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Yale: A Short History

George W. Pierson
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Yale: A short history
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United States Bicentennial
and of Yale's 275th anniversary
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Elihu Yale, 1649–1721

Born in America,
in Europe bred,
In Afric Travell’d,
and in Asia wed,
Where long he liv’d,
and thriv’d;
at London dead.
Much good, some ill, he did;
so hope all’s even,
and that his soul,
through mercy’s gone to heaven.
You that survive,
and read, take care
For this most certain
exit to prepare:
For only the actions
of the just
Smell sweet
and blossom in the dust

Elihu Yale’s own Epitaph at
Wrexham, Wales.
Foreword

Yale is at once a tradition, a company of scholars, a society of friends.

No one man made it. A London Yankee, who had been a nabob in India, provided the name. Many men through 275 years have labored to create it. Here ministers and laymen, governors and plain citizens, teachers and students, old graduates and benevolent strangers have worked, planned, sacrificed, and built. And with each generation the tradition has grown. Faith in God, belief in man, and search for the truth were the goals. Team-play and loyalty: these also became the hallmarks of the place.

So by slow degrees, from the most humble, prayerful beginnings, Yale has grown into one of the oldest and most celebrated universities in the country; about its famous college now cluster a massive battery of professional schools and laboratories, and a small city of libraries and museums. Here character is made. Here the heritage of civilization is studied and handed on. And here, in almost any field of thought, you will find scholars quietly pushing beyond the frontiers of knowledge to enlarge man's command of his world.
Reverend John Davenport, 1597–1669/70; co-founder and Pastor of the Colony of New Haven

Reverend James Pierpont, 1659/60–1714; Pastor of First Church, New Haven, 1685–1714
The beginnings

It was the Reverend John Davenport, one of the founders of the Colony, who in the 1640s first imagined a college for New Haven. But bad luck and a legacy that went awry prevented. In 1701 the Reverend James Pierpont, with certain other Congregational ministers from the towns along the Connecticut shore, revived Davenport’s vision, and persuaded the General Court of Connecticut to vote an “Act for Liberty to erect a Collegiate School” wherein youth might be instructed in the arts and sciences “and fitted for Publick employment both in Church & Civil State.” Then — if early memories and the surviving records can be so reconciled — the Minister Trustees met in Saybrook, pooled some forty volumes from their meager libraries for the founding and endowing of their institution, and drew up the course of study.

Having been given authority to appoint a Rector or Master as well as to select their own successors, they chose one of their own number, the Reverend Abraham Pierson (Harvard 1668), as first Rector (1701–07), but his congregation would not let him go to the chosen site at Saybrook. In March 1702 the first student, Jacob Heminway, appeared at his parish door in Killingworth (today Clinton), and “solus was all the College the first half-year.” In the fall after the first Commencement a Tutor was appointed to help teach a handful of young hopefuls from along shore and river; and by 1707 eighteen
The infant College, on the corner of College and Chapel Streets with President Clap's house across the way. View taken from a copy of a map of New Haven made by James Wadsworth, B.A. 1748, in his Senior year.
students had been graduated B.A. Today Davenport and Pierson Colleges commemorate these wilderness prophets.

On Pierson’s death the Seniors were sent to the Reverend Samuel Andrew of Milford, the rest under a Tutor to the small settlement on the windy marshes at Saybrook. Yet sickness and dissension so plagued the school at its bleak outpost that in 1716 the Trustees voted to remove to more hospitable New Haven. Two Hartford Trustees struggled to have the school established up-river at Wethersfield, instead, but friends in New Haven and in the General Court (Assembly) outbid them and in 1718 the first Collegiate building was started off the southwest corner of the New Haven Green – about where Bingham Hall now stands. The monies from the Assembly and New Haven proving insufficient, on news of Elihu Yale’s munificent gift (nine bales of goods worth £562 12s, with 417 books, a portrait and arms of King George I), the hopeful Trustees named the building (and so also the Collegiate School) Yale College. In 1745 the General Court authorized the enlargement of the charter to the “President and Fellows of Yale College in New-Haven,” but not until 1887 would the men of Yale add to the old unpretending name the alternative legal title of Yale University.
Jonathan Edwards; America’s first religious philosopher, author of *Freedom of the Will*, prophet of the “Great Awakening,” missionary to the Indians, and (briefly) President of Princeton

The 1742 Library; recovered and arranged as Rector Thomas Clap ordered it. These volumes may be seen in Beinecke Library
Church and state

The great objective of fitting young men for service "both in Church & Civil State," required a basic education for all (future ministers to study divinity afterwards). Christian nurture, classical learning, and collegiate living were to be the means of instruction — with tuitions, colony grants, advice and moral backing from the clergy, and occasional gifts from benevolent strangers providing a precarious support.

In 1722 the Congregational orthodoxy of the struggling College — a prime reason for its founding — received its first shock when Rector Timothy Cutler and the lone Tutor declared for Episcopacy. They both were dismissed. Faculty subscription to a confession of Congregational orthodoxy was required, and in 1724 the brilliant young Jonathan Edwards, B.A. 1720, was lured back as Tutor; but it was four years before a new Rector could be found and the Reverend Elisha Williams (1726–39) could reunite the College, repair public confidence, and stabilize the enrollments at the level of 15–20 students in a class.

Hardly had Williams retired when the College encountered further shocks, but this time from within the Congregational fold. In the religious freshening known as the "Great Awakening," the formidable Reverend Thomas Clap (Rector 1740–45, President 1745–66) first excoriated the enthusiastic but often unlettered "New Light" revivalists, then also alien-
The Invasion of New Haven, 1779; drawing by Ezra Stiles
ated the Conservative "Old Lights," most especially when he withdrew the students from the First Society (Center Church) and founded the College Church (1757—__), today the Church of Christ in Yale University. Clap also managed the establishment of Yale's first chair, the Livingston Professorship of Divinity, and in 1755 appointed to that office the Reverend Naphtali Daggett, B.A. 1748, who would succeed him when he was finally driven from office by student rebelliousness and lack of public support. Through the persistent post-Stamp-Act restlessness and the outbreak of the Revolution, Daggett then served 11 years pro tempore (1766–77) — "would you have it pro aeternitate?" he asked.

Early in the Revolution, the Trustees turned to the Reverend Ezra Stiles (1778–95), a moderate, ceremonious individual with a questing and open mind, a scholar of almost universal curiosity and learning. He had charted Halley’s Comet and could draw battle maps; he was at home with Hebraic learning and the new Enlightenment ideas. Stiles hoped to develop his College into a University — but the times were hardly propitious. Soon after the outbreak of hostilities the College had been visited with inflation, distemper, and food shortages so severe that at times the students had to be sent home or dispersed to the inland towns. Dawn of 5 July 1779 found Yale's diminutive President watching with a telescope from the College steeple as a huge fleet off New Haven Harbor landed the British expeditionary force which presently cap-
Timothy Dwight, 1752–1817; grandson of Jonathan Edwards. Author and "Hartford Wit", noted schoolteacher, New England intellectual and Federalist "Pope", he is remembered as Yale's most commanding and influential President.

tured the town. The College papers had been sent out, and happily the soldiers soon withdrew without burning the buildings, but precarious times continued. Later, as the war moved south, the enrollments multiplied, the College prospered, and Stiles managed to convert religious hostility and political suspicions of the College into renewed support by the "State".

In these same Revolutionary years, the students had absorbed Enlightenment attitudes and turned rationalistic. But on Stiles' death the eloquent and masterful Timothy Dwight (1795–1817) took charge, encouraged the believers, recalled the wayward, overawed the rebellious, and helped prepare the College for the series of revivals which, with
the aid of the “Second Great Awakening” and of prayer meetings and “days of prayer” for colleges, were to continue intermittently until the Civil War.

From earliest times, of course, Yale’s graduates had heard the call to religious service: in the first forty years a good half of them became ministers, and in this calling served also the intellectual interests of New England. The Reverend Eleazar Wheelock, B.A. 1733, and the Reverend Samuel Johnson, B.A. 1714, became the first presidents of Dartmouth and King’s College (Columbia), while the Reverend Jonathan Dickinson, B.A. 1706, and no fewer than five other graduates helped found and preside over the infant College of New Jersey (Princeton). Again in the early nineteenth century, while the Reverend Nathaniel W. Taylor was reshaping the “New England Theology” and the intuitive Reverend Horace Bushnell was venturing beyond theology toward a transcendental faith, Yale’s ministerial graduates became founders of towns and churches in our western territories, helped staff the American Board of Commissioners for Foreign Missions, sailed out as missionaries and educators to Hawaii and the Pacific archipelagos, helped open the gates of China, and salted South Asia and the Near East with the Word as taught in New Haven.

The Civil War again brought a sharp religious decline (as it did also in scholarship), but in 1879 a group of undergraduates formed the Christian Social Union – after 1881 the Yale YMCA or Dwight
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Hall – which organized religious work on the campus and with time came to man a wide range of welfare activities. Graduate Secretary Amos Alonzo Stagg, B.A. 1888, baseball and football hero and future football coach, founded Yale’s first mission in the New Haven slums. In 1907 another Secretary of Dwight Hall conceived the Yale Hope Mission, where for well over half a century the city’s derelicts would find shelter. And out of the volunteer concerns of a handful of Yale graduates in the late ’90s would emerge that religious-medical-educational enterprise long to be known as Yale-in-China (today Yale-China Association). To these traditions of moral concern and of work for community well-being, recent classes and students from the Graduate, Medical, Law and Divinity Schools have continued to make imaginative and significant additions.

Compulsory chapel was maintained until 1926. From 1823, however, when the Statement of Faith for Faculty and Officers was abolished, the College gradually became more generally Protestant and undenominational. By 1900 Yale could no longer be called a Congregational establishment. And in the twentieth century were added first a Chaplain, then the St. Thomas More Chapel for Catholic communicants; next a Hillel Foundation and Rabbi for the increasing number of Jews; and special chaplains or ministers for the Episcopalians, Lutherans, Presbyterians, Methodists, Baptists, Disciples of Christ and members of the United Church of Christ.
Among the religious organizations are now also a Christian Association, the Latter Day Saints, the Society of Friends, the Christian Science Association, a Yoga Society and a Baha'i Club. Respect for religious feeling and the sense of Christian obligation remain; but over the centuries the ethos of the place has turned generously ecumenical and humanitarian.

Yale's relations with the State have followed a more uneven course. The early College benefited annually from small Colony grants. And in 1751–53 a second college building, Connecticut Hall — later "South Middle" in the old Brick Row and today again Connecticut Hall — was made possible by a lottery and the capture by the Colony of a French frigate. But after the "Great Awakening" political tempers flared, and in 1763 the redoubtable Clap had to beat off attempts to subject the College to the Assembly. Thus was set the precedent for Yale's freedom from government interference — but also the disturbing precedent of no more annual grants from Connecticut. For almost forty years the College had to struggle on its own. Yet again, after the Revolution and the hard times which followed, the learned Ezra Stiles made a bargain with the State (1792), whereby much-needed monies were obtained for new buildings (the old Brick Row), while the Governor, Lieutenant Governor, and six Senior Assistants (Senators) were added to the reverend partners or Successor Trustees who constituted Yale's governing board or Corporation. For a gen-
eration this compromise gave tolerable satisfaction but, with the people of Connecticut growing ever more secular and democratic, in 1817 the State adopted a new constitution, began chartering rival colleges, and ceased to help.

So Yale turned to its own graduates. First it founded a Society of the Alumni (1827), with their aid raised the celebrated Centum Millia Fund (1831–36), in 1853 built an Alumni Hall, in 1872 secured the right to substitute six elected alumni for the six inactive Senior Senators, in 1899 elected its first lay President, Arthur Twining Hadley, B.A. 1876, and as the twentieth century opened began to substitute out-of-state and non-clerical Trustees for the Connecticut clergymen who had always constituted the Successors. Yet clergymen are still among the most valuable Fellows of a Corporation long noted for its calibre. And still today the ex-officio membership of the Governor and Lieutenant Governor of Connecticut on Yale’s governing board survives to remind men of the days when the existence of the College would not have been possible without the aid of the State. As for that larger State, the Federal Government, it has perhaps been forgotten that for thirty years after the Civil War, under the Morrill Act, the United States subsidized Yale’s Sheffield Scientific School as the Land Grant College of Connecticut (1863–93). But recently Federal contributions to the University through student aid, medical research, and the sciences have become too substantial and too necessary to be ignored. So once
Yale was, and now is again, dependent in part on government support.

Undergraduate view of the great room in Alumni Hall where from 1853 students were individually examined for admission, and later examined also in their course work.
The Brick Row

*Below:* Connecticut Hall and the first Chapel in 1786 (after the original “Yale College” was torn down). The students are shown uncovering for President Stiles

*At right above:* The completed Row (c.1830) showing Union Hall (later South College), the first Chapel (now Athenæum), Connecticut (South Middle), Lyceum, Berkeley Hall (North Middle), second Chapel, and North College. Not shown at right, Divinity College; on the Green, an early game of football

*At right below:* The Seniors on their Fence facing Chapel Street (1872)

*Front and back covers:* Connecticut Hall in 1975
"The Board, in whose hands the ultimate and highest decision rests, have ever felt that their interference, without the request of the officers of instruction, in the study and order of the institution, would be uncalled for and unwise; that independent, unsolicited action on their part would amount to a censure of the faculties, and would lead to discord and confusion. With scarcely an exception, no law has been passed, no officer appointed, unless after full consultation and exchange of views between the boards of control and of instruction. And hence, if there are defects in our system, the faculties are, as they ought to be, mainly responsible; if an inefficient or unfaithful officer comes into a chair of instruction, the faculties, who know him best, and not the corporation, are to bear whatever censure is justly due. I hope that this may always continue."

Theodore Dwight Woolsey speaking at the inauguration of President Noah Porter, 1871
The government of the faculty

The management of Yale has also been notable for two special characteristics, of no small influence on American higher education. The original Trustees, being busy in their scattered towns and congregations, attended each solemn Commencement, but perforce left the winter’s management of the institution to the early Rectors or Presidents. These magisterial authorities insisted upon a proper bowing respect from the graceless young scholars, but for much of the petty discipline naturally relied upon the resident bachelor Tutors. So in the shadow of a nonresident legal Corporation there grew up a considerable practice of home-rule.

In 1795, with the coming of Timothy Dwight, this habit of participation was converted by the Corporation into a legal policy. Dwight appointed Jeremiah Day, B.A. 1795, Benjamin Silliman B.A. 1796, and James L. Kingsley, B.A. 1799, as his Professors and so achieved a new and more permanent Faculty with whom he could consult. Yet in practice his commanding personal influence, and "confident joy in the exercise of this gift," led him to handle student discipline personally, without much recourse to judgments by the Faculty.

Dwight’s successor in the Presidency, Jeremiah Day (1817–46), had grown up under Dwight’s influence, but also within the Faculty, and he lacked Dwight’s instinct for command, so treated his professor friends as full partners. In turn, Theodore
Dwight Woolsey (B.A. 1820, Tutor 1823–25, Professor of the Greek Language and Literature 1831–51) perpetuated the system through the years 1846–71. From the habit of almost three generations, the “Government of the Faculty” developed into an established right, recognized by the Corporation, and guarded jealously by the Professors, or “Permanent Officers” of the College. As each new School or Department was added, it was given its own governing board, under a Dean or Director, perhaps of its own choosing. In Cambridge there came to be a saying that the Trustees ruled at Princeton, the President at Harvard, but at Yale it was the Faculty. Yale’s scholar-managers even nominated and virtually appointed their own successors, until under President Hadley (1899–1921) it could be observed that “in the government of Yale College the Faculty legislates, the President concurs, and the Corporation ratifies.”

Such power generated in the College Faculty an exceptional sense of responsibility for the welfare of the undergraduates, the reputation of the College, and the teaching character of their own membership. At the same time it fostered so much independence that, as colleges and state universities began to spring up in the Mississippi Valley, legislatures and church bodies alike copied Yale’s system of nonresident Trustees or absentee legal authority much more readily than Yale’s “Government of the Faculty.” It is also true that, in the confederation of Yale’s Schools, too much weight and authority in
one member could injure the lesser departments; in sober fact Yale's oldest and greatest Faculty often acted as if the College was all that mattered at Yale. So in the Reorganization of 1919 some of this independence had to be curbed, and the College Faculty

Frederick Sheetz Jones, Dean 1909-26.
"Tyrannosaurus Superbus," as he was once called, was invited to Yale by the Permanent Officers while President Hadley was in Europe. He was a man's man, with a gruff manner, a bull of Bashan voice, but a warm heart and a great liking for boys
was to a degree interlocked with the other Faculties in the interest of a more harmonious University development. In the late 1960s the "Permanent Officers" of Yale College and the Graduate School were combined. And in 1970–71 a complete review of Yale’s governance practices brought students and younger faculty from all the schools into representative positions on many major committees. Yet the beneficent impact of Day’s confidence continues. Yale’s republican tradition still gives unusual energy and morale to its professors, raises the dignity of the scholar’s office, and perhaps strengthens the independence of teaching faculties across the land.

Another by-product of the Yale system of shared management has been a healthy retardation in the growth of the administrative bureaucracy. The first Dean of Yale College was not appointed until 1884 (and for twenty-five years his duties were largely disciplinary and secretarial). The first Provost or University educational officer did not appear until 1920. And even today the Deans and Directors occupy widely scattered offices, communicate more with their students and colleagues than is common in universities, and do business by telephone or at lunch or in chance street corner encounters. There being no great administrative center, they must move to see each other – so “they wear hiking boots not elevator shoes.” And old inhabitants will tell you with a smile that the President’s office is in Woodbridge Hall: the smallest building on the campus.
Teaching and great teachers

Yale’s tradition of great teaching goes back more than 200 years—perhaps to the brief tutorship of Jonathan Edwards but most certainly to the same masterful Timothy Dwight who as Tutor (1771–77) first introduced his charges to belles lettres, then later as President so impressed the Yale seniors that in their course with him they took down his “decisions,” and published them after his death. In the next generation the enthusiastic Benjamin Silliman proved a wonderfully magnetic lecturer, whatever the students may have thought of chemistry. Then in the 1830s there came Silliman’s son-in-law, that falcon of a geologist, James Dwight Dana; the eccentric astronomer, Elias Loomis; and the avuncular Thomas A. (“Tommy”) Thacher whom fathers later asked to look after their sons.

Under the old disciplinary course of instruction, which lasted well into the ’80s, Yale’s teachers were often more feared or detested than loved. Yet some were greatly admired, and all were sharply, even satirically, observed—as witness the nicknames. The students used a quite visible hirsute difference to distinguish Henry Parks “Baldy” Wright (the Dean) from Arthur Williams “Buffalo” Wright (the Professor of Physics). When the quietly influential Greek scholar, Thomas Day “Digamma” Seymour, happened one day to remark to his students that the pass at Thermopylae was “so narrow that—ah—only a goat—ah could get through,” he
became "Goat" Seymour to succeeding generations. Then there was "Waterloo" Wheeler: every year toward the end of the century the whole college would fondly gather to hear Arthur M. Wheeler give his famous lecture on Napoleon and the Battle of Waterloo. For complacent students and their parents, and for a good many graduates, the shocking thunderer was William Graham (sometimes called "Billy") Sumner with his attacks on protectionism and his sardonic talk of "the forgotten man." But then there came an altogether enthusiastic "Billy", William Lyon Phelps, who brought the excitement of drama and the novel into the English classroom. In History one still speaks of the two bearded "Visigoths," George Burton Adams (Professor 1888–1917) and Sydney Knox Mitchell (Professor 1920–43); and also of "Goat" Seymour's son, the suavely diplomatic Charles Seymour, who would become Provost and President; while a whole cluster of future historians and historians of art would owe their inspiration and choice of career to the magnetic John M. S. Allison, lover of old France. In Biology there was Lorande Loss Woodruff, on Evolution the courtly Richard Swann Lull. And in the most popular subject, English, between the two wars there came to be a constellation of great teachers and lecturers: W. L. Phelps, Chauncey Brewster Tinker, John M. Berdan, Robert Dudley French and Stanley T. Williams. Very few of Yale's graduates of the 1920s and 1930s will not remember at least one professor with both admiration and affection.
William Graham Sumner, Professor of Political and Social Science 1872–1909, teacher of great economists, iconoclast and pioneer student of social mores, author of *Folkways* (1907)
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Up until World War II almost all Yale’s scholars—teachers in the Arts and Sciences, and not a few from the Law and the Medical Schools, taught undergraduates; and if they were memorable characters they were remembered. Which had an odd consequence. The able Yale Seniors went elsewhere for their graduate and professional training; they felt they already knew Yale’s great men in their own fields. By contrast, their counterparts at Harvard, having been taught more largely by graduate fellows or junior faculty, stayed on—to get a taste of Harvard’s greats. No doubt the difference between New Haven and Cambridge-Boston also counted. In any case, now the Yale senior faculties are too numerous and talented to be fully exploited by the undergraduates— who yet can choose and benefit from their teaching.
Course of study

In its curriculum Yale College began with the six liberal arts, inherited from Harvard and from the universities of England and the Continent. This meant emphasis on the grammar and discipline of the languages (Latin, Greek and occasional Hebrew), with rhetoric and logic brought into exercise by public orations and disputationes, and with arithmetic, geometry and a little astronomy for the upperclassmen. Along with these arts went Christian ethics, divinity, and philosophy, to make good citizens or to lay the groundwork for further theological study. Within a few years of the founding, Newton and Locke had been imported; in 1733 the Reverend George Berkeley (afterwards Bishop of Cloyne) sent over his valuable library; in 1743–45 Clap required arithmetic for entrance, introduced fluxions (calculus), and considerably enlarged "the mathematicks" for Juniors; in 1767 the Tutors for the first time gave instruction in English grammar, language, and composition; by 1787 "History and Civil Policy," with Montesquieu, was a Senior study; and in 1802, as if to mark the start of a new age, young Benjamin Silliman was appointed Professor of Chemistry and Natural Philosophy.

Under the influence of manhood suffrage, the westward movement, and the rise of industry, popular favor turned toward more vocational subjects, and a great outcry arose against the classics and sacred studies as impractical and aristocratic.
A Liberal Education

“Our object is not to teach that which is peculiar to any one of the professions; but to lay the foundation which is common to them all.

“In laying the foundation of a thorough education, it is necessary that all the important mental faculties be brought into exercise . . . . If the student exercises his reasoning powers only, he will be deficient in imagination and taste, in fervid and impressive eloquence. If he confines his attention to demonstrative evidence, he will be unfitted to decide correctly, in cases of probability. If he relies principally on his memory, his powers of invention will be impaired by disuse. In the course of instruction in this college, it has been an object to maintain such a proportion between the different branches of literature and science, as to form in the student a proper balance of character.”

Faculty Report of 1828
Stubbornly Yale College stuck to its belief in the liberal arts, in those proven disciplines which from the days of the Greeks and Romans had best exercised the varied faculties of the mind. And in 1828 the Faculty issued its famous Report on the Course of Instruction which (though sometimes abused) became the magna carta of American liberal education for the nineteenth century.

What our Yale elders had (and still have) in mind was, not to bind the future generations to some narrow and outworn concept of leisure-class learning, but to hand on the rich heritage of the Classical-Christian tradition, and in the process also equip American youth with those tools of reasoning, measuring, communicating, and learning which would be the indispensable foundation for the learned professions and for an informed and cultivated citizenship.

As the new sciences and social studies percolated in from abroad, particularly from the German universities, Yale College reduced the older disciplines and struggled to give all the Juniors and Seniors at least a taste each of chemistry, physics, geology, anatomy, law, modern languages, political science, economics, and history. But when Harvard championed the "elective system" and showed how electives might be used to give freedom to teachers and students alike, with the chance for greater mastery in each chosen discipline, the required curriculum everywhere fell apart. For thirty years Yale fought not to lose the old ideals, while admitting some
freedom. Then about 1903 the elective tide began to turn, and the slow struggle started to reestablish some order and balance in the much richer and wider fields of modern learning. Harvard adopted the principle of "distribution and concentration," but in practice gave chief emphasis to the concentration. Yale balanced majors and minors, and as early as 1915 offered Honors concentration, but has always insisted first of all on a liberal breadth.

It might be observed that the Harvard four-course system is a natural consequence and enhancement of concentration; whereas Yale and most of the liberal arts colleges of the nation (until recent experimentations) have preferred the variety and range made possible by five courses at a time. Perhaps it should also be noted that after World War II many of the champions of the elective system finally reversed themselves, to impose on underclassmen an almost drastic intermixture of subjects, called General Education. But Yale rejected this extreme, too, and in its "conservative" way maintained the integrity of the basic disciplines, while at the same time offering opportunities for generalist and specialist alike.

Thus, under the imaginative leadership of William C. DeVane (Dean of Yale College 1938–63), the prospective B.A. could begin his study with the basic introductory courses or with the Directed Studies program for qualified underclassmen, and could then proceed to choose between the standard majors or interdepartmental majors for upper-
classmen, or enroll in an Honors program, or apply for the Scholar of the House privileges reserved for the exceptionally purposeful and able. From 1956 Advanced Placement was encouraged, but as much for purposes of enrichment as for acceleration. And under Georges May (Dean 1963–71) promising Freshmen would find seminars in their residential colleges, early concentration courses under able instructors, opportunities for graduate work as upperclassmen, and even perhaps at a very high level of performance the possibility of earning the two degrees, B.A.-M.A., in four years. At the same time, the distribution requirements were re-stated in terms of a liberal self-education.

So once again, without abandonment of its ideals for quality and for breadth, Yale's curriculum had made viable for the future the inheritance of the past and earned for the College an honored place in the leadership of American liberal education. Among college presidents, Yale's A. Whitney Griswold (1950–1963) won national recognition for his vigorous championship of the discipline and understanding to be achieved through the liberal arts.
CHAP. IV.

Of a regular moral Behaviour.

4. If any Scholar shall be guilty of Blasphemy, Curseing, Robbery, Fornication, Forgery, or any such atrocious Crime, he shall be immediately expelled.

2. If any Scholar shall deny the holy Scriptures, or any part thereof, to be of divine Authority, or shall assert any Error or Heresy, subverting the Foundation of the Christian Religion, and shall continue obstinate therein, after the first and second Admonition, he shall be expelled.

3. If any Scholar shall be guilty of a profane Oath or Vow, of profaning the Name, Word, or Ordinances of God; of contemptuous refractory Carriage towards his Superiors; of Fighting, Striking, Quarrelling, Challenging, turbulent Words or Behaviour, Drunkenness, Lasciviousness, wearing Womens' Apparel, Fraud, Injustice, Idleness, Lying, Defamation, or any such like Crime, he shall be punished by Fine, Admonition, Rustication, or even Expulsion, as the Nature and Circumstances of the Crime may require.

From the LAWS of Yale College, 1787
The college system

Another essential in Yale’s code from the start was the collegiate ideal. That is, young men should eat, sleep, study, play, and worship together, make friends, compete against each other and learn to stand on their own feet, in loyalty always to the larger community. As at Oxford and Cambridge, books were to be but a part of the education. Or, as Yale’s younger Timothy Dwight (1886–99) would insist, the truth can be “but dimly seen by the intellect alone.”

Whatever the present differences of opinion on this matter, the historic fact is that from the earliest times the College had tried to keep all of its students together – and the youthful society thus formed had promptly and enthusiastically set to work to create its own system of self-improvement, a second or social curriculum.

At first this extra-curriculum consisted largely of mischief, and pranks played on the authorities. Fire-crackers and explosions against the President’s house were not unknown. The Commons fare gave frequent occasion for disturbance, as witness the Bread and Butter Rebellion of 1828. The “tyranny of the Faculty” was another complaint, and common grievances against the LAWS of Yale College proved a never-failing cement for youthful friendship and solidarity. With the growth in numbers, a man’s class became the focus of fierce loyalties. Class ceremonies and class privileges, hazing and
fagging, Freshman-Sophomore rushes and miscellaneous class warfare taught men their place and duty. And interspersed through the college year a series of quaint and precious ceremonies — such as the Burial of Euclid, Omega Lambda Chi, the Junior Promenade, Tap Day and Bottle Night — illuminated the progress of one’s social education.

In 1753 and 1768 the literary and debating societies of Linonia and Brothers in Unity had been founded, and in 1780 a chapter (now the oldest?) of the secret society of Phi Beta Kappa. These were followed in 1812 by a musical society, which grew into the Beethoven Society, which was later joined by the Glee Club — and Yale blossomed into a singing college, whose songs spread across the nation, and whose descendants have been warbling Yale’s name through the far-flung cities of the Atlantic world. Today the Whiffenpoofs (founded 1912), and a variety of other singing groups, among them a re-doubtable Russian Chorus, add lustre to the College’s international reputation, while a student symphony orchestra has been applauded in Vienna.

Next after oratory and music came the secret societies and organized sports. In 1832 Skull and Bones was founded, to be followed by a second Senior Society, Scroll and Key in 1842, and a colorful host of Sophomore societies and of Freshman or Junior Greek-letter fraternities. By 1900 the disorderly Sophomore societies had joined their Freshman counterparts in oblivion (and for cause). And the Junior fraternities ceased to flourish when the
The 1925 Whiffenpoofs at Mory’s

The Junior Promenade, 1938
new colleges were built in the early 1930s. Having started as one-year societies and remained non-residential, they had perhaps exercised a less obsessive fascination for our initiates than had their ilk in other colleges. But the senior societies — choosing late and both able and willing to reward achievement publicly — long dominated the campus and set the tone. (Today their secret, self-improving
society nights have stimulated a number of "underground" organizations, unknown to the authorities or to fame.)

Undergraduate talents for organized activity fairly early found outlets in sports. Kicking a bladder-ball had been a colonial pastime, but so damaging to the college windows that finally it had been forbidden. In the early Republic rival sides from
Yale Crew at the Philadelphia Centennial in 1876

The Flying Wedge, 1894
the different buildings or classes developed football rushes on the Green, and by the 1840s and the 1850s regular Sophomore-Freshman kicking and shoving battles (at times combined with joyous attacks on the city's firemen) generated such tumultuous spectacles that again the authorities frowned. In the 1840s the first rowing barges appeared on the Harbor, and in 1852 came a race against Harvard (today remembered as the first intercollegiate contest of any kind in the U.S.). The next year saw the organization of the Yale Navy. In 1865 the Civil War game of baseball was victoriously inaugurated against Wesleyan (score: 39-13). In the 1870s track meets began to be held; and tennis, basketball, hockey, golf, cycling and swimming followed in due order. It was only after many bitter defeats that "Bob" Cook, B.A. 1876, brought back a good rowing style from England, and the habit of victory got established. But, almost from their first rugby-style rush, the sons of Eli poured such intense loyalty and competitive spirit into intercollegiate football that Yale early won preeminence in that warfare. Walter Camp, B.A. 1880, became the "Father of American Football," and Yale player-coaches carried the new gospel to the West. From the late 1870s athletics dominated the undergraduate horizon, and epic victories were celebrated with bonfires under the elms, as the classes roared out their glees from their appointed perches on the old Yale fence.

After World War I this football fever gradually
abated, as the minor sports teams (notably swimming) rose to fame, while the benefits of bodily exercise were made available to every undergraduate by a policy of athletics for all. And since the early 1930s Yale's third gymnasium, the vast Payne Whitney "cathedral of sports," has sheltered more different forms of exercise than even the Greeks and Romans could have imagined.

Parallel with athletics, a vast array of competitions and literary, oratorical, or dramatic activities were invented to swell the extracurriculum. Espe-
cially notable until very recently have been the publications, led by the “Old Lady in Brown” or *Lit* (believed to be the oldest college monthly, established 1836), by the *Banner* (1841–), by the *Yale Daily News* (which claims to be the Oldest College Daily, 1878–), and by the *Record* (1872–?) whose jokes have had a flavor even more antique. Again there were the managerships, Dwight Hall, and a maze of service organizations. “And never could one encounter a society so open or a brotherhood so close.”
Members of 1870 at the old pump
The breed of students

Who could participate in this joyful brotherhood? Everyone who was admitted. But who was admitted? Apparently almost any boy who applied and was at least partially prepared. Was it only the orthodox Congregationalists who applied? Or the sons of the well-to-do "ruling families" who made up the Yale classes which by 1815 were not yet 100 strong? When, for example, did the first Catholics come to Yale, or the first Jews, or the first women, or the first blacks? To these questions the records supply only fragmentary answers.

We know that Church of England sympathizers joined the student body and faculty so very early that they could not at first be digested by the frail and struggling College (witness the dismissal of Cutler, 1722–23); but by the 1730s some undergraduates were being drawn back into Anglicanism, and it was the occasional Anglican graduates who became the backbone of the native ministry in Connecticut.

As for Jews, there were few in the colonies and (but for Newport) almost none in New England. One Isaac Isaacs, "of Jewish extraction," graduated in 1750, but his father seems to have been an ardent Anglican. We know that President Ezra Stiles esteemed the Jews and their learning, and Hebrew was sometimes a required study (Jews and Protestants looked back to a common tradition in the Old Testament). About 1755 one Jacob Pinto settled in
"Gracious living in Lyceum Flats"

John W. Sterling, B.A. 1864, later to become one of Yale's great benefactors, with his roommate in Connecticut Hall, 1863
The breed of students

New Haven, and his three sons Abraham, Solomon and William all came to Yale and took part in defense of the town against the British invasion. But the father joined the First Ecclesiastical Society and the sons apparently "renounced Judaism and all religion." Again we know that in 1825-27 a southerner, Judah P. Benjamin (later called "the brains of the Confederacy"), attended the College before being mysteriously expelled. But thus far research has not identified the earliest orthodox and practicing Jew to graduate from our "School of the Prophets."

Until after 1763 and the successful ejection of France from North America, one may surmise that any Catholics, as probably of French descent and certainly "Papists," would have been refused admission by our sturdy New England divines (had any so far forgotten themselves as to apply). In our struggle for independence, the aid of Lafayette and Rochambeau, with the French alliance, must have modified those predispositions; but the excesses of the French Revolution, and Napoleonic ambitions, reestablished the revulsion. So one of the earliest Catholics to matriculate may well have been a Brazilian, Carlos Ferdinand Ribeiro, class of 1838, who studied also at the Law and Medical Schools and went home to a career in law and politics. He was shortly followed by the Irish-born William Erigena Robinson, B.A. 1841, from Queens College, Belfast, who had a distinguished career at Yale, founded The Yale Banner and helped to found the Junior frater-
nity of Psi Upsilon, then served as orator at the first St. Patrick’s Day in New Haven (1842), and went on to a career of “Twisting the Lion’s Tail” in both journalism and Democratic politics. Thereafter Irish Catholics seem to have taken advantage of Yale’s Law School courses but it was almost the end of the century before they came to Yale College in numbers.

As for orientals or Pacific Islanders, now and again one would turn up— as in 1809 when the Hawaiian waif Obookiah, brought to New Haven by a trader, was taken into a Senior’s room to learn English, then passed on to President Dwight for the care of his soul— became converted— and helped interest Dwight, Asa Thurston, B.A. 1816, and Hiram Bingham, M.A. 1819, in Pacific missions. In 1854 the enthusiastically youthful Yung Wing, sent from Canton by a Yale missionary, would graduate B.A. from Yale: the first Chinese anywhere to earn that western degree— and he became the promoter.
of a stream of Chinese students to Connecticut.
During the early slave controversy New Haven and the Yale Faculty seem to have maintained a con-
servative stance: in 1831 abolitionist efforts to es-
establish a negro college met effective resistance. Yet
in 1839, when the African Cinque and the Amistad
captives were being held in the County jail, it was
the ingenuity of the Yale Professor of Sacred Litera-
ture, who exchanged signs for sounds and then
combed the New York waterfront to discover some
sailor who could speak their (Mendi) tongue, which
set them on the road to freedom. After the Com-
promise of 1850, and the Kansas-Nebraska Act, the
general atmosphere changed — "Beecher's Bibles"
or rifles went forth to "Bleeding Kansas" from the
New Haven Green — while Yale's strong contingent
of southern students shrank to a trickle from the
border states. No blacks attended Yale College as
students, however, until after the Civil War when
Edward Alexander Bouchet earned his B.A. with the

Edward Alexander Bouchet,
B.A. 1874, Ph.D. 1876;
class album photograph
Yale: A short history

class of 1874, and went on two years later to win his Yale doctorate in physics: the first Ph.D. of his race in the country.

Women? Women were as a matter of course excluded from the masculine college. Not that they might not have qualified intellectually. In 1784 President Stiles noted that he examined “Miss Lucinda Foot aet. 12 . . . [in] the four first Books of the Aeneid, & St Jn’s Gospel in Greek. I exam’d her not only where she had learned but indifferently elsewhere in Virgil, Tully & the Greek Testament, and found her well fitted to be admitted into the Freshman Class.” Stiles gave her a parchment to this effect—but that was as far as such frivolity could go. Accordingly, the first women to gain admittance to Yale were those who were enrolled in the new Art School (1869), among them President Porter’s daughters. In 1892 women were officially admitted to the graduate program for the Ph.D.—they had been attending for some time—and by 1900 Yale had conferred more doctorates on women than any other university. From its start in 1894 the Music School accepted them; and gradually they gained entrance to Law (first degree in 1886) and to Medicine, finally also to Divinity and to Forestry, long sealed off by the clerical or summer encampment traditions. Yale College, however, remained serenely and triumphantly masculine.

As for poor boys, however, the case was altogether different. From the earliest beginnings
local ministers kept their eyes open for bright youngsters from shop or farm and would tutor them and send them on. Their tuition and their living costs were modest, and college was a way into the ministry or a promising career. Of course, hands were so scarce that just the absence of a son in New Haven must have meant genuine family sacrifice. But they came, and kept coming, because they wanted to come. Perhaps half the boys in each colonial class were from families of no social standing.
"It is an object of high importance, to keep down the expenses, within the reach of persons in moderate circumstances. From these we are to expect the most vigorous and successful efforts while they are here; and the greatest amount of good to the community, when they enter upon the business of life."

James Luce Kingsley, Remarks on the Present Situation of Yale College, 1823

"Yale is one of only a handful of institutions on the globe that is equipped to respond to the educational needs of the ablest persons in each generation.

"There is no telling where these ablest will appear. They may come from the farm or the ghetto. They can come from families of wealth or of poverty; but Yale is committed to finding them wherever they are, men and women, every race, every color, every nationality."

J. Irwin Miller, Fellow of the Yale Corporation, 1974
The breed of students

In the nineteenth century Yale continued to attract and to care for many of most modest means: symbolically and pragmatically Yale was the poor boy's Harvard. The Old Brick Row were unpretentious barracks (not always finished inside), and tuition was religiously kept low: by 1850 it was just $39, and as late as 1914 it still stood at $155, when it was raised to $160.

In 1903 Yale's Chicago alumni set up the first alumni scholarship, to be followed by Philadelphia, Cleveland, St. Louis, Hawaii, Seattle and more than a score of alumni associations near and far, to the benefit of more than 100 students every year. In 1930 the University Regional Scholarships were added; and the traditional tuition rebates now helped almost 100 more. Gradually — and of late rather more rapidly — the tuitions had to be raised, for those who could afford to pay; while various combinations of scholarships, loans, and student employment opportunities were expanded for those who could not: some 40% of each Freshman class are aided in this way today. So through almost three centuries ambitious self-help students have constituted a substantial and respected element in Yale College, and have had access to the social opportunities and intellectual riches of the place.
“Student-Faculty Table,” the College Plan, as seen by Robert C. Osborn, B.A. 1928; in *Seventy-five: a Study of a Generation in Transition*, 1953
Residential colleges — and coeducation

While the student body was diversifying, the College kept growing, from fewer than 220 in 1800 to almost 500 in 1860 to some 1,200 in 1899 and more than 3,000 by the 1920s. Under the stress of such numbers, first the requirement of dining in Commons had broken down, then the adequacy of the dormitory housing, then the unity of the College, and finally even the class loyalties. In a far-sighted effort to restore the old intimacies and sense of community, in the late 1920s a devoted and philanthropic graduate, Edward S. Harkness, B.A. 1897, made possible the building and endowment of a series of smaller collegiate units, each to take in representatives from the Faculty, and members of the three upper classes — and each to have its own Master, its own dining hall, library, activities and athletics. The first seven residential colleges opened their doors in 1933* with Berkeley (1934), Timothy Dwight (1935) and Silliman (1940) soon added. After World War II the rush into higher education filled dining halls and dormitories almost to suffocation; but in 1958–62 came the purchase of the old high school lots by John Hay Whitney, B.A. 1926, and the gift from the Old Dominion Foundation, Paul Mellon, B.A. 1929, Founder, for the building of two new colleges, Ezra Stiles and S.F.B. Morse. So

*Their names commemorated famous Yale places and figures: Davenport, Pierson, Branford, Saybrook, Jonathan Edwards, Trumbull, Calhoun.
still, despite the pressures of the day, Yale’s residential colleges strove to “revive amid the intellectual advantages of a great modern university the social advantages of the smaller Yale College of earlier generations.”

In 1962, in an effort to improve living conditions for the Freshmen, a Faculty Committee recommended that all Freshmen, though still residents on the Old Campus, should be affiliated with a college and share in its fellowship and activities. This benefited the yearlings, but perhaps not the overcrowding. And in that same fateful faculty discussion of 1962 was involved a further Committee recommendation that women be admitted to the Freshman year. President Griswold allowed that $55 million would have to be found first. His successor, Kingman Brewster, Jr. agreed. But the national fashion, student pressures, and the fear of losing prime admissions candidates to Harvard (with its Radcliffe) would prompt President Brewster (1963– ) to explore moving Vassar to Prospect Street as a “coordinate college.” When this fell through, in 1968–69 there came intense agitation by the undergraduates – culminating in “Co-ed Week,” during which hundreds of women from nearby colleges spent a week at Yale – and the Corporation voted to make Yale College coeducational. No one came forward with the $55 million. Yet since that quick shift women have been admitted in small but ever increasing numbers; and the overcrowding has only partially been alleviated by a
Residential colleges – and coeducation
tendency among some of both sexes to live in the
town. So after 268 years the intensely masculine
tradition of Yale College was abandoned; but the
collegiate ideals remain, in somewhat imperfect
realization.
“A seminary for the Education of the Youth in the Latin and Greek Tongues or Classics only, is but a Grammar School: when furnished with an ample Library and philosophical apparatus, together with Tuition in Logic, Geography, Philosophy, Astronomy, Ethics and the rest of the Liberal Arts and Sciences, it becomes a College: when in Addition to the Languages and liberal arts, provision is made for a Studium generale, and it exhibits Instruction in the highest literature, especially in the three learned Professions of Divinity, Law, and Physic, it rises into a University.”

Ezra Stiles’ Plan of a University, 1777
The making of the university

From the founding, Yale’s sponsors envisioned an institution of the highest learning – yet the necessary scholars, money and public support were slow in coming. Yale’s colonist sons themselves went off to found Princeton and Dartmouth, and furnish the first president of King’s College (Columbia); and after the Revolution it would be Williams, Middlebury, Hamilton, Kenyon, Western Reserve, Illinois College, Beloit, Wisconsin and California – as well as the Universities of Georgia, Mississippi, Tulane, Missouri, and Washington of St. Louis in the South – altogether nineteen by 1860 and ultimately more than forty institutions of higher learning either founded or first presided over by the graduates of Yale. So Yale College became the “Mother of Colleges” a good century before it could itself accumulate the substance of a university.

Yet as early as 1732 Bishop Berkeley had donated his farm in Rhode Island to encourage graduate study by providing support for a few “Scholars of the House” residing in the College between their first and second degrees. In 1777, the Reverend Ezra Stiles, the first Yale graduate regularly elected President, had drawn up his hopeful “Plan of a University,” proposing the addition of four professorships for the teaching of Law and Medicine, Belles Lettres, and Ecclesiastical History. And finally his successors, Dwight and Day, had put in motion the efforts which added to Yale College the three profes-
Professor William A. Norton teaching surveying to Scientific School students in front of Grove Street Cemetery
sional schools traditionally associated with the continental universities: The Medical Institution (1810–13), the Theological Department (1822), and the Law School (1824).

So Yale moved out of the traditional Oxford-Cambridge model of a cluster of colleges toward a confederation of professional schools on a collegiate base: a great stride toward the liberal arts university that we know today. In 1832 was opened the Trumbull Art Gallery, the first art gallery connected with a college to be built in the United States. This was followed in 1865–69 by the School of Fine Arts (the first college-connected art school), and in 1866 by the Peabody gift for a Museum of Natural History.

Meanwhile in 1846 John P. Norton and Benjamin Silliman, Jr., B.A. 1837, were appointed professors respectively of Agricultural and Applied Chemistry. In 1852 the degree of Bachelor of Philosophy (Science) was authorized and an Engineering School created. In 1854 these chemical and engineering elements were consolidated as the Yale Scientific School, with instruction in Metallurgy, Analytical Chemistry and Industrial Mechanics soon added. Strengthened and equipped by the beneficent gifts of Joseph E. Sheffield, this rising undergraduate school was in 1861 renamed the Sheffield Scientific School, which became Connecticut’s Land Grant College, and in short order achieved recognition as the leading scientific and engineering school in the country (with its own Trustees, Fac-
ulty, laboratories, a three-year degree and its own secret societies).

The highest scholarship grew with the emerging University, but ahead of the times. Formal graduate instruction began at least as early as 1841, when E.E. Salisbury was appointed Professor of Arabic and Sanskrit Language and Literature. In 1846–47 systematic advanced teaching in letters as well as in the sciences was envisioned by the creation of a new Department of Philosophy and Arts. For more than a decade the disinterest of the public in advanced learning, the demand instead for applied sciences at elementary levels, diverted energies into undergraduate engineering. Then in 1861, on the recommendation of the Scientific School Professors, Yale pioneered in graduate education by offering and awarding the first Ph.D.s in America. In 1863 this new degree was won by Josiah Willard Gibbs, B.A. 1858, in his day the most original and perhaps still the most distinguished scientific mind America has produced.

Until 1870 Yale carried forward this higher learning without university rivals. But then Noah Porter became President (1871–86) and with the backing of the older alumni reaffirmed the almost exclusive central importance of the College — which left the university movement to be carried forward elsewhere, as it happened quite often by Yale men. Among the outstanding university builders — in addition to Harvard's Eliot and Stanford's Jordan — one thinks of Cornell (1865) and its first president,
Josiah Willard Gibbs, B.A. 1858, Ph.D. 1863; tutor in Latin, 1863–65, and in Natural Philosophy 1865–66; Professor of Mathematical Physics, 1871–1903. His “On the Equilibrium of Heterogeneous Substances” (1876, 1878) provided the basic theory for a new branch of science, physical chemistry. In the 1880s he did original work in vector analysis for mathematical physics; and in 1902 he published his last great contribution: Elementary Principles in Statistical Mechanics
One of Yale's nuclear particle accelerators, the Emperor Tandem Van de Graaff

Andrew D. White (Yale '53), of Johns Hopkins (1876) and President Daniel Coit Gilman (Yale '52), and of the University of Chicago (1891) established by William Rainey Harper (Yale Ph.D. '74). Finally, in 1892, Yale's own courses of graduate instruction were reorganized and given their first dean. In 1920 the Graduate School achieved its own governing board, and under Wilbur Lucius Cross (Dean, 1916–30) proceeded to attract the scholarly faculty
and develop the policy of selective admissions, small group teaching, and personal supervision which have distinguished its work in the arts and sciences.

Meanwhile the broadening of academic horizons and the application of scholarship to other professional or specialized interests led to the establishment of the Yale Music School (1894), the Forestry School (1901), the Nursing School (1923), the Institute of Psychology (1924), and the Institute of Human Relations (1929). In 1932 the Engineering School was separated from the Sheffield Scientific School — so briefly there were three undergraduate degree-granting institutions — but neither could now compete with great success against the liberal arts. So in 1945 the Scientific School and in 1962 the Engineering School returned to their original but shadowy graduate status, thus giving Yale College once again entire responsibility for the arts and sciences, and the Yale Graduate School of the Arts and Sciences effective control thereafter. In 1955 the Drama Department, which had been set up and endowed with its own Theater, was given its independence as a self-governing School. The profession of Architecture, which had grown to importance in the Art School in the 1920s, achieved its own Dean and School in 1972. Forestry became Forestry and Environmental Studies in the same year. And in 1974 a School of Organization and Management was developed by the Institute for Social and Policy Studies (1969—).

Historically, after Stiles and Dwight, it was The-
odore Dwight Woolsey (1846–71) and James Rowland Angell (1921–37) who insisted most effectively on its University mission. In scholar Woolsey's quarter-century Yale saw not only the creation of its Scientific and Art Schools, the revival of its Divinity School, the inauguration of formal graduate instruction and the appointment of J[osiah] Willard Gibbs in mathematical physics, but also the establishment of great lines of inquiry into the unknown past. Thus, with the endowment of the Peabody Museum of Natural History came the appointment of Othniel C. Marsh to a chair in paleontology (the second such chair in the world); and soon this great bone-digger, with the energy and enterprise of a robber baron, was unearthing the dinosaurs and
primitive horses of the American West to provide a spectacular proof of the new doctrine of evolution. Another advanced line of research into the roots of all Indo-European languages had been started by E. E. Salisbury in the previous administration but was in 1854 anchored at Yale by the creation of the Salisbury chair of Sanskrit and the appointment of William Dwight Whitney, soon recognized as America’s greatest philologist and lexicographer.

Under Noah Porter (1871–86) a variety of talented scholars, ranging from the gentle humanist of letters Henry A. Beers, B.A. 1869, to the dour social realist William Graham Sumner, B.A. 1863, became Permanent Officers of the College; while the Scientific School added Russell H. Chittenden, Ph.B. 1875, in physiological chemistry, Francis A. Walker (future builder of M.I.T.) in political economy, and Yale’s first full professor of English, the Chaucerian scholar Thomas A. Lounsbury, B.A. 1859, to a scientific faculty already distinguished for such figures as Addison E. Verrill, the marine biologist, and Samuel William Johnson, father of the agricultural experiment station.

Timothy Dwight (1886–99) promoted all of the professional schools, and sought early and late to gain recognition for Yale as a University: he put the word University into Yale’s title. He also brought in such scholars as the German trained philologist and theorist of poetry, Albert Stanburrough Cook, and the Leipzig Ph.D. George Burton Adams, B.D. 1878, for European and English constitutional his-
Benjamin Silliman
Promoter of the sciences for the new nation, 1802–1853

William Dwight Whitney
Linguist and lexicographer
Professor of Sanskrit 1854–94

Othniel Charles Marsh
America’s first professor of paleontology, 1866–99

Ross Granville Harrison
Pioneer of tissue culture
Professor 1907–38

Chauncey Brewster Tinker,
"Yale’s Doctor Johnson"
1899–1945

Michael Ivanovich Rostovtzeff
Professor of Ancient History & Classical Archeology, 1925–39
tory; and he brought back Yale's own pioneer of historical criticism, Edward Gaylord Bourne, B.A. 1883, Ph.D. 1892. So in these fields, too, Yale began to add to the world's knowledge.

Under Hadley (1899–1921) not only was the Forestry School founded but scholars of the distinction of Ross Granville Harrison in comparative anatomy, Alexander Petrunkevitch in Zoology, George Lincoln Hendrickson in Latin and Greek, and Charles M. Andrews in American Colonial history were drawn in from the outside; while Wilbur Lucius Cross, B.A. 1885, Ph.D. 1889, and Chauncey Brewster Tinker, B.A. 1899, Ph.D. 1902, joined Lounsbury, Beers, Cook, Phelps, and Charlton M. Lewis, B.A. 1886, Ph.D. 1898, to form perhaps the greatest cluster of English scholars in the country.

Under Hadley and Secretary Anson Phelps Stokes, B.A. 1896, in the great Reorganization of 1918–19, the growing rivalry between "Ac" and "Sheff" (the four-year College and three-year Scientific School) was finally cauterized by the creation of a Common Freshman Year for all students, the consolidation of duplicate departments in the Faculty, and the creation of a new educational officer, the Provost.

Under Hadley also began the revival of Yale's rather provincial little schools of Medicine and Law; but it was James Rowland Angell's keen interest, with the driving leadership of Milton C. Winternitz (Dean, 1920–35) and the support of the Rockefeller Foundation, that in the 1920s built the
Charles Seymour and James Rowland Angell on Alumni Day 1938

"The university is essentially a living thing. Like other organisms it must grow by casting off that which is no longer of value and by taking on that which is . . . . Meantime, it will always be true that where the greatest investigators and scholars are gathered, thither will come the intellectual elite from all the world."

President James Rowland Angell, Inaugural Address, 1921
modern Medical School. And in Law it was Deans Thomas W. Swan, B.A. 1900, Robert M. Hutchins, B.A. 1921, LL.B. 1925, and Charles E. Clark, B.A. 1911, LL.B. 1913, who created the socially conscious and outstanding Law School of the 1920s and 1930s.

Again with Angell’s backing it was Wilbur Lucius Cross and Edgar S. Furniss, Ph.D. 1918, as Deans of the Graduate School, who helped make possible the introduction and further work of such outstanding scholars of language as E. H. Sturtevant, Franklin Edgerton, Edward Sapir and Albrecht E. R. Goetze – and of such preeminent professors of English as Karl Young and Frederick A. Pottle, Ph.D. 1925. Also of James Harvey (“Gold Standard”) Rogers, B.A. 1909, Ph.D. 1916, in Economics and of Marcel Aubert and Henri Focillon in the History of Art – of Lars Onsager, Ph.D. 1935, who would win a Nobel Prize and fittingly serve as J. Willard Gibbs Professor of Chemistry – finally of such international historians as M. I. Rostovtzeff and George Vernadsky, Wallace Notestein, Ph.D. 1908, Erwin A. Goodenough, Hajo Holborn and Samuel Flagg Bemis.
“Yale, like Ulysses, is part of all that she has met, part of all the scholars and students who have trod paths of learning across her campus, of their ideals and accomplishments, and of their lives and times, for over two and a half centuries drawing strength and inspiration and character from them all yet transcending them all in her importance to society. Such things, the environment they create and the time it takes to produce them, are irreplaceable. They must live or perish. They cannot be duplicated. They have no substitutes.”

President A. Whitney Griswold, Report of 1961
Recent developments

After Angell had raised each of Yale's graduate and professional schools to the top level in American higher education, Charles Seymour (1937–50) chose to strengthen Yale academically—only to have World War II and its aftermath put the accent instead on survival. The students were drafted; the campus, once again as in 1917–18, was turned over largely to the military; while the younger faculty were drawn into the armed services and many of the older scholars went off to serve the nation in Washington or other government undertakings, notably the O.S.S. With peace came the rush back to the understaffed college by G.I.'s and former students determined to make up for lost time—and in 1950 Yale conferred Bachelor degrees on 1,653 students: a record that still stands.

Despite the post-war inflation, under the courageous leadership of President Griswold (1950–63) Yale then rededicated itself to independent scholarship, responsible teaching, academic freedom and the championship of the liberal arts. Abetted by the Alumni Board, President Griswold also gathered in new resources both human and material, launched a building program distinguished for its architectural imagination, and embarked on a massive reconstruction of its science facilities to meet the challenge of the atomic age. Under the spur of the sharpened concern for both scholarship and good teaching, the Faculty of the Arts and Sciences raised its
Yale: A short history

standards for tenure and began adding determinedly to its distinction and range – with a success that would be widely recognized by the 1970s.

When cancer took “Whit” Griswold at the height of his powers, the Provost he had chosen, Kingman Brewster, Jr., B.A. 1941, was entrusted with the leadership of a sparkling and energetic university, already beginning to be caught in the rising tensions of a critical period in our nation’s history. Facing up to ever-deepening responsibilities, Brewster soon made himself a national spokesman for our universities and fought against both undue favors and inviolable attacks: the conferral of educational privileges in the Vietnam draft no less than attempts at political interference. Admissions policies were redirected in favor of bright students, minorities and the underprivileged. For Yale undergraduates he encouraged a responsible political participation, and made available a year of leave from studies for those wishing to break the lockstep of their education. At the university level, he not only carried forward the rebuilding of the sciences but encouraged a new emphasis on the performing arts, brought the School of Drama about on a fresh tack, with a repertory theater soon added, and secured from Yale’s benefactor, Paul Mellon, his collection of British books and art with a working museum to house it. Professional as well as amateur music has flourished under his regime; and the Forestry School has broadened its mandate to ecological studies.

Meanwhile the Graduate School, led by John
Recent developments

Perry Miller (Dean 1961–69), had begun expanding with great vigor and enterprise and was well on its way to achieving parity with the College when the nation-wide disturbances of the late 1960s – in New Haven the R.O.T.C. troubles, the Black Panthers and May Day – absorbed most of the planning energies of Yale’s administrators not already focused on the change-over to coeducation. The conjunction of these same student troubles with the rising inflation and a shocking stock market decline seems also to have disillusioned the general public with higher education, arrested the growth of faculties everywhere, and so produced a glut in the market for trained Ph.D.s.

The story of how men like Professor Louis Pollak (Dean of the Law School, 1965–70) had helped win in the courts a new freedom for the nation’s blacks – or of how the University Chaplain, the Reverend William Sloane Coffin, Jr., B.A. 1949, B.D. 1956, went South with Yale’s freedom riders – or of how students and faculty reacted against Vietnam and the draft – or of how the R.O.T.C. programs were attacked and withdrawn – or of how the Black Panthers and youthful sympathizers tried by threats of violence to stop a murder trial in the courthouse – and of how Yale survived the May Day 1970 invasion under Kingman Brewster’s strong leadership – these and other happenings of the late ’60s and early ’70s cannot be detailed here. Suffice it to note that many of Yale’s alumni found themselves troubled by what was said and done in New Haven.
"The question is not whether Yale will survive. Of course it will. The question is whether Yale will be able to continue to do as well for our successors as it did for us; not just for each of us personally, but for the quality of our country and the conservation and advancement of learning for the benefit of all the world."

*President Kingman Brewster, Jr., 1974*
Yet by comparison with some major rivals the University came through its trials with honor and considerable success.

What has continued to hurt has been the financial crisis. Faced by ever-increasing deficits, the University cut its services and by stages reduced its faculty budgets about 20 percent—which inevitably blighted the hopes of many of the younger faculty. With the city of New Haven facing its own rising costs on the dwindling population base, the old proposals to tax Yale were forcefully revived, and further building was forbidden without aldermanic approval—which cost Yale two new colleges. No sooner was its academic budget back in balance than there came the energy crisis—and more staves dropped out of the barrel of Yale’s resources.

Unquestionably, the confident expansive University of the early 1960s had begun to shrink. Meanwhile Yale’s main base of support seemed threatened by the disaffection of some of the alumni, who felt offended by student dress or conduct, or put off by presidential declarations and policies, or angered by the activism of Yale’s Chaplain, or distressed at the failure of children or grandchildren to gain admission. After careful studies the several independent alumni organizations were to a considerable degree replaced by or blended into a strong new Association of Yale Alumni, with frequent assemblies in New Haven. Happily, better communication generated better understanding; and the President and the newly strengthened
Recent developments

Alumni organizations have had the courage to embark on a great $370 million campaign to make sure that tomorrow Yale will continue in vigor and distinction.

Today this University comprises Yale College—with its twelve residential colleges for undergraduates—and no fewer than ten graduate or professional schools of international repute. It also includes the new Institution for Social and Policy Studies, with Centers for the Study of the City and its Environment, the Study of Education, a section for Health Services Research—and Yale’s twelfth degree-granting school: the recently authorized School of Organization and Management which enlists experts both from the Faculty and from public life. These twelve schools draw their strength from some sixty departments of study, six flourishing international studies programs, and the extraordinary clusters of advanced laboratories at the Kline Science Center and the Medical School-Hospital complex.

Opportunities for advanced study and learning are also offered by the Peabody Museum of Natural History with its dinosaurs and archaeological treasures, its minerals and its fossils from the sea; by the astronomical observatories in Bethany and the high Andes; and by a lively Art Gallery noted for its teaching collections, its Italian Primitives, its American arts and crafts, and its contemporary

(Opposite page) Le Café de Nuit of Vincent Van Gogh in the University Art Gallery, gift of Stephen C. Clark, B.A. 1903
Recent developments

sculptures. Today the University also shelters a surprising variety of special bureaus, offices, research centers and institutes, to say nothing of such a distinguished enterprise as the Yale University Press (1911— ), or of affiliated institutions such as the Yale – New Haven Hospital, or the recently absorbed Berkeley Divinity School, or the newly established and legally independent National Humanities Institute of New Haven (the first of its kind in the country).

All these are crowned by the extraordinary workshop and treasure house of learning, the Yale University Library. Well over six million books, not counting manuscripts, are housed in the magnificent Sterling Memorial, in the Beinecke Rare Book and Manuscript Library, in the Cross Campus Library, and in almost forty school, department, residential college or other collections, such as have been brought together for the History of Art, the History of Science and Medicine, the Economic Growth Center, the Labor and Management Center, or for Metallurgy, Ornithology, Music, Forestry or Transportation. It is an old saying that if all the buildings and all the scholars of Yale were destroyed overnight, but the Yale Library survived, New Haven would in short order rise once again to be one of the world’s great centers of learning.

(Opposite page) The rare book stack in Beinecke Library
Yale's graduates and the nation

President Hadley used to refer to the alumni as "the Greater Yale." For more than a century they had been staffing its Faculty, sending on their sons, encouraging the College societies and athletics, supporting Yale with gifts, and sharing increasingly in the conduct of its affairs. Under President Seymour this partnership was further enlarged and strengthened, so that the alumni not only governed Yale formally through its Corporation but helped it on important issues through an active Alumni Board, reinforced it throughout its structure by Councils associated with the several Schools or disciplines, and forwarded its growth through the Office of University Development—not to mention enthusiastic participation in such friendly conspiracies as the Yale Library Associates, the Associates in Fine Arts, or the Friends of Music at Yale. By the 1960s, every winter more than sixteen hundred Alumni representatives, organized in perhaps two hundred and fifty committees from the almost innumerable Yale Clubs across the land, helped find, interview, and select the thousand-odd young Freshmen who were to be the new men—and women—of Yale. And annually the Yale Alumni Fund raised more money than it or any other yearly college drive had ever raised before: in 1967 over four million dollars, by 1972 over six million, for Yale's current needs. It could be claimed that no more loyal and effective society of alumni had ever been connected with a
university — and the developments under President Brewster would show that they still deeply cared. That caring has been indispensable — yet even with a successful $370 million drive may not tomorrow prove quite adequate. For where once Yale's
financial survival had depended on the support of The Connecticut Colony, Congregational Ministers and benevolent strangers — and where the past century saw the University’s growth made possible by the affection and generosity of its own sons — in the past twenty-five years the rapid rise of costs has led to a sometimes uneasy dependence also on Federal funds. So whether the University’s officers and faculty and graduates can develop additional support — in business, from the foundations, or in the general public — may prove to be a crucial question in the years ahead, and not only for Yale but for the whole country.

A major and continuing asset is the University’s national tradition. Yale was founded to train youth for service in church and state and has taken pride in giving leaders to the nation. Second (at times only) to Harvard, it has seen more of its graduates earn public responsibility than any other college or university, produced more men of character and achievement, qualified more alumni for inclusion in The Dictionary of American Biography and Who’s Who in America, and contributed more largely to the leadership of the Protestant churches and the direction of today’s major philanthropic foundations. Seven per cent of all the major diplomatic officers of the United States since 1789 have been educated in New Haven; and each year since our national beginnings four senators (on the average) and eleven representatives in Congress have been sons of Yale. Recently those figures have
Yale's graduates and the nation

even been going up. Meanwhile Yale College has been preeminent in producing future lawyers and big business leaders. Nor has any college in the country matched its production of future justices for the United States Supreme Court.

For almost two centuries one other trait was remarkable and strong. From the early Revolutionary days when General Washington reviewed the student military company — or when young Nathan Hale, B.A. 1773, was hanged by the British as a spy — Yale was fervently patriotic and national. In their country's wars the sons of Eli could be counted on to serve with outstanding energy and devotion. And in times of peace Yale took pride in its national character and constituency.

From the very first the little College drew students from outside Connecticut and New England. As the nation expanded, and the western territories turned into States, young men started coming from the South, the Great Lakes, the Plains and the Pacific Coast, so that throughout the nineteenth century the student body was the most widely representative, and the most enthusiastically American of any collegiate society in the Republic. Only Princeton could rival it. Today Harvard, Columbia, and a number of the great state universities have caught up, statistically. Yet still throughout this country and abroad, and more earnestly year by year, the believers in Yale are working to make it possible for determined young men or women, from however remote a birthplace or underpriv-
iled a background or restricted the parental means, to explore their talents and strengthen their social commitment by coming to college in New Haven.

Since World War II, such developments as the dropping of the bomb at Hiroshima, the cold war and McCarthy persecutions, the realization of racial discrimination, and above all Vietnam, followed by the Nixon presidency and the Watergate scandals, at first gradually, then markedly, alienated the younger generation and qualified the loyalty of Yale students to our national leadership. Responsive to the generational ethos, however, and perhaps also out of heightened intellectual ambitions, Yale's undergraduate and graduate students have been intermingling as never before, and expressing their idealism with a vigor and freedom, a breadth and depth of social concern, unheard of even in the effervescent 1920s. Unmistakably Yale is now far more socially involved, and quite as vigorously international in its moral and intellectual concerns, as it has ever been national in its student constituency or patriotic devotion.

In the past 75 years, in part as a result of two world wars, in part because of necessary growth, Yale's structure has become more complex, its opportunities more diversified, its government more centralized. Today there are close to 10,000 young men and women, from 70 countries, studying for 27 dif-
Yale’s graduates and the nation

different degrees, in programs that may require from one to seven years. At least a dozen Deans and Directors watch over their progress, where once there were none. A Provost now handles a large budgetary organization and many educational problems for the President; while directors of the Humanities, Physical Sciences, Biological Sciences and Social Sciences work uninterruptedly to strengthen the disciplines.

Yet Yale retains a singular unity and social intimacy. It believes strongly in both its college and its university missions. Its schools nourish each other; and its faculties are still governed by traditions of personal responsibility. For its students, Yale insists on quality, limited numbers, a sense of social concern and a dedication to liberal learning. As Freshmen, the men and women of Yale can still learn to measure themselves and to know their fellows. In the residential colleges undergraduates gain social and intellectual experience in dining hall, dormitory entry, seminar, stage or playing field, under the supervision of modern Rectors called Masters, and in association with Faculty Fellows far more learned and inspiring than the old-watchdog Tutors – while as graduate or professional students they can journey on to the outer edges of knowledge.

The horizons have rolled back. But Yale still believes in character and fair play, in the learning and teaching of truth. It remains, as it has always been, a nursery of scholars and a gateway to that life whose test is achievement and public service.
Rectors and Presidents

**Rectors**

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* Pro tempore

(Opposite page) Abraham Pierson
Books about Yale

Selected modern titles

Yale: A History
by Brooks Mather Kelley, Yale University Press, 1974
A balanced, informative one-volume history

School of the Prophets: Yale College, 1701–1740
by Richard Warch, Yale University Press, 1973
Best study of the beginnings

The Separation of College and State: Columbia, Dartmouth, Harvard and Yale, 1776–1876
by John S. Whitehead, Yale University Press, 1973
How four famous colleges became private or independent after semi-public beginnings

Profiles and Portraits of Yale University Presidents
by Reuben A. Holden, Bond-Wheelwright Co., 1968
Biographical studies of seventeen presidents and their presidencies
by the devoted University Secretary

Yale: A Pictorial History
by Reuben A. Holden, Yale University Press, 1967
The buildings and scenes of old Yale

Yale College: An Educational History, 1871–1921
by George Wilson Pierson, Yale University Press, 1952

Yale: The University College, 1921–1937
by George Wilson Pierson, Yale University Press, 1955

Seventy-five: A Study of a Generation in Transition
Edited by the Yale Daily News, 1953
Interpretive topical essays by representatives of the administration, the faculty and distinguished alumni

The Yale Scene
by Samuel Chamberlain and Robert Dudley French, Yale University Press, 1950
The classic photographic study of Yale architecture in its neo-gothic age

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Alma Mater: the Gothic Age of the American College
by Henry Seidel Canby, Farrar & Rinehart, 1936
Reflective and illuminating recreation of our colleges
at the turn of the century, based on experiences and
observations of Yale College and the Sheffield Scientific
School

The Memorial Quadrangle: a book about Yale
by Robert Dudley French, Yale University Press, 1929
James Gamble Rogers’ architectural masterpiece
—and the Yale Worthies it commemorates

Earlier classics

Four Years at Yale, by a graduate of ’69
by Lyman H. Bagg, Charles C. Chatfield Co., 1871

Biographical Sketches of the Graduates of Yale
with Annals of the College History
by Franklin Bowditch Dexter, 6 vols.,
Henry Holt & Co., 1885–1912

The Ways of Yale in the consulship of Plancus
by Henry Augustin Beers, Henry Holt & Co., 1895;
Yale University Press, 1923

Yale: Her Campus, Class-Rooms and Athletics
by Lewis Sheldon Welch and Walter Camp,
L.C. Page & Co., 1899

Memories of Yale Life and Men, 1845–1889
by Timothy Dwight, Dodd, Mead & Co., 1903

Stover at Yale
by Owen Johnson, S.S. McClure Co., 1911
Introduction by Kingman Brewster, Jr.,
Collier Books, 1968
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And there shall linger other magic things,—
The fog that creeps in wanly from the sea,
The rotten harbor smell, the mystery
Of moonlight elms, the flash of pigeon wings,
The sunny Green, the old-world peace that clings
About the college yard where endlessly
The dead go up and down. These things shall be
Enchantment of our heart's rememberings.

Archibald MacLeish, from the Class poem, 1915