 1919, p. 419.

2. Ibid., Jan. 8, 1920, p. 1.

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recorded the following action:

"Voted, that we express to Mr. Keogh our hearty thanks for his cordial efforts toward securing for us an adequate administration of the special libraries under our jurisdiction, and that we express through him to the Library Council our sincere appreciation of the favorable attitude of the Council toward our desire to be included in the centralization of University libraries; but that, in view of the severe demands now being made upon the limited funds of the University, we content ourselves, for the time being, with our situation as it is and make, at present, no further request of the Council."

Again in this period, as heretofore, students failed to obey the rules relative to taking books out of the Library. In the spring of 1919 the Faculty "voted, that Professors Porter and Weigle be a committee to report recommendations for preventing unauthorized removal of books by students from the Trowbridge Library."

There are records concerning two significant gifts to the Trowbridge Reference Library during this period, "a gift of \$500 from Mrs. William Newton Clarke" to "be designated as the William Newton Clarke Fund for the purchase of theological books for the Trowbridge Reference Library;" and part of the library of Professor Williston Walker. Concerning the latter gift, Dr. Bainton wrote:

"The late Mrs. Williston Walker provided in her will that the Trowbridge Library should receive a portion of the books from the library of her late husband,

1. Yale Divinity School Faculty Minutes, Jan. 22, 1920, p. 2.
2. Yale Divinity School Faculty Minutes, Apr. 24, 1919, p. 413.
3. Ibid., Mar. 25, 1920, p. 4. This fund was actually established on November 3, 1925 (Report of the Treasurer of Yale University for the fiscal year 1925-1926, p. 211).
4. Bainton R. H., Yale Divinity News, Vol. XX, no. 1, Nov., 1923, art., "The Walker Library," p. 2.

Professor Williston Walker. Professor Walker had made a very fine collection in the field of Church History, especially in those periods on which he wrote. There are many histories of the Reformation. He had also gathered a goodly number of French and German works on Calvin. The richest collection relates to early Congregational history in this country."

At the end of this period, 1924, the Trowbridge¹ Reference Library contained 8,650 volumes.

It will be remembered that the Divinity School had in its possession at the beginning of the century the Lowell Mason Library of Church Music, which consisted of about four thousand volumes;² and that in 1907 the Divinity Faculty had given consent for this collection to be transferred to the main library of the University³ in order to "become more readily available for the advanced students of music."⁴ In November, 1917, the Yale School of Music established a library of its own.⁵ In cooperation with their sister department,⁶ the Divinity School Faculty

"Voted that, till further action by this Faculty the Lowell Mason Library of Church Music be deposited in the Library of the Music School, on such terms of access to the members of the School of Religion as may be arranged in consultation with Dean Parker."

1. Keogh, Andrew, Report of The Librarian of Yale University, July 1, 1923-June 30, 1924, section, "Departmental Library Statistics," p. 11f.
2. Report of the Librarian of Yale University, August, 1900-July, 1901, "Divinity School Libraries," p. 7.
3. Yale Divinity School Faculty Minutes, May 9, 1907, p. 259.
4. Report of the Librarian of Yale University, July 1, 1907-June 30, 1908, p. 26.
5. *Ibid.*, July 1, 1917-June 30, 1918, p. 14.
6. Yale Divinity School Faculty Minutes, May 8, 1917, p. 392.

The opinion has been expressed from time to time by different people that the Day Missions Library was the largest missions library in the world. Fortunately, Professor Beach in his annual report for 1916-1917 set forth its status as compared with the other leading missions libraries in existence. He wrote that at the time the Day collection was transferred to the new Day Missions Library building in ¹1912,

"it was the largest collection of the sort in existence, as the library gathered by Dean Vahl of Denmark had been allowed to be scattered. Two other collections most nearly equalling it were in the possession of the Presbyterian Board of Foreign Missions, housed at 156 Fifth Avenue, New York, and of Hartford Theological Seminary, where it was placed in the Case Memorial Library. Steps had been taken, however, to establish a still larger collection, now known as the Missionary Research Library and located at 25 Madison Avenue, New York, in rooms sustained partly by the Rockefeller Foundation, and partly by the associated Foreign Mission Board of the United States and Canada. At the present time it has become superior to the Day collection in some respects, mainly in the number of missionary reports and periodicals gathered, though in point of literature of historical value it is neither as large nor as valuable as this collection."

In this same report, Professor Beach indicated the exact ²size of the Day Missions Library at that time (1917):

"The collection contains at this date 10,104 volumes, about 7,000 pamphlets, 4,579 annual reports of 506 missionary societies and 900 volumes of unbound periodicals."

In 1921, the Stanford collection of about five hundred numbers was added. Concerning this rare collection,

1. Beach H. P., "The Day Missions Library," in Report of the Librarian of Yale University, July 1, 1916-June 30, 1917, p. 20.
2. Beach, H. P., op. cit.

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Professor Beach wrote:

"The Rev. Arthur W. Stanford, of the Class of 1885, Yale Divinity School, and missionary of the American Board in Japan from 1886 to 1921, has left to the Day Missions Library a rare collection of books and related literature having to do with that Empire. During the years spent there Mr. Stanford has been deeply interested in Buddhism, and his library was especially rich in material dealing with the various sects of that faith. During the later years of his residence there, he had studied with Japanese Buddhistic scholars; Quite possibly this will bring to the Library the best collection of French, German and English books upon Far-Eastern Buddhism to be found in America. . . ."

The year 1919 was a significant one for the Library of Religious Education. As a memorial to their son, Richard Sheldon Sneath, who died from influenza in the epidemic which raged throughout the United States during the unforgettable closing months of 1918 and opening months of 1919, Professor and Mrs. Sneath established by a gift of \$10,000 the Richard Sheldon Sneath Memorial Fund "for the endowment of a library in the department of Religious Education in the School of Religion." ² By the end of the period (1924) this library, which had been begun in 1914, contained 2,125 volumes, more than 1,000 of which had been added after this Foundation had been ³ established.

1. Beach, H. P., op. cit., Yale Divinity News, Vol. XVIII, no. 1, Nov., 1921, art., "The Stanford Collection," p. 2.
2. Yale Corporation Records, Minutes of Jan. 20, 1919, p. 1117.
3. Report of the Librarian of Yale University, July 1, 1923-June 30, 1924, p. 11f; ibid., July 1, 1921-June 30, 1922, p. 15f, states the figure as being 1,000.

The Yale Divinity Quarterly had its financial difficulties. As early as October 22, 1914, at the Divinity Faculty meeting, "The future of the Divinity School Quarterly was considered, and Messrs. Tweedy, Dahl and Walker were appointed a committee to investigate and report."¹ Again three years later, "Informal discussion was held as to whether the Quarterly be continued in its present form."² At their meeting on April 10, 1919, "Professor Tweedy presented the financial needs of the Quarterly," and the Faculty "voted to make up the deficit, should there be one, by Faculty contributions."³ About two months later the Faculty "voted that the Divinity Quarterly be hereafter a School bulletin under control of the Faculty and for issue to the alumni of the School and other subscribers."⁴ Professors Tweedy, Wright, Bailey, Macintosh, and Archer were appointed "a Committee on the School Bulletin."⁵ A month later, February 26, 1920, the Faculty⁶

"Voted, in consideration of a report by Professor Wright and Committee, that the Divinity quarterly be suspended, and that the School issue hereafter a publication known as The Bulletin of the Yale Divinity School, the same to be under the exclusive control of the Faculty."

On May 13, they "voted: that the name of the Yale Divinity Quarterly be changed to Yale Divinity News."⁷ On September 30, the Faculty "voted: that \$124 be paid in settlement of the printing bills of the former Yale Divinity Quarterly."⁸

1. Yale Divinity School Faculty Minutes, date indicated, p. 357.
2. Ibid., Sept. 27, 1917, p. 395.
3. Ibid., date indicated, p. 412.
4. Ibid., Jan. 27, 1920, p. 2.
5. Ibid.
6. Ibid., date indicated, p. 3.
7. Ibid., May 13, 1920, p. 3.
8. Ibid., Sept. 30, 1920, p. 7.

The first number of the Yale Divinity News appeared in November, 1920. Concerning it, Professor Tweedy as Chair-¹man of the Board of Editors wrote in the second number:

"Over two thousand copies of the first issue have already been distributed, and requests for extra copies are still coming in. . . . It is interesting to note that the November number was sent to every state in the Union and to most foreign countries."

The outstanding feature of this new Faculty publication was the significant place which was given to book reviews. The number of books reviewed in the final number of the Yale Divinity Quarterly, in June, 1920, was nine.²

This number had not been equaled in more than five years, not since the March number in 1915 when fourteen had been reviewed.³ In the first number of the Yale Divinity News⁴ there were twenty-eight book reviews. In May, 1922, there were sixty-two.⁵ And in January, 1924, the number had reached one hundred and twenty-six.⁶ In that year Professor Tweedy was able to say:⁷

"Some of our friends have characterized this department as the best and most reliable presentation of current religious literature to be found in any American publication. This sounds like extravagant praise; but it is at least suggestive of the esteem in which these brief reviews are held."

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1. Tweedy, H. H., Yale Divinity News, Vol. XVII, no. 2, Jan., 1921, editorial, p. 2.
 2. Yale Divinity Quarterly, Vol. XVI, no. 4, June, 1920, pp. 161-165.
 3. Ibid., Vol. XI, no. 4, Mar., 1915, pp. 105-117.
 4. Yale Divinity News, Vol. XVII, no. 1, Nov., 1920, p. 3.
 5. Ibid., Vol. XVIII, no. 4, May, 1922, pp. 3-6.
 6. Ibid., Vol. XX, no. 2, Jan., 1924, pp. 3-8.
 7. Tweedy, H. H., Ibid., Vol. XX, no. 3, Mar., 1924, editorial, p. 2.

The alumni expressed appreciation for these discerning book
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 reviews in such terms as the following:

"I have been receiving the copies of the Yale Divinity News which is being issued under your direction. I wish to express a word of appreciation for the change in policy which has resulted in this good sheet coming to the alumni. I have found it interesting and helpful. I am glad to have so much attention given to book reviews. I think most of the men are very glad to get the reaction of the Faculty on the various new publications. They are especially valuable when they are absolutely frank either in condemnation or approval."

"I particularly value the concise book notices, and I am glad you are not scrimping space in that respect."

"I have just ordered fifteen books from the Pilgrim Press on the basis of the book reviews in the last Divinity News. I want you to know how valuable these book reviews are, especially to one located so far as I am from book-stores that carry anything like a complete stock of books."

These were busy years for the Faculty. Yet, despite their classroom duties, their constant work in adapting the curriculum from year to year entailing the development of new courses, their professional engagements beyond the School, and their significant War work, they produced more than three hundred items of bibliography (exclusive of book reviews) during the eight years from 1916-1917 through

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1. Tweedy, H. H., Yale Divinity News, Vol. XIX, no. 2, Jan., 1923, art., "Words of Cheer," p. 2.

1 1923-1924. Of this number, more than fifty were books. 2

The following figures indicate the work of the individual professors (the first figure denotes the total items; the figure in parenthesis indicates the number of books or pamphlets): 3

Archer	16 (2)	Tweedy (Editor)	34 (10)
Bacon	50 (4)	Walker	13 (2)
Bailey	7 (1)	Weigle	66 (10)
Beach	23	Winchester	6 (1)
Brown	24 (15)	Wright (Editor)	20 (4)
Dahl (Editor)	3 (1)	Dinsmore	2
Latourette	10 (2)	Bainton	2
Macintosh	16 (3)	Calhoun	1
Porter	7	By the Faculty as	
Sneath (Editor)	17 (14)	a whole	(2)

1. These figures are based upon the data contained in "Bibliography of the Officers of Yale University" in Reports of the President and Secretary of Yale University and of the Deans and Directors of its Several Schools, 1916-1917 through 1923-1924; the bibliographies of Professors Porter and Bacon, in Studies in Early Christianity, by Shirley Jackson Case; table of contents of Education for Christian Service, Religion and the War, and Christianity and Modern Thought; Yale Divinity Quarterly, and Yale Divinity News; and a manuscript memorandum of the bibliography of Douglas Clyde Macintosh, by Raymond P. Morris, Librarian of The Divinity School.
2. Ibid.
3. Professors Dahl and Tweedy were Editors of religious journals during part of this period. Their editorials are not included in these figures. Professor Sneath was Editor of several series of books during these years, and therefore was not the author of all the books indicated after his name. A few of the books were written jointly; they are therefore listed separately after the name of each professor participating in authorship, but are counted only once, of course, in arriving at the total figures set down in the first paragraph. Since "Bibliography of the Officers of Yale University" is compiled by the voluntary method, it is, therefore, not necessarily complete; as proved, for example by a comparative examination of the bibliography of Benjamin W. Bacon in these annual records and in Case's Studies in Early Christianity. However, these figures are at least a minimum representation of the Divinity Faculty's published works during these years.

The books and pamphlets included in this bibliography were as follows:

Suggestions to Leaders of Mission Study Classes (Archer, 1916)
Building with India, Suggestions to Leaders of Study Classes,
 (Archer, 1923)

Non-Resistance, Christian or Pagan? (Bacon, 1918)
Is Mark a Roman Gospel? (Bacon, 1919)
Jesus and Paul (Bacon, 1921)
He Opened to Us the Scriptures (Bacon, 1923)

Children before the Courts in Connecticut. Dependent, Defective, and Delinquent Classes Series number 6. U. S. Department of Labor. Children's Bureau, Bureau Publication no. 43 (Bailey, 1918)

The Master's Way (Brown, 1917)
Who Is Jesus Christ? (Brown, 1917)
Five Young Men (Brown, 1917)
The Story Books of the Early Hebrews (Brown, 1919)
Yale Talks (Brown, 1919)
The Religion of a Layman (Brown, 1920)
Living Again (Brown, 1920)
Social Rebuilders (Brown, 1921)
The Honor of the Church (Brown, 1922)
Lincoln, the Greatest Man of the Nineteenth Century (Brown, 1922)
The Art of Preaching (Brown, 1922)
The Larger Faith (Brown, 1923)
Faith and Health, Revised and Enlarged Edition (Brown, 1924)
What Is Your Name? (Brown, 1924)
Why I Believe in Religion (Brown, 1924)

The Heroes of Israel's Golden Age (Dahl, 1923)

Suggested Outlines for a Discussion of Japan, Her History, Culture, Problems, and Relations with the United States,
 (Latourette, 1921)
The Development of China, Third Edition (Latourette, 1924)

God in a World at War (Macintosh, 1918)
Theology as an Empirical Science, American Edition (Macintosh, 1919)
Ibid., British Edition (Macintosh, 1920)

The Kings' Highway Series, Eight Volumes (Sneath with Tweedy and Hodges, Edited by, 1916-1917)
Religious Training in the School and Home (Sneath, with Tweedy and Hodges, 1917)
Religions, Science, and Literature Series (Sneath, edited by, 1918)
At One with the Invisible (Sneath, edited by, 1920)
Christian Work as a Vocation (Sneath, edited by, 1922)
Modern Christian Callings (Sneath, edited by, 1922)
Religion and the Future Life (Sneath, edited by, 1922)

The King's Highway Series (Tweedy with Sneath and Hodges, edited by, 1916-1917)
Religious Training in the School and Home (Tweedy with Sneath and Hodges, 1917)
Training the Devotional Life (Tweedy and Weigle, 1919)

A History of the Christian Church (Walker, 1918)
Approaches towards Church Unity (Walker, edited by, 1919)

Christian Nurture, by Horace Bushnell, Revised Edition (Weigle, edited by, 1916)
Luther and the Protestant Reformation, A quadricentary program for Reformation Sunday (Weigle, 1917)
The Pilgrim Training Course for Teachers (Weigle-Winchester-Athearn, 1917)
The Pupil and the Teacher, Revised and Abridged Edition (Weigle, 1917)
Training the Devotional Life (Weigle and Tweedy, 1919)
Talks to Sunday School Teachers (Weigle, 1920)
The Training of Children in the Christian Family (Weigle, 1922)
Home Training and the Problem of Authority (Weigle, 1923)
The Teaching Work of the Church, Chapters I and II (Weigle, 1923)
El Discipulo y el Maestro (Weigle, 1924)

The Pilgrim Training Course for Teachers (Winchester with Weigle and Athearn, 1917)

The Practice of Friendship (Wright with George Stewart, Jr., 1918)
Soldiers of Oakham, Massachusetts, in the Great War of 1914-1918 (Wright, 1919)
Personal Evangelism among Students (Wright with George Stewart, Jr., 1920)
Eighth General Catalogue of the Yale Divinity School, Centennial Issue, 1822-1922 (Wright, edited by, 1922)

Religion and the War (By Members of the Faculty of the School of Religion, Yale University, 1918)
Education for Christian Service, A Volume in Commemoration of its One Hundredth Anniversary (By Members of the Faculty of the Divinity School of Yale University, 1922)

In addition to giving, with Mrs. Sneath, the fund for the Religious Education

Financial Situation

Professor Sneath was the means of securing from Mrs. Samuel R. Sneath another fund which was of significance to the School during the eight years 1916-1917 through 1923-1924 amounted to \$168,842.12. Of this amount, \$60,000 came in as payments on pledges which were made in the preceding period.

The four largest gifts which came to the School during this period were as follows:

"Mattatuck Foundation	\$50,000.00"
"Samuel Thorne, Memorial Lectureship	10,000.00"
"Richard Sheldon Sneath, Memorial	10,000.00"
"Samuel B. Sneath, Publication	10,000.00"
Total	\$80,000.00

Reference has been made to the first and third of these Funds, the former endowing the chair which Dr. Dinsmore was to occupy as Lecturer on the Spiritual Content of Literature, and the latter to support the Religious Education Library. The official description of the Samuel Thorne Memorial Lectureship Fund is as follows:

1. Report of the Treasurer of Yale University Fiscal Year, 1916-1917, through ibid., 1923-1924, pp. 62, 67, 59, 55, 60, 64, 67, 71 respectively.
2. Ibid., 1916-1917, 1917-1918, pp. 62, 67 respectively.
3. Ibid., 1919-1920, 1916-1917, 1918-1919, 1922-1923, pp. 55, 62, 59, 67 respectively.
4. Ibid., 1923-1924, p. 273.

"Established April 9, 1917, by gift of \$2,500 from Samuel Thorne, Jr. (B. A. 1896), in memory of his father, the late Samuel Thorne of New York City, increased to its present amount by further gifts. Income used for lectures on religious education."

In addition to giving, with Mrs. Sneath, the fund for the Religious Education Library as a memorial to their son, Professor Sneath was the means of securing from Mrs. Samuel B. Sneath another fund which was of significance to the Department of Religious Education. The University's statement¹ as to the Samuel B. Sneath Publication Fund reads:

"Established October 19, 1922 by gift from Mrs. Samuel B. Sneath, in memory of her husband, Samuel B. Sneath. Income used for publications in connection with the Department of Religious Education."

It was during this period that the Edward S. Hume Memorial Fellowship Fund, which was established "subject to annuity" in 1909, became available. The official description² of this Fund is as follows:

"HUME, EDWARD S., MEMORIAL, DIVINITY SCHOOL \$6,675.00
Established February 1, 1909, by receipt of an anonymous gift in memory of Edward S. Hume (B. A. 1870), who died January 10, 1908. The disposition of the income is not restricted, although it is the desire of the donor that it be used either in the interests of the study of economics and sociology or of missions. Now used as a fellowship."

³
The original gift was \$5,000. This Fund was "subject to annuity" from the time of its establishment until after 1920, the Treasurer's report for the year 1919-1920 being

1. Report of the Treasurer of Yale University for the Fiscal Year 1923-1924, p. 267.
2. Ibid., 1925-1926, p. 237.
3. The Yale Daily News, Vol. XXXII, no. 107, Tues., Feb. 16, 1909, art., "Yale Corporation Meeting."

4. Report of the Treasurer of Yale University for the Fiscal Year 1923-1924, pp. 257, 216 respectively.

the last time that this qualifying statement was made. ¹

As to the way in which this Fund was used, the Yale Divinity News of May, 1923, contained the following announcement: ²

"The following announcement is being sent to various persons, institutions, and periodicals in Asia:

A FELLOWSHIP FOR GRADUATE STUDY AT YALE

"The Edward S. Hume Memorial Fellowship of \$300 is available through the Department of Missions of Yale University. It is awarded each year to that missionary to an Asiatic country, or to that native Christian leader of Asia, who in the estimation of the faculty of the Department and of the Divinity School of the University seems particularly well qualified for graduate study in Religion and Missions.

"The student enrolled in the Department of Missions is offered opportunity to pursue courses leading to the M. A. and Ph. D. degrees. No charge is made against him for tuition, save in the form of departmental fees for courses given by instructors in other departments, which he may elect; nor is he charged for the rent of his room in the Divinity School dormitories; the total grant amounts, therefor, to the equivalent of approximately \$625.00. The resources and privileges of the University are at his command as a duly enrolled member of one of its integral parts. The degree he receives is granted by the Corporation of Yale University."

Two other new Funds which came during this period were the Julia A. Archibald High Scholarship Fund and the Divinity News Endowment Fund. Their respective purposes are stated as follows: ³

"Established May 25, 1921, by gift of bonds of the par value of \$1,500.00 from Andrew W. Archibald (B. D. 1876), in memory of his wife. Income used as a prize to be awarded to that member of the graduating class of the Divinity School who ranks high-

1. Report of the Treasurer of Yale University for the Fiscal Year 1919-1920, p. 85.
2. Yale Divinity News, Vol. XIX, no. 4, May, 1923, art., "A Graduate Fellowship," p. 9.
3. Report of the Treasurer of Yale University for the Fiscal Year 1923-1924, pp. 197, 216 respectively.

est in scholarship."

"Established June 2, 1923, by gifts. Income used for the benefit of the Yale Divinity News."

According to the Treasurer's reports the amount received by the latter during these two years was \$356.50.¹

The total amount added to the Alumni Fund during this period was \$2,839.90.²

Another gift during this period was the donation of \$1,000 by Miss Caroline Hazard "to provide for the appointment of a Research Fellow at the American School of Oriental Research in Jerusalem."³ Although this offer came to the Prudential Committee on November 1, 1919, no such Fellow is listed in either the General Catalogue or the annual catalogues of the Divinity School until the issue of the latter for the year 1923-1924, where the name of Francis Trowbridge Cooke appears as "Hazard Fellow for the Year 1922-1923" (p. 91).

On July 5, 1918⁴ there occurred the death of a man by whose will the Divinity School was to derive two outstanding contributions in later years, one in the form of a Professorship Fund, and in years beyond the period of the present study, an entirely new, modern, and spacious plant to house

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1. Report of the Treasurer of Yale University Fiscal Years, 1922-1923, 1923-1924, pp. 67, 70 respectively.
 2. Ibid., 1916-1917, 1917-1918, 1918-1919, 1920-1921, 1922-1923, 1923-1924, pp. 62, 66, 59, 59, 66f, 70 respectively.
 3. Prudential Committee Records, Minutes of Nov. 1, 1919, p. 1533.
 4. Report of the Treasurer of Yale University Fiscal Year, 1923-1924, p. 269.

the Divinity School.¹ The Corporation reported on June 16, 1919 that the John W. Sterling Estate would ultimately yield to the University "at least \$15,000,000."² On April 21, 1919 this body had tentatively decided to use this bequest to provide additional buildings, professorships, fellowships, scholarships, lectureships, and prizes.³ The plan was to use one-third of the amount⁴

"for the endowment of Sterling Professorships (normally endowed at \$250,000 each) to be assigned by the Corporation from time to time to subjects in which there is special need for instruction and research not met by existing endowments, and in which men of eminence can be secured,"

On April 24 the Divinity Faculty⁵

1. Though it was not until 1932 that the Sterling Divinity Quadrangle became a reality, it is worth noting that on September 26, 1918, the Divinity Faculty "Voted, in view of the recent Sterling bequest to the University that Dean Brown with Professors Bacon, Sneath and Walker be a committee to draw up plans for buildings for the use of the School, and to present the plans to the University authorities" (Yale Divinity School Faculty Minutes, date indicated, p. 405). In the same connection the Corporation Records of December 16, 1918 bear the following entry: "The President presented a communication signed by the Faculty of the School of Religion asking that new buildings be erected for the School of Religion on its present site, and it was voted, that the Secretary be directed to place this request in the file being kept for the later consideration of the Trustees of the Sterling Estate and of the Corporation, and made up of suggestions from various individuals and departments with reference to the use of the bequest" (Yale Corporation Records, Minutes of date indicated, p. 1105).
2. Yale Corporation Records, Minutes of date indicated, p. 1213.
3. *Ibid.*, Minutes of date indicated, p. 1169.
4. *Ibid.*, 1169f.
5. Yale Divinity School Faculty Minutes, Apr. 24, 1919, p. 413.

"Voted, that Professors Bacon, Macintosh and Weigle be a special committee on the possible creation of new professorships to be secured from the Sterling Fund; and also to work out a plan for the more effective use of scholarships."

On May 23, "The committee on the establishment of new professorships reported through Professor Weigle," and the decision was reached "that action be deferred."¹

With regard to new professorships, the following official data is presented concerning "the proposed establishment of the Noah Porter Professorship of the Philosophy of Religion in the School of Religion."

At the Divinity School Faculty meeting of June 6,² 1919,

"The special committee appointed to see Miss Martha Day Porter reported through Professor Bacon that she will give her real estate, on Hillhouse Avenue, subject to her life use, and will leave \$10,000 by will, to found a Noah Porter Professorship of the Philosophy of Religion." It was "Voted that the establishment of such a foundation be commended to the Corporation, the balance to make up an endowment of \$100,000 to be taken from the undesignated funds of the School."

At the Yale Corporation meeting ten days later,³

"The Chairman read a communication from the faculty of the School of Religion under date of June 12th with reference to the proposed establishment of the Noah Porter Professorship of the Philosophy of Religion in the School of Religion, also an accompanying personal letter from Dean Brown on the subject." The Corporation "Voted, to authorize the Treasurer to accept the

1. Yale Corporation Records, Minutes of May 23, 1919, p. 414.
Since the official records of the Divinity School and University were not accessible to the writer beyond President Hadley's administration (1899-1921), he could not trace this matter beyond this initial step.
2. Yale Divinity School Faculty Minutes, date indicated, p. 414.
3. Yale Corporation Records, Minutes of June 16, 1919, p. 1219.

offer of Miss Porter to deed her house and lot on Hillhouse Avenue, New Haven, to Yale University for the purpose of establishing the Noah Porter Professorship of the Philosophy of Religion, under such conditions as the Prudential Committee may approve after consultation with Miss Porter, with the Dean of the School of Religion and with such others as may be necessary."

1

On July 18, the Prudential Committee

"Voted, to authorize the Treasurer to have counsel prepare for execution by Miss Martha Day Porter and by the University an agreement providing that upon her property, no. 31 Hillhouse Avenue, New Haven, becoming available for use by the University, the Corporation will set aside a fund equivalent to the fair value of said premises, to establish, subject to Dean Brown's approval, a University Professorship primarily for the benefit of the School of Religion to be known as the Noah Porter Memorial Professorship. Voted, to notify counsel of Miss Porter of the foregoing resolution and of the willingness of the University to agree that such sum as may be needed in addition to the income of the said fund to pay the salary of the incumbent of the said professorship will be provided annually by the University through charges against income of the School or Schools of the University in which he renders service."

2

On September 15, the Corporation

"Voted, to approve the draft of the agreement submitted by counsel for Miss Martha Day Porter covering the gift of her property on Hillhouse Avenue, subject to her life interest, to establish ultimately a Noah Porter Memorial Professorship; the said agreement having been submitted by the Treasurer to Dean Brown of the School of Religion and having been pronounced satisfactory by him as well as by counsel of the University."

3

Ten days later at a meeting of the Divinity School Faculty,

"Professor Sneath reported that the Corporation had decided to establish a Noah Porter Professorship of the

1. Prudential Committee Records, Minutes of July 18, 1919, p. 1459.
2. Yale Corporation Records, Minutes of Sept. 15, 1919, pp. 1251, 1253.
3. Yale Divinity School Faculty Minutes, Sept. 25, 1919, p. 416.

Philosophy of Religion when money is available, which will not be till after the death of Miss Martha Day Porter."

Miss Porter died on November 5, 1922. However, since the Corporation Records were not accessible to the writer beyond the year 1921, he was unable to determine what further action the Corporation took with regard to the establishment of this Professorship. The income from this Fund is listed as being available for the first time in the Treasurer's report for the fiscal year 1922-1923. The official description of the Fund¹ in that report was as follows:

"PORTER, NOAH, PROFESSORSHIP, UNIVERSITY \$60,000.00
Established July 14, 1912, by gift of land from Martha Day Porter in memory of her father, President Noah Porter (B. A. 1831), who died March 4, 1892. Added to by bequest of Miss Porter, whose death occurred November 5, 1922. Income for the support of a professorship."

The Divinity School was greatly aided during these years by the Hotchkiss Fund, established May 31, 1916, which was referred to in the last chapter. During this period the School's share in the income derived from this Fund amounted² to \$116,505.46, or an average of \$14,563.13 a year. From the Ellsworth Fund, the Divinity School's share was \$12,126.86³ for the eight years. From these two sources, 15.76 per cent of the Divinity School's income came during the years 1916-

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1. Report of the Treasurer of Yale University for the Fiscal Year 1922-1923, p. 247, "Description of the Funds of Yale University."
 2. Ibid., 1916-1917 through 1923-1924, pp. 149, 152, 148, 152, 151, 157, 161, 167 respectively.
 3. Ibid.

1917 through 1923-1924.

The total net income for these eight years was ¹ \$816,041.50, while the total current expenses amounted to ² \$815,915.95, a difference of only \$125.55. These figures suggest two rather obvious facts, it seems to the writer.

First, without the substantial aid derived from the Hotchkiss and Ellsworth Funds the Divinity School would have faced the alternatives during these years of either a formidable deficit or serious curtailment in some form. Second, the conducting of the School's financial affairs on such a close margin would seem to indicate able executive leadership on the part of the School's administrative officer.

The Divinity School did not suffer financially during the two War years (1917-1918 and 1918-1919). Due to its various endowed funds, it ended these years with balances of ³ \$9,784.30 and \$9,187.92 respectively. It derived a larger income after the War from its investments than had been the case before the War. For example, in 1917 the income from its own investments, from the Ellsworth Fund, and from the Hotchkiss Fund was as follows: \$56,812.40, \$1,487.86, and \$10,651.67 respectively; while in 1924 the figures were ⁴ \$68,796.93, \$1,599.85, and \$16,037.58 respectively.

1. Reports of the Treasurer of Yale University, 1916-1917 through 1923-1924, pp. 149, 152, 148, 152, 151, 157, 161, 167 respectively.
2. *Ibid.*, pp. 150, 153, 149, 153, 152, 158, 162, 168 respectively.
3. *Ibid.*, 1917-1918, 1918-1919, pp. 153, 149 respectively.
4. *Ibid.*, 1916-1917, 1923-1924, pp. 149, 167 respectively.

5. *Ibid.*, 1923-1924, p. 113.

The School expended almost fifty thousand dollars on repairs to its buildings during these eight years. The exact figure was \$46,664.70.¹

Students and Buildings

It was in this period that the School outgrew its buildings. The session of 1923-1924 witnessed the largest enrollment the Divinity School had ever known. In that year there were 229 registered students. This presented a situation which was most encouraging and at the same time quite serious. In his annual report for 1922-1923 Dean Brown said to the President and Fellows:²

"The hope was expressed a year ago that the coming Centennial might mean some substantial additions to equipment and the endowment of the School, which has stood in the front rank of schools of its class for the last fifty years. This hope was not realized, and it is the earnest desire of the Faculty that attention should be given to the imperative needs of the Divinity School as it enters upon its second hundred years of honorable history. The endowment is inadequate, and it is only by the practice of the most severe economy that the School is able to end the year without creating a considerable deficit."

Again in the following year he presented just as urgent a plea.³ Something as to the specific needs was spoken of by Dean Brown in an article in The Yale Daily News of March 15,

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1. Reports of the Treasurer of Yale University, 1916-1917 through 1923-1924, pp. 150, 153, 148, 153, 152, 158, 162, 168 respectively.
 2. Brown, C. R., Reports of the President, Provost and Secretary of Yale University and of the Deans and Directors of its Several Schools and Departments for the Academic year 1922-1923, Divinity School, Report of Charles R. Brown, Dean, p. 289f.
 3. Ibid., 1923-1924, p. 113.

1

1924. He wrote:

"The School is greatly in need of a new chapel. The chapel now in use is unattractive and is not large enough for the accommodation of the student body. The Faculty has been compelled to put in extra chairs to meet the demand. The School is training men to conduct public worship and it is of the highest importance that the daily chapel service should be held in an appropriate place and with surroundings conducive to an atmosphere of devotion.

"The School Needs several larger classrooms. The largest classroom in use has desks for only forty-one men. This year the class in the Theory of Religious Education numbers seventy-five, in New Testament Literature sixty-five, in Old Testament Literature fifty-eight, in the Art of Preaching fifty-nine, in the Care of a Parish fifty-five, and in Biblical Theology, where a combination of classes has been made necessary, there are over one hundred students. This has made necessary the use of classrooms in other departments of the University where they could be made available. There is pressing need for several larger classrooms in the Divinity buildings to accommodate the increasing attendance of the School."

2

The question of tuition for students received Faculty attention during the early part of this period. This, it will be remembered, was a question which President Hadley raised with the Divinity Faculty so often. The suggestion this time, however, came from another quarter. The Faculty Minutes of December 20, 1917 read:

"A request having been received from Union Seminary for an interseminary conference on the advisability of charging tuition, it was voted that Dean Brown and Professor Walker be the representatives of this School."

In the following February, Professors Walker, Bacon, and Dahl

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1. Brown, C. R., The Yale Daily News, Vol. XLVII, no. 129, Sat., Mar. 15, 1924, art., "Divinity School in Need of Adequate Buildings."
 2. Yale Divinity School Faculty Minutes, date indicated, p. 398.

were appointed "a committee to consider and report on the
 advisability of charging tuition." ¹ On March 7, 1918, ²

"Professor Walker reported for the committee on Tuition." ³
 It was "voted that the report be typewritten and sent
 to each member of the Faculty, and made the order of
 business for the next meeting."

At the Faculty meeting on April 18, 1918

"The report of the Committee recommending the estab-
 lishment of a tuition was carefully considered; but
 it was voted that action be postponed in view of the
 critical condition existing in all theological
 schools on account of the war."

The matter of scholarship aid was also given con-
 sideration. This took place in the year following the final
 action recorded during this period concerning the possibil-
 ity of adopting a policy of charging tuition. The following
 readjustment was recorded on March 6, 1919:

"In accordance with the report of the special commit-
 tee on Fellowships and Scholarships the following
 votes were passed:-

1st. That for the first semester of their first year
 in the School all students requiring scholarship aid
 be granted \$62.50, as at present.

2nd. That subsequent grants be made to such students
 as follows:-

To students of Class A (90 to 100) at the rate of
 \$150 a year: A.

To students with a grade of 75-90 at the rate of
 \$125 a year: B.

To students with a grade of 60-75 at the rate of
 \$100 a year: C.

3rd. That Fogg scholarships of \$50 a semester be
 granted to all Class A men and Allis scholarships of
 \$25 a semester to all Class B men whose standing is
 85% or over. This would mean a total yearly grant as

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1. Yale Divinity School Faculty Minutes, Feb. 21, 1918,
 p. 399.
 2. Ibid., date indicated, p. 400.
 3. Ibid., date indicated, p. 402.
 4. Ibid., date indicated, p. 409f.

follows:- To Fogg scholars \$150 plus \$100: total, \$250; to Allis scholars \$125 plus \$50: total, \$175; to those making 75% to 85% \$125; to those making from 60% to 75% \$100.

4th. That alphabetical lists be posted on the Bulletin Board containing the names of (1) those receiving 90% to 100% (Fogg Scholars), (2) those receiving from 85% to 90% (Allis Scholars), and (3) those receiving 80% to 85% (Honorable mention).

5th. That all receiving less than 70% be warned by the Dean; and all regular students not possessing a college degree who are aiming at the B. D. degree, be warned when this stand falls below 80% required for their graduation.

6th. That an effort be made to increase the endowment funds in order that increased scholarships may be granted in the future."

Another problem which came before the Divinity Faculty during these years was the question of admitting women as students in the Divinity School. On November 4, 1920, the Faculty "Voted: that a Committee of three, Dean Brown, Professors Sneath and Weigle, formulate and report to the Faculty a policy bearing upon the admission of women as students in this School." About a month later, "The report of Professor Sneath on behalf of the Committee on Admission of Women to the School was recommended to that Committee for further consideration." Women were not actually admitted as students at the Divinity

1. Yale Divinity School Faculty Minutes, date indicated,

p. 9.

2. Ibid., Dec. 2, 1920, p. 10.

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School on the same basis as men until 1932. However, this does not mean that women did not take courses in the Divinity School. For example, the following figures show that more than one hundred women took work in the Divinity School from 1912 through 1928:

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Year	Number	Year	Number
1911-1912	1	1920-1921	5
1912-1913	0	1921-1922	3
1913-1914	1	1922-1923	6
1914-1915	0	1923-1924	9
1915-1916	0	1924-1925	13
1916-1917	2	1925-1926	15
1917-1918	4	1926-1927	16
1918-1919	0	1927-1928	17
1919-1920	17*	Total	109

These women were "Students from Other Departments," or as this group was called later, "Students from Other Schools of the University." The steady increase in their number after 1921-1922 was due to the increasing number of women registered

1. Concerning this, Dean Weigle stated in his annual report for 1931-1932: "It has been decided to admit duly qualified women to candidacy for the degree of Bachelor of Divinity, provided that no more than ten new applicants may be received in any one year and that this number shall be in addition to the quota of one hundred men. Heretofore women have been admitted to the privileges of the School through the Graduate School where they have been registered for the M. A. and Ph. D. degrees. The new provision will make little change in the number of women students engaged in the study of religion at this University, but it will open to women students the full range of practical and professional courses" (Reports Made to the President and Fellows by the Deans and Directors of the Several Schools and Departments for the Academic Year 1931-1932, p. 99).
2. Yale Divinity School Catalogues, 1911-1912 through 1928-1929.
- *. The reason for such a high figure in 1920 was due to the fact that a large number of women who were members of the Visiting Nurses Association were taking work in Practical Philanthropy.

in the University Department of Education who were majoring in Religious Education. For example, 14 of the 16 women listed as "Students from Other Schools of the University" in 1926-1927 were such.¹

In endeavoring to build up the student body of the Divinity School, Dean Brown emphasized "five reasons why the Yale Divinity School offers exceptional opportunities for men who are being trained for Christian service":²

- "1. It is non-sectarian, containing in its Faculty and student body representatives of all the leading churches of the United States. . . .
2. Yale Divinity School combines thorough, modern, fearless scholarship, which faces the truth with both eyes wide open, and the spirit of religious earnestness and missionary enthusiasm. The hearts as well as the heads of men are trained for the work to which they are to give their best.
3. Yale Divinity School has an advantage in that it is a part of a great university which offers collateral courses in philosophy, ethics, sociology, education, and other fields of vital interest and importance to a modern minister.
4. The Divinity School enjoys a distinct advantage in that it is a part of Yale and its graduates receive a degree which has high value in any part of the world.
5. The funds of the School are such that it is able to offer generous privileges to men who are preparing for professions which will not be financially rewarding to the same extent as the professions of law, medicine, and engineering. It is the desire of the School that the graduates should be able to finish their courses without being too heavily handicapped by college debts."

The Faculty requested Dean Brown to make a trip among the Southern universities and colleges in the spring of 1920.³ This he did, visiting such institutions as the Uni-

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1. Yale Divinity School Catalogue, 1927-1928, pp. 75-77.
 2. Brown, C. R., The Yale Daily News, Vol. XLV, no. 192, Wed., June 7, 1922, art., "Divinity School Stands Among Best in Country," p. 1.
 3. Yale Divinity School Faculty Minutes, Apr. 8, 1920, p. 4.

versity of Virginia, Washington and Lee University, the University of North Carolina, Clemson College, the University of Georgia, Georgia School of Technology, Emory University, Oglethorpe University, Vanderbilt University, University of Tennessee, Maryville College, University of Kentucky, Center College, Berea College, and Transylvania University. ¹ This, apparently, was one of the most fruitful trips Dean Brown ever made, as shown by the following amazing figures: In 1919-1920, among the B. D. students and students from other departments of the University who were taking work in the Divinity School, there were 4 students from the East South Central States ² and 10 students from the South Atlantic States. ³ In 1923-1924, the figures were 12 students from the East South Central States and 40 students from the South Atlantic States. In one case the numbers were tripled, and in the other they were quadrupled within a period of four years. Students from other sections of the United States were increasing too, of course, during these four years, but the ratio of increase from these two sections surpassed them all.

During these years Dean Brown made trips to other sections of the country too, of course, as in former years. ⁴

1. The Yale Daily News, Vol. XLVIII, no 152, Mon., Apr. 19, 1920, art., "Dean Brown Will Make Trip Through Southern Colleges"; Yale Divinity Quarterly, Vol. XVI, no. 4, June, 1920, "School Notes," p. 168.
2. Kentucky, Tennessee, Alabama, and Mississippi.
3. Maryland, District of Columbia, Virginia, North Carolina, South Carolina, Georgia, Florida, and West Virginia.
4. Yale Divinity News, Vol. XVIII, no. 4, May, 1922, "School Notes," p. 6; The Yale Daily News, Vol. XLVI, no. 158, Fri., Apr. 27, 1923, art., "Small Colleges Send More Men into Religious Service, Larger Universities Eclipsed According to Dean Brown on Return from Western Trip," p. 4.

Although the Leonard Bacon Debating Society continued to exist throughout the years included in this period (1916-1917 through 1923-1924),¹ its emphasis was changed, and, apparently, interest in formal debating was not revived appreciably after the War. The Yale Divinity Quarterly carried the following notice in its issue of November, 1918:²

"The program of the Public Speaking Hour has been changed this year. One Wednesday is given to the Seniors, The Leonard Bacon Debating Society takes the next Wednesday, and a devotional meeting, held by one of the Faculty, occupies the other."

In March, 1920, the same publication chronicled:³

"A change for the better has taken place in the Leonard Bacon Debating Society. Hitherto the program has consisted of a formal debate with three speakers on a side and a decision given by the judges as to which side did the most effective debating. Now the plan is to have the program consist more of a discussion of some current question. The discussion is led by two men and is then open to the entire Society. At the end of the meeting a vote is taken on the merits of the question, and in this way the sentiment of the School is brought to a head on the big public questions of the day."

However, the days of its prominence in the School's life was a thing of the past.

Neither was this a flourishing period for the Semitic and Biblical Club, if the publicity which it received may be taken as a fair criterion upon which to form a judgment. In the fall of 1916, Winston Churchill, Rabbi Stephen

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1. The Yale Divinity News, Vol. XX, no. 1, Nov., 1923, records an election of its officers, "School and Faculty Notes," p. 3.
 2. Yale Divinity Quarterly, Vol. XV, no. 2, Nov., 1918, "School Notes," p. 32.
 3. Ibid., Vol. XVI, no. 3, Mar., 1920, "School Notes," p. 127.

S. Wise, and Professor A. C. McGiffert were announced as¹ among the speakers for the year. This was its most prominent year during the period under consideration.

Under the leadership of Professor Archer, the² Campbell Club continued to function.

The chief sports engaged in by Divinity students during these years were tennis, quoits for a brief enthusiastic period,³ handball, and basketball, the last named receiving by far the greatest prominence of the four. During⁴ the session of 1919-1920

"The University Handball Team, which in many ways had a very successful season, was made up almost entirely of Divinity School men. Messrs. Wigfall, Schwartz, Reid, and Isely represented the School."⁵

During the previous year⁵

"Two members of the School of Religion were members of the University hand ball team that went to New York on May 2. These men were Wayne Edwards and C. Y. Wigfall. Though defeated the team put up a strong fight. Mr. Edwards playing with Mr. Horton of the University basketball team succeeded in defeating New York's two leading men in doubles."

The Yale Divinity Quarterly in June, 1920, stated that the Divinity School basketball team had just completed "the most successful season in the history of the School." It⁶ continued:

1. The Yale Daily News, Vol. XL, no. 26, Thurs., Oct. 26, 1916, art., "Winston Churchill Will Lecture Here November 15," p. 3.
2. Yale Divinity Quarterly, Vol. XV, no. 3, Jan., 1919, "School Notes," p. 46; Vol. XVI, no. 1, May, 1919, ibid., p. 12.
3. Ibid., Vol. XVI, no. 2, Oct., 1919, "School Notes," p. 103.
4. Ibid., Vol. XVI, no. 4, June, 1920, "School Notes," p. 169.
5. Ibid., Vol. XVI, no. 1, May, 1919, "School Notes," p. 13.
6. Ibid., Vol. XVI, no. 4, June, 1920, "School Notes," p. 168.

"But one game was lost, and that defeat was wiped out later. The team won a clear title to the championship among the religious schools of the East,"

The players for the year were: Schwartz, Cummins, McCance,
 Roddy, Hardcastle, D. G. Smith, and A. K. Chalmers. The
 record was as follows:

Yale Divinity School	38;	Yale School of Music	26
Yale Divinity School	25;	Boston University	27
Yale Divinity School	54;	Hartford Seminary	8
Yale Divinity School	48;	White School	10
Yale Divinity School	23;	Union Seminary	20
Yale Divinity School	21;	Boston University	16
Yale Divinity School	52;	Hartford Seminary	14
Yale Divinity School	28;	Union Seminary	26

During the session of 1922-1923 a student book-room was re-established "for the sale of books, new and second-hand, to the students of the School." There had been a similar book-room in the early years of the century in the running of which the Faculty aided to the extent of making loans of money, and protecting its manager from the encroachment of competitors by voting that "no publisher's agent or seller of books shall be allowed to solicit subscriptions, or sell books, in any of the buildings used by the Divinity School, without the consent, supervision and cooperation of the manager of the Book-Room." The bookstore was enjoying a brisk business in the year following its reestablishment, according to the following notice:

1. Yale Divinity Quarterly, Vol. XVI, no. 4, June, 1920, "School Notes," p. 168.
2. Ibid.
3. Yale Divinity News, Vol. XIX, no. 2, Jan., 1923, "School and Faculty Notes," p. 8.
4. Yale Divinity School Faculty Minutes, May 20, 1903, p. 196.
5. Yale Divinity News, Vol. XX, no. 4, May, 1924, "School Notes," p. 5.

"J. O. Smith and J. B. Berry have taken charge of the Student Book Supply for the coming year. Many alumni are availing themselves of the privilege of purchasing their books from them, receiving the regular discount of ten per cent. Advance orders for Dr. Fossdick's and Professor Jones' lectures may be placed now."

The social life of the School was naturally of a more serious tone during the War years. Afterwards, however, this phase of the Divinity School's life was just as brilliant as ever, if not more so.

The annual outings were held each year at Double Beach with the exception of one year. In 1918 the Spanish influenza epidemic was raging, and the Faculty voted "that instead of the usual autumn outing we accept the invitation of Professor and Mrs. Sneath to a reception at their home"¹ This reception took place during the critical closing weeks of the War.² Part of the program was reported as follows:³

"During the course of the evening, Dean Brown and Professor Dahl gave interesting talks concerning the work in which they had been engaged in the summer, and Professor Archer spoke of his experiences in Mesopotamia. The realism of the war was brought home to those present by the message of Mr. Hawley, who had served in the trenches with the Canadian Army. These talks were interspersed with popular war music sung by all, and the program was concluded by the rendition of the 'Star Spangled Banner' on the Victrola."

The spirit of camaraderie, which was developed by the War, is reflected by the following two notices, which ap-

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1. Yale Divinity School Faculty Minutes, Sept. 26, 1918, p. 404.
 2. Yale Divinity Quarterly, Vol. XV, no. 2, Nov., 1918, "School Notes," p. 30. The date was October 9, 1918.
 3. Ibid.

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 peared in the spring after the War closed:

"The Middler Class has started an innovation that should do much to enrich the social life of the School. Get-together meetings will be held weekly in the rooms of the various members of the class."

"Friday evening, May 9, the Middler Class held a stag social in Mr. Markham's room. The purpose of the meeting was to have a little get together for the members of the class."

Besides the usual round of social activities, the inclinations during this period ran to amateur theatricals, minstrel shows, and class luncheons.

On March 12, 1917, the Junior Class entertained the School with a comedy entitled "A Full Professor," the plot of which "was originated by the President of the class,

2
 Mr. Cuckow." On May 19, 1920, the Middler Class gave "a musical extravaganza, in which Messrs. Dukes and Harpole performed as end men," 3
 On December 15, 1920, "the Senior

Class gave once more their famous 'Mullins and Mellins Min-
 4
 strel Show.'" About a year later they again entertained the
 5
 School "with a home-talent minstrel show at Byers Hall"

On February 22, 1922, the Junior Class presented "a clever farce entitled 'Suppressed Desires,' a satire on the present
 6
 vogue among fashionable people of psycho-analysis."

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1. Yale Divinity Quarterly, Vol. XV, no. 4, Mar., 1919, "School Notes," p. 72; ibid., Vol. XVI, no. 1, May, 1919, "School Notes," p. 13.
 2. Ibid., Vol. XIV, no. 1, May, 1917, "School Notes," p. 31.
 3. Ibid., Vol. XVI, no. 4, June, 1920, "School Notes," p. 168.
 4. Yale Divinity News, Vol. XVII, no. 2, Jan., 1921, "School Notes," p. 5.
 5. Ibid., Vol. XVIII, no. 2, Jan., 1922, "School and Faculty Notes," p. 3.
 6. Ibid., Vol. XVII, no. 3, Mar., 1922, "School and Faculty Notes," p. 3.

On April 18, 1923, the Middler Class entertained the School with "a trip of exploration to Tut-ankh-amen's tomb." ¹ On December 10, 1923, "The Senior Class presented a Christmas pageant, 'When the Star Shone', in the auditorium of Dwight Hall The members of the class were assisted in the presentation by members of the Divinity Dames and the children of several members of the Faculty." ²

The most significant production along this line was The Rock, which was presented by an unusually excellent cast of Divinity School talent in the spring of 1924. Its success was so pronounced that a second performance was requested and given. ³ Under the following captions The Yale Daily News ⁴ spoke of the first presentation as follows:

"Divinity Students present Lenten Drama 'The Rock' Sprague Memorial Hall is Crowded for Junior Class Presentation of Prize Play Last Evening.

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"Before a packed house in Sprague Memorial Hall the Junior class of the Yale Divinity School presented last night The Rock, the 1923 prize play in the Religious Contest of the Drama League of America. Although the entire cast seemed unusually well chosen, the outstanding characters were those of Simon Peter and Adina, his wife, portrayed by J. B. Benton and Miss Mary A. Jones, who admirably carried the greatest burden of the performance.

".....

".....

"The cast of characters was as follows:

1. Yale Divinity News, Vol. XIX, no. 4, May, 1923, "School and Faculty Notes," p. 9.
2. Ibid., Vol. XX, no. 2, Jan., 1924, "School and Faculty Notes," p. 3.
3. The Yale Daily News, Vol. XLVII, no. 156, Wed., Apr. 16, 1924, art., "Divinity School Will Give Rock Again," p. 1.
4. Ibid., Vol. XLVII, no. 152, Fri., Apr. 11, 1924, art., "Divinity Students Present Lenten Drama 'The Rock'", p. 5.

5. Yale Divinity School Faculty Minutes, date indicated, p. 355.

Adina, wife of Simon - - - - -	Mary Alice Jones
Simon - - - - -	John Keith Benton
Deborah, mother of Adina - - - - -	Clara L. Carruth
A servant to heal - - - - -	Rufus D. Bowman
Ucal, brother of Deborah - - - - -	T. Thomas Wylie
A servant to Magdala - - - - -	M. L. Robinson
Mary Magdala - - - - -	Mrs. Clyde Clark
Titus, a Roman Officer - - - - -	Arthur McKenny
Pandira, a Greek - - - - -	Arthur O. Rinden
A servant to Agur - - - - -	M. L. Robinson
Agur, a physician - - - - -	Ray Marcus Miller."

The Class Luncheons included the following distinguished guests:

"The Middlers, in keeping with the program adopted early in the year, held the third class luncheon February 12th, when Dr. Harry Emerson Fosdick was the guest of honor. The faculty shared in giving him a welcome. Dr. Fosdick accepted an honorary membership in the class, which was extended to him on behalf of the Middlers by Forrest Knapp."

"President Angell was the guest of the Senior Class at luncheon on December 4, and spoke concerning the development of the School."

"The Middler luncheon was held on February 15 at Dwight Hall. Mr. Kirby Page was the guest of the class, and spoke on 'The Industrial Problem.'"

Definite and systematic efforts were made during these years to improve the Divinity School's religious life, as shown by the following records. At the Faculty meeting

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of January 17, 1918:

"A general discussion of possible improvement in the religious services of the School, in view of certain suggestions of the Students, was had and it was voted

That a general Prayer Meeting of the School, led by the students, but with Faculty welcome, be held on the third Thursday of each month.

That in place of one Rhetorical exercise on Wednesday morning, once in each month a devotional service led by a member of the Faculty be held.

1. Yale Divinity News, Vol. XIX, no. 3, Mar., 1923, "School and Faculty Notes," p. 8; ibid., Vol. XX, no. 2, Jan., 1924, "School and Faculty Notes," p. 3; ibid., Vol. XX, no. 3, Mar., 1924, "School and Faculty Notes," p. 3.
2. Yale Divinity School Faculty Minutes, date indicated, p. 398.

That the members of the Faculty take the Chapel Service for one day each in rotation, except on Tuesdays, when a student is to have charge.

That informal conferences be held with student groups in the homes of the several professors when asked by the students."

On November 6, 1919, at a similar meeting:

"Messrs. Wright and Tweedy reported for the Committee on the Religious Life of the School. In accordance with their recommendations it was voted

(1) That there be a preaching service at the time of Rhetoricals once a month.

(2) That stress be laid on Prayer Meetings.

(3) That opportunity be given by Instructors for student questions in writing."

That improvement was achieved is evident from the following paragraph which appeared in the Yale Divinity

Quarterly in the year following the first of these improve-

ments:

"One of the gratifying improvements during the past year has been the increased devotional life of the School. For some time this has been felt to be lacking among the students. However, this year various steps have been taken that have been of great aid. The various classes have organized and are holding weekly prayer meetings. One Wednesday morning period a month is given entirely to a devotional meeting. Perhaps the most important step of all has been the changing of the chapel hour. Chapel is now held at ten o'clock instead of twelve-twenty. The attendance at Chapel has shown that this is a far more satisfactory hour."

The Divinity School Y. M. C. A. was very active, naturally, during these years. The student publication of January, 1918, says:

1. Yale Divinity School Faculty Minutes, date indicated, p. 419.
2. Yale Divinity Quarterly, Vol. XV, no. 4, Mar., 1919, "School Notes," first paragraph, p. 70.
3. Ibid., Vol. XIV, no. 3, Jan., 1918, "Editor's Notes," p. 82.

"One of the most attractive bits of work the department Y. M. C. A. has done this winter is the mailing of holiday letters to each of the men who have left the School during the past year to take service with the United States government or one of her allies."

The Student Volunteer Band was also active; and the School, according to its custom, was represented at the Des Moines Convention in 1920,¹ and at the Indianapolis Convention in 1924.² The former meeting was under the leadership of John R. Mott, and "was the largest gathering of students ever assembled for a religious purpose"³ There were seven thousand five hundred delegates present.⁴ Professor Latourette was "chairman of the committee on arrangements" for the latter meeting.⁵

The intense interest in group devotional meetings during the latter part of this period is shown by the two following paragraphs:⁶

"On Saturday morning the period occupied on other days by the Chapel Service is being used by the students for class devotional meetings, which are proving to be helpful and inspiring."

"Early in November a series of fellowship prayer groups were organized to meet for a period of six weeks. Each group has from twelve to fifteen members centered around one member of the faculty and a student leader. The leaders of the groups thus far organized are Professor Tweedy and Mr. J. O. Smith; Professor Weigle and Mr. W. E. Uphaus; Professor Archer and Mr. J. B. Berry; Professor Latourette and

1. Yale Divinity Quarterly, Vol. XVI, no. 3, Mar., 1920, "School Notes," pp. 127, 130, 131.
2. Yale Divinity News, Vol. XIX, no. 3, Mar., 1923, "School and Faculty Notes," p. 8.
3. Yale Divinity Quarterly, Vol. XVI, no. 3, Mar., 1920, "School Notes," pp. 127, 130, 131.
4. Ibid.
5. Yale Divinity News, Vol. XIX, no. 3, Mar., 1923, "School and Faculty Notes," p. 8.
6. Ibid., Vol. XIX, no. 2, Jan., 1923, "School and Faculty Notes," p. 8; ibid., Vol. XX, no. 1, Nov., 1923, "School and Faculty Notes," p. 3.

Mr. R. R. Keithahn; Professor Wright and Mr. R. McCullough; Professor Macintosh and Mr. H. O. Tatum."

In addition to this type of meeting, there were Open Forums during the last year of the period under consideration. On February 15, 1924, the Open Forum was conducted by Kirby Page on the subject, "Active Pacifism."¹ A week later the leader was Professor Irving Fisher, the subject being, "The League of Nations."² Later in the session there were two other such meetings, Professor George Counts of the Education Department leading a discussion on "The Educational Problem of the Church as a Layman Sees It," and Fay Campbell and David R. Porter leading a discussion on "the presentation of the war and peace problem to the churches."³

The Divinity School gave expression to its religious life during these years through helpfulness to the surrounding community and benevolence beyond the borders of the United States, as shown by the following items:⁴

"A very successful School of Principles and Methods of Religious Education was held in Marquand Chapel and Edwards Hall, on six successive Thursdays beginning February 15, under the auspices of the New Haven County Sunday School Association. Three hundred and fifty teachers and superintendents of church schools were enrolled. M. P. Culver, of the graduate class, and Paul H. Vieth, '25, were in charge, as president and secretary of the Association. Professors Archer, Bainton,

1. Yale Divinity News, Vol. XX, no. 3, Mar., 1924, "School and Faculty Notes," p. 3.
2. Ibid.
3. Ibid., Vol. XX, no. 4, May, 1924, "School Notes," p. 5.
4. Ibid., Vol. XIX, no. 3, Mar., 1923, "School and Faculty Notes," p. 8; The Yale Daily News, Vol. XLVII, no. 145, Thurs., Apr. 3, 1924, art., "Divinity School Gives \$50 to Germans"; Yale Divinity News, Vol. XX, no. 2, Jan., 1924, "School and Faculty Notes," p. 3.

Raffety, and Weigle were among those on the faculty."

"It was announced yesterday by Ralph V. Austin, Treasurer of the Divinity School Student Association that a contribution of fifty dollars had been made to the fund for the Relief of German Children by the Faculty and student body of the Divinity School."

"During the months of November and December \$288.65 was collected among the Faculty and student body for Student Relief in Europe. Professor Dahl and W. S. Nelson ('24 D.), who had just returned from studying abroad last year, presented at a chapel period a picture of actual conditions. Seventy-five dollars was sent to Marburg and Goettingen Theological Seminaries, and the balance to the Student Friendship Fund to be distributed to other theological seminaries, especially in Germany."

It is little wonder that Dean Brown in concluding
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 his report for the final year of this period said,

"The warmth and reality of the spiritual life of the School have never been more remarkable than during the last ten months."

1. Brown, C. R., Report of the President of Yale University and of other officers for the Academic Year 1923-1924, Divinity School, Report of Charles R. Brown, Dean, p. 117.

CHAPTER SIX

TOWARD A NEW SYNTHESIS (1925-1928)

TOWARD A NEW SYNTHESIS (1925-1928) are the four concluding years of Dean Brown's notable administration.

He was Dean of the Divinity School for seventeen sessions, 1911-1912 through 1927-1928. In the year that he was

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1910-1911 at students and 123.17 per cent. The students in 1910-1911 were from 28 states, Canada, and 6 foreign countries; in 1927-1928, they represented 36 states and the District of Columbia, Canada, and 13 foreign countries. These students were from 10 denominations in 1910-1911; in 1927-1928 they came from 16 denominations. In 1910-1911, the Divinity School had a faculty of 9; in 1927-1928, the number was 15. In 1911, the school's funds amounted to \$209,320.85; in 1928, the figure was \$1,551,195.18, an increase of \$1,341,874.33, or an increase of 63.71 per cent.

1. Reports of the Treasurer of Yale University, Fiscal Years, 1910-1911, 1927-1928, pp. 55, 100 respectively.

Curriculum Revision

CHAPTER SIX

TOWARD A HIGHER SYNTHESIS (1925-1928)

The four final years of this study were the four concluding years of Dean Brown's notable administration. He was Dean of the Divinity School for seventeen sessions, 1911-1912 through 1927-1928. In the year that he was appointed Dean, 1910-1911, there were 114 students enrolled in the Divinity School, 71 of whom were pursuing work leading to the B. D. degree; in the last year of his Deanship, 1927-1928, 280 students were enrolled, 162 of whom were working for the B. D. degree; an increase in total enrollment of 145.61 per cent, and in the number of students studying for the B. D. degree of 128.17 per cent. The students in 1910-1911 came from 28 states, Canada, and 6 foreign countries; in 1927-1928, they represented 36 states and the District of Columbia, Canada, and 13 foreign countries. These students came from 10 denominations in 1910-1911; in 1927-1928 they came from 16 denominations. In 1910-1911, the Divinity School had a Faculty of 9; in 1927-1928, the number was 15. In 1911, the School's funds amounted to \$896,320.86; in 1928, the figure was \$1,531,196.18¹; an increase of \$634,875.32, or an increase of 78.31 per cent.

1. Reports of the Treasurer of Yale University, Fiscal Years, 1910-1911, 1927-1928, pp. 55, 103 respectively.

Curriculum Revision

For the first year (1924-1925) of this final period the five Department plan continued in operation. The courses given in each Department were much the same as those indicated in the preceding chapter. The only significant changes were two: the restoration for this one year only of a language requirement for Juniors in all Departments;¹ and the introduction of certain courses in Department "D" by Assistant Professor Jerome Davis, who began his work at the Divinity School with the session of 1924-1925. In his initial year Dr. Davis offered four courses, and participated with Professors Bacon and Macintosh in offering a course in Christian Ethics.² The courses which he offered were entitled: Introduction to the Study of Society, "for those who have not taken sociology in college"; The Social Order; Christianity and Social Progress; and European Social Move-³ments.

1. Yale Divinity School Catalogue, 1924-1925, pp. 63, 64. The catalogue announcements were as follows: "Greek 100. New Testament Greek (elementary course). Required of those who cannot satisfy Greek 101. Three hours, to count as two hours. Mon., Wed., Fri., 3:45. Mr. Bainton. Greek 101. New Testament Greek (rapid reading course). Required of all entering students in Pastoral Service, Missions, Religious Education (Group I), and History and Philosophy of Religion. One hour. Mon., 1:45. Mr. Bainton." (p. 63).
2. "Modern Language 100. Elementary Modern Foreign Language. Required of those who cannot satisfy Modern Language 101. Three hours to count as two hours, to be arranged. Modern Language 101. Modern Foreign Language (rapid reading course). Required of all entering students in Religious Education (Group II) and Social Service. One hour. Mon., 1:45." (p. 64).
2. Ibid., p. 44.
3. Ibid., p. 56f.

In his annual report for the year, Dean Brown said:

"The most significant and far-reaching of the events of the year is the revision of the curriculum of the School. A committee of the faculty has been studying the problem of revision for three years, in the light of the experience of other theological seminaries and in conference with a committee of students appointed for the purpose, upon the invitation of the faculty, by our own student body."

After having devoted a dozen years to the development of the Department plan the weaknesses of such a curriculum could be seen. For one thing, such an arrangement tended toward over-specialization at the expense of integration. If to this criticism it were replied that the student was able to avoid this danger by means of his electives, the answer was that the freedom with which he was allowed to choose for himself what those electives should be, presented the possibility of a rather atomistic theological preparation. Again, as experience had proved, such a plan lent itself to an increasingly overcrowded and complex course of study. And growing out of this, of course, was revealed the tendency of becoming more and more "course-minded." Another criticism was in regard to method. There was the feeling that theological education, especially since it was graduate professional training, should "lay less emphasis upon lecturing and note-taking and more emphasis upon training for independent

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1. Brown, C. R., Reports made to the President and Fellows by the Deans and Directors of the Several Schools and Departments for the Academic Year 1924-1925, Divinity School, Report of Charles R. Brown, Dean, p. 98.

and creative work; and make larger use of the seminar method on the one hand, and of directed practice on the other." ¹ The major criticism of the contemporary curriculum was that students were required to take too many courses straight through the year rather than being able to take a few at a time and concentrate on them.

Dean Brown concluded his report with a description ² of the revised curriculum. He said:

"....., it makes the unit of instruction a course which includes three hours a week of classroom work for one term. The satisfactory completion of thirty units is required for graduation with the B. D. degree. Seminar courses, meeting but two hours a week, count as full units. Students may register for no more than five units in one term, except by special action of the faculty. Students who are engaged upon outside work of a major character are limited to a registration of four units. The former division into five Departments is abolished. Fifteen units are listed which are required of all students. Each student must in addition choose five units from some one field which constitutes his major elective. The remaining ten units are left to the free choice of the student subject to the approval of the faculty. The eight fields in which it is possible for students to major are: Old Testament, New Testament, Church History, Theology and Philosophy of Religion, Homiletics and Pastoral Theology, Missions and Comparative Religion, Religious Education, and Social Service."

The Faculty lost no time in putting this revised curriculum into effect. The Catalogue for 1925-1926, which bears the date of February 15, 1925, had already been published. It had announced its curriculum according to the five Department plan as usual. So the Faculty issued a

1. Brown, C. R., *op. cit.*, p. 99f.

2. *Ibid.*, p. 100.

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special bulletin announcing the change which would take place beginning with the next session.

This revision was based upon the underlying principles of the modern philosophy of education. It retained the strong points of the "functional" approach, and gave greater emphasis to the broader integration of the individual student.

Concerning the former, Professor Weigle spoke in the opening address before "The Fifth Biennial Meeting of the Conference of Theological Seminaries and Colleges in the United States and Canada," which met at the Divinity School June 28-

1. "The Divinity School of Yale University, Revised Curriculum, 1925-1926, Supplement to the Bulletin of Yale University, New Haven." 14 pp.
2. This Conference grew out of "an invitation extended by President Lowell, of Harvard University, to the representatives of a number of the leading theological institutions of the United States and Canada to meet at Harvard in 1918 for an informal discussion of the problems facing those responsible for the education of the ministry in the post-war period" (Brown, W.A., in The Education of American Ministers, Vol. I, Ministerial Education in America, Foreword, p. 5). The Yale Divinity School Faculty Minutes contain the following record concerning this meeting: "A request was received from President Lowell of Harvard asking for the appointment of delegates to a conference of Theological Schools to be held in Cambridge August 13-16, 1918. Professors Walker and Sneath were so appointed" (Minutes of Apr. 18, 1918, p. 401). In its second bulletin, this Conference defined its purpose in the following paragraph: "The purpose of this Association is to promote cooperation among theological schools, not by executive action but by conference and council, on all matters of common interest and mutual benefit. This Conference met for the first time at the invitation of President Lowell as the guests of Harvard University in August, 1918. The second meeting was held in June, 1920, in the University of Princeton at the invitation of President Hibben. Through the Continuation Committee and at the sessions of the (continued on next page)

30, 1926. Referring to the work of Dr. Robert L. Kelly, who under the auspices of the Institute of Social and Religious Research had published in 1924 the volume, Theological Educa-

Conference the following matters have been considered and brought to the attention of the theological schools:

1. The adjustment of the theological curriculum to the requirements of our times, having in view not only the preparation of an efficient ministry, but also the training of religious workers generally;
2. The preparation of a pre-seminary course of study to be given by universities and colleges to candidates for the ministry, similar to the courses that are offered to students intending to enter other professional schools;
3. The recruiting of men for the ministry by the publication of appropriate tracts for general circulation, the promotion of group conferences of college students under the direction of seminaries, geographically adjacent, and by other means that may from time to time be deemed practicable. At the same time stress is to be put upon the necessity of maintaining the highest possible standard of qualifications for the ministry today;
4. An investigation of the various types of theological training in this country and in Canada with a view to finding their relative values;
5. To provide guidance, through annual circulars containing necessary information, both for American students who desire to continue their theological studies in Europe and for European students who desire to study in America. This includes, also, the encouragement of interchanging theological professors between Europe and America;
6. To discuss, at the biennial conferences, the religious and theological questions which claim the attention of the Church;
7. To cooperate, so far as the scope of the Conference permits, with other agencies of Christian education for the advancement of the Kingdom of God;
8. To cultivate fellowship and the sense of a common purpose among theological teachers of different churches, which will doubtless have profound influence upon the closer relations of the churches themselves" (Bulletin 2, December, 1921, "The Conference of Theological Seminaries of the United States and Canada").

tion in America, he said, "The most urgent and crucial group of problems that it has revealed are those centering about the curricula and teaching methods of the seminaries."¹

After describing the overcrowded condition which now existed as a result of introducing the newer courses, the somewhat chaotic state of affairs that had been produced by trying still to keep the theological course within the traditional three years, and two or three ways in which seminaries were trying to meet this difficult situation, Professor Weigle² declared:

"But these are after all temporizing measures. The solution of the problem requires more. It calls for a thorough re-study of the whole situation, with a view to the reorganization of the curriculum of theological education. It seems probable that such a reorganization should be along lines determined by the various functions of ministerial service; and the selection of materials for the curriculum should be with a view to their use and value in the fulfillment of these functions. There is doubtless a danger, in such functional reorganization, of conceiving the seminaries as mere training-schools for certain activities to the neglect of their duty to educate men capable of thinking for themselves and exercising intellectual as well as moral and spiritual leadership in the communities which they serve. But that danger, if seen and understood, can be avoided."

The Divinity School's revised curriculum of 1925 embodied this functional approach, - which, indeed, it had been following for fifteen years - plus the effort to "avoid" its "dangers".

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1. Weigle, L. A., "A Survey of Contemporary Theological Education," in Bulletin 5, September, 1926, "The Fifth Biennial Meeting of the Conference of Theological Seminaries and Colleges in the United States and Canada," pp. 11-18.
 2. Ibid.

Since the major criticism of the Department plan curriculum was that it was requiring the student to carry too many courses straight through the year, the chief characteristic of the revised curriculum was that by a redistribution of courses there was brought about a simplification of the student's weekly schedule. This was accomplished by making the courses of study more uniformly three-hour courses, and therefore "one-unit" courses; and by restricting the student to a course of study of five units each term.¹ The following comparative schedules indicate the simplification which was thus brought about. The example is that of the schedule for Juniors in Department "A" in 1924-1925 and a sample course of study for Juniors for the first term in 1927-1928:²

1924-1925

1. Introduction to the Philosophy of Religion
(2 hours)
2. Old Testament History and Literature I
(3 hours)
3. New Testament Literature
(2 hours)
4. Church History from the Apostolic Age to the Close of the Papal Schism
(2 hours)
5. The Art of Preaching
(1 hour)

1927-1928

1. Old Testament History and Literature
(3 hours, 1 unit)
2. New Testament Literature
(3 hours, 1 unit)
3. Christian Ethics
(3 hours, 1 unit)
4. History of Expansion of Christianity
(3 hours, 1 unit)
5. Organic Evolution
(3 hours, 1 unit)

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1. "Students who are engaged upon outside work of a major character are limited to a registration of four units each term" (Bulletin, "The Divinity School of Yale University, Revised Curriculum, 1925-1926," p. 1).
 2. Yale Divinity School Catalogues, 1924-1925 and 1927-1928, pp. 20f and 25 respectively.

6. Personal Religion, and Professional Ethics
(1 hour)
7. New Testament Greek
(2 hours)
8. E. g., Organic Evolution
(2 hours)

The broadness and compactness of this new curriculum is indicated by the "Requirements for the B. D. Degree" as set down in the special bulletin announcing the revised curriculum:¹

"Requirements for the B. D. Degree"

I. General requirements:

Old Testament History and Literature (J)	2 units
New Testament Literature and Exegesis (J)	2 units
Church History (J and M)	2 units
Systematic Theology (M)	2 units
New Testament Theology (S)	2 units
Homiletics and Pastoral Theology	2 units
Missions and Comparative Religion	1 unit
Religious Education	1 unit
Social Service	1 unit
	15 units

II. Major electives:

Each student shall elect five units from courses offered in one of the following fields, these five units to constitute a major in that field:

- I. Old Testament
 - II. New Testament
 - III. Church History
 - IV. Theology and Philosophy of Religion
 - V. Homiletics and Pastoral Theology
 - VI. Missions and Comparative Religion
 - VII. Religious Education
 - VIII. Social Service
- 5 units

The choice of the major is to be determined at the beginning of the second term of the Middle year.

III. Other electives:

The remainder of the thirty units is left to the choice of the student, subject to the approval of the Faculty

10 units."

1. Bulletin, The Divinity School of Yale University, Revised Curriculum, 1925-1926, p. 1f.

The new plan did not call for the addition of any new courses; but it did involve a reclassification of existing courses. This rearrangement was made more understandable for the students by listing courses of studies in two ways: according to major fields, and according to class years.

The "Requirements in the Major Fields" were as follows:

I. Old Testament

General requirement: Old Testament History and Literature. Major elective from which five units must be chosen: Old Testament Theology; Semitic Archaeology (Seminar); Wisdom of Solomon and Revelation of John (Seminar); Old Testament Literature II; Elementary Hebrew; Hebrew Poetry (Seminar); Advanced Hebrew Seminar; Palestinian and Hellenistic Judaism; History of Biblical Conceptions (Seminar). Graduate School courses may be substituted after consultation with those in charge of this field.

II. New Testament

General requirement: New Testament Literature; Pauline Epistles and Synoptic Gospels; New Testament Theology. All New Testament electives are "given on the basis of the Greek text."

Major elective from which five units must be chosen: Old Testament Theology; Teaching of Jesus; Wisdom of Solomon and Revelation of John (Seminar); Christological and Later Epistles; Palestinian and Hellenistic Judaism; History of Biblical Conceptions; New Testament Canon and Text; Acts and Johannine Literature (Seminar).

Language electives: Elementary New Testament Greek; New Testament Greek II.

III. Church History

General requirement: The passing of "any two of the following courses": Modern Church History; History of Christian Doctrine; Early Church History; American Church History; Expansion of Christianity.

Major elective: must include Early Church History, Modern Church History, and History of Christian Doctrine, "if these courses were not taken in fulfilment of the general requirement. The remaining two units must be chosen from the following list": History of Religious Education;

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1. Bulletin, The Divinity School of Yale University, Revised Curriculum, 1925-1926, pp. 2-5, 8-9. Hours and unit-values are not included in this presentation.

American Church History; Expansion of Christianity; Seminar in History of Christian Doctrine; Seminar in Early Church History; Seminar in Modern Church History.

IV. Theology and Philosophy of Religion

General requirement: Systematic Theology.

Major elective: the three following courses must be taken: Christian Ethics; History of Christian Doctrine; Philosophy of Religion. "The two additional units must be chosen from the following list of courses, at least one unit being from the first three courses listed": Introduction to the Philosophy of Religion (This course will be required of those who have not had the history of philosophy in college.); Theory of Knowledge; Contemporary Theology (Seminar); Seminar in the Philosophy of Religion; Seminar in Theory of Knowledge; Seminar in History of Christian Doctrine.

"Students choosing their major elective in this field will take Comparative Religion and Psychology of Religion in fulfillment of the general requirements in Missions and Religious Education, respectively."

V. Homiletics and Pastoral Theology

General requirements: Care of a Parish; Elementary Homiletics.

Major elective: five units required: Art of Preaching; Minister's Message; Public Worship; Bible as Literature; Spiritual Content of Literature; Church Polity; Advance Homiletics; Public Speaking I, II, III.

VI. Missions and Comparative Religion

General requirements: The passing of one of the following courses: Missionary Education (Seminar); Survey of Mission Fields and Problems; Comparative Religion.

Major elective: five units required: Missionary Education (Seminar); Seminar on Religions of India; History of Mohammedanism; History of India from 1500 A.D.; History of Christianity in India; Seminar in History of Mohammedanism; Expansion of Christianity; History of Christian Church in China; Comparative Religion; Chinese Culture and Institutions (Seminar); History of China in the Nineteenth Century (Seminar).

VII. Religious Education

General requirement: The passing of "either of the following courses": Theory of Religious Education; Organization of Religious Education.

Major elective: five units required: Theory of Religious Education; Principles of Education; History of Religious Education; Psychology of Religion; Methods and Materials of Religious Education in the Elementary Grades; Organization of Religious Education; Educational Psychology; Methods and Materials of Religious Education in the

Secondary Grades.

"Students preparing for Y. M. C. A. service will consult with Mr. Shedd concerning their major elective courses."

VIII. Social Service

General requirement: The passing of "either of the following courses": Christianity and Social Progress; Social Ethics.

Major elective: five units required: Introduction to the Study of Society; Ethical Aspects of Labor Problems; Christianity and Social Progress; Seminar on Economic and Racial Problems; European Social Movements; Social Problems of a Parish; Social Ethics; Seminar on Economic and Racial Problems.

Substitute courses in other Departments of the University may be taken "by securing written permission from Mr. Davis."

"Special students who take the Middle year at the New York School of Social Work are required to pass only the first ten units listed on page 1 under 'General Requirement' for all students, and may substitute for any two of these, except for the first term of Systematic Theology, units chosen from the following: Homiletics and Pastoral Theology; Old Testament Theology; Missions and Comparative Religion; Religious Education; Christian Ethics."

The "Schedule of Requirements and Electives by

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Classes," listed by terms, was as follows:

JUNIOR CLASS

First Term

Required courses: Old Testament History and Literature; New Testament Literature.

Elective courses: Elementary Hebrew; Elementary New Testament Greek; Christian Ethics; Art of Preaching; Public Speaking I; Theory of Religious Education; Principles of Association Administration I; Student Work Science I; Organic Evolution.

Second Term

Required courses: Old Testament History and Literature; Pauline Epistles and Synoptic Gospels.

Elective courses: Elementary Hebrew; Elementary New Testament Greek; New Testament Greek II; Early Church History; Introduction to the Philosophy of Religion; Public Worship; Public Speaking I; Survey of Mission Fields and

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1. Bulletin, The Divinity School of Yale University, Revised Curriculum, 1925-1926, pp. 10-13. Instructors, hours, and unit-values are not included in this presentation.

Problems; Expansion of Christianity; Student Work Science I; Social Ethics; Organic Evolution.

MIDDLE CLASS

First Term

Required courses: Systematic Theology; Care of a Parish; Elementary Homiletics.

Elective courses: Old Testament Theology; Hebrew Poetry (Seminar); Teaching of Jesus; Old Testament Literature II (Seminar); Modern Church History; Public Speaking II; History of Mohammedanism; Seminar on Religions of India; Methods and Materials of Religious Education; Psychology of Religion; Student Work Science II; Specialized Aspects of Y. M. C. A. Work; Christianity and Social Progress.

Second Term

Required courses: Systematic Theology; Elementary Homiletics.

Elective courses: Palestinian and Hellenistic Judaism; Hebrew Poetry (Seminar); New Testament Canon and Text; American Church History; Bible as Literature; Church Polity; Public Speaking II; Comparative Religion; Seminar in History of Mohammedanism; Organization of Religious Education; Methods and Materials of Secondary Religious Education; Seminar in Psychology of Religion; Principles of Association Administration II; Student Work Science II; European Social Movements.

SENIOR CLASS

First Term

Required course: New Testament Theology.

Elective courses: Christological and Later Epistles; Wisdom of Solomon and Revelation of John (Seminar); History of Christian Doctrine; Seminar in Modern Church History; Seminar in Theory of Knowledge; Contemporary Theology (Seminar); Seminar in Theology; Minister's Message; Advanced Homiletics; Public Speaking III; Missionary Education (Seminar); History of Religious Education; Week-day Religious Education; Project Principle in Religious Education (Seminar); Seminar in Curriculum of Religious Education; Leadership of Discussion Groups; Ethical Aspects of Labor Problems; Theological French; Theological German.

Second Term

Required course: New Testament Theology.

Elective courses: Advanced Hebrew Seminar; History of Biblical Conceptions (Seminar); Acts and Johannine Literature (Seminar); Seminar in History of Christian Doctrine; Seminar in Modern Church History; Philosophy of Religion; Contemporary Theology (Seminar); Seminar in Theology; Spiritual Content of Literature; Advanced Homiletics; Public Speaking III; History of the Christian Church in China; Seminar in History of Religious Education; Educational Aspects of Worship; Tests and Measure-

ments in Religious Education (Seminar); Seminar in Theory of Religious Education; Seminar in Curriculum of Religious Education; Social Problems of a Parish.

The introduction of such a large number of seminars into the revised curriculum shows that this revision not only simplified the students' weekly schedule, but also met the criticism which had been made as to prevalent teaching methods.

Libraries

In the summary volume of The Education of American Ministers by William Adams Brown, which was based upon a study begun under the direction of Mark A. May in 1929, and which was published in 1934, appears this sentence:

"Taken together, the library and field work form the laboratory in which the student's constructive ability is tested and his ability to think for himself developed."

Two consecutive paragraphs in Dean Brown's annual report for 1926-1927 were as follows:

"The action of the Corporation in enlarging Trowbridge Library in the fall of 1925 has been of inestimable value in carrying on the work of the school. We are deeply grateful for this improvement.

"The work of the office of Director of Religious Work in furnishing from our student body pastors for the smaller churches in Connecti-

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1. Brown, W. A., The Education of American Ministers, Vol. I, Ministerial Education in America, p. 136.
 2. Brown, C. R., Reports made to the President and Fellows by the Deans and Directors of the Several Schools and Departments for the Academic Year 1926-1927, Divinity School, Report of Charles R. Brown, Dean, p. 108.

cut, and workers in other fields of Christian activity, has steadily increased. This enables many Divinity men to earn their own way and gives them valuable clinical experience in preparing for the work of the ministry. If we could secure the necessary increased endowment a full-time assistant professor could be most profitably employed in supervising and directing the field work of the students, giving it still greater educational value."

Such a statement gives evidence to the fact that the Divinity School was endeavoring to provide for the requirements of a truly scientific theological education.

Reference was made in the preceding chapter to the Divinity School's unsuccessful attempt in 1920 to secure through the Corporation "some provision for the adequate administration of the libraries under the jurisdiction of the School, special reference to be made to the Trowbridge Library."¹ It was not until the session of 1924-1925 that a full-time librarian was secured to administer the affairs of this library. Concerning this appointment the Yale² Divinity News wrote:

"Miss Alpha Barlow has been appointed librarian in the Trowbridge Reference Library for this year. This is the first time the Library has had the benefit of the services of a full-time librarian, and it means a great improvement in the conditions prevailing in the Library."

The seriousness of such a handicap during previous years is realized when it is remembered that this reference library regularly contained more than eight thousand volumes. Con-

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1. Yale Divinity School Faculty Minutes, Jan. 8, 1920, p. 1.
 2. Yale Divinity News, Vol. XXI, no. 1, Nov., 1924, "School and Faculty Notes," p. 4.

cerning the meager budget under which this library had to operate, Dean Brown wrote in the same report to which reference has been made:¹

"We have in round numbers 12,000 volumes in the Trowbridge Reference Library. The annual allowance for the purchase of new books of only \$325 makes it impossible for us to maintain the Library at any such standard as would naturally be expected in a first-class divinity school. The total salary account for the Library is \$1,400. This makes it impossible to have the work of cataloguing properly done. This need has become so imperative that, on the recommendation of the Librarian and the Library Committee, we have arranged to have the books recatalogued this summer according to a scheme prepared by Union Theological Seminary, New York, which is used there and in other leading divinity schools. Two-fifths of the cost of this work has been contributed by a member of the Faculty of the School."

This work was done; and in his next annual report Dean Brown² was able to say:

"During the summer of 1927 under the direction of Miss Anna Lucile Brackbill, 6,364 volumes and 4,586 titles in the Trowbridge Reference Library were classified and catalogued; 7,562 cards were added to the catalogue, and 4,596 were added to the catalogue of the University Library, thus making the Trowbridge Library available to other departments. The scheme of classification was that prepared for Union Theological Seminary by Miss Julia Pettee, to whom we are greatly indebted."

The enlarging of the quarters of this library, which was referred to in the opening paragraph of this section came none too soon. In writing of this for the Yale

1. Brown, C. R., *op. cit.*, p. 108f.

2. *Ibid.*, 1927-1928, p. 109.

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Divinity News, Miss Barlow wrote, in part, as follows:

".... When I say 'Trowbridge Library', some of you will recall the stately old room with its long tables and high-backed ponderous chairs, and the nights with their unshaded flickering gas-lights. In those days the door opened directly into the Chapel on one side and into the hall of 'East Divinity' on the other. A third door opening on the quadrangle was the main entrance. Others will not remember the quadrangle door. It was shut up behind bookcases, and a passage-way grew up, so to speak, between the other two doors, from hall to Chapel, But the loss of the open door with its sunshine and fresh air on spring mornings was compensated for by the abolition of gas-lights* and the joys of electricity, high and far, to be sure, but steady and not air-polluting! Only last year did the solemn chairs of state make way for more seats and smaller, to accommodate our democratic multitude. Wonderfully indeed has the architect followed out the lines laid down in the original building. The walls have been extended into the quadrangle. Including the alcove, the floor space is nearly doubled, and the new and lighter end is furnished with eight oak study tables, each accommodating six students and equipped with table lights. Best of all, the carpet is gone and the hardwood floors have their contribution to make to the brightness, as well as to the sense of space and air which are the charm of the new room."

These closing years of Dean Brown's administration, then, were important ones in the history of the Trowbridge Reference Library. At last a full-time administrative librarian had been obtained; and its overcrowded and rather antiquated

1. Barlow, A. W., Yale Divinity News, Vol. XXII, no. 3, Mar., 1926, art., "Trowbridge Library," pp. 1-2.

* These gas-lights were not abolished until 1918, or after, according to the following record in the Faculty Minutes bearing the date of May 2, 1918: "Voted that electricity be installed in the new Library of Religious Education (Room A. Edwards Hall), at an expense not to exceed \$150.00. Professor Beach was appointed to confer with Messrs. Merriam and Johnson on this matter and also to ascertain the cost of wiring the Trowbridge Library."

condition had at least been improved. By June 30,

1928 the figure had risen to 32,722.

The Richard Sheldon Sneath Memorial Library of Religious Education continued to grow in this period. The name of Professor Weigle as its Librarian is indicated in the Catalogue of 1924-1925 for the first time.¹ More than one thousand volumes were added during these four years.

On June 30, 1924 the total number of books in this collection was 2,125.² The total number of volumes on June 30, 1928 was 3,250.³

Though Professor Beach retired from the Faculty in 1921,⁴ he continued his duties as Librarian of the Day Missions Library until 1925, when Associate Professor Archer was appointed to this important task.⁵ To aid him in this work "Mr. John Graves Barrow and Mrs. Ethel Gulick Barrow"

in 1926 were appointed "librarians-in-charge of the Day Missions Library."⁶ This outstanding collection continued to grow during these years approximately at the rate desired and planned for by its founder; namely, one thousand volumes a year. On June 30, 1924 the total number of items listed

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1. Yale Divinity School Catalogue, 1924-1925, p. 7.
 2. Keogh, A., Report of the President of Yale University and of Other Officers for the Academic Year 1923-1924, Library, Report of Andrew Keogh, Librarian, p. 201.
 3. Ibid., 1927-1928, Reprint of the Librarian's Report, p. 23.
 4. Yale Corporation Records, Minutes of Apr. 9, 1921, p. 1549.
 5. Brown, C. R., *op. cit.*, 1925-1926, p. 104.
 6. Divinity School News, Vol. XXIII, no. 1, Nov., 1926, "School and Faculty Notes," p. 7.

in the Day Missions Library was 29,196.¹ By June 30,
1928 the figure had risen to 33,725.²

Reference has been made to the fact that there was only one other such missions library in the United States that could compare with the Day Missions Library.³ Professor Kenneth Latourette is authority for the statement that there is no library in Europe on Protestant missions which even begins to compare with it, the nearest approach being that of the Society for the Propagation of the Gospel in London.⁴ In 1927 the official listing of the number of volumes contained in the library of the Society for the Propagation of the Gospel was "about 15,000 volumes of works dealing with all subjects connected directly or indirectly with the history and development of missionary work throughout the world."⁵ The figure given for 1935 was "over 18,000 volumes."⁶

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1. Keogh, A., op. cit., 1923-1924, Reprint of the Librarian's Report, p. 11.
 2. Ibid., 1927-1928, p. 22.
 3. See Chapter Five, page 410.
 4. Latourette, K., personal interview, Apr. 8, 1936.
 5. The Students' Guide to the Libraries of London, with an Account of the Most Important Archives and Other Aids to Study by Reginald Arthur Rye, p. 446. University of London Press, 1927.
 6. The Libraries, Museums and Art Galleries Year Book, 1935. Those of the British Isles with a Wide Selection from those of the Empire and Foreign Countries. 9th Edition, Corrected to February, 1935, p. 132. London: Simpkin Marshall, Ltd., 1935.

Financial Situation

The final years of Dean Brown's administration were significant ones in the financial history of the Divinity School. It was in these years that the financial needs of the Divinity School were definitely formulated and systematically presented to the Yale University alumni, the Rockefeller contingent gift was proffered, and thousands of

1. By means of Dean Brown's Alumni Day Address, which appeared in The Yale Alumni Weekly (Vol. XXXIV, no. 24, Feb. 27, 1925), in February, 1925; and publicity given in Yale's world-wide campaign for \$20,000,000 additional endowments in 1927.
2. A conditional gift of \$500,000 from a donor who "preferred that his name be withheld" was announced by President Angell "in delivering the welcoming address at the opening of the eighteenth Annual Convocation in Battell Chapel" on April 25, 1927 (The Yale Daily News, Vol. L, no. 155, art., "Divinity School Receives \$500,000 Toward Quota"). The name of John D. Rockefeller, Jr. as the donor was not divulged until Commencement, 1930. Concerning this notable gift, Dean Weigle in his annual report for 1929-1930 said: "For the past two years the report of the Dean of the Divinity School has contained a statement concerning the offer of a friend of the School to give one dollar for every two obtained from other sources until his gift should amount to \$1,000,000. In connection with the University Endowment Campaign gifts of \$500,000 were secured from others, which brought to the School \$250,000 from this friend. The gift of the Sterling Trustees has now made it possible for the University to claim the remainder of his pledge, and at Commencement a gift of \$750,000 from him was announced. At the same time the announcement was made that this friend, who has chosen until now to remain anonymous, is Mr. John D. Rockefeller, Jr. His gift of \$1,000,000, together with the \$500,000 secured from other friends, will be added to the permanent endowment funds of the School" (Weigle, L. A., Reports Made to the President and Fellows by the Deans and Directors of the Several Schools and Departments for the Academic Year 1929-1930, Divinity School, Report of Luther A. Weigle, Dean, p. 143).

dollars were pledged to the School in connection with the \$20,000,000.00 Yale Endowment Fund Campaign.

The Divinity Faculty had hoped that their centennial year would witness substantial improvement in the School's financial situation. But in this they were disappointed. However, a greater opportunity, perhaps, came within a short time when the Divinity School shared in the University's campaign for \$20,000,000 additional endowment. Preparations for this campaign were begun in the fall of 1924.

On the twelfth annual Alumni Day of the University in February, 1925, Dean Brown was given the opportunity to speak on the needs of the Divinity School.² With graphic power he sketched this department's notable history, called attention to its contributions to education and religion through its graduates, described its necessities as to equipment, portrayed its meager financial situation as compared with other theological institutions, and outlined its specific needs.

Depicting the Divinity School's needs as to equipment,³ Dean Brown said in part:

"The school greatly needs an entire set of new

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1. The Yale Daily News, Vol. L, no. 133, Thurs., Mar. 24, 1927, art., "Yale Inaugurates \$20,000,000 Endowment Campaign; Money to be Used for Education, not for more Buildings; Underpaid Teaching Personnel is Most Pressing Problem."
 2. Brown, C. R., The Yale Alumni Weekly, Vol. XXXIV, no. 24, Feb. 27, 1925, art., "The Twelfth Alumni University Day, The Needs of the Divinity School," p. 675ff.
 3. Ibid.

buildings. The present plant was erected in 1874. The dormitories are today the oldest in use upon the Yale campus, except those in Connecticut Hall, where the interior of the building has been thoroughly renovated. The stairways and the floors of the corridors are of wood, rendering the buildings dangerous in case of fire. The sanitary conveniences are old-fashioned and inadequate. The halls are dark and unattractive.

"We need a new chapel. The present chapel is unattractive and unsuited to the purpose of worship. It is not large enough for the exercises in connection with our annual Convocation, nor for occasional lectures and preaching services conducted by ministers of outstanding ability who are regularly invited to address our students.

"We need several larger lecture rooms. The largest recitation room we have at present is provided with desks for but forty-one students. The desks are placed so close together that no more can be added. This year we have six classes numbering from 65 to 105. We have been compelled to use the larger recitation rooms in other departments of the University at such hours as we could secure them for our needs. We are thereby subject to great inconvenience, and our use of the larger rooms belonging to other departments becomes a source of embarrassment to other Schools in the University.

"We have no rooms suitable for faculty meetings. The two small offices now used for administrative purposes in connection with the Dean's office are altogether inadequate for our needs at the time of registration, for the meeting of candidates for scholarships, and for the various demands of the school.

"The Trowbridge Library is a reference library and the books are not used for circulation. The seating capacity of the library is so limited that this year students have sometimes been compelled to stand while using books they were required to read in connection with the various courses they were taking. We need a library with at least double the floor space for the use of students, and with greatly increased room for shelving to take care of the growing collection of theological books which is in constant use by the men in this department. The rapid growth of the school within the last ten years has made this need of larger and better buildings an imperative need."

Comparing the Divinity School with that of Union Theological Seminary, he said that the Yale Divinity School's plant and equipment was "old, inadequate, needs replacement," while Union's was "modern, valued at \$3,025,000."¹ Continuing his comparison, he said:

"There are eight theological seminaries which have at this time larger endowments than that of Yale Divinity School, namely: Union Theological Seminary, larger by over \$4,000,000; which does not include the funds being raised in the present campaign; General Theological Seminary, by over \$1,000,000; Princeton by over \$2,000,000; McCormick by over \$900,000; and Hartford, Southern Baptist, Rochester and Crozer, by various amounts. All of them are more amply supplied with resources and therefore are in a better position to meet the increasing demands of a wider and more thorough theological training."

Dean Brown outlined the Divinity School's endowment needs as follows:²

"The Divinity School is a permanent feeder of the Graduate Departments of Religion and of Education. . . . In view of this rapid expansion of this graduate work, it has become imperative that the teaching and administrative staff of the Department of Religion, and consequently of the Divinity School, be materially strengthened. If the constantly growing needs of the school and its responsibilities in connection with graduate work are to be adequately met, it will be necessary to have additional instruction as follows:

Endowment

a. For additional instruction	\$910,000
Professor of Old Testament	\$125,000
Professor of New Testament	125,000
Professor of Theology	125,000
Professor of Comparative Religion	125,000
(Greatly needed, both in the Department of Religion in the	

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1. Brown, C. R., op. cit. Dean Brown did not mention any figure for the Yale Divinity School.
 2. Brown, C. R., op. cit.

Graduate School, and in Foreign Missions where graduates are to work in contact with ethnic religions on the foreign field.)

Director of Field Work \$100,000

(To organize and direct in the activities of students who are serving churches in earning their way during the period of study.)

Teaching Fellowships 100,000

Instructor in Church History 60,000

Instructor in Applied Christianity 60,000

Professor of Public Speaking (Half-time) 50,000

Fund for Missionary Education 40,000

b. For Administration and Research \$240,000

Library (Librarian's salary and new books) 100,000

Executive Secretary (in the Dean's Office) 60,000

Secretarial Assistance 60,000

Publication 10,000

Research 10,000

c. For Scholarship Aid 250,000

General Work Scholarships 200,000

(This would enable the Divinity School to charge a tuition of \$150 a year but would make provision for needy students unable to secure their training without financial aid.)

Graduate and Travelling Fellowships: 50,000

Total additional endowment \$1,400,000

Buildings and Equipment 1,500,000

TOTAL \$2,900,000

Dean Brown concluded his Alumni Day Address with

these words:

"The Yale Divinity School, having rounded out one hundred years of honorable and useful history in providing spiritual leadership, now appeals for aid in securing the larger equipment and facilities demanded for a service which shall be commensurate

1. Brown, C. R., op. cit.

with the wider needs of this second century of its history upon which it has recently entered."

Two and one-half years were spent in making "intensive preparation" for Yale's \$20,000,000 Endowment Fund.¹ The actual campaign was begun on March 23, 1927.² Before January 1, 1928, \$20,210,578 had been pledged, twenty thousand Yale men subscribing, and contributions coming from all parts of the world.³

Large quantities of literature were sent to Yale alumni all over the world in preparation for this unique and colossal campaign. One of the attractive publicity booklets sent out was entitled "The Yale Divinity School."⁴ The communication which accompanied this booklet read as follows:

"This booklet is one of a series of informative documents which the University is publishing in connection with the Endowment Fund movement. In this series an effort will be made to provide information about every phase of the work of Yale for which support is sought through the Endowment Fund. Those seeking information other than that which is contained in the present booklet are invited to send their requests to the Yale Endowment Fund National Headquarters, 50 Vanderbilt Avenue, New York City."

1. The Yale Daily News, Vol. L, no. 133, Thurs., Mar. 24, 1927, art., "Yale Inaugurates \$20,000,000 Endowment Fund Campaign; Money to be Used for Education, not for More Buildings; Underpaid Teaching Personnel is Most Pressing Problem. Yale's Prestige Menaced. Other American Institutions Hold Out Tempting Offers to Promising Teachers. Organization is Explained. Mechanism of Budget Solicitation Will Be Employed in Undergraduate Drive - World-Wide Campaign Has a Complex Sectional Structure," p. 1.
2. Ibid.
3. Ibid., Vol. LI, no. 68, Tues., Jan. 3, 1928, art., "Endowment Fund Total \$20,210,578 at Finish. President Angell Expresses Gratitude for Cooperation of Workers in Drive," p. 1.
4. The Yale Divinity School. New Haven, Published by Yale University. 1927. 20 pp.

Another more comprehensive and equally as attractive booklet, called "For a Finer Not a Bigger Yale," included a section on the Divinity School. Among other things the following statements were made concerning this department of the University:

"If new tendencies in science or criticism present new issues, it faces them undismayed in the spirit of its founder, Dr. Taylor, who used to urge, 'Follow truth if it takes you over Niagara.' From forty to eighty Divinity School men may always be found studying in other departments and the highest mark attained in Organic Evolution in Yale University in thirty years was won by a Divinity School man. . . . The Divinity School is under a tremendous financial handicap. Its endowment of \$1,379,856 is exceeded by from one to four million dollars by other seminaries of its class. Its major need is to strengthen the teaching personnel through more adequate salaries, and to seek for this purpose \$37,500 a year from the Endowment Fund, or the income on \$750,000."

Concerning the results of the Endowment Fund campaign as related to the Divinity School, the annual report of the Treasurer of the University for 1927-1928 contained the following statement:

"Readers of the Treasurer's Report for last year will, perhaps, recall the statement that 'For a number of years now the officers of the University have directed the attention of the graduates and other friends of Yale to the importance of the plans for the further development of the Divinity School and to the necessity of securing additional endowment of at least \$750,000.00 to finance these; or, preferably, \$1,500,000.00 to enable the School to carry them out in their entirety. It has, how-

1. For a Finer Not a Bigger Yale, "Yale Needs to finance her intellectual development as generously as her friends have financed her physical development" (Yale University. 1926. 48 pp.), pp. 33, 34.
2. Report of the Treasurer of Yale University for the fiscal year 1927-1928, p. 25f.

ever, remained for a public-spirited citizen, who is not a graduate of Yale, nor connected with the Divinity School, to call attention most strikingly to the fact that, in the opinion of all those conversant with its plans, the School richly deserves as well as needs the new endowment sought, by an offer made by him to the University last spring. Under this he agrees to make a gift of \$250,000.00 to the University for endowment of the Divinity School if other friends will pledge a total of \$500,000 for this purpose; or to contribute himself \$500,000 for endowment if others will within a reasonable time pledge a total of \$1,000,000.00. The opportunity thus presented to Yale for extending still further the field of usefulness of its Divinity School is the greatest that has come to it since the founding of this School over a century ago, and should not be lost."

"On the completion of The Yale Endowment Fund announcement was made that, in view of gifts promised for endowment of the Divinity School and of other subscriptions which could be allocated to this, the University could report a total of \$500,000.00 pledged for this purpose, in subscriptions ranging from ten dollars to the pledge of \$100,000 made by John A. Hooper, LL. B. 1891, for the establishment of a Professorship of Comparative Religion in memory of his father and mother." As a result, \$250,000 additional has been won for endowment of the Divinity School under the terms of the generous contingent pledge mentioned. Every friend of the School, and of the University of which it has for so long been so important a factor, must hope that additional gifts of \$500,000.00 may be promised to it in the near future so as to obtain for it the further sum of \$250,000 conditionally offered for its endowment."

The actual gifts which came to the Divinity School during the two years 1926-1927 and 1927-1928 through the "Yale Endowment Fund" amounted to \$104,322.50.

The outstanding individual gifts actually received during the years 1924-1925 and 1927-1928 were as follows:

1. Report of the Treasurer and Associate Treasurer and Comptroller of Yale University with the accounts of its several Schools and Departments for the Fiscal Years 1926-1927, 1927-1928, pp. 63, 70 respectively.

Henry B. Wright Cottage Fund, \$15,578.42;¹ Two Brothers Fellowship Fund, \$25,000;² Clarence H. Kelsey Fund, \$5,000;³ the Hooper Professorship Fund, \$20,000.⁴

The Henry B. Wright Cottage Fund was "established January 26, 1927, by receipt of gifts toward a fund to aid in furthering the work of Henry B. Wright Cottage in the field of Social Service."⁵

The Two Brothers Fellowship was "established June 21, 1926, by gift from Caroline Hazard in memory of her brothers, Rowland Gibson and Frederick Rowland Hazard. Income awarded annually by the faculty of the Divinity School to a student chosen by them for the purpose of biblical study in Jerusalem or in other foreign lands."⁶ In 1927-1928 this Fund amounted to \$25,000.00. This gift was "subscribed as part of the campaign for \$20,000,000.00 additional endowment."⁷

The Clarence H. Kelsey Fund, which was "subscribed as part of the campaign for \$20,000,000.00 additional endowment" was "established November 18, 1926, by gift from Clarence H. Kelsey (B. A. 1878). Income used for the benefit of the Department of Religious Education."⁸

The Hooper Professorship Fund, which was also sub-

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1. Report of the Treasurer 1926-1927, 1927-1928, pp. 63, 70 respectively.
 2. Ibid., 1925-1926, 1927-1928, pp. 61, 70 respectively.
 3. Ibid., 1926-1927, 1927-1928, pp. 63, 70 respectively.
 4. Ibid., 1927-1928, p. 70.
 5. Ibid., 1927-1928, p. 317.
 6. Ibid., 1927-1928, p. 309.
 7. Ibid.
 8. Ibid., p. 263.

scribed in the Endowment Fund campaign, was "established January 12, 1928, by gift from John A. Hooper (LL. B. 1891), in memory of his parents, Henry and Malinda Hooper. Income to be accumulated and the fund eventually used for the support of a chair of Comparative Religion." ¹ Concerning this gift,

²
The Yale Alumni Weekly carried the following article:

"John A. Hooper, '91 L., of York, Pa., has pledged \$100,000 to the Yale Endowment Fund to establish a Professorship of Comparative Religion in the Divinity School, according to an announcement made this week by George Parmly Day, Chairman of the Executive Committee of the Endowment Fund. The chair is to be a memorial to Mr. Hooper's parents. In telling of his intention to make the gift, Mr. Hooper, who is Secretary of his Law School class, wrote the President and Fellows of the Corporation as follows:

"Gentlemen:

More than thirty years ago on a Sunday evening in Dwight Hall, Professor Baldwin of the Law School addressed the Y. M. C. A. on "Christian Education." I left the meeting decided to dedicate my efforts to that cause. I have followed that decision unswervingly and, with the Campaign for the Endowment Fund now on, I make my initial gift to the fund in line with my decision. I offer you the following: The sum of \$100,000 to establish the Chair of Comparative Religion, the principal to be invested and the interest added until it shall be sufficient, with the accumulations, to fully provide for the professorship. I express the wish that the professorship may be a memorial to my parents; to my father whose death in my earliest infancy leaves no memory to cherish; to my mother graciously spared to me to venerable years who guides me today as when I was by her side.

Yours very sincerely,

(Signed) John A. Hooper, '91 L."

"Mr. Hooper holds the degrees of Bachelor of Laws, Master of Laws and Doctor of Civil Laws from Yale."

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1. Report of the Treasurer . . . , 1927-1928, p. 257.
 2. The Yale Alumni Weekly, Vol. XXXVII, no. 6, Oct. 28, 1927, art., "100,000 for Divinity School Professorship," p. 146.

Another source of income was made possible for the Divinity School through the appointment of Professor Weigle as Sterling Professor of Religious Education on June 14, 1924.¹ The principal of the "Sterling Professorship Fund (Religious Education)" at the time of its establishment (June 25, 1924)² was \$250,000.³ By the end of the fiscal year of 1927-1928, this figure had risen to \$279,342.50.⁴

The Hotchkiss Fund continued to yield a substantial income to the Divinity School during these four years, the total figure being \$64,884.43, or an average of \$16,221.10 a year.⁵ For each of the four years the Ellsworth Fund yielded the School \$1,599.85, or a total of \$6,399.40.⁶

During the years 1924-1925 through 1927-1928, with its plant growing older and older, the Divinity School was forced to continue to spend a considerable sum each year for repairs to the buildings. The average expenditure during these four years was \$4,692.85, or a total of \$18,771.42.⁷

The Endowment Fund Campaign with its benefits to the Divinity School and its promise for the future came none too soon; for the official record of the School's income for the two final years covered by this study contained a new item: "University (General), appropriation" (* This appropria-

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1. Yale Corporation Records, Minutes of June 14, 1924 (Kindness of Miss Elizabeth Barney, Registrar of Yale Divinity School).
 2. Report of the Treasurer, 1923-1924, p. 269.
 3. Ibid., p. 77.
 4. Ibid., 1927-1928, p. 78.
 5. Ibid., 1925-1928, pp. 163, 166, 172, 180 respectively.
 6. Ibid.
 7. Ibid., pp. 164, 167, 173, 181 respectively.

tion to income balances the budget).¹ During these two years these "appropriations" to prevent a deficit totaled \$42,356.84.²

Convocations

By 1925 the annual Convocations were so largely attended that they were held regularly in other buildings than Marquand Chapel, which was altogether too small to accommodate the audiences. The Yale Daily News on April 17, 1925 announced that "All of the events during the convocation will take place in either Battell Chapel, Lampson Lyceum, or Center Church."³ Neither could the Divinity School continue longer to give free entertainment to those who attended the Convocations. The same publication on April 20, 1925 carried the following item:⁴

"The School has announced that, on account of the large number of guests and limited facilities for entertainment, it cannot provide lodging and breakfast for those who attend. Rooms varying in price from \$2 to \$3 may be found at neighboring hotels."

The Lyman Beecher and Nathaniel W. Taylor Lecturers for the year were respectively, "the Very Rev. William Ralph Inge, D. D., Dean of St. Paul's Cathedral, London," and the

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1. Report of the Treasurer, 1926-1927, 1927-1928, pp. 172, 180 respectively.
 2. Ibid.
 3. The Yale Daily News, Vol. XLVIII, no. 152, Fri., Apr. 17, 1925, art., "Divinity School Will Hold Annual Series of Talks," p. 1.
 4. Ibid., Vol. XLVIII, no. 154, Mon., Apr. 20, 1925, art., "Dean Inge Will Address Religious Convocation," pp. 1, 5.

Divinity School's own Dwight Professor of Theology, "the Rev. Professor Douglas Clyde Macintosh, Ph. D."

Other speakers at the Convocation of 1925 were Col. Arthur Woods, LL. D., who delivered an address on "The Civic Responsibility of the Minister"; "Rev. William E. Gilroy, D. D., Editor of The Congregationalist," who spoke on "Some Problems in Religious Journalism"; and Professor E. Hershey^{Sneath}, the Alumni Lecturer, whose subject was "Shall We Have a Creed?"²

Unfortunately, Dean Inge's Lyman Beecher Lectures were never published. The title of his series was, "The Preaching of the Kingdom of God in Church History."³ The individual titles of his eight Lectures were:⁴

- I. Preaching in the New Testament.
- II. Preaching in the Early Church.
- III. Preaching in the Middle Ages.
- IV. Preaching and Pre-Reformation Sects.
- V. The Preaching of the Reformers.
- VI. Preaching and Post-Reformation Sects.
- VII. Preaching in the Modern Period.
- VIII. Preaching in the Modern Period."

In announcing his coming to Yale, The Yale Daily News wrote⁵ concerning the distinguished Lecturer as follows:

"Probably the most prominent figure in the English ministry today, Dean Inge has been termed the 'gloomy dean.' He has been accused of many

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1. The Yale Daily News, Vol. XLVIII, no. 152, Fri., Apr. 17, 1925, op. cit.
 2. Tweedy, H. H., Yale Divinity News, Vol. XXI, no. 4, May, 1925, art., "Convocation," pp. 1, 2.
 3. The Yale Daily News, Vol. XLVIII, no. 152, Fri., Apr. 17, 1925, op. cit.
 4. Tweedy, H. H., op. cit.
 5. The Yale Daily News, Vol. XLVIII, no. 152, Fri., Apr. 17, 1925, op. cit.

things, of a cold, austere intellectuality that often borders on inhumanity; of sophisticated iconoclasm, of pure atheism masquerading as fearless thought. Chiefly, his 'crime' is considered to be gloom. Solitary and apart, he has been said to stand out from all other men in the Anglican Church: the brooding autocrat. He sees 'an increase of crime, vice, self-indulgence among the English,' and hears only the 'wicked doctrine of class war preached with shameless disregard of the interests of the community' and a clear warning that 'the British race might at last go the way of the Greeks and Romans.'"

The theme of Dean Inge's Lectures was a "historical account of the attitude of the Church toward and her influence upon social situations." ¹ The Dean's emphasis upon mysticism ² was shown in his first Lecture, when he declared that

"All of these teachings reveal to us the fact that the Kingdom of God which Jesus taught was spiritual, not material, in nature. His interest was in neither the political nor the economic order, but in the individual soul and its relation to the Father. For Him the Kingdom was the treasure that the soul has in its communion with God."

Dean Inge said that the chief points in Jesus' teaching of the Kingdom of God were:

"(1) that love is the highest attribute of God and the whole duty of man; (2) that we may expect with assurance the fulfillment of God's promises; (3) that a proper attitude on the part of the individual will result in divine help and an accompanying moral salvation; (4) that an attitude of hopefulness is an accompaniment of God's presence in a life; (5) that the securing of life in abundance is the duty of every Christian; (6) that life is to be made up, not of achievements, but of devotions."

In his sixth Lecture he emphasized the importance of the work

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1. Sprague, Paul, W., Yale Divinity News, Vol. XXI, no. 4, May 1925, art., "Beecher Lectures," pp. 1, 2, 3. This article is a sketch of Dean Inge's Lectures, not a verbatim report.
 2. Ibid.

of the Quakers, saying that though they were a small sect, Europe owed them a vast debt. Dean Inge expressed the conviction that society would be reformed not so much by outside movements but by spiritual transformation which would grow from within man. He said:

"Mysticism is religion in its most concentrated form. It is religion at first hand. Because it does not depend upon a system of doctrine or a book, it is indifferent to many religious controversies which to non-mystics seem important. . . . Religiously the mystics form the true invisible church. Regardless of the organized sect in which the various members may be found, there is a true apostolic succession of mystics which reached its highest point in the Cambridge Platonists of the seventeenth century, and in the English religious poets."

He registered himself as unalterably opposed to the trend of the Church toward direct social action and humanism: he said:

"How, then, is the Church to handle the problems which loom so large at this time? Upon the industrial problems the Church must remain thoroughly sane. It would be unwise for her to sanction the program of the socialists, who are narrow in their outlook, materialistic in their aim, and one-sided in their contention that evil comes from without rather than from within the individual. Their idea that man's chief happiness is to be found in the possession of property not only is diametrically opposed to the teachings of Christ, but is not in accord with human nature itself. For experience shows us that practically all of our desires are insatiable, and that each successive gratification gives less satisfaction than the last. Moreover, by omitting from their program any attempt to cultivate character, they have departed from the method of the Church. Toward science the Church should take an attitude of sympathy and helpfulness. Not the religion of Christ, but the sentimentalism of Rousseau, is the real enemy of science. In the great struggle of the future, which probably will be between sentimental-

1. Sprague, Paul. W., op. cit.

ism and science, the Church will be tempted to side with the former, for the common people are naturally unscientific. Especially in the field of eugenics should the Church aid science and popularize her results. Dean Inge feels that the Church should not take a stand for disarmament, for this would not abolish the most serious forms of strife. The only way in which we can eliminate strife is to usher in a spiritual order which by its very nature is co-operative and therefore cannot be the basis of competition. We must not be afraid to lead a crusade against secularism, preaching fearlessly on texts like 'My Kingdom is not of this world'. A mystical teaching is the gospel needed for the present time, for the love of God is the only sure foundation for the love of men. There will be plenty of time to talk about the religion of humanity after we have given the religion of Jesus a fair trial."

The Nathaniel W. Taylor Lectures in 1925 on "The Reasonableness of Christianity," by Professor Douglas Clyde Macintosh are significant not only because of their content, but because of the fact that they won the Bross Prize of \$6,000 which is awarded every ten years for

"the best efforts of the highest talent and the ripest scholarship of the world to illustrate from science, or from any department of knowledge, and to demonstrate the divine origin and the authority of the Christian Scriptures; and further, to show how both science and revelation coincide and prove the existence, the providence, or any or all of the attributes of the only living and true God, "infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth.""

Concerning these Lectures, Professor Tweedy wrote:

"Professor Macintosh's lectures on 'The Reasonableness of Christianity' had been anticipated with great in-

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1. Moore, H. M., in foreword, Reasonableness of Christianity, New York, Macmillan, 1925.
 2. Tweedy, H. H., Yale Divinity News, Vol. XXI, no. 4, May, 1925, art., "Convocation," pp. 1, 2.

terest, and his hearers were not disappointed. As an interpretation of the faith of a modern Christian, who faces the world four-square, welcoming all the ascertained facts of science and philosophy and biblical criticism, it would be difficult to find a more cogent and attractive presentation. As in Dean Inge's case, at the last address the audience rose and applauded until the modest lecturer was compelled to rise and bow - something which on a previous occasion Dean Brown had been forced to do for him. His book will make a notable addition to the series of Taylor Lectures, deserving the most careful study by those who would win for Christianity the educated men and women of today."

The titles of the four individual Lectures were:

- I. Apologetics Old and New.
- II. Freedom, Immortality and God.
- III. Providence.
- IV. Revelation."

Professor Macintosh prepared an outline of his Taylor Lectures for the Yale Divinity News. His purpose was indicated as follows:

"The older Christian apologetics is unsatisfactory for today, because it undertook to defend an entire body of traditional doctrine (ecclesiastical or Biblical), and that primarily by means of the appeal to stories of miracle. It is generally agreed in the newer apologetics that only the essence of Christianity need be defended, and that the defense must be conducted independently of the appeal to miracle. The two most characteristic types of recent apologetics have been the Hegelian and the Ritschlian. The latter rightly takes religious value as the main criterion of the essence of Christianity, while the former, Hegelianism, takes rationality as the criterion of truth. But before these contributions can be made into a convincing chain of argument for the truth of essential Christianity, a missing link must be supplied, viz, a demonstration of the reasonableness of the religiously valuable essence of Christianity. This defines the main task of modern apologetics."

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1. Macintosh, D. C., Yale Divinity News, Vol. XXI, no. 4, May, 1925, art., "Taylor Lectures on 'The Reasonableness of Christianity,'" p. 3.

In his first Lecture, Professor Macintosh took the position that "moral optimism" was "more reasonable than any of its alternatives, pessimism, non-moral optimism, and non-religious meliorism."¹ On the basis of this assumption, Professor Macintosh, in his second Lecture set forth the following "reasonable" beliefs:²

"Moral optimism involves the validity of the moral consciousness of responsibility, and this in turn implies a real, even if narrowly limited, creative human freedom. . . . Moral optimism involves, with reference to the fact of physical death, an adequate conservation of spiritual values, and therewith a conservation of the individual person in whom some of these values inseparably dwell. . . . The existence of God, defined in an elementary way, is involved in the feeling of absolute dependence. The validity of moral optimism involves the existence of a dependable Factor, great enough and good enough for man's absolute trust, and hence not only accessible when needed but adequate in power and in the wise and kindly use of that power. Such a belief in God is a large part of the essence of Christianity as religion, . . ."

The outline of Professor Macintosh's third Lecture, entitled³ "Providence," was as follows:

"When we raise the question whether the essentially Christian idea of God, whose truth is involved in moral optimism, is theoretically permissible in face of the facts of experience, we are confronted at once with the fact of evil in its various forms. The religious problem of evil is the problem how, in view of the undeniable fact of evil in the world, we can be logically justified in believing in a God great enough and good enough for man's absolute de-

1.. Macintosh, D. C., Yale Divinity News, Vol. XXI, no. 4, May, 1925, art., "Taylor Lectures on 'The Reasonableness of Christianity,'" p. 3.

2. Ibid.

3. Ibid.

pendence and trust. This problem need not remain insoluble, if we hold to the moral freedom and immortality of man and do not admit the necessity of believing in arbitrary miraculous interruptions of the natural order. A fair consideration of the facts of natural law, sensation, thought and free-will, and of the possibility of learning through experience and participating in the religious experience of moral salvation, leads to the conclusion that while the world as we know it, in large part the product of human free agents, is still very far from being the 'best possible world,' nevertheless it is believable that for the present stage of man's existence it is in its general constitution and in so far as it may be regarded as the work of God the best possible kind of world, or at least as good as any other that might have been originally possible. In spite of the existence of evil it is theoretically permissible to believe in the existence and providential activity of the God of moral optimism."

Dealing with the problem of "Revelation" in his final Lecture,

Dr. Macintosh stated that

"The older apologetic was right in expecting revelation from an adequately great and kindly God; but it does not follow that it was justified in assuming that such revelation would be embodied in an infallible Book or Church. Rather is it in the orderly and creative evolution of the world and man in general, and in the religious experience of moral salvation in particular, that we may have what may be regarded reasonably as an adequate revelation of the reality and activity of the God whose existence is implied in moral optimism. . . . Our entire argument up to this point is independent of the answer to the particular questions of historical research. This means the essential validity of the Christian religious faith, whatever opinions may have to be adopted with reference to Christology and the historicity of Jesus. Belief in the essential historicity of Jesus is highly defensible, however, and it is of great value for Christianity. In his spirit and attitude, of which we can be ade-

1. Macintosh, D. C., op. cit.

quately certain on critical grounds, we find concretely embodied on the one hand the highest moral and religious example for man, and on the other hand the most adequate and satisfying individual revelation of God."

The Convocation of 1925-1926 was so scheduled as to coincide with the dates that Professor Hocking was delivering the Terry Lectures on "Man, Nature, and Freedom."¹ The Alumni Lecturer was Professor Hugh Hartshorne, Ph. D., of Columbia University, whose address was entitled "The Purpose and Nature of Common Worship."² Concerning the latter,³ Professor Tweedy wrote:

"Prof. Hartshorne again proved his right to be viewed as one of the leading authorities in religious education, especially in the field of worship. His lecture was an interesting combination of theory and practice, the first half being a psychological and somewhat technical study, while the last half exemplified the theory in a service of worship which was illustrated and discussed."

The Lyman Beecher Lecturer for 1925-1926 was "the Rev. Raymond Calkins, D. D., Pastor of the First Congregational Church, Cambridge, Mass., who spoke on "The Christian Experience and the Christian Ministry."⁴ The Nathaniel W. Taylor Lecturer was Professor George A. Coe, Ph. D., LL. D., of Columbia University, and the title of his Lectures was⁵ "The Motives of Men."

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1. The Yale Daily News, Vol. XLIX, no. 147, Sat., Apr. 17, 1926, art., "Rev. Calkins Will Speak at Religious Convocation."
 2. Tweedy, H. H., Yale Divinity News, Vol. XXII, no. 3, Mar., 1926, art., "Convocation," p. 1.
 3. Ibid. Vol. XXII, no. 4, May, 1926, art., "Convocation," p. 1.
 4. The Yale Daily News, Vol. XLIX, no. 147, Sat., Apr. 17, 1926, op. cit.
 5. Ibid.

Dr. Calkins' eight individual Lectures were
entitled:

- I. The Quest for Certainty.
- II. The Ground of Certainty.
- III. Christian Knowledge.
- IV. Christian Theology.
- V. The Christian Preacher (I).
- VI. The Christian Preacher (II).
- VII. The Christian Pastor.
- VIII. The Cultivation of the Christian Experience."

The Lecturer defined "religious experience" as meaning "the contact of our whole human personality with an independent and infinite Reality. It is an immediate apprehension of the Reality which lies beyond and behind and within all the temporary framework of this visible universe." He continued:

"This is only to say that a theology based on experience is like all other sciences. 'The range of experience may extend from the atom to the Absolute, from the fall of a sparrow to the providence of God. It is experience, however, in this ultimate relation, with which theology, like philosophy, is primarily concerned.' Religious experience, thus understood, is evidently very different from mere emotionalism. It is of the very essence of Religion that it involves a consciousness of ourselves in relation to that which is at the heart or at the back of everything. So it is only with the whole personality that we can have the experience which we call religious. . . . There is no reason why religious experience should be treated in a different manner from all other kinds of experience. It is foolish for the Christian preacher to assert that this religious consciousness of God is something so apart, so reserved, as it were, for the initiated, that those without the pale cannot pretend to approach it or to examine it."

1. Calkins, R., Yale Divinity News, Vol. XXII, no. 4, May, 1926, art., "Beecher Lectures," pp. 1, 2, 3. The published Lectures bear the title: The Eloquence of Christian Experience (The Macmillan Co. 1927).
2. Ibid.

In his sixth Lecture, entitled "The Christian Preacher (II),"
¹
 Dr. Calkins declared:

"If preaching is the effort to put into speech one's experience of God, it follows that the preacher will begin to speak at the point of his own experience and never utter anything that lies outside or beyond that experience. . . . The preacher who habitually dwells on the great themes of the Christian experience is forever delivered from the danger, into which many preachers fall, of becoming the victim of his hobby. . . . too many preachers . . . make the fatal mistake of interpreting the whole Gospel in the terms of one solitary idea. It may be a good idea. It may be a noble idea. But no one good and noble idea is good and noble enough to exhaust the content of the Gospel, and every preacher should be on his guard against allowing one interpretation of the Gospel to monopolize his comprehension of it. Without doubt this by-product is a precious one; one that has been overlooked; one on which special emphasis needs to be laid; one which has a real mission to perform. But to exalt the derived truth to the place of the source of all truth, to declare a consequence of the Gospel to be that Gospel, to make one of the manifestations of Christ to be the power of Christ - this can only result in mental confusion and spiritual debility."

²
 Professor Coe's four individual Lectures were entitled:

- I. Disillusion as to Himself Creeps Upon 20th Century Man.
- II. This Disillusionment is Itself Illusory.
- III. Yet Our Capacities are in Bondage.
- IV. How Can They be Released?"

The following excerpts are taken from the outline of his Lectures which appeared in the Yale Divinity News:
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1. Calkins, R., The Eloquence of Christian Experience, pp. 149, 154f.
 2. Tweedy, H. H., Yale Divinity News, Vol. XXII, no. 3, Mar., 1926, art., "Convocation," p. 1.
 3. Coe, G. A., Yale Divinity News, Vol. XXII, no. 4, May, 1926, art., "Taylor Lectures," p. 3f.

"We are distracted, ethically upset, and a sense of disillusionment with respect to our own worth creeps upon us. . . . How has this disillusionment come about? The War is only a minor cause of the present spirit of disillusionment. The theory of evolution, likewise, is only a minor cause . . . , if, indeed, it is any cause at all. . . . Modern psychology has to some extent contributed to the view that human motives are essentially low or at least crude. The atomistic method of analysis, the customary treatment of instincts as the exclusive drives in conduct, and the inferences drawn from intelligence tests have had some influence. Extreme behaviorism denies the existence of specifically human motivation altogether, and psychoanalysis makes the inmost or unconscious part of us a scene of cruel and unscrupulous jealousy, lying, hatred, and callous revenges. Fiction, the drama and biographical writing have promptly exploited such conceptions, thereby adding popular vogue to them. . . . The specific counts in the indictment of human nature are derived from the following sources: Study of the instincts after the fashion of traditional psychology; the study of conditioned reflexes after the manner of extreme behaviorism; psychoanalysis; the realism of recent fiction, drama, and biographical writing; and the practical lessons of experience in the industrial order. The whole notion of mind as an aggregate of simple contents and simple drives is apparently being displaced by the concept of mind as a unique type of organization or 'configuration.' . . . Our problem is to discover the basis for a technic of repentance - repentance, not as an occasional outburst but as an habitual procedure whereby reason seeks ever to transcend its own work. What we are to look for is not so much the Greek solution of life's meaning - to be ourselves - as the Christian solution - to be saved from ourselves. We must be saved from ourselves by the development of unwavering, realistic criticism of ourselves in the interest of a free idealism. . . . To the question, How can our better capacities be released? the answer is: Approach all facts in the spirit and with the technic of science, and approach all persons with respectful love. These are principles of a kind that never can entangle us in precedents, they are motives for everlasting reconstruction and everlasting organization of all experienced good. And they are the core of religious motivation, for they open the door to the divine. If there be a God who desires to reveal himself to us, where should he find most ready entrance if not in candid minds and loving hearts? Above all things,

if God be a person, the freeing of our own personalities must be the highway to his dwelling-place."

It was at the Convocation of 1926-1927 that President Angell in his welcoming address "announced that a gift of \$500,000 had been made toward the endowment of \$1,500,000 needed for the Divinity School, the gift to be contingent upon the securing of the remaining \$1,000,000 from other sources."¹ This generous anonymous donor it was learned later was John D. Rockefeller, Jr.²

The Alumni Lecturer at this Convocation was "the Reverend Reinhold Niebuhr, Pastor of the Bethel Evangelical Church in Detroit, Michigan."³ Concerning this Lecturer,⁴ Professor Tweedy wrote:

"The Alumni Lecture on 'The Appropriation of Religion by Successful People' was given on Wednesday evening by Rev. Reinhold Niebuhr, of the Class of 1914. After describing how largely in the past Christianity has flourished among the lowly, the speaker described the present situation in which he pictured vast numbers of wage-earners who were estranged from religion, while the socially and economically successful were in danger of monopolizing the Church. It was a keen and interesting study by one of our graduates who both as a writer and as a speaker is exercising an ever increasing influence."

The Lyman Beecher Lecturer was the Reverend J. R. P.

1. The Yale Alumni Weekly, Vol. XXXVI, no. 32, Apr. 29, 1927, art., "Gift to Divinity School," p. 874.
2. Weigle, L. A., Reports Made to the President and Fellows by the Deans and Directors of the Several Schools and Departments for the Academic Year 1929-1930, Divinity School, Report of Luther A. Weigle, Dean, p. 143.
3. The Yale Daily News, Vol. L, no. 138, Wed., Mar. 30, 1927, art., "Divinity School to Hold Eighteenth Annual Conference," p. 1.
4. Tweedy, H. H., Yale Divinity News, Vol. XXIII, no. 4, May, 1927, art., "Convocation," p. 1.

Sclater, of Toronto, Canada, Minister of Old St. Andrews Church. For years he was the successful minister of the New North Church, Edinburgh, Scotland, "succeeding John Kelman his work, especially among students being out-¹standing." The latter, it will be remembered, was the Lyman Beecher Lecturer for 1918-1919. The title of Dr. Sclater's series of Lyman Beecher Lectures was "The Public Worship of God." The titles of the individual Lectures² were:

- I. The Psychological Order of Worship.
- II. Public Prayer.
- III. The Spoken Word.
- IV. The Construction of a Sermon.
- V. The Teaching Methods of Jesus.
- VI. and VII. The Lord's Supper.
- VIII. The Guidance of the Wise."

Professor Tweedy said of this Lecturer: "Dr. Sclater proved himself to be not only a canny, but a sunny hearted and deeply spiritual Scotchman, who delivered the Beecher Lectures en-³tirely without manuscript." These Lectures were filled with practical and specific advice to young ministers concerning the problems suggested by the titles of the individual Lectures. Among other things, he advised concern-⁴ing a plan for worship that

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1. The Yale Daily News, Vol. L, No. 138, op. cit.
 2. Porter, F. C., Yale Divinity News, Vol. XXIII, no. 4, May, 1927, art., "Beecher Lectures," p. 2f. No title for the eighth lecture is given in this article; title obtained from published "Contents."
 3. Tweedy, H. H., op. cit.
 4. Porter, F. C., op. cit.

"two basic principles have to be remembered - (a) the principle of interaction, or 'the swing', and (b) the principle of the ascending emotive scale. The former implies that all worship is an alternation between the vision of God and the consequent response in men's hearts, between the eyes lifted up unto the hills and the eyes turned within: and the latter reminds us that the responses to vision, indeed the vision itself, rises from fear to awe, from awe to joy, and from joy to love."

Concerning the use of the Doxology in the opening part of¹ worship services, the Lecturer significantly said:

"Who started this trick of beginning services with the Doxology? Was he an Irishman, with the entertaining gift, possessed by his race, for inversion? It is quite obviously and startlingly wrong, if the progress of an order of worship is to be psychologically true. The right place for a Doxology (or, better, the Te Deum) is after the second Divine Response. We may suppose the reason for its introduction was the semi-laudable desire to 'brighten' services: but I confess that I never see prosperous citizens fling back their shoulders, and, full-throatedly, praising God from whom all blessings flow, at the moment when they ought to be trying to be still and know that He is God, without feeling that I have strayed into a Rotary or Kiwanis convention instead of into a church. No doubt the practice will be difficult to stop: but one can at least deliver one's soul by protesting."

The Lecturer declared himself for free prayers, but hastened to advise the young ministers to devote one morning a week to² the study and composition of prayers. He added further:

"read widely in devotional literature. Know large parts of the Prayer Book by heart, and of the Psalms and of Isaiah; learn, therefore, the importance of rhythm in language to convey thoughts and feelings beyond the language itself. Study this matter carefully, especially in the Psalms in the Authorized Version. give the last

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1. Solater, J. R. P., The Public Worship of God, p. 40.
 2. Porter, F. C., op. cit.

hour on Sunday morning to reading the Psalms quietly in your study. If you do this for 20 years, and are earnest about getting into God's presence, you will not hear much about the need for liturgy."

The Nathaniel W. Taylor Lecturer for 1926-1927 was Professor William Wallace Fenn, D. D., Bussey Professor of Systematic Theology at the Harvard Divinity School. For the first time in the history of this Lectureship, which was founded in 1902, the Lecturer dealt with the theological system of the Divinity School's notable theologian for whom the Foundation was named.¹ The title was "The Theology of Nathaniel W. Taylor."² The individual Lectures were called:

- I. The Setting of the Stage.
- II. Man and Sin.
- III. God and Sin.
- IV. The Merits and Defects of Taylor as a Theologian."

Professor Fenn's exposition of Taylor's theology and his merits and defects as a theologian was in part as follows:³

"Taylor held that on account of Adam's sin there is in every man a propensity to evil, which, however, is not in itself sinful. This propensity makes it certain that the first moral act of every man will be sinful, but does not diminish his responsibility since he is endowed with 'full power to the contrary.' His critics saw correctly that he was virtually doing away with original sin altogether, and, what was worse, was allowing to man a measure of independence of God which was hostile to the central principle of Calvinism. When Taylor affirmed that man was a complete moral agent, he was in fact well off Calvinistic ground, far more so than he realized. . . . The second of the two questions to the discussion to which Taylor made his peculiar contribution was how the

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1. Tweedy, H. H., *op. cit.*
 2. Fenn, W. W., *Yale Divinity News*, Vol. XXIII, no. 4, May, 1927, art., "The Taylor Lectures," pp. 1, 2. Unfortunately, these Nathaniel W. Taylor Lectures were not published.
 3. *Ibid.*

undeniable facts of evil in the world can be reconciled with belief in the absolute sovereignty of a good God. . . . His own theory was that since the highest good is a society of moral personalities, and moral personalities develop only through deliberate moral choices, a system under which such moral choices are possible must be the best system open to God. The world would be far better than it actually is, if all men had chosen rightly. That men actually do make wrong choices mars the felicity of God and the glory of His kingdom, yet such a world is better than no world at all or one in which there could be no moral personalities. Taylor's critics found this theory shocking, and from their point of view it certainly was, since it denied the absolute sovereignty and perfect blessedness of God. Without fully realizing the fact, however, Taylor had actually made his way to a quite different point of view from theirs, and was making a genuine contribution towards a solution of the problem of evil. Taylor's chief merit as a theologian is his sublime confidence in the trustworthiness of the human mind. . . . It was owing to defects well-nigh inseparable from this virtue that his thought was almost wholly a priori in character with little or no reference to the facts of human experience, and that it lacked imaginative power, appreciation of beauty and religious sentiment. . . . His principal defect, however, which he shared with all the New England theologians, except perhaps Stuart, who hardly can be reckoned among them, was a lack of historical knowledge and an almost total absence of historical method. . . . In Taylor the course of New England Theology reaches its logical close and its guiding genius comes plainly into view. It started out as a consistent Calvinism, calculated to improve upon traditional Calvinism at certain critical points. Its Princeton critics soon discerned that the outcome of the process would be the denial of Calvinism altogether, and they were right. In Taylor's hands Calvinism became transformed beyond recognition, although he himself failed to realize fully what had happened."

The closing Convocation of the period under consideration in this study (1927-1928) was marked not only by the usual Beecher, Taylor, and Alumni Lectures; but also by a fitting tribute to the Divinity School's distinguished Biblical scholars, Professors Frank Chamberlin Porter and

and Benjamin Wisner Bacon, who were retiring from active service in 1927 and 1928 respectively; and by a "searching and sparkling address" by Dr. Halford E. Luccock, who had been appointed successor to Dean Brown as Professor of Homiletics.¹

In recognition of the outstanding contributions which Professors Porter and Bacon had made to Biblical scholarship, Professor Shirley Jackson Case of the University of Chicago, who was a Divinity School graduate of the Class of 1904, led in the compilation of a volume of essays in their honor by Biblical scholars throughout the world.

This work required two years, and appeared under the title, Studies in Early Christianity.² Concerning the presentation of this volume to Professors Porter and Bacon, Professor Tweedy wrote as follows:³

"Monday evening marked one of the high spots of the Convocation. All lovers of the School are saddened by the flight of years which robs us of the active service of some of our most famous teachers, and many had wondered what could be done to mark their passing from the class room and to express the homage of the scholarly world. For two years Professor Shirley Jackson Case ('04) has turned his energies in that direction, successfully enlisting the services of some of the most eminent authorities in the field to which Professors Porter and Bacon have given their lives. The result is a memorial volume worthy of the cause to which it is devoted. After a brilliant address on 'The Intellectual quest in Religion,' Professor Case presented special bound copies of these Studies in Early Christianity to his friends and former teachers, who were called

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1. Tweedy, H.H., Yale Divinity News, Vol. XXIV, no. 4, May, 1928, art., "Convocation," p. 1.
 2. N. Y., Century, 1928.
 3. Yale Divinity News, Vol. XXIV, no. 4, op. cit.

to the platform and responded in happy and characteristic ways."

Professor-elect Luccock's address was entitled,
 "The Preacher in an Age of Disillusionment."¹ In this
 initial address Professor Luccock revealed that power of
 stimulating thought, brilliant analysis, and originality
 of style for which he is justly noted. Thoroughly at home
 in the field of contemporary literature, and with a deep
 devotion to Christ and the Christian message for the world,
 he said in part:²

"Of course, some preaching is done in a vacuum which has no connection with the outside world. A wise old lady, a parishioner of Moncure D. Conway in his first pastorate, once said to him, 'Brother Conway, you seem to be preaching to the moon.' Sometimes I am tempted to think that the moon must be a very well evangelized planet. Yet our commission does not read, 'Go ye into all the moon and preach the Gospel.' we cannot leave out of the picture a popular and widespread mood, a listless feeling ranging all the way from indifference to discouragement and despair. Multitudes have lost their hold on things to which they once clung; the frosting has been knocked off of life for many; buoyancy has been replaced by emptiness or bitterness. Take a swift glance over the landscape at only two or three of the many reasons for current disillusion. 1. An exclusive devotion to scientific method ends almost inevitably in a kind of intellectual disillusion. 2. Both the cause and effect of disillusion is the bankruptcy of moral standards of so vocal an element, whether it is large or not, of the population today. That bankruptcy is well expressed in the words which F. Scott Fitzgerald puts into the mouth of one of his characters: 'Life is a muddle. It is

1. Tweedy, H. H., *op. cit.*

2. Luccock, H. E., *Yale Divinity News*, Vol. XXV, no. 2, Jan., 1929, art., "Preaching in an Age of Disillusion," pp. 1, 2, 3.

a football game with everyone offside and the referee chased off the field.' 3. It is natural that for many a cold refuge is found in cynicism which questions the reality of moral and spiritual values. We have a whole school of literature, or, at least, a school of reading matter, which is nothing but the cult of sneer. We have a school of biography which might well be called the 'Three Jeers for Anybody' School of Biography. The practitioners of this art seize upon any outstanding figure in history and say, 'We will do him over in the modern manner. Let us make a man in our own image!' So they carve a statue, using mud as the medium. Yet one of the disturbing things in the life of the Church today is that in a time which calls so wistfully for great preaching - not great in the sense of brilliance or eloquence, but great in the deeper sense of experience and the utterance of realities - there is so much dependence on quack substitutes of one sort or another. Take one illustration from a very sympathetic source, Bruce Barton's picture of the church of the future in his latest book Here is the picture in Mr. Barton's own words: 'On Sunday the pastor conducts three short services in the morning beginning at six o'clock and three in the later afternoon and evening. One may go at any time, and having bowed his head and listened to the organ and prayers, may pass out into the sunshine and rejoice in the day. On rare occasions such as Christmas and Easter, he preaches and his sermons are masterpieces.' I do not want to be unfair to a book which has many large values, but it is hard to find any place in this picture for the apostolic business of upsetting the world. This kind of a church would not upset a teacup. It has little place for the keen-cutting edge of the truth of Jesus, when that truth denies any of the assumptions on which our whole order of life is based. Such a church is more like the sun parlor of a country club than the church of the Book of Acts. That kind of a little aesthetic paradise can never speak to the world's sickness and need. We cannot save the world with advice. We cannot save the world with anything. It is only God acting through an event in time who has saved the world. To a questioning world there must come the Gospel of a Person, a Christ set free from the accretions and alien customs with which he has been overlaid during the centuries. Many preachers furnish to the world the unpropitious spectacle of a mild-mannered gentleman trying to persuade a docile company of people to be still more docile. That is

a long way from the business of Jesus.
 It was when Christianity was in the catacombs as
 a despised and feared minority that it had its
 most glorious period in history. Our
 most urgent task is not the extension of Christi-
 anity as a conventional majority faith; it is
 rather the preservation of its essentially
 Christian quality and purpose, the preservation
 of the power to look at the world with realistic
 eyes, see where our ways of life deny the validity
 of Christ, and then to fling ourselves against
 those pagan forces. It would cost terribly!
 It will lead us along the way of the Cross. But
 where else could a road with Jesus lead?"

The Alumni Lecturer was Rev. Robert E. Chandler,
 M. A., of the Class of 1910, who spoke on "What to Do With
 Good News in this World."¹

The Lyman Beecher Lecturer for 1927-1928 was "the
 Right Rev. James E. Freeman, D. D., Protestant Episcopal
 Bishop of Washington, D. C."² The title of his series was
 "The Ambassador." His individual Lectures were fittingly
 entitled:³

- I. His Credentials.
- II. His Fitness.
- III. His Assignment.
- IV. His Equipment.
- V. His Loyalties.
- VI. His Technique.
- VII. His Perils.
- VIII. His Opportunity."

"Splendidly endowed in physical presence and in
 what Beecher called 'the thrust power of the voice',⁴ Bishop
 Freeman proved to be a Lecturer of insight and earnestness.

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1. Tweedy, H. H., op. cit.
 2. The Yale Daily News, Vol. LI, no. 148, Mon., Apr. 16, 1928,
 art., "19th Annual Convocation Opens in Divinity School,"
 p. 1.
 3. Freeman, J. E., The Ambassador, N.Y., 1928.
 4. Tweedy, H. H., op. cit.

Laying the basis for his series, he said in his opening
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 Lecture:

"The late President Wilson in his last message to the world declared: 'Our civilization cannot survive materially, unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit.' . . . With like outlook President Coolidge but recently declared: 'All our learning and science, our culture and our art will be of little value, unless supported by high character. A trained intelligence can do much, but there is no substitute for morality, character and religious convictions. Unless these abide, American citizenship will be found unequal to its task. The strength of a nation is the strength of its religious convictions.' . . . George Bernard Shaw will hardly be charged with undue leaning to the pronouncements of the Christian Church, and yet in his latest year he has avowed his unfailing belief in the indispensableness of the Christian religion. 'This I know,' says he, looking at life at seventy, 'men without religion are moral cowards. The cause of Europe's miseries was its lack of religion.' Thus, the voices of men today are emphasizing both the criticalness and the urgency of the situation."

Emphasizing the crying need for the ministry to have a more genuine feeling of "ambassadorship" in the sense in which the apostle Paul used the term, he continued:

"Are we sufficiently alive to the high claims of our mission? Are we prepared to face a world that is crying out for spiritual leadership? Can we by any fair, consistent and reasonable means so consolidate our forces, that we shall have at least the semblance of unity? . . . Men are groping for truth, they are yearning for a new manifestation of spiritual power; they are insisting that speculation and negation shall give place to deep conviction, born of experience. They will heed only Him whose message and whose ministry bear the unmistakable evidences of a divine imprimatur. Dr. McComb is right when he declares: 'Never

1. Freeman, J. E., op. cit., pp. 23, 24, 37f, 38.

have men longed for faith as they long for it today. They call themselves agnostics, skeptics, non-religious, but at heart they yearn for a vision of spiritual order; and the man to whom this revealing vision has come will find an audience in the wilderness.' We can hardly convey through anything we may say here, all that we feel concerning this sense of mission. It is best exemplified in those who have been the beacon lights of the world in their several generations. The world is clamorously calling, calling as it never has before, for a ministry whose validity is disclosed in the life and teachings of him who has companioned with Jesus and learned of Him. In his notable description of the battle of Waterloo, Hugo concludes his stirring page with these words: 'Was it possible that Napoleon should win this battle? I answer, No. Because of Wellington? No. Because of Blucher? No - Because of God! Waterloo is not a battle, it is a change in the front of the universe.' Brethren, we are witnessing again a vast change in the front of the universe. Shall the new world see its victories won through the growing skill and genius of men? Shall it be through human conceits, ungoverned and unregulated by the recognition of a divine plan? Shall we not boldly and with sure confidence answer, No. God, the Eternal, must be made regnant in the hearts of men. To such a high and holy and empowered service He beckons us on.

'A mightier church shall come, whose covenant word
Shall be the deeds of love. Not CREDO then -
AMO shall be the password through the gates.
Man shall not ask his brother any more,
'Believest thou?' but, 'Lovest thou?' and all,
And all shall answer at God's altar, 'Lord, I love.'
For Hope may anchor, Faith may steer, but Love,
Great Love alone, is captain of the soul.'

The Nathaniel W. Taylor Lecturer for 1927-1928 was the eminent Scotch theologian, the Rev. Professor Hugh R. Mackintosh, D. D., of New College, Edinburgh. The title of his Lectures was "Types of Nineteenth Century Theology."¹
The individual Lectures were respectively:²

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1. Tweedy, H. H., op. cit.
 2. Yale Divinity News, Vol. XXIV, no. 4, May, 1928, art., "Taylor Lectures," p. 2.

- "I. Schleiermacher, or the Theology of Feeling.
- II. Hegel and the Hegelians, or the Theology of Speculation.
- III. Kierkegaard, or the Theology of Paradox.
- IV. Ritschl, or the Theology of the Theology of the Kingdom of God.
- V. Troeltsch, or the Theology of Religious History."

Professor Mackintosh said that Schleiermacher gave theology a new start at the beginning of the nineteenth century, his approach being that "he started from Christian experience and inquired what must be in order that this experience should¹ be real." Professor Mackintosh continued:

"Here he struck out for himself in holding that Christianity is a religion of Redemption through Jesus Christ. Christ is now again throned at the center of His own religion. God is the source on which we and all things hang for existence. But to attribute personality to God is to drag Him or It down to the level of the finite. It is difficult for Him, God being the one all-embracing cause, to admit the reality of sin. Christ is not merely a pattern, but a contagious pattern. Prayer is the sense of our need put in relation to our sense of God and directed to the future, but nothing is said of communion with God. The chief difficulty in his thought is his semi-pantheistic view of the God-consciousness."

Concerning Hegel, the Lecturer stated that

"No one has ever been quite sure what Hegel believed about God, but we may fairly describe his system as pantheistic monism. Religion is picture thinking and the pictures must be translated into rational ideas. The great Christian doctrines are symbols of speculative truths. Jesus is not the God-man, but he first perceived that God and man are one. Hegelian thinkers have given a permanently valuable refutation of materialism. But Hegel can hardly be right in teaching that sin is the necessary pathway to virtue. . . . The chief fault . . . is that God tends to be mind in general without being a mind."

1. Yale Divinity News, Vol. XXIV, no. 4, May, 1928, art., "Taylor Lectures," p. 2.

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Professor Mackintosh said that Kierkegaard

"was accustomed to describing his own thoughts as 'qualitative dialectic'. This is the effort to bring out absolute distinctions. Idealism was wrong in hunting for logical harmony. The genuine thinker must make difficulties, for religion is anything but rational. We must not turn religion into morality. In morality there is no problem, no agony. Wherever you have religion, there you have a cross on which human thought and happiness must be crucified. The basic principle is the dualism between God and man. Eternity and time are separated by an ultimate gulf of being. The Gospel makes new difficulties; there the enigma deepens. The person of Christ is at once the object of faith, and the ruin of rational thought. Yet the contradiction in Christ's being is vital to faith. Kierkegaard actually seems to teach that the worth of each stage of experimental religion is to be measured by its degree of paradox. Christianity is something we should never explain or defend. Far from our being its judges, it judges us. The question remains whether Kierkegaard has not lost over again the Fatherhood of God revealed in Jesus Christ."

As to the nineteenth century's fourth outstanding theologian, the Taylor Lecturer said that

"Ritschl sought to expel from Christian theology what he regarded as two great enemies of faith; namely, speculative rationalism and mysticism. For him it is the duty of theology to set forth the conception of God purely in value-judgments, which differ in kind from the judgments of science. Faith nourished by revelation must rely upon itself. Religion has an independence of its own. God is more than the trustee of man's moral interests. He is sought for his own sake. Ritschl brought out with great power the fact that religion lives upon history, not upon abstract ideas. In interpreting Christianity we must go back at each point to the creative and controlling truth presented in Jesus; only in Jesus do we find the specifically Christian God. Christianity is the absolutely moral religion, based on Christ,

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1. Yale Divinity News, Vol. XXIV, no. 4, May, 1928, art., "Taylor Lectures," p. 2.

who founded the Kingdom of God. And God is to be defined as Love. We know who Christ is by reflecting on what He does for us. It is within the Church, and only there, that the individual can find God as his personal Redeemer. Religious knowledge is the knowledge of a religious man, and the secret of Christianity is the historic Christ."

Professor Mackintosh's exposition of Troeltsch's theology

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was according to the following outline:

"After Ritschl's time a new school arose in Germany interested chiefly in general religious history. The systematic thinker of this movement was Troeltsch. His interests were almost equally divided between theology, philosophy and history. He had a shrewd sense of the dangers of the reconciliation of science and religion, whereby so often religion is emptied of faith. Troeltsch sought to combine Hegel and Schleiermacher. In relating Christianity to other religions he was guided by three laws of historic research; namely, the laws of criticism, analogy and relativity. All religions stand in a single line of development, and all profess to rest on revelation. Thus for Troeltsch, the sweeping conclusion that a special revelation is unthinkable has been secured by turning it into an axiom. While in certain passages Troeltsch gives Jesus only a relative importance, he yet asserts that Jesus will always remain the center of Christian worship. Still, although Jesus is the center of worship now, we cannot prescribe to the future. Men of other cultures may experience their contacts with the divine life in quite a different way. Troeltsch's career ended before it had become quite clear how his theological development was to shape itself."

The Students

During the four years 1924-1925 through 1927-1928 more than one thousand students were enrolled in the Divinity

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1. Yale Divinity News, Vol. XXIV, no. 4, May, 1928, art., "Taylor Lectures," p. 2.

School. The exact figures and classifications were as follows:

Students studying for the B. D. degree	657
Graduate Class	224
Special Students (first two years only)	40
Students from other departments of the University	176
Total	1,097

In 1925-1926 the Divinity School registered more students in courses leading to the B. D. degree than either Union or Princeton, the figures being:

Princeton	173
Union	141
Yale	179

For the four years of this period the number of Methodist students was more than twice the number of Congregational students, the figures being 261 and 124 respectively. The Disciples students numbered 172 during these years. The largest number of students for these sessions came from the South Atlantic states, the section having the next largest representation being the East North Central states. These figures were 199 and 183 respectively. The group of students which had been listed in the Divinity School Catalogues as "Students Pursuing Resident Study Not Leading to a Degree" was not admitted after the session of 1925-1926.

There was little variation in the student life during these years from that of the preceding period.

The clubs which flourished during the earlier and middle years covered by this study continued the decline

which had set in during the period 1916-1924.

Basketball was the chief inter-seminary sport.

The Yale Divinity News of March 1927 carried the following item concerning the Divinity School's continued success over her friendly rivals in the field of athletics:

"The Yale Divinity School basketball team won the New England Inter-Seminary Tournament held in Boston at the time of the Inter-Seminary Conference by defeating the teams of Newton Seminary and of the Boston University School of Theology. The Yale Divinity team has played eight games so far this season, six of which it has won."

The following items indicate the degree to which Yale Divinity School students cooperated in larger student movements during these years:

"The annual inter-seminary meeting of Berkeley, Hartford, and Yale was held this year at Berkeley in Middletown, Conn., the last of November. The sessions dealt mainly with Student Christian activity and cooperation. . . . Among the speakers were Erdman Harris and Pitt Van Dusen of Union Seminary. About fifty men were present, twelve of whom were Yale men."

"Professor John C. Archer, Paul F. Cressey and Lincoln B. Hale were the official representatives of the School at the Foreign Missionary Conference of the United States and Canada held in Washington, D. C., January 28th to February 2nd."

"A number of the Faculty members and students attended the Student Christian Conference held in Milwaukee the end of December."

"Twelve men from the Yale Divinity School attended the Inter-Seminary Student Conference of the New England Region held at the Boston University School of Theology, February 18th and 19th."

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1. Yale Divinity News, Vol. XXIII, no. 3, Mar., 1927, "School and Faculty Notes," p. 8.
 2. Ibid., Vol. XXI, no. 2, Jan., 1925, "School and Faculty Notes," p. 8; Vol. XXI, no. 3, Mar., 1925, "School and Faculty Notes," p. 3; Vol. XXIII, no. 2, Jan., 1927, "School and Faculty Notes," p. 8; Vol. XXIII, no. 3, Mar., 1927, "School and Faculty Notes," p. 8.

"Several things were clear from Detroit. The Student Volunteer Movement, far from being dead, is taking on a new lease of life. The missionary enterprise is not only greatly needed, but is more needed than ever before; and while it is facing difficulties, these - if we can work our way through them - are but the precursors of a period of greater usefulness.

"It may be unseemly even to give the appearance in these pages of boasting of Yale achievements, but Yale graduates cannot help but be gratified at the part which the Faculty and alumni of the School played in the gathering. One of the most prominent features of the Convention was Kerbala, directed and staged by Professor Archer. Practically every member of the Convention saw the play and many enthusiastic comments about it were heard. The chairman of the Convention and of the Committee on Arrangements was E. Fay Campbell of the Class of 1924; the executive secretary of the Student Volunteer Movement is J. R. Wilson of the Class of 1921; two members of the Faculty were on the Committee on Arrangements, one of them being chairman of the Program Committee, and two of the colloquia were led by members of the Faculty. One of the outstanding speakers was Reinhold Niebuhr of the Class of 1914, and one of the devotional periods was led by George Stewart, who received his doctor's degree in religious education in 1921. Sherwood Eddy, another son of Yale, made, as always, a great impression. Both the Divinity School and the College sent large delegations. If it was not a Yale Convention, at least Yale had an important part in it."

The School's social life continued along the same general lines as in the previous period. There were social events for the School as a whole; such as the various Lowell Mason Room entertainments, including the teas which were given by the ladies of the Faculty; and the annual banquets. The student body had increased to such a size that it was

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1. Latourette, K. S., Yale Divinity News, Vol. XXIV, no. 3, Mar., 1928, art., "Students at Detroit," p. 3f.

rather difficult for the Faculty to continue their custom of giving receptions in their homes to the School as a whole. The various classes and groups continued their accustomed social activities. One particular group perhaps deserves special attention; namely, the Divinity Dames. On October 17, 1924 Mrs. Brown entertained this organization, which was composed of students' wives. "Thirty-five members¹ attended the meeting." Mrs. Porter entertained them in her home in the following fall.²

The Campbell Club continued to function very actively; Professor and Mrs. Archer continuing to entertain this organization frequently as in former years. The Yale Divinity News for November, 1927, carried the following notice:³

"For the thirteenth successive year Professor and Mrs. Archer had the first meeting of the Campbell Club at their home on Friday evening, October 21. A large number of Disciple students and their wives attended."

The fact that the last notice to appear in the Yale Divinity News during this period concerning the Thursday evening "Fellowship meetings" was in the issue of January, 1926,⁴ would seem to indicate that there was not the interest in these meetings during these latter years that had been

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1. Yale Divinity News, Vol. XXI, no. 1, Nov., 1924, "School and Faculty Notes," p. 3.
 2. Ibid., Vol. XXII, no. 1, Nov., 1925, "School and Faculty Notes," p. 7.
 3. Ibid., Vol. XXIV, no. 1, Nov., 1927, "School and Faculty Notes," p. 7.
 4. Ibid., Vol. XXII, no. 2, Jan., 1926, "School and Faculty Notes," p. 7.

manifested during the second decade of the century.

The Faculty

The years 1924-1925 through 1927-1928 witnessed significant promotions within, retirements from, and additions to the Yale Divinity School Faculty.

At the close of the session of 1923-1924, Professor Luther Allan Weigle, Horace Bushnell Professor of Christian Nurture was appointed Sterling Professor of Religious Education.¹ The Divinity School Catalogue for 1924-1925 for the first time carried the additional title, "and Librarian of the Sneath Memorial Library."² Professor Weigle continued to serve in this additional capacity throughout the remaining years covered by this study. On February 11, 1928, he was appointed by the Corporation to succeed Charles R. Brown as Dean of the Divinity School.³

In 1924, Assistant Professor John Clark Archer⁴ was promoted to an Associate Professorship.

In 1925, Associate Professor George Dahl was⁵ promoted to the rank of a full Professor.

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1. Yale Corporation Records, Minutes of June 14, 1924 (Kindness of Miss Elizabeth Barney, Registrar of The Divinity School).
 2. Yale Divinity School Catalogue, 1924-1925, p. 7.
 3. Yale Corporation Records, Minutes of date indicated.
 4. Ibid., Minutes of Apr. 12, 1924.
 5. Ibid., Minutes of May 9, 1925.

In 1926, Instructor Robert Lowry Calhoun became¹
 an Assistant Professor. Professor Jerome Davis is the
 Divinity. In the Divinity School Catalogue for 1926-1927,
 Assistant Professor Roland Herbert Bainton had the addi-
 tional title, "and Librarian of the Trowbridge Reference
 Library."²
 After serving on the Divinity School Faculty for
 thirty-eight years, Professor Frank Chamberlin Porter retired³
 from active duty after the session of 1926-1927.³
 He began his work as Horace Bushnell Professor with the
 session of 1927-1928. Professor Benjamin Wisner Bacon retired at the
 close of the last year of the period covered by this study,
 1927-1928, after a service of thirty-two years on the
 Divinity School teaching staff.⁴
 The session 1927-1928 also marked the closing⁵
 year of Dean Charles Reynolds Brown's administration.

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1. Yale Corporation Records, 1926. Exact date not specified.
 2. Yale Divinity School Catalogue, 1926-1927, p. 9.
 3. The Yale Alumni Weekly, Vol. XXXVI, no. 36, May, 27, 1927,
 art., "Professor Frank C. Porter Retires," p. 995.
 4. Ibid., Vol. XXXVII, no. 40, July 6, 1928, art.,
 "Professor Benjamin W. Bacon Retires," p. 1142.
 5. Ibid., Vol. XXXVII, no. 18, Jan. 20, 1928, art.,
 "Retirement of Dean Brown of Divinity School,"
 p. 478.

6. Yale Corporation Records, Minutes of May 22, 1928.
 7. Ibid., Minutes of date indicated.

Reference was made in the last chapter to the appointment of Assistant Professor Jerome Davis to the Divinity School Faculty.¹ He began his work with the session of 1924-1925.

After the promotion of Professor Weigle to a Sterling Professorship, Robert Seneca Smith, Professor of Biblical Literature at Smith College, was appointed Horace Bushnell Professor of Christian Nurture, in 1925.² Like his predecessor, he had served on the Faculty previously as Visiting Professor of Religious Education (1923-1924). He began his work as Horace Bushnell Professor with the session of 1925-1926.

At the close of the session of 1925-1926, Lecturer Clarence Prouty Shedd, who had been "Lecturer on Student Work on the William Sloane Gift to General Endowment," beginning with the session of 1923-1924, was appointed "Assistant Professor of Christian Methods on the Stephen Merrell Clement Foundation."³

On February 26, 1927, Professor John Young Campbell, of the College of Wooster, was appointed Assistant Professor of Biblical Theology for the following year,⁴ to offer "some of the courses formerly offered by Professor

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1. Yale Corporation Records, Minutes of Sept. 29, 1923 (Kindness of Miss Elizabeth Barney, Registrar of The Divinity School).
 2. The Yale Daily News, Vol. XLVIII, no. 91, Mon., Jan. 26, 1925, art., "Robert Seneca Smith Will Join Yale Faculty," p. 1.
 3. Yale Corporation Records, Minutes of May 22, 1926.
 4. Ibid., Minutes of date indicated.

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Porter." In the second place, loyalty to Jesus means
an active loyalty to the inner spiritual power house
of the On March 10, 1928, Dr. Halford Edward Luccock was
appointed Dean Brown's successor as Professor of Homiletics.²

The philosophy of the Divinity School's new Assistant
Professor of Practical Philanthropy was set forth in his
address at the opening of the School on September 29, 1924.
Choosing as his theme, "Loyalty to Christ," he said in part:³

"We here, faculty and students, have pledged our
loyalty to Jesus Christ. . . . By his every
utterance and practice Jesus magnified the im-
perative necessity of finding and living the
truth. . . . First of all, then, loyalty to
Jesus means loyalty to truth. . . . One
rigid imperative, if we are ever to achieve a
Christian world where truth is to be found, is
to hear all sides. . . . America could
far better afford a generous salary and an open
platform to radicals than court the dangers that
persecution and suppression bring. Even I. W.
W.'s, socialists, and Communists, if they are
sincere, help us to reach the truth about wrong
conditions in our social order. In so far as
their statements are false, they should be con-
troverted at the bar of public opinion. . . .
At present America still fears freedom of speech.
Following the war an agent of the American
government was sent to speak to the Russians at
Duquesne, Pennsylvania, on Abraham Lincoln and
American Democracy. Because he spoke in Russian
he was arrested. It took the national government
two days to notify the authorities that they had
arrested their own agent. On his release he went
to the mayor of the city and asked if he could
now deliver his message to the Russians. The
mayor replied that he would not let Jesus Christ
himself give an address in Russian in Duquesne.

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1. Yale Divinity News, Vol. XXIII, no. 4, May, 1927, "School and Faculty Notes," p. 8.
 2. Yale Corporation Records, Minutes of date indicated.
 3. Davis, J., Yale Divinity News, Vol. XXI, no. 3, art., "Loyalty to Christ," pp. 1, 2, 3.

. . . . In the second place, loyalty to Jesus means an active loyalty to the inner spiritual power house of the universe. We need actually to feel ourselves within the sanctuary of God all through the day. The practice of His presence must become habitual. It is doubtful whether one can have 'the mind of Christ' by any other means. Finally, if we are to be loyal to Christ in a semi-pagan world, we must apply our spiritual dynamic and our truth towards the problem of making this a better world. But how are we to apply and live our religious message in a semi-pagan world? It means venturing forth on new paths, being an experimenter, an innovator, a constructive revolter for the common good. It means fearlessly denouncing wrong and injustice, wherever it is found, and encouraging sincere crusaders for a better order. Yale Divinity School wants to train the best ministers in the land, but she wants also to train prophets, men of far-sighted vision who will point out the wrongs in our present social order. This is the S. O. S. call of our age, a call for service and sacrifice along new paths."

That Dr. Davis endeavored to put his philosophy into action is shown by the large number of activities inaugurated by his Department during his first year at the Divinity School. "During the year a conference of those who were interested in the social aspects of theological training was called in New Haven." The American Sociological Society agreed to set up a division "on the sociology of religion," and his Department was asked to arrange a conference to be held at the next annual meeting of the Society on the subject of the "Social Aspects of Theological Education." Arrangements were made with Henry Ford, personally, to take fifty Yale men in his plant at River Rouge during the summer

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1. Brown, C. R., Reports made to the President and Fellows by the Deans and Directors of the Several Schools and Departments for the Academic Year 1924-1925, Divinity School, Report of Charles R. Brown, Dean, p. 95.

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vacation. This would furnish a laboratory where, through actual experience and contact with workers and executives, interested Divinity students could learn something as to modern American industrial problems. In view of the fact that the Divinity School had given up the policy of training social workers, the following accomplishment was of ² outstanding significance:

"Negotiations with the New York School of Social Work were completed whereby students in the Social Service Department of Yale Divinity School could take their middle year at the New York School of Social Work and receive a diploma from that school and a degree from Yale on the completion of their three-year course. This arrangement has been made possible by a revision and simplification of the curriculum requirements. Since the New York School of Social Work is generally conceded to be the best school of its kind in the United States, this should insure adequate training for those of our students who wish to specialize in social work."

During the year prominent leaders in the social field were brought to speak to the students of the Department. Some of these men were: "Raymond Fosdick, Father Ryan, Wayne Wheeler, ³ and John Fitch." "A conference was held with the industrial relations executives of many of the largest concerns in the country, and their cooperation was secured for the work of the Department in so far as it concerned economics and business. They also pledged their aid in securing the best possible ⁴ speakers for the future work of the Department." A secondary

1. Brown, C. R., op. cit., p. 96.

2. Ibid.

3. Ibid.

4. Ibid., p. 96f.

(For recognition of this see Yale
Alumni Weekly Nov. 13, 1925 pgs 236-7)
This note added by John Brown

survey of some of the social conditions in New Haven was made. This type of work was repeated the next year, The Yale Daily News carrying the following notice concerning it:¹

"In order to train prospective ministers to secure information which they should have about their communities, students of the Yale Divinity School's Social Service Department will be required to make community surveys in New Haven this year. These investigations will cover such topics as city administration and finance, industry, public health, housing, education, recreation, the foreign born, infant and adult delinquency, and community organization. Through a first-hand study of social conditions as they actually are, it is expected that the student educating himself for the ministry will secure a kind of laboratory training in social work. . . ."

Plans were made "to secure a cottage where students of the School can go on Saturdays and Sundays for conference with members of the faculty or outside speakers." Concerning this, Dean Brown wrote further: "We think that much can be done in this extra-curriculum way to stimulate the thinking of the students along the lines of problems which are being discussed in the classroom. It has been decided to call this outside center the Henry Wright Cottage." Successful efforts were made to secure money from interested friends to make possible the realization of this significant idea, about two thousand dollars having been raised "in gifts or

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1. The Yale Daily News, Vol. XLIX, no. 47, Mon., Nov. 23, 1925, art., "Divinity Students to Make Surveys of Community Life," p. 5.
 2. Brown, C. R., op. cit., p. 97.

pledges."

This worthy purpose was made all the more significant by the dedication of the cottage in January, 1926. E.

Fay Campbell described the simple but impressive service

in the following words:

"On January 14th a group of forty faculty and students, together with Mrs. Wright and a few other guests, went out to the cottage to participate in the formal dedication. The service was beautiful and fitting, as well as simple and effective. The opening song was 'Where Cross the Crowded Ways of Life,' one of Henry Wright's favorites. John Barton, '25D., who has been in charge of the cottage, presided. In his opening remarks he paid tributes to Mrs. Wilder and Professor Jerome Davis. Mrs. Wilder has been house-mother since the beginning and has won a place in the work as well as in the hearts of the students. The food has always been good and plentiful, and the atmosphere home-like. Professor Davis deserves praise for seeing the idea through to its realization. Mr. Barton thanked him in the name of the many who had profited. After the scripture reading, there was a period of meditation and prayer. This was followed by a talk by Dr. George Stewart on Professor Henry Wright. He took up five aspects of his life: (1) The Citizen; (2) The Teacher; (3) The Leader; (4) The Minister; (5) The Personal Worker. His remarks were full of telling and vivid illustrations. The whole talk was an honest and sincere appreciation of a man who had obviously been a tremendous force in the life of the speaker.

"Dr. R. B. Culver spoke next on Professor Wright as a personal worker, enlarging on the point just mentioned by Dr. Stewart. He emphasized the fact that complete self-surrender to the will of God was the only satisfactory basis upon which to live. But he also showed that Professor Wright used his scholarly abilities as well as his religious feeling in this field. The closing years of his life were employed very largely in a scientific study of the best methods for helping men to know God in His fullness.

1. Campbell, E. F., Yale Divinity News, Vol. XXII, no. 3, Mar., 1926, art., "The Henry Wright Memorial Cottage Dedication," p. 1.

"After the addresses Mrs. Wright read a letter of appreciation from the Council of the Christian Association Administrative Committee, which indicated briefly the loyalty which is felt in the Student Christian Movement for the valued friend of past years.

"The closing part of the ceremony was most fitting and impressive. Dean Brown spoke briefly and offered the dedicatory prayer. He referred to the Bible as the one book which was needed, if the spirit of Henry Wright was to be incorporated in the life of the cottage, and suggested that John 4 might be the best chapter upon which to base its work. It was a beautiful talk, reflecting the intimate affection that had sprung up between the two men in their work together on the Divinity School faculty. The closing song was 'For all the saints who from their labors rest'."

In the following year an additional activity was begun; namely, that of employing a student "to work in the New Haven County Jail."¹ This was done in cooperation with the New Haven Council of Churches. In this second year a start was made in doing case work.²

In 1926-1927, Dean Brown reported concerning the Department and its work:³

"It has arranged the monthly program of the New Haven Trades Council, as well as three large mass meetings which were addressed by President William Green, Dean Charles R. Brown, and Senator William E. Borah. . . . The most important extra-curriculum activity has been that of the Henry Wright Cottage. Meetings have been held there for Divinity School students and for Yale College men, with week-end conferences for Y. M. C. A. secretaries, student volunteers and ministers. The Senior Class pledged its gift of \$1.100 this year to the Henry Wright Cottage. Mr. Hazen, of Haddam, pledged \$500 towards a permanent memorial cottage, Mrs. Irving Fisher has given

1. Brown, C. R., op. cit., p. 106f.

2. Ibid., p. 107.

3. Ibid., p. 111f.

\$1,000, and an anonymous donor has given \$10,000. In addition we have another pledge of \$500. It should therefore be possible to have a permanent Henry Wright Cottage in the near future. Besides these gifts towards the permanent cottage, the students of Yale Divinity School contributed over \$100 towards the running expenses of the cottage."

Dean Brown's concluding statement in this report regarding the Henry Wright Cottage was that during the fall Miss Helen Keller had been brought to New Haven "to give a lecture for the benefit of the cottage, which yielded over \$500"¹

In his report for the final year of his administration, Dean Brown was able to say that a permanent Henry Wright Cottage had been purchased "on the shore in West Haven." The plan under which it was to be operated was that it should "be used by the nurses of the New Haven Training School during the summer and for our purposes during the college year."²

In the last of a series of lectures which he delivered at the Center Church Institute near the close of 1925, Dr. Davis declared himself as being opposed to war.

The Yale Daily News account of this lecture was in part as follows:³

"It is our duty," declared Professor Davis, "to educate coming generations to see and appreciate the horrible realities of war, rather than its so-called glories. Modern war kills more innocent victims than guilty offenders, and if future

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1. Brown, C. R., op. cit., 1926-1927, p. 112.
 2. Ibid., 1927-1928, p. 110.
 3. The Yale Daily News, Vol. XLIX, no. 60, Wed., Dec. 9, 1925, art., "Professor Davis Speaks on the Futility of War," p. 1.

generations are not to be annihilated by this barbarous institution, they must be educated to prevent it.' Professor Davis declared himself to be a 'peace builder' rather than a pacifist. His suggestions for a substitute for war were arbitration between nations, and, if necessary, economic boycott. The latter measure, although admittedly disastrous to the subjective nation, would be obviously less barbarous and fatal. In answer to the question of whether or not the last war had not proved valuable by destroying the rule of the Czars of Russia, he replied that, while that result was a notable one, it was accomplished at too great a cost."

Dr. Davis spent parts of the two summers 1926 and 1927 in Russia. In the latter year he was promoted to an Associate Professorship. During the spring of 1928 he spent a week speaking in some of the colleges of the Middle West.

As a writer, Dr. Davis was in large demand during these first four years on the Divinity Faculty. He proved himself a prolific writer both in the field of journalism and as an author and editor of books. Articles by him appeared in such magazines as: The Congregationalist, Forum, Christian Century, Journal of Applied Sociology, Century Magazine, Current History, Survey, The Atlantic Monthly. He was also connected with the following books, either as author, co-author, or editor:

1. Yale Divinity News, Vol. XXIII, no. 1, Nov., 1926, "School and Faculty Notes," p; 7; Vol. XXIV, no. 1, Nov., 1927, "School and Faculty Notes," p. 7.
2. The Yale Daily News, Vol. L, no 189, Mon., June 6, 1927, art., "Twenty-Seven Appointed to University Faculty," p.1.
3. Yale Divinity News, Vol. XXIV, no.4, May, 1928, "School and Faculty Notes," p. 10.
4. Reports made to the President and Fellows by the Deans and Directors of the Several Schools and Departments for the Academic Years 1925-1928, Bibliography of the Officers of Yale University, pp.249, 272f, 300f, 308f respectively.

- "Christian Fellowship among the Nations (Pilgrim Press 1925)
Business and the Church; a Symposium (Edited with Introduction. Century Co. 1926)
Introduction to Sociology, a Behavioristic Study of American Society. Edited with Harry Elmer Barnes. D. C. Heath & Co. 1927)
Christianity and Social Adventuring (Edited, with Introduction and Concluding Chapter. Century Co. 1927)
How the Soviets Work (Edited with Introduction. Vanguard Press. 1927)
Readings in Sociology to Accompany an Introduction to Sociology (Edited with Harry Elmer Barnes, D. C. Heath & Co. 1927)
Religion under the Soviets (Edited with an Introduction. Vanguard Press. 1927)
Soviet Russia and Her Neighbors (Ibid.)
Village Life under the Soviets (Ibid.)
Health Work in Soviet Russia (Ibid. 1928)
Immigration and Race Attitudes (Edited, with foreword. D. C. Heath & Co. 1928)
The New Schools of New Russia (Edited with Introduction. Vanguard Press. 1928)
Soviet Trade Unions (Ibid.)
Woman in Soviet Russia (Ibid.)

End

In the person of the new Horace Bushnell Professor of Christian Nurture the Divinity School was bringing to its Faculty a man who received both his college and his theological training at Yale. Concerning the new incumbent,¹
The Yale Daily News wrote as follows:

"Announcement of the appointment of Robert Seneca Smith, 1903, B. D., M. A., Professor Biblical Literature at Smith College to the Horace Bushnell Professorship of Christian Nurture in the Divinity School of Yale University was made by University authorities yesterday. Professor Smith will assume his duties at Yale on July 1. The appointment of Professor Smith brings to Yale a man who received all of his academic training here. He graduated with honors from Yale College in 1903 and received the degree of M. A. from the Yale

1. The Yale Daily News, Vol. XLVIII, no. 91, Mon., Jan. 26, 1925, art., "Robert Seneca Smith Will Join Yale Faculty," p. 1.

Graduate School in 1905. A year later he graduated from the Divinity School with the degree of B. D. While a member of the University he was active in the religious work of the Yale Y. M. C. A., being secretary of that organization from 1904 to 1906. From 1906 to 1911 he was associate minister of the Congregational Church in Montclair, N. J., in charge of religious education, and for six years following that he was pastor of the Congregational Church in Poughkeepsie, N. Y. During the war Professor Smith served as a Y. M. C. A. secretary with the A. E. F. in France. In the winter of 1923-1924 Professor Smith was visiting Professor of Religious Education in the Yale Divinity School, at the same time studying for the degree of Ph. D. in Religious Education in the Yale Graduate School. He has been a successful teacher both at Yale and at Smith College, where he has been Professor of Biblical Literature since 1917 and a member of its Administrative Board. With Professor Charles F. Kent, Woolsey Professor of Biblical Literature in the Yale Divinity School (sic), Professor Smith is the author of the Work and Teachings of the Earlier Prophets, published in 1906. He is also the author of Fundamentals for Daily Living, published in 1922."

It was not unnatural that the Yale undergraduates should call upon this former Secretary of the Yale College Y. M. C. A. to resume his religious work with them, as evidenced by the following student publication announcement of a forthcoming Byers Hall message from him:

"Robert Seneca Smith, 1903, Horace Bushnell Professor of Christian Nurture in the Divinity School, will speak in the Byers Hall Cabinet Room tomorrow night at 6:45. His subject will be 'Putting Faith to Work.' Professor Smith has been very prominent in student affairs and is an unusually good speaker. This is his first year as a member of the University Faculty and his courses are considered extremely interesting. He was a professor at Smith College before coming to New Haven. In his course on the Christian Religion, Professor Smith pays especial attention to the practical side of religion. He

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1. The Yale Daily News, Vol. XLIX, no. 34, Sat., Nov. 7, 1925, art., "Professor Smith Chooses Faith for Sunday Talk in Byers," p. 1.

claims that 'faith' is more than a theory and his speech in Byers Hall will be in this line. 'Faith is an able and creative factor in experience,' says Professor Smith. Byers Hall has resumed the custom of having Sunday night speakers after a lapse of some years. . . ."

His course in Yale College was on Christian Fundamentals.¹

In the fall of 1926 Professor Smith gave "a course of lectures at the West Haven Training School for Teachers."²

In the winter of 1927-1928, he was Dean of the New Haven Training School for Church School Workers. This Training School was "conducted by the New Haven Council of Religious Education."³

During the summers, Professor Smith was in demand as a lecturer at the Y. M. C. A. Summer Training Schools at Silver Bay and Lake Geneva.⁴ His popularity as a lecturer in other spheres as well is shown by the following announcements which appeared during these first years that he was on the Divinity School Faculty:⁵

"Professor Smith is to deliver a series of four lectures on the Gospels at Wilkes-Barre, Pa."

"Professor Smith will deliver fourteen lectures on Religious Education at the Episcopal Seminary in Cambridge, Mass."

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1. Yale Divinity News, Vol. XXII, no. 1, Nov., 1925, "School and Faculty Notes," p. 7.
 2. Ibid., Vol. XXIII, no. 1, Nov., 1926, "School and Faculty Notes," p. 7.
 3. Ibid., Vol. XXIV, no. 2, Jan., 1928, "School and Faculty Notes," p. 7.
 4. Ibid., Vol. XXIII, no. 1, Nov., 1926, "School and Faculty Notes," p. 7; Vol. XXIV, no. 2, Jan., 1928, "School and Faculty Notes," p. 7.
 5. Ibid., Vol. XXIV, no. 3, Mar., 1928, "School and Faculty Notes," p. 7; Vol. XXIV, no. 4, May, 1928, p. 10.

Henry B. Wright's successor on the Stephen Merrell Clement Foundation as Assistant Professor of Christian Methods was no newcomer to the Divinity School teaching staff. For three sessions prior to this appointment Clarence Prouty Shedd had had supervision of the training¹ offered by the Divinity School for Y. M. C. A. work.

Mr. Ralph L. Cheney, General Secretary of the New Haven Young Men's Christian Association, had been associated with him in this work for two of the three years.²

Besides his responsibilities as head of the Y. M. C. A. work offered by the Divinity School, Assistant Professor Shedd's counsel was sought in national and international circles of student Christian work, as shown by the following notices of this work which he was doing beyond³ the borders of the Divinity School:

"Professor Shedd has been meeting in New York with various committees of the National Student Department of the Y. M. C. A., working on the problems of national policies for student work. He was one of the leaders of the 'Christian Life Calling Conference', held in New Haven the week-end of December 5, by students of Yale, Dartmouth, and Wesleyan."

"Prof. Latourette and Prof. Shedd attended the Detroit Student Volunteer Convention during the Christmas holidays. Both were colloquia leaders and members of the Administration and Program Committees."

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1. Beginning with the session of 1923-1924 (Yale Divinity School Catalogue, 1923-1924, p. 8).
 2. Yale Divinity News, Vol. XXI, no. 1, Nov., 1924, "School and Faculty Notes," p. 4; Yale Divinity School Catalogue, 1925-1926, p. 8.
 3. Ibid., Vol. XXIII, no. 2, Jan., 1927, "School and Faculty Notes," p. 8; ibid., Vol. XXIV, no. 1, Nov., 1927, "School and Faculty Notes," p. 7.

Assistant Professor John Young Campbell, originally from Scotland, was an honors graduate of Edinburgh University. He was one of the translators of Schleiermacher's Der Christliche Glaube. Concerning the ability of this new addition to the Faculty in the field of Biblical scholarship, Professor H. R. Mackintosh, the Nathaniel W. Taylor Lecturer for 1927-1928, wrote:

"I am confident - and in this Professor H. A. A. Kennedy, his old teacher in New Testament, agrees with me - that he would develop into a New Testament authority of high rank. He is an exceedingly fearless and wide-awake student, and at the same time of a thoroughly balanced and sane outlook. . . . He is known among his contemporaries as a man of encyclopaedic knowledge. . . . I should take him to be a first-rate teach. . . ."

Assistant Professor Campbell gave two courses in 1927-1928, "one in New Testament Theology, and one in the Wisdom of Solomon." In 1928 he was reappointed to the Faculty "to serve for two more years."

The work in Biblical Theology was further augmented in this first year after Professor Porter's retirement by brief courses taught by two distinguished British Biblical scholars, Professor C. H. Dodd of Mansfield College, Oxford, and Professor Samuel Angus of St. Andrews College, Sydney, New South Wales. Of these two men Professor Porter wrote:

1. Porter, F. C., Yale Divinity News, Vol. XXII, no. 4, May, 1927, art., "Biblical Theology."
2. Tweedy, H. H., Yale Divinity News, Vol. XXIV, no. 1, Nov., 1927, art., "The Opening Year," pp. 1, 3.
3. Yale Divinity News, Vol. XXIV, no. 3, Mar., 1928, "School and Faculty Notes," p. 7.

"Professor Dodd is known as one of the ablest New Testament scholars and teachers in England. He is the author of The Meaning of Paul for Today, 1920, and The Gospel in the New Testament, 1926. Dr. Angus has lectured in America in years past. His little book on The Environment of Early Christianity, 1914, and his recent important work, The Mystery Religions and Christianity, 1924, give evidence of his special knowledge of Hellenistic culture and religion in the age of the beginnings of Christianity."

With the retirement of Professor Bacon in 1928, similar provision was made for work along lines heretofore pursued by this distinguished Biblical scholar. For this task "Professor Terrot R. Glover of Cambridge University, England," was "secured as a Visiting Professor for the first term of the next academic year" to "offer several advanced courses in New Testament Interpretation."¹

Dean Brown's successor as Professor of Homiletics was a graduate of Union Theological Seminary. Concerning him, Professor Tweedy wrote:²

".... Yale has appointed one of the best equipped men in the country, Rev. Halford E. Luccock, D. D., Litt. D., who is at present Contributing Editor of the Christian Advocates. Doctor Luccock is the son of Bishop Naphtali Luccock," and "was educated at Northwestern University (A. B., 1906), Union Theological Seminary (B. D., 1909) and Columbia University (M. A., 1909). In 1910 he joined the New York East Conference of the Methodist Episco-

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1. Brown, C. R., op. cit., 1927-1928, p. 107.
 2. Tweedy, H. H., Yale Divinity News, Vol. XXIV, no. 3, Mar., 1928, art., "Professor Luccock," pp. 1, 2.

pal Church. He has held pastorates in Brooklyn, Hartford, Connecticut, and New Haven, Connecticut. He has taught in Hartford Theological Seminary, and from 1916 to 1918 was instructor in New Testament and registrar in Drew Theological Seminary, Madison, N. J. Syracuse University conferred the degree of D. D. upon him in 1924, and Allegheny College that of Litt. D., in 1927. He is the author of Fares, Please!, Studies in the Parables of Jesus, Five Minute Shop Talks, The Christian Crusade for World Democracy, The New Map of the World, The Mid-week Service (with W. F. Cook), Skylines, The Haunted House, The East Window and Other Sermons, and Preaching Values in New Translations of the New Testament; compiled the volume Through the Eyes of Youth, and is co-author with Paul Hutchinson of The Story of Methodism.

. . . . Of his volume of sermons, The Haunted House, Dr. Joseph Fort Newton writes: 'For human passion and spiritual insight, clear thinking and sparkling contact with the issues of our age, joined with delicious humor, stingless satire, an uncanny art of illustration, and a unique gift of putting old truths in new perspectives, no recent book has been quite like it. Dr. Ernest F. Tittle, himself one of the most popular preachers in America, says this fine word: 'I am tempted to say that Halford E. Luccock's The Haunted House is decidedly the best volume of sermons that has appeared in America in recent years. Here one finds rare ethical and religious insight coupled with unusual power of literary expression.'"

The years 1924-1925 through 1927-1928 were busy ones for the Divinity School's Professor of Practical Theology. Besides his accustomed classroom duties, Professor Tweedy continued the work devolving upon him as Chairman of the Board of Editors of the Yale Divinity News; was Chairman of the University Committee on Chapel Services following the abolishing of compulsory Chapel attendance in 1926; was in constant demand as a preacher, conference leader,

and personal counselor in the colleges and universities of the East; was regularly engaged in summer Y. M. C. A. conferences, and lectured frequently to gatherings of ministers.

After considerable student agitation, the Yale Corporation consented "to make a trial of voluntary services" beginning with the fall of 1926.¹ Some had expressed the feeling that attendance would not decline appreciably if chapel attendance were made voluntary; and that the removal of the traditional requirement would make for a more wholesome spirit of worship on the part of the students. In order to encourage the undergraduates to include religious worship as a part of their schedules, the Corporation made definite plans for the enrichment of the chapel program. This body naturally turned to the man on the University's teaching staff who was best qualified as an authority on liturgics to furnish leadership for this task. Professor Tweedy outlined the new plans which had been formulated by his Committee, as follows:²

"According to the schedule adopted by the Faculty, there will be no appointments in Yale College and in the Sheffield Scientific School from 10:15 A.M. until 11 o'clock. This will make it possible to begin the chapel service, held every day except Saturday, at 10:30 A.M., enrich it with music, include responsive readings, and at times, three minute addresses (such as are given at Harvard Chapel), and close at 10:45 A.M. at the latest, leaving abundant time for students to reach the

1. The Yale Alumni Weekly, Vol. XXXVI, no. 3, Oct. 8, 1926, art., "Undergraduate Religious Life," p. 66.

2. Ibid.

next appointment. The services will be led by a carefully selected corps of chaplains, while Professor Jepson has special plans for the music, of which it is hoped that much may be made. The Sunday services, which are to be led by ministers of distinction representing various Christian bodies, will be held at 11 o'clock as usual. Here again the order of service has been entirely changed, the purpose being to give the congregation a larger participation in a service incarnating more fully the elements of worship than the brief and rather barren order of previous years. The attitude of the student body, so far as this can be learned at present, is encouraging. Many who vigorously opposed compulsory chapel are ready to uphold the religious services of the University now that attendance is made voluntary. The main obstacles to be overcome are not so much indifference or opposition to religion, as the pressure of work and the inertia of the human will. The volition and concentrated energy necessary to bring men to any gathering, whether it deal with science, literature, politics or religion, is considerable. All that can be done is to make the services as interesting and helpful and beautiful as possible. The result will depend not only upon the leaders, but upon the response which their efforts meet from the faculty as well as from the students of Yale.¹"

After its first few weeks professor Tweedy was able to write for The Yale Daily News that attendance on the new basis¹ was most gratifying.

The colleges and universities which Professor Tweedy, as preacher, discussion leader, religious counselor, and in two cases as commencement speaker, visited during² these four years were: Wellesley (1925), Wesleyan (1925), Dartmouth (1926), Massachusetts Institute of Technology (1926), Haverford (1926), Blue Ridge College, New Windsor,

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1. The Yale Daily News, Vol. L, no. 34, Sat., Nov. 6, 1926, art., "Average Congregation at Voluntary Chapel Most Satisfactory, says Professor Tweedy," p. 1.
 2. Cf. Yale Divinity News, Vols. 21-24, May, 1925-May, 1928; also Yale Daily News, Vol. 50, nos. 28, 109, 46, 114, 120, 153.

Maryland (1926), Cornell (1926), Smith (1927), University of Vermont (1927), Vassar (1927), Mt. Holyoke (1927), Harvard (1928), Pennsylvania State College (1928). He also preached at Battell Chapel during these years, of course; and was a popular speaker at the Dwight Hall meetings.

His summer and other lecturing included the following: The Y. M. C. A. summer conferences at Silver Bay, college student conferences at Northfield, preparatory school conferences at Blairstown, New Jersey, the Association of Congregational Ministers held at Olivet College, Olivet, Michigan, the National Student Conference of College Christian Associations, held in Milwaukee during the Christmas holidays of 1926, Summer School for Ministers of the Reformed Church, Lancaster, Pa., 1927, Sunday School and Religious Education Conference at Northfield, 1927, a conference on preaching at the annual meeting of the Synod of the Presbyterian Church, Albany, N. Y., 1927, conference of New York City Y. M. C. A. Secretaries, Bronxville, N. Y., 1928.

In 1925, Professor Tweedy added further to his prestige as an authority in the field of religious music by the composition of a hymn which was "awarded first prize in a competition established by the Homiletic Review in 1925. This hymn, entitled Hymn of Prayer, is as follows:¹

1. The Yale Daily News, Vol. XXIII, no. 2, Jan., 1927, art., "A New Hymn," p. 1.

"O gracious Father of mankind,
 Our spirits' Unseen Friend,
 High heaven's Lord, our hearts' dear Guest,
 To Thee our prayers ascend.
 Thou dost not wait till human speech
 Thy gifts divine implore;
 Our dreams, our aims, our work, our lives
 Are prayers Thou lovest more.

"Thou hearest these, the good and ill,
 Deep buried in each breast;
 The secret thought, the hidden plan,
 Wrought out or unexpressed.
 O cleanse our prayers from human dross!
 Attune our lives to Thee,
 Until we labor for those gifts,
 We ask on bended knee!

"Our best is but Thyself in us,
 Our highest thought Thy will;
 To hear Thy voice we need but love,
 And listen, and be still.
 We would not bend Thy will to ours,
 But blend our wills with Thine;
 Not beat with cries on heaven's doors,
 But live Thy life divine.

"Thou seekest us in love and truth
 More than our minds seek Thee;
 Through open gates Thy power flows in
 Like flood-tides from the sea.
 No more we seek Thee from afar,
 Nor ask Thee for a sign,
 Content to pray in life and love
 And toil, till all are Thine."

In being awarded the Bross Prize of \$6,000 in 1925, Douglas Clyde Macintosh, Dwight Professor of Theology, won world-wide recognition for the Divinity School and for himself as being one of the leading theologians of the twentieth century. Reference was made to this achievement in an earlier section of this chapter. Professor Macintosh's two predeces-

sors in the winning of this Prize were "the Reverend James Orr, D. D., Professor of Apologetics and Systematic Theology in the United Free Church College, Glasgow, for his treatise on 'The Problem of the Old Testament,' in 1905, and "the Reverend Thomas James Thorburn, D. D., LL. D., Hastings, England, for his book entitled, 'The Mythical Interpretation of the Gospels,' in 1915.¹ The title of Professor Mackintosh's work was The Reasonableness of Christianity. It was published in the same year that he received the award. In the following year it was published in a British edition;² and three years later, 1928, in a German edition.³

In December, 1925, Professor Macintosh delivered a series of four lectures based upon this book to a conference of Illinois ministers which was held in Galesburg, Illinois.⁴

In 1927, Professor Macintosh was invited to deliver the S. N. Ghosh Lectures on Religion at the University of Calcutta.⁵ Concerning this honor and his plans in connection with its acceptance, the Yale Divinity News wrote

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1. Macintosh, D. C., The Reasonableness of Christianity, p. ix, "The Bross Lectures," pp. vii-xi.
 2. Ibid. Edinburgh, T. & T. Clark, 1926.
 3. Ibid. Vernunftgemässes Christentum. Mit Einführung von Prof. D. K. Bornhauser. Aus dem Englischen übersetzt von Otto H. Fleischer. Gotha, L. Klotz, 1928.
 4. Yale Divinity News, Vol. XXII, no. 2, Jan., 1926, "School and Faculty Notes," p. 7.
 5. Ibid., Vol. XXIII, no. 4, May, 1927, op. cit., p. 8.

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as follows:

"Professor D. C. Macintosh will deliver a series of eight or ten lectures, the S. N. Ghosh Lectures on Religion, at the University of Calcutta. He sailed from San Francisco on December 20th, and will spend two weeks in Japan, touch China, and arrive in India the middle of February, spending four weeks there. He then will go from Bombay to Persia, and overland from Bagdad to Damascus by motor. He is to visit Palestine, Greece, Italy, and northern Europe, and Mrs. Macintosh will meet him in Europe in the summer. They expect to return to the United States in September."

These Lectures appeared in published form in 1931, under the title, The Pilgrimage of Faith in the World of Modern Thought.²

His other published works during the years 1924-1925 through 1927-1928 were: "Religious Values and the Existence of God" (Journal of Religion, May, 1926), "The Baptists and Church Union" (Crozer Quarterly, July, 1926), "The Meaning of God in Modern Religion" (Journal of Religion, Sept., 1926), "What God Is," in My Idea of God; a Symposium of Faith, edited by Joseph Fort Newton, Boston, Little, Brown & Co., 1926), "Professor Coe and An Empirical Theology" (Methodist Quarterly Review, Apr., 1927), a reprint of the 1919 edition of Theology as an Empirical Science, "Canon Streeter's Theory of Reality" (Journal of Religion, Jan., 1928).³

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1. Yale Divinity News, Vol. XXIV, no. 2, Jan., 1928, op. cit., p. 7.
 2. India, 1931.
 3. Morris, R. P., MS. Memorandum of the Bibliography of Douglas Clyde Macintosh.

Reference has been made to the fact that in the field of Old Testament, Associate Professor George Dahl in 1925 was promoted to a full Professorship. The Yale Daily News carried the following announcement of this promotion:

"Yale University announces the promotion of four associate professors to the rank of professor as follows: Rev. George Dahl, Ph. D., 1908, professor of Old Testament Literature on the Samuel Holmes Foundation.... . Professor Dahl became a member of the Yale Faculty in 1912, an instructor in Hebrew and Greek. He was appointed director of religious work in the Divinity School in 1913, and in 1922, associate professor of Old Testament Literature on the Samuel Holmes Foundation. He is an editor of the Journal of Biblical Literature and author of The Heroes of Israel's Golden Age. He graduated from Yale College in 1908, and received the degree of M. A. in 1909, studied at Jena, Berlin, and Marburg the following year, and received the degree of Ph.D. at Yale in 1913. He was ordained to the Congregational ministry in 1914."

Professor Dahl was Editor of the Journal of Biblical Literature throughout these last four years covered by this study.

In addition to his professorial duties, Professor Dahl was Director of Religious Work from 1913 through 1928. In his annual report for 1925-1926, Dean Brown said:

1. Yale Corporation Record, Minutes of May 9, 1925 (Kindness of Miss Elizabeth Barney, Registrar of the Divinity School).
2. The Yale Daily News, Vol. XLVIII, no. 181, Thurs., May 21, 1925, art., "University Appoints Four Men to Professorships," p. 1.
3. Reports made to the President and Fellows by the Deans and Directors of the Several Schools and Departments for the Academic Years 1924-1925 through 1927-1928, Bibliography of the Officers of Yale University, pp. 248, 272, 300, 308 respectively.
4. Brown, C. R., op. cit., 1925-1926, p. 107f.

"The work of the office of Director of Religious Work has increased until it became imperative to employ an assistant. In all its history the School has never before furnished so many pastors of small churches and workers in other fields of Christian activity in this vicinity. It is evident that the time is near when the full time of some man to supervise this important part of the work carried on by the Divinity School will be necessary."

This statement indicates the heavy responsibilities which devolved upon Professor Dahl in this capacity. Unfortunately, Dean Brown did not include in his reports a detailed account of the volume of this work. Dean Weigle presented such data in his first report, for the year 1928-1929. Since there was a difference of only three students in the total enrollment for the two years 1927-1928 and 1928-1929,¹ perhaps the report which Dean Weigle gave will suggest something as to the various types of remunerative work into which the Divinity School was placing those of its students who needed this additional assistance and their numbers. His report² on this point was as follows:

"The School has for some years maintained an office under the general directorship of Professor Dahl and manned by a graduate student who gave part of his time to this service, for the purpose of helping students to secure opportunities for remunerative employment in part-time pastorates, directorships of religious education, and similar positions. The following statistics show the ways in which

1. Yale Divinity School Catalogues, 1928-1929, 1929-1930, pp. 80, 78 respectively.
2. Weigle, L. A., Reports made to the President and Fellows by the Deans and Directors of the Several Schools and Departments for the Academic Year 1928-1929, Divinity School, Report of Luther A. Weigle, Dean, pp. 110, 111.

students of the School have been employed, through this office and through the Bureau of Appointments, during the year 1928-1929.

"EMPLOYMENT STATISTICS

Men serving churches regularly as pastors	75
Men serving churches regularly as assistant pastors and directors of religious education	32
Men holding teaching positions	14
Men engaged in social work (City Mission, etc.)	10
Men engaged in work with the Y.M.C.A.	37
Men holding executive positions	7
Men doing secretarial work	5
Men doing clerical work	19
Men employed in libraries of the School	35
Salesmen	10
Manual labor	8
Men working for board	15
Miscellaneous employment	39
Number of appointments made for occasional lectures and sermons	472"

Reference has been made to the fact that in 1924 Assistant Professor John Clark Archer was promoted to an Associate Professorship.¹ During the years 1924-1925 through 1927-1928, Dr. Archer offered work in Yale College as well as in the Divinity School. His course in Yale College on Great Living Religions was very popular, as shown by the following reference in Dean Brown's report for 1927-1928:²

"Professor Archer's College course in Great Living Religions is now Religion 23 in the new department of Religion in Yale College. It is gratifying to note that in the spring elections forty-three men registered for this course, a fifty per cent increase over any previous year. This is substantial evidence of the attractiveness of the subject to college students."

1. Yale Corporation Records, Minutes of Apr. 12, 1924 (Kindness of Miss Elizabeth Barney, Registrar of the Divinity School.)
2. Brown, C. R., op. cit., 1927-1928, p. 111.

Upon the resignation of Professor Emeritus Beach as Librarian of the Day Missions Library in 1925,¹ "Professor Archer was appointed in his place."

Professor Archer continued to be engaged during these years in activities outside of his professorial and Day Missions Library responsibilities. In the spring of 1925 he again visited Bethany College in West Virginia and Hiram College in Ohio in the interests of the Divinity² School. In the following spring he delivered an address on "Missionary Education" before "the Convention of the International Council of Religious Education," which was held in Birmingham, Alabama.³ He continued to serve as Treasurer of the Oriental Society,⁴ of which he was also a member of the Board of Directors. In the fall of 1926, he delivered a series of lectures at the United Church, New Haven, on "The New Approach to the Non-Christian Religions." And in the summer of 1926, he gave courses in Comparative Religion, the Religions of India, and Missionary⁵ Education at Garrett Bible Institute. His work at Silver Bay continued popular, as shown by the following notice

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1. Brown, C. R., *op. cit.*, 1925-1926, p. 104.
 2. *Yale Divinity News*, Vol. XXI, no. 4, May, 1925, "School and Faculty Notes," p. 7.
 3. *Ibid.*, Vol. XXII, no. 4, May, 1926, *op. cit.*, p. 8.
 4. *Ibid.*, Vol. XXIV, no. 4, May, 1928, *op. cit.*, p. 10.
 5. *Ibid.*, Vol. XXIII, no. 1, Nov., 1926, *op. cit.*, p. 7.

which appeared in the Yale Divinity News of November, 1927:

"Professor Archer gave his course in Comparative Religion for the twelfth successive summer at the Missionary Education Movement Conference at Silver Bay.¹ In this same summer, he gave this course also "at the conference at Lake Winnepesaukee."²

The official bibliography of Professor Archer during these years was as follows: China in the Local Parish (Missionary Education Movement, 1924), Mystical Elements in Mohammed (Yale University Press, 1924), A New Approach in Missionary Education; A Parish Project (Missionary Education Movement, 1926), "Moslem Ethics" (Chapter XI The Evolution of Ethics as Revealed in the Great Religions, edited by Professor Emeritus Sneath. Yale University Press, 1927), World Fellowship or Christian Missions (Christian Century, 1928).³

The Yale Divinity News of November, 1927, stated that he had "written a dozen biographical sketches of missionaries for the forthcoming American Dictionary of Biography."⁴

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1. Yale Divinity News, Vol. XXIV, no. 1, Nov., 1927, op.cit., p. 7.
 2. Ibid.
 3. Reports made to the President and Fellows by the Deans and Directors of the Several Schools and Departments for the Academic Years 1924-1925, 1926-1927, 1927-1928, Bibliography of the Officers of Yale University, pp. 241, 294, 299 respectively.
 4. Yale Divinity News, Vol. XXIV, no. 1, Nov., 1927, "School and Faculty Notes," p. 7.

Dr. Charles Allen Dinsmore, Lecturer on the Spiritual Content of Literature on the Mattatuck Foundation, together with Mrs. Dinsmore traveled abroad during 1927 and 1928. Concerning this outstanding scholar, the ¹ Yale Divinity News wrote in 1928:

"Professor and Mrs. Dinsmore recently returned from their trip abroad, during which they traveled extensively in Palestine and Greece. Dr. Dinsmore gave lectures before the American Colony at Jerusalem, and also at the School of Religion at Athens. For two days Professor Dinsmore was at Jerash, where the excavating is going on for Yale. He is giving his courses again this semester and continues his writing."

Dr. Dinsmore "was one of the speakers at the memorial and unveiling services of the last complete painting by the late George Innes, Jr., 'The Lord is in His Holy Temple,' held ² in Christ Church, Middletown, Conn., on October 10," 1926.

In addition to his professorial duties in the Divinity School and in Yale College, Professor Kenneth Latourette continued to devote himself largely to writing and activities in connection with the Student Christian Movements. His course in Yale College was called Chinese Culture and Institutions, which was a popular course with the Yale undergraduates. ³ He was away on leave of absence during the first

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1. Yale Divinity News, Vol. XXIV, no. 1, Nov., 1927, "School and Faculty Notes," p. 7.
 2. Ibid., Vol. XXIII, no. 3, Mar., 1927, "School and Faculty Notes," p. 8.
 3. Brown, C. R., op. cit., 1924-1925, p. 95; op. cit., 1927-1928, p. 111.

term of 1925-1926.¹

Among his activities beyond the borders of the Divinity School were the following. He was one of the leaders at the Student Conference at Northfield in the summer of 1926.² He delivered the opening address at the Conference of Foreign Students which was held in Baltimore that fall.³ At the Center Church Institute in New Haven, on December 7, 1926 he delivered a lecture entitled "National Movements on the Mission Field."⁴ He addressed the Student Volunteer Union of New York State which met in Elmira, New York, March 4-6, 1927, and the Student Volunteer Union of Delaware, Maryland, and the District of Columbia, which was held in Washington, on March 12.⁵ He was Chairman of the Program Committee for the World Student Volunteer Conference which was held in Detroit, Michigan, during the Christmas holidays of 1927-1928.⁶

His official bibliography for these years was as follows: "American Protestant Denominations and the Universal Church" (The Intercollegian, Jan., 1926), "Some Roman Catholic Books on Missions" (International Review of Missions, Apr., 1926), The Development of Japan (Second Edition, Mac-

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1. Brown, C. R., op. cit., 1925-1926, p. 104.
 2. Yale Divinity News, Vol. XXIII, no. 1, Nov., 1926, "School and Faculty Notes," p. 8.
 3. Ibid., Vol. XXIII, no. 2, Jan., 1927, op. cit., p. 8.
 4. The Yale Daily News, Vol. L, no. 60, Wed., Dec. 8, 1926
 5. Yale Divinity News, Vol. XXIII, no. 3, Mar., 1927, op. cit., p. 8.
 6. Ibid., Vol. XXIV, no. 2, Jan., 1928, "School and Faculty Notes," p. 7.

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millan, 1926), the following articles for the 13th Edition of the Encyclopedia Britannica: "China," "Chinese Literature," "Chinese Eastern Railway," "Manchuria," "Mongolia," "Boards and Missionaries, Suggestions Toward an Understanding" (Chinese Recorder, Jan., 1927), "Roman Catholic and Protestant Missions in China: Some Comparisons" (International Review of Missions, Apr., 1927), "Voyages of American Ships to China" (Transactions of the Connecticut Academy of Arts and Sciences, Apr., 1927), "The Problems of Physical Readjustment Abroad" (Student Volunteer Bulletin, Apr., 1927), "What Must We Do If Our Christian Colleges are to be Christian?" (Christian Education, May, 1927), "A Missionary's Relations with Fellow-Westerners" (Student Volunteer Bulletin, May, 1927), "Five Roman Catholic Missionaries" (International Review of Missions, July, 1927), "Asia and the Western World" (Yale Review, Oct., 1927), "Imperialism, Nationalism and Race" (International Review of Missions, July, 1927), "Interpreting China to the West - from the English-Speaking Point of View" (Chinese Social and Political Science Review, Oct., 1927), The Christian College. Can We Keep Our Christian Schools and Colleges Christian? (Baptist Board of Education, 1928), Syllabus on Japan (5th Edition. Japan Society, 1928), "An Appreciation

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1. Reports made to the President and Fellows by the Deans and Directors of the Several Schools and Departments for the Academic Year 1925-1926, Bibliography of the Officers of Yale University, p. 282.
 2. Ibid., 1926-1927, p. 310f.

of Non-Christian Faiths" (World Tomorrow, Jan., 1928),
 "History of the Indigenous Church" (International Review of
 Missions, Jan., 1928), "Looking Toward the Future" (Mission-
 ary Review of the World, Feb., 1928), "On Keeping Intel-
 lectually Alert" (Student Volunteer Bulletin, Mar., 1928).¹

The Divinity School's Assistant Professor of
 Church History, Roland Herbert Bainton, in 1925-1926 re-
 ceived the high honor of being one of two men on the Yale
 Faculty to be awarded Guggenheim Fellowships "for study and
 research abroad."² He was granted a leave of absence for
 the first term of 1926-1927 to pursue such "study and re-
 search" in Europe.³ Concerning this promising scholar, the
 Yale Divinity News wrote in March, 1927:⁴

"Professor and Mrs. Bainton and their family have
 returned from eight months abroad, spent in Eng-
 land, France, Germany, Switzerland and Holland.
 The Faculty of the School welcomed the Baintons
 at a dinner at the home of Dr. and Mrs. Weigle
 on Wednesday evening, February 9th. Professor
 Bainton has resumed his class work this semester."

Reference has been made to the promotion of Robert
 Lowry Calhoun in 1926 to an Assistant Professorship.⁵ It was

1. Reports made to the President 1927-1928, Bibliography
 of the Officers of Yale University, p. 320.
2. Brown, C. R., *op. cit.*, 1925-1926, p. 102; Yale Divinity
 News, Vol. XXII, no. 4, May, 1926, "School and Faculty
 Notes," p. 8.
3. Brown, C. R., *ibid.*
4. Yale Divinity News, Vol. XXIII, no. 23, no. 3, Mar., 1927,
 "School and Faculty Notes," p. 8.
5. Yale Corporation Records, 1926. Exact date not given. (Kind-
 ness of Miss Elizabeth Barney, Registrar, The Divinity
 School).

quite natural that the students of the Divinity School should wish to know how a man who had graduated from both college and divinity school with highest honors, summa cum laude, went about his studying; so the Yale Divinity News¹ of November, 1924 records the fact that

"At the opening of the year Dr. R. L. Calhoun gave a series of four talks to the entire student body on

1. 'What are Good Notes';
2. 'Use of Libraries';
3. 'Getting up a Topic';
4. 'Requirements for Term Papers'."

Besides his professorial duties, Dr. Calhoun was engaged in various related outside activities during these years. During the month of August, 1926, he preached at the United Church, New Haven, "where he is Director of Religious Education."² He delivered the first in a series of "Sunday evening lectures held by the Bristol Forum in the First Congregational Church, Bristol, Connecticut." And a few weeks later, addressed the New Haven County Council of Religious Education at the Dwight Place Church, New Haven."³

The Yale Divinity News announced that he was to speak before the Y. M. C. A. Secretaries of New England in New Hampshire⁴ in May. The January issue of this same publication stated that he was writing a series of articles on Religion for

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1. Yale Divinity News, Vol. XXI, no. 1, Nov., 1924, "School and Faculty Notes," p. 3.
 2. Ibid., Vol. XXIII, no. 1, Nov., 1926, op. cit., p. 7.
 3. Ibid., Vol. XXIII, no. 3, Mar., 1927, op. cit., p. 8.
 4. Ibid., Vol. XXIV, no. 4, May, 1928, op. cit., p. 10.

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The Intercollegian.

So many students were taking courses in Religious Education that the Divinity School found it necessary to provide additional instructors for each of the four years, 1924-1925 through 1927-1928. Plans for such provision were mentioned in Dean Brown's reports from year to year. In his report for 1924-1925 he stated that "Professor Hugh H. Harris, of Emory University" had served during that year as "Visiting Professor of Religious Education." Similarly, in his report for 1925-1926 he stated that "Professor Wilfred E. Powell of Phillips University" had served in that capacity. Special attention is called to the two following paragraphs from his report of 1926-1927:

"In the Department of Religious Education twenty-five courses have been offered with a registration of 367 Divinity students and 154 graduate students, making a total of 521. Of the forty-nine members of the graduating class fifteen majored in Religious Education. In the Graduate Class of the Divinity School and in the Graduate School there have been enrolled forty-three students working toward the M. A. and Ph. D. degrees in Religious Education. Eight students received the M. A. degree for work in this field at the present Commencement.

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1. Yale Divinity News, Vol. XXIV, no. 2, Jan., 1928, op. cit., p. 7.
 2. Of the 657 B. D. students during these four years, 213 were majoring in the field of Homiletics and Pastoral Theology, 166 were majoring in the field of Religious Education, and the next largest group was composed of those majoring in the field of Theology and Philosophy of Religion, who numbered only 71.
 3. Brown, C. R., op. cit., 1924-1925, p. 98.
 4. Ibid., op. cit., 1925-1926, p. 104.
 5. Ibid., op. cit., 1926-1927, p. 109f.

"During the year courses in various aspects of Religious Education have been given by three visiting professors: Professor A. J. W. Myers, of Hartford Theological Seminary, on Week Day Religious Education and the Project Principle in Religious Education; Professor W. L. Hanson, of Boston University, on Tests and Measurements in Religious Education; and Dean Timothy T. Lew, of the Theological School of Peking University, on The Problem of Religious Education in China. During the coming year the Rev. Paul H. Vieth, Director of Research and Service of the International Council of Religious Education, will be in residence and will offer courses on The Curriculum of Religious Education, Week Day Religious Education, and Tests and Measurements in Religious Education."

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In his final report, Dean Brown said:

"Dr. Henry H. Meyer, editor of the Sunday school publications of the Methodist Episcopal Church, served as Visiting Lecturer throughout the first term, teaching courses on Week-day Religious Education and the Project Principle in Religious Education. Professor W. L. Hanson of Boston University has served as Visiting Professor in the second term, offering a course on Tests and Measurements in Religious Education. . . . For two months in the second term Professor Weigle was absent, being in attendance upon the meeting of the International Missionary Council at Jerusalem, where he led the discussions upon religious education. For these two months his seminars in the Psychology of Religion were led by Professor Lewis J. Sherrill of the Presbyterian Theological Seminary at Louisville . . ."

Professor Wilfred E. Powell of Phillips University, Enid, Oklahoma was again appointed as Visiting Professor of Religious Education for the session of 1928-1929.

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Frank Chamberlin Porter, Winkley Professor of

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1. Brown, C. R., op. cit., 1927-1928, pp. 108, 109.
 2. Ibid., p. 107.

Biblical Theology, was on leave of absence for the year 1924-1925, using this sabbatical year for a tour around the world. Delivering the opening address of the Divinity School in the fall after his return, he spoke on "The Christian Religion and the Problems of the Far East."¹ During the Christmas vacation of the same session, he²

"gave four lectures at the second annual Convocation of ministers, held at Beloit College, Wisconsin The general topic was, 'The Bearing of New Testament Studies on the Question: What is Christianity?' The special subjects:

- I. Is Christianity the Religion of Jesus?
- II. The Place of Jesus in the Religion of Paul.
- III. The Higher Christology: Christ as the Wisdom, or Logos, of God.
- IV. The Place of Jesus in the World as We Know it, and in Christianity as We understand it."

Professor Porter's resignation was presented to the Corporation on April 9, 1927.³ In accepting it the following action was recorded:⁴

"Voted, that the name of Professor Porter be placed on the list of Emeritus Professors, and that the Secretary be directed to express to him the appreciation of the President and Fellows for the thirty-eight years of devoted and valuable service which he has given to the University through the Divinity School."

In an article entitled "A Devoted Teacher," Professor Bacon⁵ wrote as follows concerning his learned colleague:

1. Yale Divinity News, Vol. XXII, no. 1, Nov., 1925, "School and Faculty Notes," p. 7.
2. Ibid., Vol. XXII, no. 3, Mar., 1926, op. cit., p. 2.
3. Yale Corporation Records, Minutes of date indicated (Kindness of Miss Elizabeth Barney, Registrar of The Divinity School).
4. The Yale Alumni Weekly, Vol. XXXVI, no. 36, May, 27, 1927, art., "Professor Frank C. Porter Retires," p. 995.
5. Bacon, B. W., Yale Divinity News, Vol. XXIII, no. 4, May, 1927, art., "A Devoted Teacher," pp. 1, 2.

"Within a few weeks the active connection of Professor F. C. Porter with the Yale Divinity School must cease, not because of any infirmity, or lack of interest on his part in the work carried on these thirty-eight years past, but because of an age-limit which admits no further extension. Professor Porter has already filled out the three years of extra service allowed under exceptional circumstances beyond the normal retirement age of sixty-five, and with the expiration of the present academic year, at the age of sixty-eight, but seemingly without any of its infirmities either mental or physical, puts off the teacher's gown and retires to well-earned leisure. Books we have of his, and from time to time articles in technical journals and encyclopedias. But these only whet the appetite for more. Knowing from such books as his Messages of the Apocalyptical Writers (Scribner's, 1905), and such articles as 'Apocrypha' and 'Revelation' in Hastings Bible Dictionary, not only how competent Professor Porter is to speak as an expert in his special field, but also how clearly and convincingly he is able to state his careful, judicious, and scholarly opinion, we may well hope for a rich harvest to come. The field of that literature of later Judaism which Professor Porter has made his own is only beginning to be opened up. England has its R. H. Charles, its James and its veteran Rendel Harris, Germany, notwithstanding its recent grievous loss of Gressman (only a few weeks ago Professor Porter's guest), still has many a distinguished expert in the Wisdom literature, the Apocrypha and Pseudepigrapha, and above all the puzzling but fruitful literature of Apocalypse, both Jewish and Christian. We too, in America have just rejoiced in the appearance of the great lifework of George F. Moore, reducing to ordered significance the mass of Talmudic literature, contemporary with the beginnings of Christianity, but so long an almost hopeless tangle of useless material. But how few the competent workers all told! And Porter belongs among the world's experts in all these fields. Health to him and long life!"

It is interesting to note that seven years after his retirement, while Dr. Carl H. Kraeling was on sabbatical year's leave of absence during the session of 1934-1935, Professor Emeritus Porter was again on the Divinity School's

teaching staff offering a course entitled "Problems of Acts and the Apostolic Age."¹

Benjamin Wisner Bacon, Buckingham Professor of New Testament Criticism and Interpretation, did two significant things for the future of work in his field during these closing years of his Professorship. He was influential in getting Miss Caroline Hazard to establish the Two Brothers Fellowship, the capital of which in 1927-1928 was \$25,000,² the purpose of which was to furnish archaeological training "in Jerusalem or in other foreign lands" for a selected student each year. He was also influential in securing for Yale a concession from the British Government to excavate a portion of the ancient city of Jerash, Palestine, the excavations to be made with the cooperation of the British School of Archaeology.

Concerning the latter achievement, The Yale Alumni Weekly wrote as follows:³

" Jerash, known to the Greeks as Gerasa, is considered the most promising site in existence for excavations to throw light on the period A. D. 1-638 in the development of the art and architecture of Oriental Hellenism and primitive Christianity. In view of this, the University Committee on Archaeological Research in the Near East last year authorized Professor Benjamin W. Bacon to obtain, if possible, the concession for excavation. Through the negotia-

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1. Yale Divinity School Catalogue, 1934-1935, p. 30.
 2. Report of the Treasurer of Yale University, 1927-1928, p. 309.
 3. The Yale Alumni Weekly, Vol. XXXVII, no. 21, Feb. 10, 1928, art., "Archaeological Excavations in Palestine," p. 568.

tions undertaken by Professor Bacon with Dr. Allbright and Dr. John W. Crowfoot, Director of the British School of Archaeology, a concession was obtained by Yale to excavate the Church of St. Theodore, built in 496 A. D., the principal Christian monument of Jerash.

"Professor Bacon, in the following statement tells of the history of the city, and what the Yale expedition hopes to accomplish:

"The excavations at Gerasa will form a useful supplement to those Yale is undertaking at Dura on the Euphrates for the inauguration of which Professor Rostovtzeff has just taken his departure. Dura was a frontier post of Hellenistic civilization at its point of contact with the East during the period from Alexander to Constantine, but it appears to offer no Christian remains. Gerasa was the chief city of the Decapolis, or chain of Greek cities east of the Jordan in New Testament times, which had been founded by the Ptolemies and Seleucids to protect Palestine from the destructive inroads of Arab nomads. It is mentioned in the Gospels as the home of the demoniac healed by Jesus in that region, and an outline of its history is given by Josephus. Like other cities on the outskirts of the Roman Empire, it was abandoned soon after 600 A. D., and since that time has remained untouched save for the depredations of a small colony of Circassians planted there by the late Sultan Hamid II for purposes similar to those contemplated by the Greek founders. The ruins are therefore largely intact, and furnish a specially interesting field because of the large number of inscriptions, principally Greek, but with a sprinkling of Latin, dating from 22 A. D. to the sixth century, and because the very extensive and ornate architectural remains show Graeco-Roman and early Christian development side by side. . . ."

Professor Bacon published three books during these last four years that he was on the Faculty. They were: The Apostolic Message: A Historical Inquiry (New York: The Century Co., 1925, 423 pp.), The Gospel of Mark: Its Composition and Date (New Haven: Yale University Press, 1925, 340 pp.),

Story of Jesus and Beginnings of the Church (New York: The Century Co., 1927, 326 pp.).¹

After thirty-two years of distinguished service, Professor Bacon retired from the Divinity School Faculty in 1928.² In accepting his resignation, the Yale Corporation recorded the following resolution:³

"Voted, that the name of Professor Bacon be placed in the list of Emeritus Professors, and that the Secretary be directed to convey to Professor Bacon the grateful appreciation of the University for his thirty-two years of distinguished service as a teacher, his many contributions to theological scholarship which have brought honor to the University wherever Biblical learning is prized, his interest in and devotion to the care of the religious life of the undergraduates, and his untiring labors for the advancement of the Yale Divinity School."

Editorially the New Haven Journal-Courier in the following language⁴ expressed the esteem in which Professor Bacon was held:

"Following the retirement of Dean Brown and Professor Frank C. Porter of the Divinity Faculty, the age limit terminating their official careers, Professor Benjamin W. Bacon now falls out after thirty-two years of service. It has been a notable career from beginning to end, identified with the School to a point that thousands of men who have studied under him must ever associate Yale theology with this great scholar. He inherited brains (if the controversial point of transmitted mental power be granted) for his grandfather was Leonard Bacon, the Nestor of New England Congregationalism, for fifty years pastor

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1. Case, S. J., Studies in Early Christianity, p. 457.
 2. Brown, C. R., op. cit., 1927-1928, p. 107.
 3. The Yale Alumni Weekly, Vol. XXXVII, no. 40, July 6, 1928, art., "Professor Benjamin W. Bacon Retires," p. 1142.
 4. The New Haven Journal-Courier, Vol. LXXXIII, no. 151, Mon., June 25, 1928, editorial, "Professor Bacon's Retirement."

of Center Church on the New Haven Green, and an outstanding figure in American thought and civics for two generations. . . . exclusive scholarship called him and through the decades he has grown into fame in his calling, foreign universities joining in appreciation with their high honors. . . . His work in research and teaching fell in the pioneering decades. It was a time of discovery, innovation, 'new lights for old'; and with authors, manuscripts and original thought at his command but not within the purview of the public or even lesser students, his scholarship, keen, eager, able was viewed in the early years as theologically radical. To this repute his flaming love of truth at all hazards with doubtless something of the zest of battle and joy of discovery presumably contributed. With the years the knowledge of men has increased and thinking is clarified. Points and attitudes as to which sages contended furiously have taken their place as commonplace in mutual and cordial acceptance. Through it all Professor Bacon was protected by a devotional spirit, a simplicity and kindness of life that made him beloved by the seminary constituency and fairly worshipped by the matured minds that caught the fineness and challenge of his messages. It has been a profoundly spiritual communication. It was no less reflected in his preaching during his years as pastor of the college, supplementing his teaching. The personal note was never absent. He has been a great asset of the University. His dignity, freedom from affectations, his independence, his consideration and his kindness made a fine flowering of his learning. Foreigners and others who came upon him 'neath the elms saw and felt Yale at its best. They sensed the University ideal, which is not a local thing, in its majesty and it gave us pride that they found it linked in him with the loftiest American aspirations. Professor Bacon has been a good citizen all these years. His clear cogent mind has grasped many a topic to the advantage of the general welfare. The community salutes him and covets many years of his presence and gentle, wise contagion."

In a nation-wide poll representing the opinion of approximately twenty-five thousand ministers, Dean Charles R. Brown in 1924 was voted to be one of the twenty-five "fore-

most living American preachers."¹ In the same year he won the \$500 prize for the best sermon offered by World's Work. Concerning the latter, the following additional information is given in The American Pulpit, edited by Charles Clayton Morrison:²

"In 1924 the World's Work offered a prize of \$500 for the best sermon. Over thirteen hundred sermons were submitted. Dr. Brown offered a sermon on the words, 'Such as I Have,' and was awarded the prize. The sermon was published in World's Work for June, 1924, and appears also in the author's little book, What Is Your Name?"

Reference has been made to his significant Alumni Day Address in 1925.³

In May, 1926 Dean Brown delivered the McNair Lectures at the University of North Carolina. They were entitled "A Working Faith," and were later published.⁴

The spring of 1927 found him engaged in another trip among the colleges, this time to ten located in Ohio and Virginia. They were: the College of Wooster, Ashland College, Hiram College, and Mount Union College, in Ohio; and the University of Virginia, Lynchburg College, Roanoke College, the University of Richmond, William and Mary College, and Randolph-Macon College in Virginia.⁵

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1. Morrison, C. C. (edited by), The American Pulpit, pp. 3, 9.
 2. Ibid., p. 14.
 3. Brown, C. R., The Yale Alumni Weekly, Vol. XXXIV, no. 24, Feb. 27, 1925, art., "The Twelfth Alumni University Day, The Needs of the Divinity School," p. 675ff.
 4. Yale Divinity News, Vol. XXIII, no. 1, Nov., 1926, "School and Faculty Notes," p. 7.
 5. Ibid., Vol. XXIII, no. 4, May, 1927, "School and Faculty Notes," p. 8.

In the spring of 1927, Dean Brown resigned as¹
 Pastor of the Church of Christ in Yale University. It
 will be remembered that he was chosen to fill this position
 in 1916, succeeding Professor Bacon, who had been serving²
 as Acting Pastor. In an article written for The Yale Daily³
News, Dean Walden of the Freshman Year said:

"The retirement of Dean Brown as pastor of the Church of Christ in Yale University and the appointment of the Reverend Elmore McKee to that office is an event of the greatest importance in the religious life of the University. Dean Brown has devoted himself unsparingly to the service of the University, having filled the college pulpit and administered the sacrament of the Lord's Supper the first Sunday in every month during his pastorate. It was his opportunity, therefore, more than that of any other preacher who came to the University, to direct the religious thought of the undergraduate body and inspire it with those ideals of service and upright personal conduct to which Yale has dedicated her endeavor. We can truly say that Dean Brown's sermons never failed to be a source of spiritual strength to his student congregation. . . ."

The Corporation announced the resignation of Dean Brown in January, 1928. In connection with its acceptance, the following noteworthy resolutions were placed upon the⁴
 Corporation records and announced publicly:

"Voted: In acceding to the request of Charles Reynolds Brown to be allowed to retire from his chair in the

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1. Yale Corporation Records, Minutes of Apr. 9, 1927 (Kindness of Miss Elizabeth Barney, Registrar of the Divinity School).
 2. The Yale Daily News, Vol. XXXIX, no. 148, Wed., Apr. 5, 1916, art., "Dean Brown is Appointed Head of University Church," p. 5.
 3. Ibid., Vol. L, no. 188, Sat., June 4, 1927, art., "Dean C. R. Brown Conducts Last Service as Pastor," p. 1.
 4. The Yale Alumni Weekly, Vol. XXXVII, no. 18, Jan. 20, 1928, art., "Retirement of Dean Brown of Divinity School," p. 478.

Divinity School and from the deanship of its Faculty, that the Corporation record its appreciation of his eminent service both to the Divinity School and to the University. After a distinguished career as pastor and preacher, Dr. Brown was appointed on March 20, 1911, Dean of the Divinity School and Professor of Homiletics. By tireless effort he greatly increased the enrollment of the School and developed its usefulness. He is recognized as one of the chief teachers of the art of preaching in his generation. In addition to his work as administrator, counselor and teacher, Sunday after Sunday, frequently on many days throughout the week he has preached and lectured in the pulpits of churches, universities and schools, and from this singularly rich and varied ministry, he has brought constant inspiration and wise observation to the students of divinity. He has published many books, among which his two series of Lyman Beecher Lectures stand out as enriching contributions to the ministry of all the churches. Few preachers have been so popular with the young men and women in schools and colleges, and few have been so widely and so constantly sought after by congregations throughout the country. Dr. Brown has shown himself a patriot, proclaiming social justice and international friendship, a public teacher interpreting the results of current scholarship in theology to thousands of inquiring minds, a friendly guide who has opened the door into the Christian ministry at home and abroad to many and helped them fit themselves for efficient service. Yale undergraduates have known him as a frequent preacher in the University pulpit and for eleven years as the pastor of the University church; he has been one of the outstanding figures in our academic community, witnessing for a Christian faith which is both fervent and intelligent, reverent of the heritage of the ages, and open-minded to the light of today, insistent upon the fearless application of the Spirit of Christ in our industrial and political life and aflame with passion to bring individuals to loyal discipleship. Under such leadership the Divinity School has attained distinction as one of the foremost theological institutions in Protestant Christendom."

Dean Brown's official bibliography for these four final years of his administration included another half-dozen

books. They were: Ten Short Stories from the Bible (Century Co., 1925), Yale Talks (Second Edition, Yale Press, 1925), These Twelve; A Study in Temperament (Century Co., 1926), Where Do You Live? (Yale Press, 1926), A Working Faith (University of North Carolina Press, 1926), The Making of a Minister¹ (Century Co., 1927).

Concerning Dean Brown's future plans, The Yale Daily News of May 29, 1928 carried the following announcement:²

"In the first week of August Dean and Mrs. Charles R. Brown will sail on a round-the-world cruise which will last six months. . . . They plan to return about February 1, when they will take up their residence again in New Haven. From February 1 to July 1 Dean Brown already has every Sunday engaged for talks at the various preparatory schools and colleges throughout the East. After retirement he will continue his preaching and also devote considerable time to writing theological books."

The way in which the Divinity Faculty honored their retiring Dean was described in an article in The Yale Daily News of June 8, 1928. It was as follows:³

"Dean-elect Luther A. Weigle gave a dinner at the Faculty Club Wednesday night to the Faculty of the Yale Divinity School in honor of Dean Charles Reynolds Brown, who is retiring at the end of the present academic year. Professor Charles A. Dinsmore in behalf of the faculty presented the Dean

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- * ".... covers, in the main, the material presented in his course, 'The Care of a Parish' (Yale Divinity News, Vol. XXIII, no. 4, May, 1927, "School and Faculty Notes," p. 8).
1. Reports made to the President for the Academic Years 1924-1925 through 1926-1927, Bibliography of the Officers of Yale University, pp. 244, 268f, 297 respectively.
 2. The Yale Daily News, Vol. LI, no. 185, Tues., May 29, 1928, art., "Dean and Mrs. Brown Plan Cruise Round World," p. 1.
 3. Ibid., Vol. LI, no. 193, Fri., June 8, 1928, art., "Farewell Dinner Given Dean Charles R. Brown," p. 1.

with the following letter expressing their appreciation of his service and regret of his severing his active connection with the School.

"One copy of this letter has been printed by the University Press upon parchment, and bound in a suitable portfolio, which the retiring Dean will keep. The contents follow:

'To

DEAN CHARLES REYNOLDS BROWN

'Your friends of the Faculty of the Yale Divinity School - and this means every one of us - wish to express to you our sincere appreciation of the eminent services you have rendered to the School, and our sense of personal loss in your retirement.

'During these seventeen years you have shown distinguished ability as a teacher, you have taken a deep interest in the individual welfare of the students, and you have increased the numbers and the efficiency of the School by your skill as an administrator. All this we recognize. But we feel that your most conspicuous service has been the fostering of a spirit of cooperation among the Faculty and of devotion to the ministry among the students.

'While maintaining the traditions of scholarship which have always been held by this institution, you have been our leader in laying especial emphasis on the training of preachers and Christian workers. You have inculcated and exemplified the essential spirit of our religion - the service of God through the service of mankind.

'You go from us carrying with you the warm personal affection of every member of the Faculty; and we are glad that you are to keep your home in New Haven, thus continuing your active interest in us and in our work.'"

The Dean-Elect

During the four years 1924-1925 through 1927-1928, Luther Allan Weigle, Sterling Professor of Religious Education, delivered four outstanding Lecture series in the South. In the week of January 25, 1925, he delivered the Sprunt Lectures at Union Theological Seminary, Richmond, Virginia, the title of these Lectures being "Christian Education of American Children."¹ In February, 1926, he gave the Avera Lectures at Duke University, Durham, North Carolina. This series was entitled, "Religious Education and the Public Schools."² During the latter part of October and the first part of November of the same year, he delivered the Duncan Lectures at the Presbyterian Theological Seminary, Louisville, Kentucky. These Lectures were called, "Psychological Bases of Christian Education."³ In January, 1928, he returned to Louisville, this time as the Norton Lecturer at the Southern Baptist Theological Seminary, on "The Bearing

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1. Yale Divinity News, Vol. XXI, no. 2, Jan., 1925, "School and Faculty Notes," p. 8.
 2. Ibid., Vol. XXII, no. 3, Mar., 1926, op.cit., p.2.
 3. Ibid., Vol. XXIII, no. 1, Nov., 1926, "School and Faculty Notes," p. 7; ibid., no. 2, Jan., 1927, p. 8.

of Recent Movements in Psychology upon the Psychology of Religion." ¹

Muhlenberg College conferred upon Professor Weigle a Litt. D. degree at its commencement in ² 1925.

During these years he continued to be in demand for summer conference work and work with local ³ churches, as shown by the following announcements:

"Professor Weigle delivered two courses of lectures during the latter part of July and the first of August: one at the Teacher's Training School of Montreal and another at Lake Junaluska, N. C."

"On October 8 he delivered an address, 'The Fundamental Purpose of Education', the first of a series of lectures to be given on Saturdays this fall, at the First Presbyterian Church, New York City, under the auspices of the New York Federation of Churches."

The heavy professorial demands made upon Professor Weigle during these years and the popularity of the work which the Divinity School was offering in the field of Religious Education are shown by the following two paragraphs from ⁵

Dean Brown's report of 1926-1927:

1. Brown, C.R., op. cit., 1927-1928, p. 109.
2. Yale Divinity News, Vol. XXII, no. 1, Nov., 1925, op. cit., p. 7.
3. Ibid., Vol. XXIII, no. 1, Nov., 1926, op. cit., p. 7; ibid., Vol. XXIV, no. 1, Nov., 1927, op. cit., p. 7.
4. Brown, C.R., op. cit., 1926-1927, pp. 109, 107.

"In the Department of Religious Education twenty-five courses have been offered with a registration of 367 Divinity students and 154 graduate students, making a total of 521. Of the forty-nine members of the graduating class fifteen majored in Religious Education. In the Graduate Class of the Divinity School and in the Graduate School there have been enrolled forty-three students working toward the M. A. and Ph. D. degrees in Religious Education. Eight students received the M. A. degree for work in this field at the present Commencement."

"The largest classroom we have has desks for forty-one men. This year we have had thirteen classes numbering from fifty to eighty-five. For the last five years we have been compelled to take our larger classes to classrooms of Yale College. This year the tearing down of Osborn Hall has made the need for large rooms in the College more pressing. After canvassing the situation for two days last September, I could find no place for Professor Weigle's class in Theory of Religious Education, numbering sixty-eight students, to meet except Battell Chapel. For three hours a week during the entire first term he taught his class in Battell. It seats 1,270, is not fitted with blackboards or desks, and it proved an unsuitable place to carry on the work of instruction. It was most unsatisfactory, but it was the best we could do."

The greatest demands made upon Dr. Weigle, beyond his work at Yale, came from the leading organizations which had been established for the improvement of "Christian religious education" in America and throughout the world.

Professor Weigle was one of the leaders in bringing about the establishment of the International Council of Religious Education in 1922, and has been a member of its Executive Committee from the time of the inception of this significant organization. ¹ It was formed by the merging of

1. Yale Divinity News, Vol. XVIII, no. 3, Mar., 1922, "School and Faculty Notes," p. 3; Who's Who in America, Vol. 16, 1930-1931, art., "Luther Allan Weigle," p. 2308f.

the International Sunday School Association and the Sunday School Council of Evangelical Denominations. This event, together with its full implications, has no doubt been the greatest single step forward in the history of Protestant religious education. Professor Weigle has been a member of the International Sunday School Lesson Committee continuously since 1915 and served as its Chairman during 1922-1923.¹ He delivered the opening address "at the Convention of the International Council of Religious Education," which met in Birmingham, Alabama in the spring of 1926.²

He did not lose touch with the more general religious education organization, the Religious Education Association. He addressed the annual meeting of this body in Cleveland in April, 1923 on the subject, "What May We Expect of the Public Schools?"³ He was present for its regular meeting in 1927, which met in Chicago.⁴

In 1923, Dr. Weigle was elected Chairman of the Joint Advisory Committee for Sunday School Lessons in Foreign Lands.

Since 1924, he has been a member of the Executive Committee of the World's Sunday School Association. In 1928, he was made its Chairman.

1. Who's Who in America, op. cit.; Yale Divinity News, Vol. XVIII, no. 4, May, 1922, "School Notes," p. 6.
2. Yale Divinity News, Vol. XXII, no. 4, May, 1926, op. cit., p. 8.
3. Ibid., Vol. XIX, no. 4, May, 1923, "School and Faculty Notes," p. 9.
4. Ibid., Vol. XXIII, no. 4, May, 1927, op. cit., p. 8.

For the same number of years Dr. Weigle has served as Chairman of the Commission on Christian Education of the Federal Council of Churches. And in the year following the close of this study (1929), he was made Chairman of the Administrative Committee of the Federal Council of Churches.¹

Of outstanding value was Dean-elect Weigle's services in connection with the significant Jerusalem Meeting of the International Missionary Council, which was held "on the Mount of Olives outside of Jerusalem" from March 24 to April 8, 1928.² The Yale Daily News said, concerning his work: "Professor Weigle was one of a group of co-opted members who were invited to become delegates to the Council as consultants on special topics, Dr. Weigle's field of authority having been religious education."³ This work appeared in published form in The Jerusalem Meeting of the International Missionary Council, March 24-April 8, 1928, Volume II, Religious Education, prepared by Dr. Weigle and Dr. J. H. Oldham. The following definition of "Christian religious education," was⁴ given in this volume:

"Religious education in the Christian sense includes all efforts and processes which help to bring children and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the

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1. Cf. Who's Who in America, op. cit.
 2. The Yale Daily News, Vol. LI, no. 159, Apr. 28, 1928, art., "Yale Delegates Return from Missions Council," p. 1.
 3. Ibid.
 4. The Jerusalem Meeting of the International Missionary Council, March 24-April 8, 1928, Vol. II, Religious Education, p. 4, also p. 171f.

meaning of their growing experience of life in the light of ultimate values; to establish attitudes and habits of Christ-like living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief, and doctrine."

Dr. Weigle has been a member of the Board of Directors of the Congregational Education Society and the Congregational Publishing Society since 1917;¹ and has thus had direct leadership in the educational program of the Congregational churches since that time.

On the eve of becoming Dean of the Yale Divinity School Dr. Weigle was elected President of The Conference of Theological Seminaries and Colleges in the United States and Canada.²

Dr. Weigle's official bibliography for these busy years is as follows:³ "Conferences Conducted by the Joint Advisory Committee on Materials and Methods of Religious Education on the Foreign Fields," in Proceedings of the World's Ninth Sunday School Convention, Glasgow; "Recent Experiences in Lesson Course Making in North America," *ibid.*; "The Elimination of Religion from Public Education" (Christian Work, Sept., 1924); "The Christian Education of American Children"

1. Who's Who in America, op. cit.
2. The Sixth Biennial Meeting of the Conference of Theological Seminaries and Colleges in the United States and Canada, Bulletin 6, September, 1923, Union Theological Seminary, New York City, June 26-28, 1923, p. 2.
3. Reports Made to the President and Fellows by the Deans and Directors of the Several Schools and Departments for the Academic Years 1924-1925 through 1927-1928, Bibliography of the Officers of Yale University, pp. 271, 297, 328, 340 respectively.

(Union Theological Review, April, 1925); "The Present Status of the Work of the International Lesson Committee" (Religious Education, June, 1925); "The Church and Christian Education. American Section. Report of Commission of Five to the Universal Christian Conference on Life and Work, held in Stockholm, Sweden, August 19-30, 1925" (New York, Universal Christian Conference on Life and Work, 1925); (Edited with an Introduction) A Curriculum of Worship for the Junior School. First Year, by Edna M. Crandall (Century Co., 1925); (Edited with an Introduction) Project Lessons on the Gospel of Mark, by Nellie Content Kimberly Wadhams (Century Co., 1925); "Jesus Christ, Educator" (International Journal of Religious Education, Sept., 1925); "Religion and the Public School" (Federal Council Bulletin, 9:19-20, 30, Jan./Feb., 1926); "The Secularization of Public Education" (Religious Education, Feb., 1926); "What Is Religious Education?" (International Journal of Religious Education, June, 1926); (Edited with an Introduction) A Curriculum of Worship for the Junior Church School, Volume Two, by Edna M. Crandall (Century, 1926); "A Survey of Contemporary Theological Education" (Bulletin, Fifth Biennial Meeting of The Conference of Theological Seminaries and Colleges in the United States and Canada, Sept., 1926); "Greetings from Yale University" (The Lutheran Quarterly, Oct., 1926); Religious and Secular Education (New York, American Tract Society, 1927); "Why the Principle of Public Responsibility for Education has Prevailed in the United States" (Religious Education, Apr., 1927); "Religion and the Public

School" (Federal Council Bulletin, 10:17-18, June, 1927); "What the Church is Doing for Character Education, and What it is Not Doing" (Religious Education, June, 1927); "The Public Schools and Religion: Facing the Menacing Results of Ignoring Religion in American Education" (Christian Advocate, June 2, 1927; Reprinted in Western Christian Advocate, June 2, 1927; and in Pacific Christian Advocate, June 2, 1927); (Foreword) The Crisis in American Lutheran Theology, by Vergilius Ferm (Century Co., 1927); (Introduction) A Curriculum of Worship for the Junior Church, Volume Three, by Edna M. Crandall (Century Co., 1927); (With J. H. Oldham) "Religious Education: Preliminary Paper for the Jerusalem Meeting of the International Missionary Council" (New York, International Missionary Council, 1927); "Educating Children in the Use of Money" (International Journal of Religious Education, Oct., 1927); "Contribution of Religion to Education." Chapter V in Parents and Teachers: A Survey of Organized Cooperation of Home, School, and Community (prepared under the auspices of the National congress of parents and teachers and edited by Martha S. Mason. Ginn & Co., c. 1928); (Introduction) The Kingdom of Love, by Blanche Carrier (Doubleday, Doran & Co., 1928); (Introduction) Making the Bible Desired, by Dorothy Dickinson Barbour (Doubleday, Doran & Co., 1928); "Religious Education at the Jerusalem Conference" (International Journal of Religious Education, June, 1928).

The Yale Corporation selected Professor Weigle as

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Dean Brown's successor on February 11, 1928. A few days later Anson Phelps Stokes, Jr., former Secretary of the University, had the following article in The Yale Daily News concerning this appointment:

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"All graduates of Yale University who have known Professor Weigle will be delighted at his election to fill the vacancy caused by Dean Brown's resignation. Dean Brown by his effectiveness as a preacher, his appealing personality, and his broad interests has raised the Divinity School to a position where all graduates may well be proud of its standing and service. Dean Weigle seems admirably fitted to succeed him. Dr. Weigle took his undergraduate work at Gettysburg College and later his doctorate of Philosophy at Yale. He has had broad experience as a teacher of Philosophy and Religious Education both in the Middle West and the East, while his five years as Dean of Carleton College - the leading college of the New England type in the Northwest - has given him good administrative experience. He is recognized today as one of the leading authorities in the English speaking world in his important field - that of religious education. His books and writings in this subject have shown him to be a competent scholar and a wise leader. I do not see how the Divinity School could have made a better choice."

The same Yale undergraduate newspaper secured from Dean-elect Weigle the following statement for publication as to what the future policy of the Divinity School would be under his administration:

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"The Divinity School suffers great loss in the impending retirement from active service of Dean Charles

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1. Yale Corporation Records, Minutes of date indicated.
 2. Stokes, A. P., The Yale Daily News, Vol. LI, no. 110, Fri., Feb. 24, 1928, art., "Rev. Dr. Stokes Comments on Professor L. A. Weigle, Former Secretary of Yale Congratulates the University on the Appointment of New Dean of Divinity School," p. 1.
 3. Weigle, L. A., The Yale Daily News, Vol. LI, no. 107, Tues., Feb. 21, 1928, art., "New Dean of Yale Divinity School Makes Statement, Professor L. A. Weigle, Recently Appointed to Succeed Dean Brown, Discusses Future Plans and Policies."

R. Brown and Professor Benjamin W. Bacon, '81, and in the retirement at the last Commencement of Professor Frank C. Porter. Professors Bacon and Porter are known wherever Biblical scholarship has meaning, and their long service has been of inestimable value to the School and to the University. Dean Brown stands in a foremost place among the preachers of America. For seventeen years, as Dean of the Divinity School, he has extended its influence and brought to it increasing numbers of students. The Minute passed by the Corporation and made public in connection with its acceptance by Dean Brown's resignation, expresses the conviction of all of us who have been working with him. We cannot hope to replace him any more than we could replace that other remarkable man, Henry Wright.

"The question as to the future policies of the Divinity School may best be answered by the statement that I believe that the chief reason why the members of its Faculty have asked one of their own number to assume the duties of the deanship, is because they desire to bring to full realization plans for its development as a professional school which have already been initiated. These plans were presented by Dean Brown, in some detail, on Alumni Day three years ago; and his address, on that occasion, was published in full in the ALUMNI WEEKLY.

"Like other professional schools of the University, our present problem is not how to expand, but how to improve the educational opportunities which the School affords. When Dean Brown entered upon his work, the School did not have enough students; now, we have for several years selected only the better-equipped applicants for entrance. An increasing number of men remain for a fourth year of study; and the graduate class has grown rapidly in the last five years. A thorough revision of the curriculum was made two years ago, in the interest of the development of more initiative and independence of thought on the part of students, by affording to them larger opportunity to undertake the type of work characteristic of graduate study, as contrasted with attendance upon lecture and text-book methods.

"To carry out these plans we need certain additions to the staff of the School, which were indicated in Dean Brown's address. The most urgent of these is the appointment of a full-time Director of Field Work, to organize and administer a system of supervision whereby the field service of men who are preaching in various parishes or serving as directors of religious education may be observed, criticised, and turned to educational advantage as laboratory work or clinical experience. We stand in urgent need, moreover, of better buildings and material equipment.

"These plans call for the raising of three million dollars, of which one-half is to be added to the permanent funds of the School, and one-half is needed for buildings. Including the Divinity School's share (\$750,000) in the recent University Campaign, we have conditional promises that cover one-third of this sum. The most important of the problems of the immediate future is the securing of the remainder.

"May I add a personal word to the undergraduates? Dean Brown was for many years Pastor of the College Church, and thus came to know many of you. My own work has been with Divinity and Graduate students entirely, and I shall have no routine contacts with your life. Be assured that I shall be no less glad to meet and talk with any of you personally, at any time that you feel like talking with me, whether it be about religious problems or anything else. And I shall be glad to cooperate with Mr. McKee and with Professor Walter Brown, who comes next year to head the Department of Religion in the College, in any way that I can."

THE OREGONIAN (1944 - 1950)

CHAPTER SEVEN

THE GRADUATE CLASS (1900-1928)

The listing of the students in the annual catalogue, or "annual circular", of the Divinity School dates back to the issue for 1872-1873, in which the names of the students of the previous session, 1871-1872, are given by classes.

The first list of a Graduate class is contained in the catalogue of 1880-1881. From 1881 and are listed as having composed

CHAPTER SEVEN

the Graduate Class of the Divinity School 1872-1928.

Concerning this innovation, the Faculty of the

THE GRADUATE CLASS (1900 - 1928)

"Theological Department" expresses the following arrangement

in a "Supplement" of the 1880-1881 Annual Circular:

"Only those who have completed a three years' course in this or some other Theological School can be admitted into this class. It is designed to meet the wants of those who desire to pursue an advanced course of general theological study, or to apply themselves to special subjects of reading or investigation in any of the departments of theology, for one year or more, under the advice and direction of the Professors and with the help furnished by the Seminary and University libraries. . . ."

From 1872-1880 through 1880-1881, there were 203 members of the Graduate Class. The smallest number for any one year was four in the initial year. The largest number

1. Theological Seminary of Yale College, Annual Circular, 1880-1881, p. 11.
2. *Ibid.*, p. 9: "Graduate Class: - (Supplement) - See next page"; p. 10: "Theological Department, Yale College, Nov. 1, 1880."
3. Yale Divinity School Catalogues for the respective years.

CHAPTER SEVEN

THE GRADUATE CLASS (1900-1928)

The listing of the students in the annual catalogue, or "annual circular", of the Divinity School dates back to the issue for 1872-1873, in which the names of the students of the previous session, 1871-1872, are given by classes. The first list of a Graduate Class is contained in the catalogue of 1880-1881. Four men are listed as having composed¹ the Graduate Class of the session 1879-1880.

Concerning this innovation, the Faculty of the "Theological Department" inserted the following announcement² in a "Supplement" of the 1880-1881 Annual Circular:

"Only those who have completed a three years' course in this or some other Theological School can be admitted into this class. It is designed to meet the wants of those who desire to pursue an advanced course of general theological study, or to apply themselves to special subjects of reading or investigation in any of the departments of theology, for one year or more, under the advice and direction of the Professors and with the helps furnished by the Seminary and University libraries. . . ."

From 1879-1880 through 1898-1899, there were 203³ members of the Graduate Class. The smallest number for any one year was four in the initial year. The largest number

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1. Theological Seminary of Yale College, Annual Circular, 1880-1881, p. 11.
 2. Ibid., p. 9: "Graduate Class. - (Supplement) - See next page"; p. 10: "Theological Department, Yale College, Nov. 1, 1880."
 3. Yale Divinity School Catalogues for the respective years.

was twenty-one, during the session of 1893-1894.¹

Graduate work has received an increasingly significant place in the curriculum of the Divinity School during the years covered by this dissertation. From 1899-1900 through 1927-1928, 639 students were enrolled in the Graduate Class.² The smallest Graduate Class was that of the War year, 1917-1918, when it consisted of only three members. The largest was that of the final year of the period, 1927-1928, when there were sixty-eight members of the Graduate Class.

Something as to the reason for this phenomenal growth of the Graduate Class was suggested by Dr. Weigle in his first report as Dean of the Divinity School.³ He said:

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1. Yale Divinity School Catalogue for the year 1893-1894, p. 22f.
 2. The figures for the Graduate Class do not include the large number of "Students from Other Departments" of the University who were engaged in graduate work. Student statistics presented in this dissertation are based upon: (1) the data contained in the Eighth General Catalogue of the Yale Divinity School, Centennial Issue, 1822-1922, edited by Henry B. Wright; (2) Catalogue of The Officers and Graduates of Yale University in New Haven, Connecticut, 1701-1924; (3) Bulletin of Yale University, Alumni Directory Number, Living Graduates and Non-Graduates of Yale University: Issued for Private Distribution by Yale University, 15 September, 1932; (4) Yale University Commencement Programs, 1899-1900 through 1927-1928; (5) Yale Divinity School Catalogues, 1872-1873 through 1928-1929; (6) Yale Divinity School Faculty Grade-books, 1899-1900 through 1910-1911; (7) Individual Alumni folders and card-records in the office of the Registrar of the Divinity School.
 3. Weigle, L. A., Reports Made to the President and Fellows by the Deans and Directors of the Several Schools and Departments for the Academic Year, 1928-1929, Divinity School, Report of Luther A. Weigle, Dean, p. 106f.

"Among these reasons is the desire of an increasing number of students, in view of the wider range of subjects in the present theological curriculum, to remain for a fourth year of study after receiving the B. D. degree. Many theological schools are now considering the addition of a fourth year of work to be required of all students; the faculty of the Yale Divinity School has not been disposed to take this action, but many students are remaining of their own choice. Another reason is the growing demand for teachers of religious subjects in colleges, secondary schools, and church schools of various types who should have training comparable to that expected in the case of teachers in other subjects. A third reason, of a more specific character, is the increasing disposition on the part of a number of denominational seminaries to look to the Yale Divinity School for such further training of their graduates as they are not themselves equipped to give, and to send to us men who have completed their required course but who desire an additional year or two of theological study. Some institutions send to us for training men whom they have already selected to be members of their faculties. Eight of the eighty-two enrolled in the present year were in this group, being already under appointment to some college or seminary faculty. . . ."

For the first year of the period under consideration in this dissertation, the following announcement as to the Graduate Class was made in the annual Divinity School Catalogue:¹

"GRADUATE (or FOURTH YEAR) CLASS.

"Into this class only those who have completed a course of three years in this or some other Theological School are admitted. It is designed to meet the wants of those who desire to pursue an advanced course of general theological study, or to apply themselves to special subjects of reading or investigation in any of the departments of theology for one year or more, under the advice and direction of the Professors and with the help furnished by the Reference and University libraries. Candidates for membership in this class are admitted by vote of the Faculty.

1. Yale Divinity School Catalogue, 1899-1900, p. 11f.

"From the connection of the Divinity School with the other Departments of the University, special advantages for the prosecution of linguistic and other studies are open to students preparing for services as foreign missionaries.

"The following subjects are announced for the coming year, but in some cases others may be substituted for them, after consultation with the class:

- I. Professor Fisher: Discussions of the Person of Christ in recent German Theology.
- II. Professor Brastow: A Study of the Epoch-making Preachers of the Church.
- III. Professor Curtis: Studies in history and archaeology with the view of determining the meaning and historical value of the Biblical records.
- IV. Professor Stevens: A Study of the Neo-Hegelian Philosophy of Religion. (omitted in 1899-1900.)
- V. Professor Blackman: The Social Teaching and Influence of Christianity. Selected portions of the following works will be studied and discussed: Friedlander's Sittengeschichte Roms, Sienkiewicz's Quo Vadis, Mathew's Social Teaching of Jesus, Schmidt's Social Results of Early Christianity, Uhlhorn's Conflict of Christianity with Heathenism and Die Christliche Liebesthatigkeit, Nash's Genesis of the Social Conscience, Lecky's History of European Morals, Dennis's Christian Missions and Social Progress.
- VI. Professor Porter: A biblico-theological study of the doctrine of the Spirit in the Old and New Testaments, with special reference to the nature of prophetic inspiration, and to the place and significance of the Spirit in the thought of Paul.
- VII. Professor Bacon: The Inter-relation of the Synoptic and the Johannine Tradition, studied on the basis of standard Harmonies of the Gospels and Lives of Christ by Weiss, Beyschlag, Edersheim, et al.

"Members of the Graduate Class are required, in all ordinary cases, to take at least three of these courses, and are expected to continue their studies at the seminary during the entire year. They are furnished with rooms free of rent, and no charge is made for instruction or for the use of the libraries."

It was announced for the first time in the Divinity School Catalogue published in February, 1900 that

1. Yale Divinity School Catalogue, 1900-1901, p. 9.

"Members of this Class who have a degree of B. A. equivalent to that of Yale College may be enrolled in the Graduate Department of the University and become candidates for the degree of M. A. (requiring one year of resident), or that of Ph. D. (requiring at least two years of residence). The proposed course of study must have the approval of a committee of the Academical Faculty in case of M. A., and of the Graduate Faculty in case of Ph. D."

This announcement in the annual Catalogues regarding the Graduate Class remained substantially the same, with the exception of courses offered, for the next thirteen years, until the Catalogue for 1914-1915. Beginning with the Catalogue for 1903-1904, a sentence was included stating that "a limited number of scholarships are open to members¹ of this class."

The distinguishing features about the changed announcement which appeared in the Catalogue for 1914-1915 were two: the notice of a fee, and the statement regarding "theses" for the Ph. D. and M. A. degrees. This new announcement² read:

"Those who have completed a course of three years in this or some other equivalent School may be admitted by vote of the Faculty to Graduate standing in the School of Religion. With the permission of

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1. Yale Divinity School Catalogue, 1903-1904, p. 9. Two other minor changes were as follows: In the Catalogue for 1900-1901, the sentence with reference to a room was changed to read: "They are furnished on vote of the Faculty with rooms on the same terms as the undergraduates and enjoy the same privileges as to instruction and the use of libraries" (p. 9); beginning with the issue for 1908-1909, the phrase "three Divinity courses" was changed to read "at least seven hours weekly of Divinity courses" (p. 9f).
 2. Ibid., 1914-1915, p. 12f.

the Faculty of the Graduate School they may also be admitted as members of the Graduate School of the University, and, in case of those who hold a bachelor's degree equivalent to that of Yale University, to the privilege of working for the degrees of Master of Arts or Doctor of Philosophy. A fee of thirty-five dollars will be charged such students unless they are pastors of the Connecticut churches in active service.

"Members of the Graduate Class are required, in all ordinary cases, to take at least seven hours weekly of Divinity courses and are expected to continue their studies in the School of Religion during the entire year. Their privileges in respect to rooms, on vote of the Faculty, are the same as those of the undergraduates. A limited number of scholarships are open to members of this class.

"The degree of M. A. requires a minimum of two years of graduate study, both of which must have been in residence at Yale. That of Ph.D. requires a minimum residence of three years. Both demand scholarly work of a high quality. Students who have received their degree from colleges not of sufficiently high standing must expect to spend more than the minimum time in graduate study. The proposed course of study for the M. A. or Ph. D. degrees must have the approval of a committee of the Graduate Faculty and be submitted to the committee not later than the 15th of October in each academic year.

"Thesis. While the thesis for the degree of Ph. D. should show that the candidate not only has technical mastery of the methods of the particular department in which he presents himself, but also is capable of doing a definite piece of independent scientific work and of formulating the conclusions of his investigations in such a way that they will modify or enlarge what was previously known, the essay required for the degree of M. A. is intended to give evidence that the student has gained thorough knowledge of his field of study and of the methods by which results have been obtained, so that he can approach his subject in a critical spirit, but is not intended to give evidence of original productive research."

The announcement which appeared in the Catalogue for 1915-1916 mentioned Department "E" in connection with the Graduate Class for the first time, in stating that "Those

pursuing the courses in the History and Philosophy of Religion ('E') are required to take at least five hours of courses in the School of Religion.¹ This same Catalogue stated that members of the Graduate Class who took courses in the Graduate School would be charged not only the thirty-five dollar fee, but would "also be liable for inter-departmental charges."²

In connection with the plans for the reorganization of the whole University during the session of 1919-1920, the Divinity Faculty, as they had done in 1912,³ initiated efforts to have a "Department of the History and Philosophy of Religion" established "in the Graduate School."⁴ The official record of the accomplishment of this purpose is as follows: At the Divinity Faculty meeting of October 9, 1919, it was "Voted that a Committee be appointed to present to the Faculty a plan for the organization of a Department of the History and Philosophy of Religion in the Graduate School. The Dean with Professors Bacon, Macintosh and Sneath⁵ were appointed such Committee." Two weeks later "Professor Macintosh reported progress for the special committee on a

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1. Yale Divinity School Catalogue, 1915-1916, p. 13. ".... the regular rates for inter-departmental exchanges established by the University" were "ordinarily eight dollars a year for courses for one hour a week throughout the year, and for courses requiring less or more than one hour a week throughout the year, in the same proportion" (p.93).
 2. Ibid.
 3. Yale Divinity School Faculty Minutes, Jan. 25, 1912, p.312.
 4. Ibid., Oct. 9, 1919, p. 418.
 5. Ibid.

new Department in the Graduate School.¹ One month after its appointment, "Dean Brown on behalf of the Committee on the new Department of the History and Philosophy of Religion, reported conferences with Professor Bakewell and Acting Provost William Adams Brown. The latter suggested that if a Department of Religion should be created the name of the School might well be changed back to 'Yale Divinity School.'" The Divinity Faculty accepted this suggestion, and voted further that their Committee "be directed to take up the matter with the proper authorities.² On November 13, 1919, "The special Committee on the establishment of a Department of Religion in the Graduate School reported through Professor Macintosh," and the Faculty "Voted that the report be approved in essentials; that it be referred back to the special Committee for editorial revision, and when so revised, be presented by the Committee to the University authorities."³ At the meeting of the Prudential Committee of the Yale Corporation on February 14, 1920, Provost-elect Walker "reported receipt of a letter from Dean Cross announcing the organization of a group of studies in Religion in the Graduate School leading to the degrees of Master of Arts and Doctor of Philosophy."⁴ The relationship between this new Department of Religion in the Graduate School and the

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1. Yale Divinity School Faculty Minutes, Oct. 23, 1919, p.418.
 2. Ibid, Nov. 6, 1919, p. 418f.
 3. Ibid, Nov. 13, 1919, p. 419f.
 4. Prudential Committee Records, Minutes of date indicated, p. 1623.

Divinity School was officially defined on June 11, 1921,¹
when the Prudential Committee

"Voted, to approve the following agreement between the Graduate School and the Divinity School, recommended by the Board of Permanent Officers of the Graduate School:

"That students primarily registered in the Divinity School who are intending to devote themselves to religious work may be entitled to secondary registration in the Graduate School, if their principal emphasis of study is in one of the following groups:

- A. Semitics
- B. Religious Education
- C. History and Philosophy of Religion
- D. Social Service."

This action was taken too late in the academic year to be incorporated in the Divinity School Catalogue for the ensuing year, but the Catalogue for 1922-1923 included the substance of this measure in its announcement of "Graduate Study."²

No further change was made in the annual announcement until the Catalogue for 1926-1927. This statement and the one for the year following, which was the last year covered by this dissertation, were similar except for the addition in the latter of a paragraph concerning the language requirement. This announcement was based, therefore, upon four years' experience under the new arrangement, and was more specifically stated as to the various details. It was divided into two sections: the first having to do with

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1. Prudential Committee Records, Minutes of date indicated, p. 1995.
 2. Yale Divinity School Catalogue, 1922-1923, p. 16f.

registration, the second with degrees. The full statement as it appeared in the Catalogue for 1927-1928 was as follows:

"I. Registration.

"Students who have received the B. D. degree, or have completed with credit two or more years of the B. D. course in this or some equivalent school, may be admitted by vote of the Faculty to graduate standing in the Divinity School. Such students make a primary registration in the Graduate class of the Divinity School and are required to file official transcripts of their credits in that office. With permission of the Faculty of the Graduate School they may also be recommended for secondary registration in the Graduate School of the University, and, in case of those who hold a bachelor's degree equivalent to that of Yale University, to the privilege of working for the degree of Master of Arts or Doctor of Philosophy in Historical and Contemporary Religion (including Missions), Philosophy of Religion, Semitic and Biblical Languages and Literatures, or Religious Education. Students enrolled primarily in the Divinity School and secondarily in the Graduate School will be viewed as belonging to the Graduate class in the Divinity School under one or the other of two subdivisions: (a) candidates for the M. A. or Ph. D. degree who hold the B. D. degree; (b) candidates for the M. A. or Ph. D. degree with two years of theological training. In addition to a primary registration in the Divinity School office a student making secondary registration in the Graduate School must: (1) file official transcripts of all credits and make preliminary registration in the Graduate School before September 1; (2) file a secondary registration card in the Graduate School office on or before the day the University opens; and (3) file a schedule of courses in the Graduate School office on or before October 10. There are fees of \$5 each charged against late registration cards and schedules. Students making secondary registrations in the Graduate School must secure cards of recommendation from the Divinity School Dean's office.

"Members of the Graduate class are required, in all ordinary cases, to take at least three units each term from courses offered by members of the Faculty of the

1. Yale Divinity School Catalogue, 1922-1923, pp. 47-49.

Divinity School and are expected to continue their studies during the entire year. Students who are candidates for graduate degrees in Religious Education, in the History and Philosophy of Religion, or in Biblical Literature are required to take at least two units each term in the Divinity School. This requirement may be modified during the year the student is writing his M. A. essay or Ph. D. dissertation. By vote of the Faculty the requirement of three units a term for graduate registration may be modified for pastors of churches in Connecticut in active service, missionaries on furlough, religious teachers and paid social workers, who are eligible to register as graduate Divinity students.

"The fees and privileges in respect to rooms of those taking full graduate work, on vote of the Faculty, are the same as those of Divinity School undergraduates, except that the room privileges are not extended beyond the fifth year of Divinity work (second year in the Graduate class). For a statement of fees, see Expenses, p. 51. A limited number of scholarships are open to members of this class. (See Scholarships and Prizes, page 53.)

"II. Degrees.

"The normal period of graduate study for the degree of M. A. is two years. At least one year of resident graduate study must have been satisfactorily completed at Yale University. Only those students who have already specialized before or after graduation in studies amounting to a full year's work of closely related studies can satisfy the requirements for the M. A. degree in one year.

"The minimum period of graduate study for the degree of Ph. D. is three years. At least one year, exclusive of the year given to writing the dissertation, must be spent in residence at Yale University. In case the dissertation is written in absentia the student must be registered in the Yale Graduate School.

"Both degrees demand scholarly work of a high quality. Students who have received their degrees from colleges not of sufficiently high standing must expect to spend more than the minimum time in graduate study. The proposed course of study for the M. A. or Ph. D. degree must have the approval of a committee of the Graduate School Faculty. Many of the Divinity School courses are included in the Graduate School curriculum and may be counted towards either or both graduate degrees. Courses counted towards the degree of B. D. may not be counted as part of the final year's work

towards the degree of M. A. Credit for not more than one year of the three years of strictly Ph. D. work may not be allowed for the B. D. courses which are distinctly graduate in method and treatment. For particulars as to courses, see the different fields of study indicated below and the Graduate School Catalogue: Group II, Semitic and Biblical Languages and Literatures; X, Religion; and XI, Education.

"All language requirements for the M. A. and Ph. D. degrees must be met not later than October 31 of the academic year in which the degree is taken.

"Prospective candidates for a Graduate School degree who do not wish to fulfill the preliminary theological requirement are advised to register in the Graduate School directly, without claim to any special privileges extended to Divinity School students."

The accompanying table and graph indicate the fluctuations in the enrollment in the Graduate Class during the years¹ 1899-1900 through 1927-1928.

As seen by the figures contained in the table, these twenty-nine years fall into two rather clearly marked divisions: the years 1899-1900 through 1909-1910, and 1910-1911 through 1927-1928. During the earlier years the major religious field for graduate work was that of Biblical Literature. With the change to the "Department" plan beginning in the year 1910-1911, the work offered to the Graduate Class was more clearly defined. After 1910, the two most popular major fields were those of Religion and Religious Education.

The graph shows that the peak year for graduate work in the earlier years was the session of 1906-1909. It is difficult to explain the cause for such a large number of

1. See pp. 575 and 576 respectively.

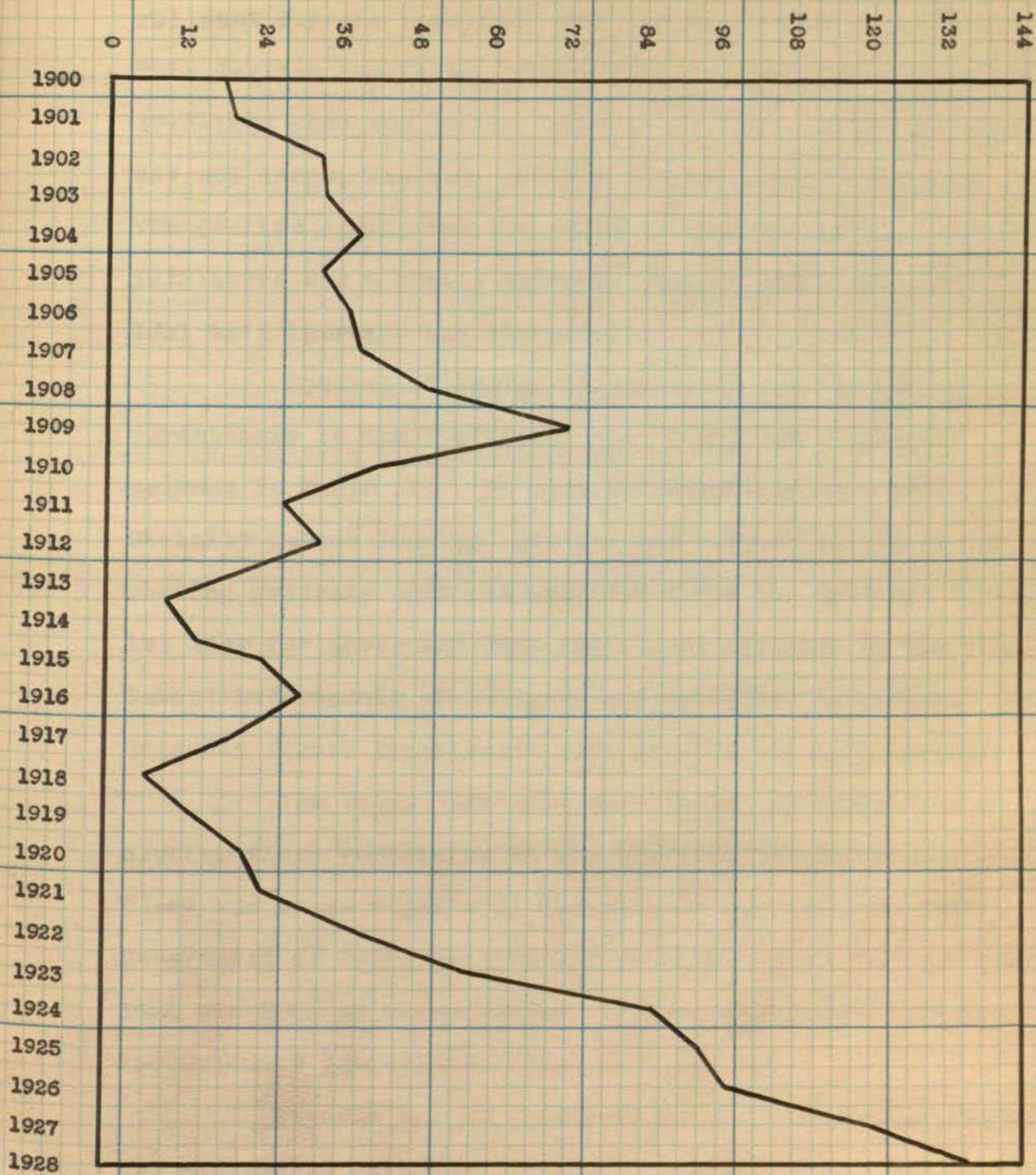
TABLE II

THE GRADUATE CLASS, FROM 1899-1900 THROUGH 1927-1928,
LISTED ACCORDING TO MAJOR FIELDS.

Year	Bib. Lit.	Relig.	R. E.	Soc. Serv.	Misc.	Incom- plete, unknown	Total
1899-00	2				3	4	9
1900-01	2				4	4	10
1901-02	5					12	17
1902-03	11				4	2	17
1903-04	12				3	5	20
1904-05	13				3	1	17
1905-06	15				3	1	19
1906-07	14				3	3	20
1907-08	12				6	7	25
1908-09	17				7	12	36
1909-10	5				9	7	21
1910-11	4	5	1	2		2	14
1911-12	4	9	2	2			17
1912-13		4	1				5
1913-14		7					7
1914-15		9		1		2	12
1915-16	1	11	1	2			15
1916-17	2	8	(3)				10
1917-18	1	2	(3)				3
1918-19	2	4	1 (4)				7
1919-20	1	4 (5)	5 (8)	1			11
1920-21		11 (11)	1 (7)				12
1921-22	1	10 (11)	8 (14)	1			20
1922-23	2	16 (17)	10 (23)				28
1923-24	1	26 (25)	16 (31)				43
1924-25		27 (28)	19 (28)			1	47
1925-26	2	23 (27)	21 (36)	1		2	49
1926-27	2	30 (40)	25 (42)	2		1	60
1927-28	1	35 (36)	30 (39)			2	68
TOTAL	132	241 (200)	141 (238)	12	45	68	639
Per Cent	20.66	37.72	22.07	1.87	7.04	10.64	

GRAPH A

THE GRADUATE CLASS, 1900-1928.



graduate students in that one year, especially since the enrollment for the following year evidenced such a decline. This decline continued, except for one year, until the year 1913-1914 when the number began increasing. This increase was not large, however; neither did it continue for long. The decline during the War years is understandable. After 1918 there was a steady increase year by year; and after 1921 this increase was phenomenal.

Special attention is called to the figures in parenthesis in the "Religion" and "Religious Education" columns in Table II. It must be remembered that the Divinity School Faculty have had the responsibility of directing graduate work not only for their own Graduate Class, but also for those who were registered directly in the Graduate School Departments of Religion and Religious Education. These Graduate School Departments were established in 1919-1920.

The total "Graduate Enrollment" in Religion (including those registered in the Divinity School Graduate Class and those registered directly in the Graduate School Department of Religion) for the years 1919-1920 through 1927-1928 was 200, of which number, 19 were registered only in the Graduate School Department of Religion.

Figures are available as to Graduate School students who majored in Religious Education beginning with the session of 1916-1917. The total "Graduate Enrollment" in Religious

Education (including those registered in the Divinity School Graduate Class and those registered directly in the Graduate School Department of Religious Education) for the years 1916-1917 through 1927-1928 was 238, of which number, 102 were registered directly in the Graduate School Department of Religious Education. These figures show that during these years the Divinity Faculty members in the field of Religious Education were called upon to direct the graduate work of exactly 75 per cent more students than were registered in the Graduate Class of the Divinity School.

Table III The Student Enrollment of the Divinity School from 1899-1900 to 1927-1928

CHAPTER EIGHT

STUDENT TRENDS (1900-1928)

During the session 1899-1900 there were enrolled in the Divinity School of Yale University 96 students from 19 states, Canada, and five foreign countries, representing 6 denominations. In 1927-1928 there were 230 students from 35 states and the District of Columbia, Canada, and 9 foreign countries, who were affiliated with 16 denominations. These figures are an indication of the remarkable development in the School's student personnel during the first twenty-nine years of the present century.

Chiefly through tables and graphs, the present chapter purposes to delineate this phase of the Divinity School's history. The following tables are presented:

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1. Student statistics presented in this dissertation are based upon: (1) the data contained in the Eighth General Catalogue of the Yale Divinity School, Centennial Issue, 1822-1922, edited by Henry B. Wright; (2) Catalogue of The Officers and Graduates of Yale University in New Haven, Connecticut, 1701-1924; (3) Bulletin of Yale University, Alumni Directory Number, Living Graduates and Non-Graduates of Yale University: Issued for Private Distribution by Yale University, 15 September, 1932; (4) Yale University Commencement Programs, 1899-1900 through 1927-1928; (5) Yale Divinity School Catalogues, 1872-1873 through 1928-1929; (6) Yale Divinity School Faculty Grade-books, 1899-1900 through 1910-1911; (7) individual Alumni folders and card-records in the office of the Registrar of The Divinity School.
 2. Denominational statistics do not include "Students from Other Departments or Schools of the University" after 1905-1906. There were only 11 "Students from Other Departments" in the Divinity School during the years 1899-1900 through 1905-1906.

Table III The Students, Faculty (including the Faculty-Student ratio), and Graduates of the Divinity School from 1899-1900 through 1927-1928.

Table IV The Comparative Enrollment of Students taking the B. D. Course at Andover, Hartford, Princeton, Union, and Yale during these years.

Table V The Students of the Divinity School according to Geographical Distribution.

Table VI The Students according to Denominational Affiliation.

Table VII The B. D. Students according to their Courses from 1910-1911 through 1927-1928.¹

Table VIII The B. D. Graduates for the Years 1899-1900 through 1927-1928, and the Work into which they Went.

A graph is presented along with Table III to show the B. D. enrollment in its relation to the total enrollment and the total number of students under instruction. Another accompanies Table IV. A third is included with Table V in order to show the trend toward a more cosmopolitan distribution of students during these years.²

Table III shows that there were 3,651 students enrolled in the Divinity School during the years 1899-1900,

1. From 1899-1900 through 1906-1907 all students took the same general work. Though the "Three-Course" Plan was in operation from 1907-1908 through 1909-1910, the first clearcut designation of students according to major courses was of the class which entered with the session of 1908-1909. In their Senior year these are listed according to the "Four-Department" Plan. For a discussion of Students and their courses under the "Three-Course" Plan, the reader is referred to Chapter Three, page 130.
2. For a similar graph of the Graduate Class enrollment, see Chapter Seven, p. 576.

TABLE III

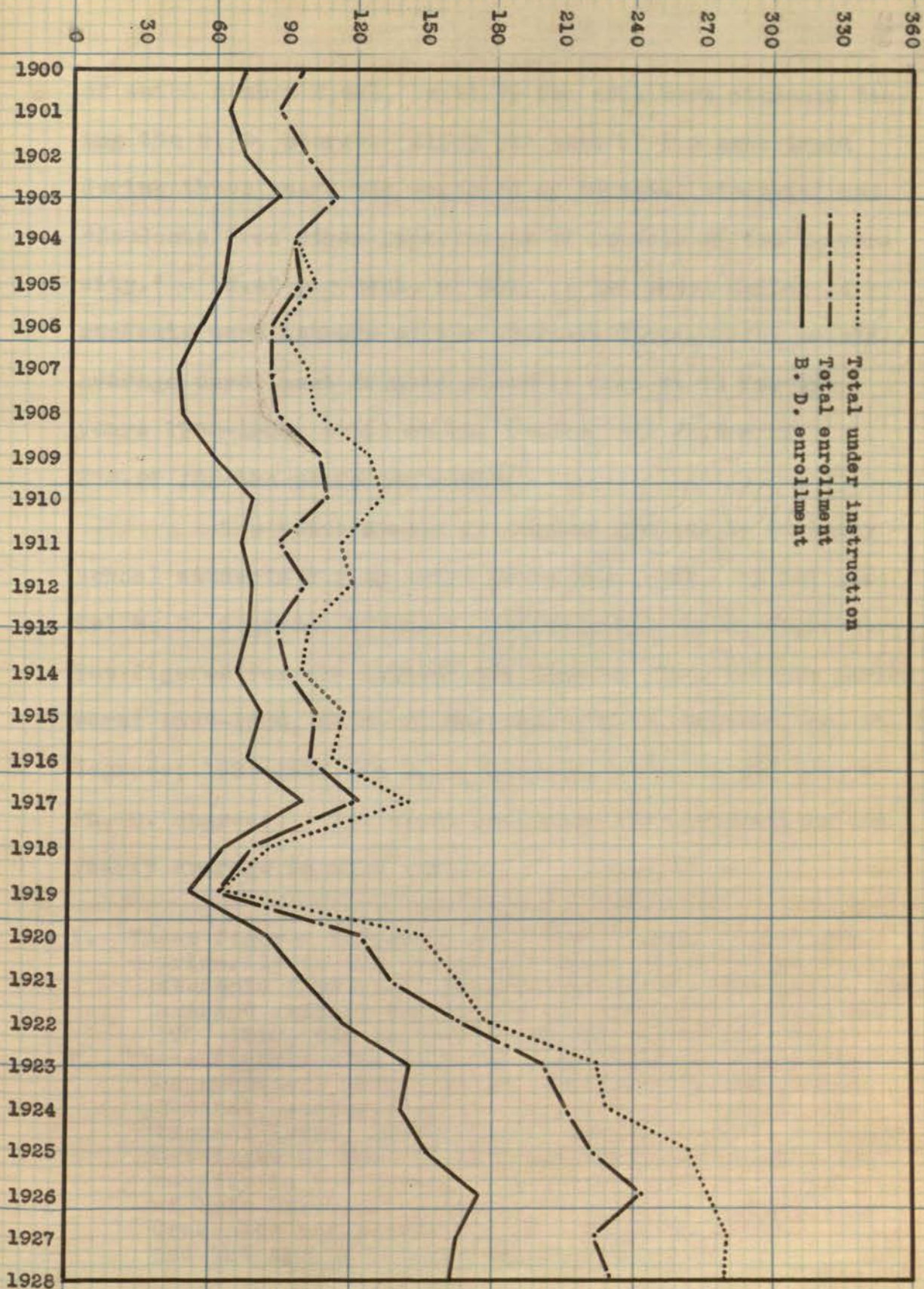
THE STUDENTS, GRADUATES, AND FACULTY OF THE
DIVINITY SCHOOL, 1899-1900 THROUGH 1927-1928.

STUDENTS	1900-1906	1907-1910	1911-1916	1917-1924	1925-1928	Total	Per Cent
Graduate Class (Percentage)	109 (16.3)	102 (26.6)	70 (12.2)	134 (12.1)	224 (24.3)	539	18.3
Senior Class (Percentage)	195 (28.9)	81 (21.1)	180 (31.3)	310 (28.)	228 (24.8)	994	26.82
Middle Class (Percentage)	140 (21.)	80 (20.8)	142 (24.7)	267 (24.2)	206 (22.4)	835	22.6
Junior Class (Percentage)	147 (22.)	68 (17.7)	128 (22.3)	226 (20.4)	223 (24.2)	792	21.32
Total B.D.Stu- dents (Percentage)	482 (71.9)	229 (59.6)	450 (78.3)	803 (72.6)	657 (71.4)	2621	70.74
Special Stu- dents (Percentage)	76 (11.4)	53 (13.8)	55 (9.6)	167 (15.1)	40 (4.3)	391	10.84
Students from Other Depart- ments	11	74	83	135	176	479	
GRAND TOTAL	678	458	658	1239	1097	4130	100.00
Yearly Average of Divinity School Students*	94.1	96.	95.9	138.	230.2	131.8	
B.D. Graduates Yearly Average	172 24.6	75 18.7	161 26.8	286 35.7	197 49.2	891 30.7	67.47
M.A. Graduates Yearly Average	58 8.3	68 17.	99 16.5	59 7.4	43 10.7	327 11.3	24.8
Ph.D. Graduates Yearly Average	11 1.6	10 2.5	21 3.5	32 4.	27 6.7	101 3.5	7.73
Total Graduates Yearly Average	241 34.5	153 38.2	281 46.8	377 47.1	267 66.6	1319 45.5	100.00
FACULTY	6.86	7.5	10.67	13.56	14.25	Aver- age:	10.57
Faculty-Student Ratio	14.17	15.44	10.43	11.33	19.22	Aver- age:	14.12

* NOTE: "Students from Other Departments," are not included.

GRAPH B

THE B. D. ENROLLMENT, THE TOTAL ENROLLMENT, AND THE TOTAL UNDER INSTRUCTION, 1900-1928.



of which number 2,621, or 71.79 per cent were students taking the B. D. course. 21.08 per cent of the enrollment during these years was composed of "Special Students" and "Students from Other Departments of Schools of the University." 15.47 per cent, or 639, of the total number of students were members of the Graduate Class. The yearly average enrollment mounted steadily from 94.13 for the years 1900-1906, until it had reached the figure of ¹ 230.25 for the years 1925-1928.

² The total number of degrees granted to Divinity School students during these years was 1,319, as follows: 891 B. D. degrees, 327 M. A. degrees, 101 Ph. D. degrees. The figures for the initial and closing years of this period were: 1899-1900, 23 B. D. degrees, 4 M. A. degrees, no. Ph. D. degrees; 1927-1928: 56 B. D. degrees, 13 M. A. degrees, 4 Ph. D. degrees. The table indicates the fluctuations and yearly average in each case.

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1. These figures represent only the students registered primarily in the Divinity School. They do not include students from other Departments of the University. The average primary enrollment for the other periods was: 1907-1910, 96; 1911-1916, 95.87; 1917-1924, 138.
 2. These figures were compiled from the Yale University Commencement Programs, and checked with the Eighth General Catalogue of the Yale Divinity School, Centennial Issue, 1922-1922 (edited by Henry B. Wright); Catalogue of The Officers and Graduates of Yale University in New Haven, Connecticut, 1701-1924; Bulletin of Yale University, Alumni Directory Number, Living Graduates and Non-Graduates of Yale University, 1932; and the Alumni files of Yale University.

The average number of men on the Faculty for the first seven years (1900-1906) was 6.86; for the final four years (1925-1928) the figure was 14.25. The greatest gains were in the third and fourth divisions of the period, when the figure increased from 7.5 for the years 1907-1910 to 10.67 for the years 1911-1916, and from this figure to 13.56 for the years 1917-1924.

The Faculty-Student ratio ranged from 10.43 for the years 1911-1916 to 19.22 for the years 1925-1928, the average throughout these twenty-nine years being 14.12.

Table IV, with its accompanying graph,¹ shows that throughout the twenty-nine years there was not a single year in which the Hartford Theological Seminary had as large an enrollment of B. D. students as the Yale Divinity School. On the other hand, the Divinity School enrollment was never as large as the enrollments of Union and Princeton until the year 1922, when the Yale enrollment exceeded that of Union by 8 students, the respective figures being 116 and 108. For the year 1925-1926, Yale's enrollment exceeded not only the enrollment of Union but also that of Princeton, the respective figures being: Yale 179, Union 141, and Princeton 173.

1. Andover Theological Seminary closed during the early 1920's. Later it became affiliated with Newton Theological Institution, the new School being called Andover-Newton Theological Seminary.

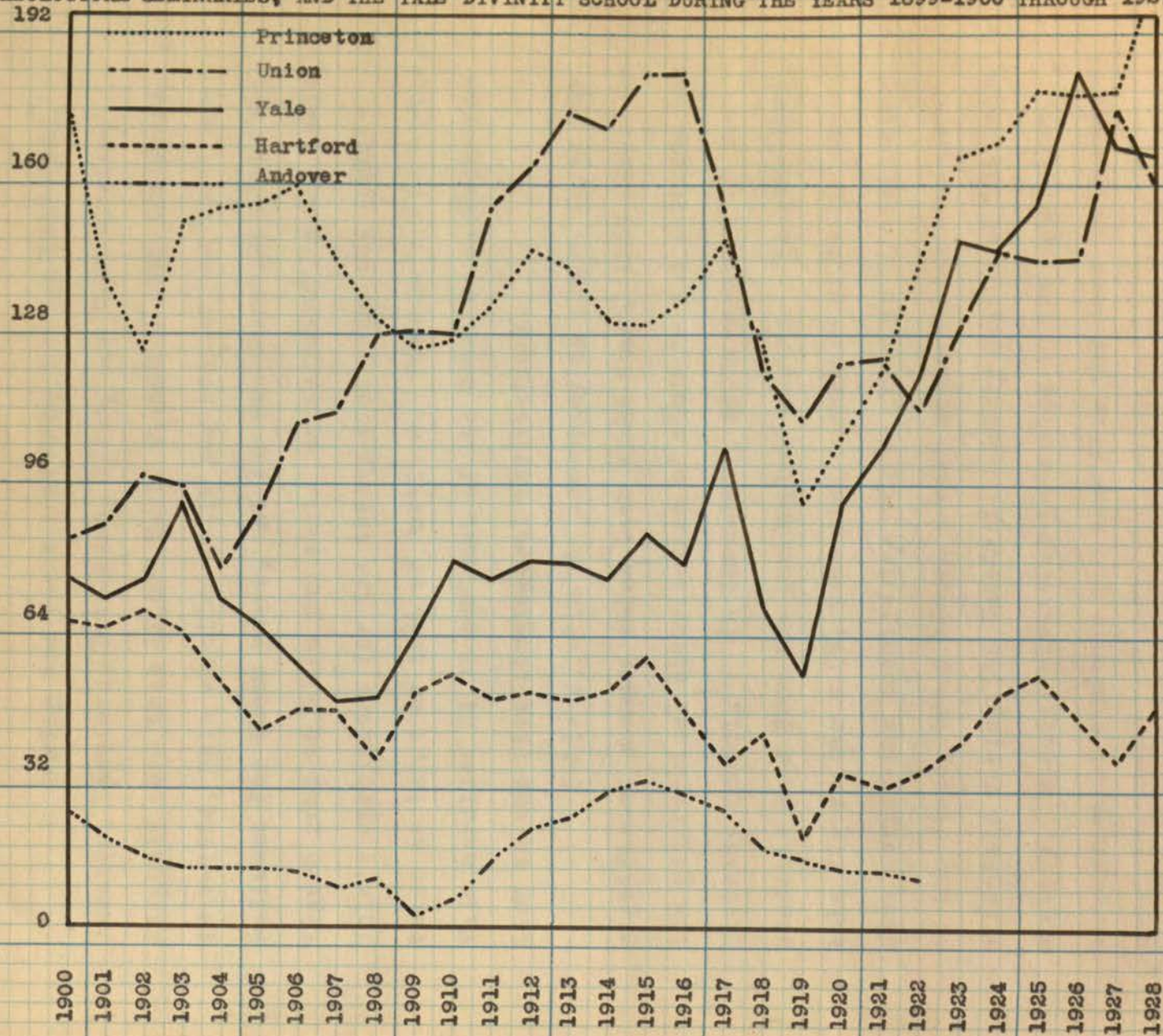
TABLE IV

THE COMPARATIVE ENROLMENT OF STUDENTS TAKING
THE B. D. COURSE AT ANDOVER, HARTFORD, PRINCETON,
UNION THEOLOGICAL SEMINARIES AND THE YALE DIVINITY
SCHOOL DURING THE YEARS 1899-1900 THROUGH 1927-1928.

INSTITUTION	1900- 1906	1907- 1910	1911- 1916	1917- 1924	1925- 1928	Total	Per Cent
Andover	71	26	142	89		328	2.72
Hartford	387	177	292	274	175	1305	10.82
Princeton	1032	512	793	1038	727	4102	34.02
Union	619	479	1006	984	612	3700	30.69
Yale (Percentage)	483 (18.63)	229 (16.09)	450 (16.77)	803 (25.19)	657 (30.26)	2622	21.75
TOTAL	2592	1423	2683	3188	2171	12057	100.00

GRAPH C

THE COMPARATIVE ENROLIMENT OF STUDENTS TAKING THE B. D. COURSE AT ANDOVER, HARTFORD, PRINCETON AND UNION THEOLOGICAL SEMINARIES, AND THE YALE DIVINITY SCHOOL DURING THE YEARS 1899-1900 THROUGH 1927-1928.



During the years 1899-1900 through 1927-1928, Andover, Hartford, Princeton, Union, and Yale enrolled slightly more than 12,000 B. D. students. For the years 1917-1924, Yale enrolled 25.19 per cent of the total enrollment for those years, and for the years 1925-1928 this figure rose to 30.26 per cent. As indicated by the table, Yale's enrollment for the twenty-nine years was exactly twice as large as that of Hartford. For the entire period, Yale enrolled 21.75 per cent of the total B. D. registration in the five theological institutions.

Table V, with its accompanying graph, shows the significant changes which took place during this period in the geographical distribution of students who attended the Divinity School.¹ In 1899-1900, 43.75 per cent of the students came from the New England states. In 1927-1928, this figure was 9.57, revealing a decline of 34.18 per cent during the twenty-nine years. This is an indication of the steady trend toward a more cosmopolitan student clientele during the twentieth-century period of the School's history. Special attention is called to the consistent percentage of students who came from the East North Central

1. The basis upon which statistics for geographical distribution were compiled was the location of the institution from which the student came to the Divinity School. The figures for 1925-1928 do not include "Students from Other Departments of the University."

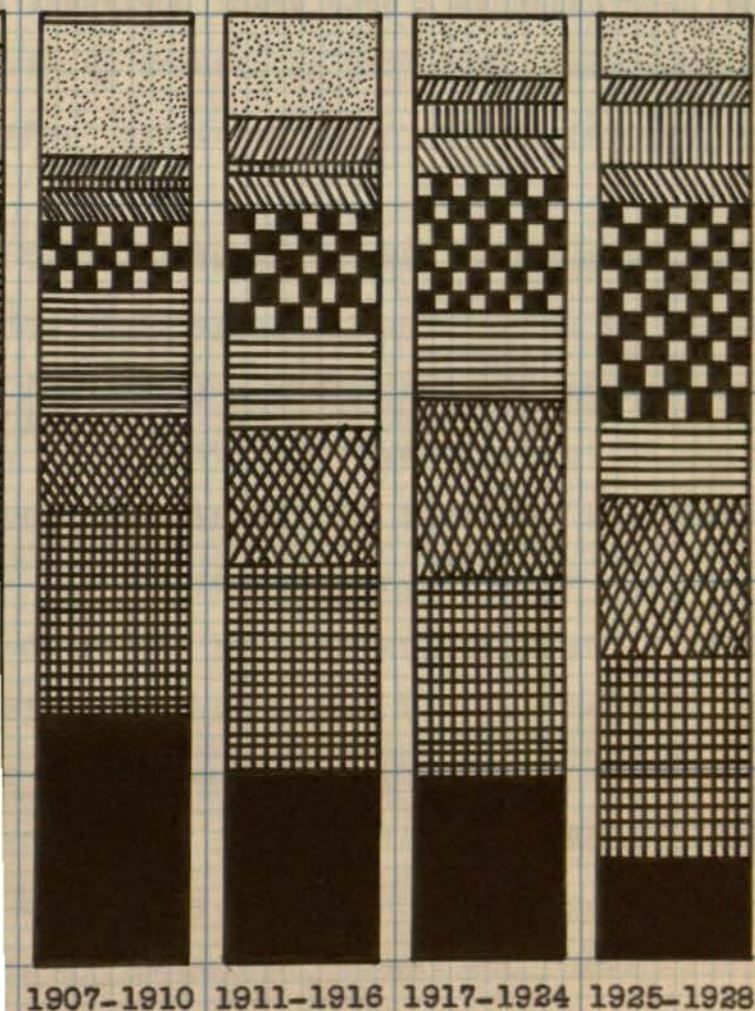
TABLE V

THE STUDENTS OF THE DIVINITY SCHOOL ACCORDING
TO GEOGRAPHICAL DISTRIBUTION, 1899-1900 THROUGH 1927-1928.






SECTION	1900- 1906	1907- 1910	1911- 1916	1917- 1924	1925- 1928	Total	Per Cent
New England (Percentage)	235 (34.7)	125 (27.3)	141 (21.4)	210 (19.4)	100 (11.3)	811	21.32
East North Central (Percentage)	137 (20.2)	95 (20.7)	139 (21.1)	224 (20.7)	163 (20.7)	778	20.70
West North Central (Percentage)	66 (9.7)	45 (9.8)	93 (14.1)	207 (19.1)	149 (16.9)	560	15.00
Middle Atlantic (Percentage)	72 (10.6)	59 (12.8)	66 (10.)	92 (8.5)	72 (8.2)	361	9.61
South Atlantic (Percentage)	34 (5.)	32 (7.)	84 (12.8)	158 (14.6)	199 (22.6)	507	13.50
East South Central (Percentage)	16 (2.4)	17 (3.7)	27 (4.1)	44 (4.1)	37 (4.2)	141	3.75
West South Central (Percentage)		5 (1.1)	11 (1.7)	47 (4.3)	57 (6.5)	120	3.22
Mountain (Percentage)	5 (7.4)	1 (.22)	4 (.61)	9 (.83)	2 (.23)	21	.56
Pacific (Percentage)	14 (2.1)	10 (2.2)	22 (3.5)	18 (1.7)	28 (3.2)	92	2.45
Canada (Percentage)	40 (6.)	24 (5.2)	16 (2.4)	14 (1.3)	24 (2.7)	118	3.14
Foreign Countries (Percentage)	38 (5.6)	39 (8.6)	54 (8.2)	59 (5.4)	30 (3.4)	220	5.85
Unknown (Percentage)	21 (3.)	6 (1.3)	1 (.15)			28	.74
TOTAL	678	458	658	1082	881	3757	100.00

GRAPH D

STUDENTS OF THE DIVINITY SCHOOL ACCORDING TO GEOGRAPHICAL
ORIGIN, 1899-1900 THROUGH 1927-1928.



STUDENTS ACCORDING TO GEOGRAPHICAL
ORIGIN, 1899-1900 THROUGH 1927-1928.

England		East South Central
North Central		West South Central
North Central		Mountain & Pacific
Atlantic		Canada & Foreign
Atlantic		Unknown

states during these years. The respective percentages during the five groups of years into which the period has been divided were: 20.21, 20.74, 21.12, 20.70, 20.77. Special attention is also called to the remarkable increase in percentage of students from the South Atlantic states since 1900. In 1899-1900 there were 2 students from these states in the Divinity School; in 1927-1928, the number was 54. The percentage had increased from 2.08 per cent to 23.48 per cent.

Table VI indicates the interdenominational character of the Divinity School as revealed by the trend since 1900 away from being a preponderantly one-denomination institution.¹ In 1899-1900 61.46 per cent of the students were Congregationalists. In 1927-1928 they numbered 15.21 per cent. In the former year, 15 other denominations were represented; in the latter year, 28 others. Special attention is called to the figures in the lower part of Table VI, which give the percentages for the respective groups of years of the five largest denominational representations during the years covered by this study. These denominations were: Congregational, Methodist, Disciples, Baptist, and Presbyterian. As seen, the steady decline in Congregational students was matched by a steady increase in Methodist, Disciples, and Baptist students. In 1899-1900 these three groups composed

1. See footnote 2, first page of this Chapter.

TABLE VI

STUDENTS FROM 1899-1900 THROUGH 1927-1928
 ACCORDING TO THEIR DENOMINATIONAL AFFILIATIONS.

DENOMINATION	1900- 1906	1907- 1910	1911- 1916	1917- 1924	1925- 1928	Total	Per Cent
Congregational	374	176	186	210	124	1070	30.72
Methodist	56	69	123	208	261	717	20.59
Disciples	35	46	115	213	172	581	16.68
Baptist	42	24	42	84	100	292	8.38
Presbyterian	52	24	38	61	76	251	7.21
Protestant Epis- copal	28	10	15	31	18	102	2.93
Evangelical	4	4	14	26	26	74	2.21
Lutheran	7		5	20	24	56	1.61
United Brethren	12	7	6	11	14	50	1.44
Church of the Brethren	1	3	1	21	19	45	1.29
Reformed	4	4	8	12	7	35	1.00
Church of God				12	11	23	
Friends	4	3		2	6	15	
Undenominational			2	9		11	
Moravian	6	2	1	1		10	
Universalist	2	1	2	2	2	9	
Gregorian		2	5			6	
Union					6	6	
Mennonite			2	1	2	5	
Swedish Mission				2	2	4	
Adventist Chris- tian					4	4	
Federated				3		3	
Jewish	1					1	
Adventist		1				1	
Christian Mission- ary Alliance			1			1	
Japanese Union				1		1	
Christian Church of China				1		1	
Christian Church of Japan					1	1	
Greek Orthodox					1	1	
Unknown						87	3.44 2.50
TOTAL	678	384	575	965	881	3483	100.00
Five largest denominational representations by percentages							
Congregational	55.16	48.83	32.35	21.76	14.07		
Methodist	8.28	18.	21.39	21.55	29.63		
Disciples	5.16	12.	20.	22.07	19.52		
Baptist	6.19	6.25	7.3	8.70	11.35		
Presbyterian	7.67	6.25	6.61	6.32	8.63		

19.61 per cent of the students; in 1927-1928, 60.5 per cent.

Table VII gives some indication as to the courses which the students took during these years.¹ The official listing of students began with the Senior Class in 1910-1911. In the last four years of the period studied in this dissertation, 1925-1928, a greater differentiation of courses was made, it will be remembered, than under the former five-department plan. Approximately 50 per cent of the B. D. students from 1910-1911 through 1927-1928 majored in pastoral service courses; approximately 10 per cent in courses preparatory to missionary service; approximately 20 per cent in religious education courses; and approximately 6 per cent in social service courses.

Table VIII indicates the work into which the School's B. D. graduates went. These figures show that 68.09 per cent of these went into the pastorate, 7.98 per cent went into some form of missionary service, 7.75 went into religious education work, 2.36 per cent went into social service, and 10.9 per cent went into the work of teaching and research.

1. Cf. Chapter Three, p. 130f for a discussion of courses from 1906-1907 through 1910-1911.

TABLE VII

THE B. D. STUDENTS OF THE DIVINITY SCHOOL
 ACCORDING TO COURSES, 1910-1911 THROUGH
 1927-1928.

COURSE	1911- 1916	1917- 1924	1925- 1928	Total	Per Cent
Pastoral Service (Percentage)	276 (61.3)	421 (52.4)	213 (32.4)	910	47.62
Missionary Service (Percentage)	35 (7.8)	97 (12.1)	47 (7.1)	179	9.37
Religious Education (Percentage)	68 (15.1)	183 (22.8)	166 (25.3)	417	21.83
Social Service (Percentage)	54 (12.)	39 (4.9)	22 (3.4)	115	6.02
History and Philosophy of Religion (Percentage)	9 (2.)	55 (6.8)	71 (10.8)	135	7.07
Old Testament (Percentage)		1	19	20	1.05
New Testament (Percentage)			30	30	1.57
Homiletics (Percentage)			14	14	.74
Church History (Percentage)			9	9	.48
Teaching (Percentage)			1	1	.06
Incomplete or Unknown (Percentage)	8	7	4	19	.99
One or Two Year Student (Percentage)			61	61	3.19
TOTAL	450	803	657	1910	100.00

TABLE VIII

THE B. D. GRADUATES FOR THE YEARS 1899-1900
THROUGH 1927-1928, AND THE WORK INTO WHICH
THEY WENT.

WORK	1900- 1906	1907 1910	1911- 1916	1917- 1924	1925- 1928	Total	Per Cent
Pastorate (Percentage)	135	53	111	176	131	606	68.09
Missions (Percentage)	8	5	9	37	12	71	7.98
Religious Edu- cation (Percentage)	2	3	9	23	32	57	7.75
Social Service (Percentage)	3	2	6	7	3	21	2.36
Teaching (Percentage)	15	9	17	39	17	97	10.90
Secular Work (Percentage)	7	1	2	3	1	14	1.57
Unknown (Percentage)	2	2	7	1 died	1	13	1.24
TOTAL	172	75	161	286	197	891	

CHAPTER NINE

SUMMARY

At the beginning of the twentieth century the Yale Divinity School was largely a Congregational seminary, operating under the traditional theological curriculum. It had no administrative officer. Its personnel consisted of seven men on its faculty, and an enrollment of ninety-six. Its total funds on July 1, 1899 amounted to \$533,846.21. It had two libraries, the Trinitarian Reference Library and the foreign missions library. To the Lyman Beecher Lectureship on Preaching was added in 1903 the Richard W. Taylor Lectureship to deal with various aspects of theology. In 1904, a former professor in the Divinity School made provision in his will for housing the mission library which he had begun, and which grew eventually to be one of the two largest collections of its kind in the world. In 1901, an administrative officer was appointed by the University to direct the affairs of the Divinity School, with the hope of improving its scholastic efficiency and its financial condition. This experiment proved unsuccessful and was abandoned after three years' trial. For the next six years the Divinity School operated with one of its professors serving as acting dean.

During the years 1902-1906, the Divinity School made significant changes in its curriculum, being the pioneer

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At the beginning of the twentieth century the Yale Divinity School was largely a Congregational seminary, operating under the traditional theological curriculum. It had no administrative officer. Its personnel included seven men on its faculty, and a student enrollment of ninety-six. Its total funds on July 1, 1899 amounted to \$652,248.21. It had two libraries, the Trowbridge Reference Library and the foreign missions library. To the Lyman Beecher Lectureship on Preaching was added in 1902 the Nathaniel W. Taylor Lectureship to deal with various aspects of theology. In 1904, a former professor in the Divinity School made provision in his will for housing the missions library which he had begun, and which grew eventually to be one of the two largest collections of its kind in the world. In 1901, an administrative officer was appointed by the University to direct the affairs of the Divinity School, with the hope of improving its scholastic efficiency and its financial condition. This experiment proved unsuccessful and was abandoned temporarily after four years' trial. For the next six years the Divinity School operated with one of its professors serving as Acting Dean.

During the years 1907-1909, the Divinity school made significant changes in its curriculum, being the pioneer

in the development of the comprehensive specialization type of preparation for religious service. This new curriculum provided for the training of men for pastoral service, missionary service, religious education, social service, and research in history and philosophy of religion. This required deliberate mutual effort on the part of the Faculty, and the constant cooperation of the Yale Corporation. During these years and in connection with the changes which were being made, the Divinity School announced definitely its non-sectarian character.

With the appointment of its second administrative Dean, in 1911, to direct the affairs of the reorganized Divinity School, the institution took on new life. In the next six years five additional men were added to the Faculty, and approximately \$350,000 were added to the School's funds. The major part of these additional funds made possible the strengthening of the School's department of religious education to the point of making it the most completely staffed department of religious education in America. Though there was no immediate augmentation in student enrollment during the next few years, the growing cosmopolitan character of the Divinity School student body was increasingly evident. In order to indicate that the School's conception of Christian service was not confined simply to the preparation of men who were to become ministers, but included men preparing in other departments as well, the Divinity School had its name changed

in 1914 to the "Yale School of Religion." This title was not readily understood by the American public however, and in 1920, when a Department of Religion was organized in the Graduate School, the former title was resumed.

The School's progress was retarded during the next few years due to the World War. True to its tradition, and as a part of a university pledged to loyal service to "Church and Civil State", the Divinity School threw itself wholeheartedly into the emergency, frowning upon exemption for theological students, and being represented by Faculty and students in various forms of war service. After the War, the Divinity School continued its departmental expansion, the curriculum becoming more and more specialized in the respective departments. Even including the small enrollments of the War years, the eight years 1916-1917 through 1923-1924 showed an average yearly enrollment of one hundred and thirty-eight students. It was also during these years that graduate students were enrolled in increasingly larger numbers.

In 1922, the Divinity School celebrated its centennial anniversary, and was able to look back upon the following fruits for its first one hundred years: 3,618 students enrolled; 250 men who went to the foreign fields as missionaries, over 600 men who had become college professors, and more than one hundred men who had become presidents of colleges and universities.

During the eight years 1917-1924, the Divinity Fac-

ulty produced more than three hundred items of bibliography, more than fifty of which were books. In addition to these specific works, the Faculty in 1920 took over the student publication, the Yale Divinity Quarterly, which had been begun in 1904, making it a unique and valuable vehicle for keeping the Divinity School alumni and former students in touch with the latest books.

The Convocations, which had been begun in 1910, became more and more popular until in the early 1920's the Divinity School began to have difficulty in accommodating the large number of guests who annually took advantage of this rare opportunity to hear the world's outstanding representatives of the pulpit and contemporary theological thought.

A library in religious education was endowed in 1919, and grew rapidly for the remainder of the period covered by this dissertation.

The buildings during these years proved more and more inadequate. They were far too small to accommodate the students and classes, and were in constant need of repair.

In 1925, the Faculty made a significant revision of the School's curriculum, through a redistribution of his courses endeavoring to make possible a more efficient use of the student's time. The student enrollment continued to increase steadily during the four final years covered by this study, the yearly average being 230.25.

The Divinity School was greatly benefited through the Yale Endowment Fund Campaign for \$20,000,000.00 in 1927,

the Divinity School's share to be \$750,000.00. In connection with this Campaign came also the promise of the Rockefeller gift to the Divinity School, which eventually amounted to \$1,000,000.00. The actual funds of the School which in 1899 had amounted to \$652,248.21, by 1928 had risen to the figure of \$1,531,196.18.

Thus, for the Divinity School the years 1899-1900 through 1927-1928 proved to be a period of marked development and unusual progress.

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Letter from C.A. Cox, then professor in Northwestern University, to Professor F.H. Sanders, November 23, 1907.

Letter from the Divinity School Faculty to Dean F.H. Sanders, February 20, 1908.

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Letter from President A.T. Hadley to Anson Phelps Stokes, Jr., then at St. Moritz, Switzerland, December 19, 1908.

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