

# THE YALE STANDARD

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*"The fear of the LORD is the beginning of wisdom." Proverbs*

April 2002

## Slavery Report Unjustly Accuses Timothy Dwight,

## Historical Record Vindicates Him

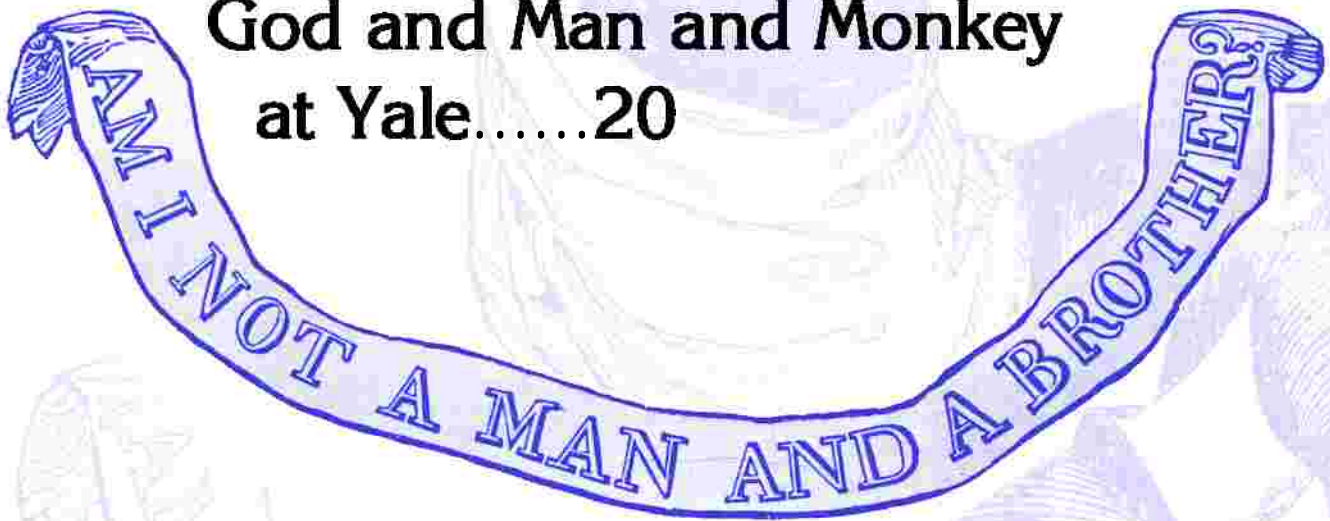
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# The Yale Standard Bible Study

*Wednesday and Saturday  
Evenings at 7 PM*

WLH 203, or check signs at WLH for location

*Come join us as we gather  
to worship the Lord!*

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Timothy Dwight: The Freeing of a Reputation endnotes :

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4. Dugdale, et al., p. 32, p. 44, n. 84; p. 33.
5. Dugdale, et al., p. 41, n. 5. See also: [www.yaleslavery.org/whoYaleHonors/dwight2.htm](http://www.yaleslavery.org/whoYaleHonors/dwight2.htm) & [www.yaleslavery.org/whoYaleHonors/jc.htm](http://www.yaleslavery.org/whoYaleHonors/jc.htm)
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17. Timothy Dwight, *Greenfield Hill: A Poem in Seven Parts*, (New-York, Childs and Swaine, 1794), part II, ll. 193-214, some lines omitted.
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## The Yale Standard

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

I 2002, The Yale Standard Committee  
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# Heaven Help Us

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by Michael Freund, in the Jerusalem Post

(The following 2/13/02 op-ed piece is excerpted here with permission)

While our esteemed leaders are busy squabbling among themselves, the senseless murder of Jews sadly continues unabated. A young kibbutznik is brutally stabbed to death while walking in a Jerusalem park, an elderly immigrant from Ukraine is shot in the head and killed . . . in Samaria, and two young women are gunned down in Beersheba. Each lethal terror attack . . . [leaves] an indelible scar on the nation's psyche.

After enduring 2,000 years of suffering and persecution, the Jewish people finally returned to their national home, only to be greeted by still more hatred and bloodshed. We tried to leave the traumas of the Exile behind, but they have nefariously followed us home.

Our prime minister is aloof and inscrutable, failing to offer a compelling vision of how he plans to restore a sense of security to our daily lives. Our foreign minister . . . refuses to bury Oslo, even as Oslo buries the country.

The Jewish people deserve better than this. . . .

I am no theologian, but I think it is time for the people of Israel to recognize that the horrors being perpetrated against us are a wake-up call. God, in His great mercy, plucked this nation out of the smoldering embers of Europe and miraculously gave us the State of Israel in 1948. Less than two decades later, in 1967, God empowered our armed forces and led them to the most stunning military victories of the modern era, liberating Judea, Samaria and Gaza from foreign occupation and reuniting Jerusalem under Jewish sovereignty. But rather than appreciating these Divine gifts, we, as a nation have done virtually everything imaginable to dispose of them.

The Oslo Accords marked the culmination of this trend. Defying two millennia of Jewish yearnings for Zion, a handful of men sought to withdraw from Jewish territory and retreat from Jewish destiny. Their perilous experiment was an arrogant attempt, to repackage a present that was received from someone special in order to give it to somebody else, in this case the Palestinians. Unfortunately, the consequences of this short-sighted move continue to explode in our towns and cities.

With no apparent way out of this mess, and with our government in disarray, perhaps it is time we turn to some age-old solutions for our contemporary problems.

During periods of crisis throughout our turbulent history, the Jewish people's most potent weapon has always been our faith. Our enemies have always outnumbered us, as they do now, and they have always seemed poised to threaten our very existence, as they so gleefully declare their goal to be today.

We have put our trust in agreements and accords, treaties and truces. We have reassured ourselves that all will be well so long as America is behind us. We have become convinced that if only we elect the right man for the job, as Ariel Sharon seemed to be just a year ago, then all our problems will quickly disappear.

Each of these assumptions has been thoroughly rattled and refuted. For despite all the agreements we have signed, and all of the international support we have received, the fact is that Jews continue to be murdered in Israel, and our government seems helpless to stop it.

Since we are fighting for the Holy Land, perhaps it is time we start resorting to some sacred solutions. Let us stop putting all of our faith in man and his ephemeral institutions, and instead put it back where it belongs in the God of Israel.

The nation right now is united in the crosshairs of our enemies. If, somehow, we can turn that unity around, and garner together the spiritual resources of this great nation in an outburst of devotion to the Land of Israel and the God who gave it to us, then our pleas cannot possibly go unanswered.

The Divine alarm clock is sounding, calling on each of us to wake up from our slumber and unite to fulfill our national destiny. We must rise to the occasion. This critical moment cannot be allowed to pass by. For if it does, we will all be left saying: Heaven help us.



# Six Months Later: What Have We Learned?

It's been more than six months now since terrorists turned New York's twin towers into pillars of fierce fire and smoke. We've lived through six months of war and rumors of war, six months wondering whether that nightmare morning delivered an era of trouble, or just one terrible jolt. We're calmer now; it's a good time to ask ourselves some questions.

Q Is it over? o Few of us think so.

Q What happens next? o None of us knows.

Q What have we learned? o Some pretty obvious things; others that require more reflection.

But what if we ask, Q What message from September 11th do we *dare not* miss? What failure to learn now would haunt us forever? o One overriding urgency overshadows all the others.

## What We Know or *Should* Know

If nothing else, we know that someone hates people just like you and me enough to come halfway across the world to kill us. You or I might have fallen at the World Trade Center that morning. More than 120 Ivy League alumni died there, according to university web sites. Many more escaped or fled the rumblings nearby.

We've learned that our cities and homes aren't exempt from what shakes the rest of the world. Our prosperous economy is vulnerable too. Would a larger blow have brought deeper and longer-lasting damage?

We know that we have to pay better attention to people who threaten us. Our murderers had been telling us their plans for years.

Steven Emerson's 1994 PBS documentary, *Jihad in America*, shows extremist clerics and traveling mujahadeen recruiters addressing jihad-promoting rallies in the United States, boldly urging acts of terror against this country and its interests in the starkest terms.

And their holy terror was not just talk:

In 1998, the U.S. embassies in Nairobi and Dar es Salaam were bombed, killing 252, injuring over 5,000.

In October, 2000, suicide bombers blew a 40-foot hole in the side of the U.S.S. Cole in Aden, killing 17 of its crew, wounding 39.

More than anything else, the failed 1993 attempt to bring down One World Trade Center with a basement truck bomb made it clear that eight years before September 11, 2001, terror already was in full motion against us. It just had not yet succeeded within our shores, and we thought we were safe.

We should know that the people who brought us September 11th are not gone. Will they make another strike? They intend to and a worse one.

An individual who identified himself as formerly associated with Osama Bin Laden told CBS News in no disapproving way that an attack is planned in which 100,000 Americans will die on a single day. He asserted that this will be easily carried out when the striking hour comes, and will wake us up to the realities and designs of *OHoly War*.

Other terrorist leaders have declared their unattainable desire to wipe out what they call *Othe Great Satano* by slaughtering us in the

largest numbers they possibly can. That they intend nothing less, and that they are aliens to all mercy, ought by now to be as plain as the sun at noon on a cloudless day except, of course, to the willfully or naively blind.

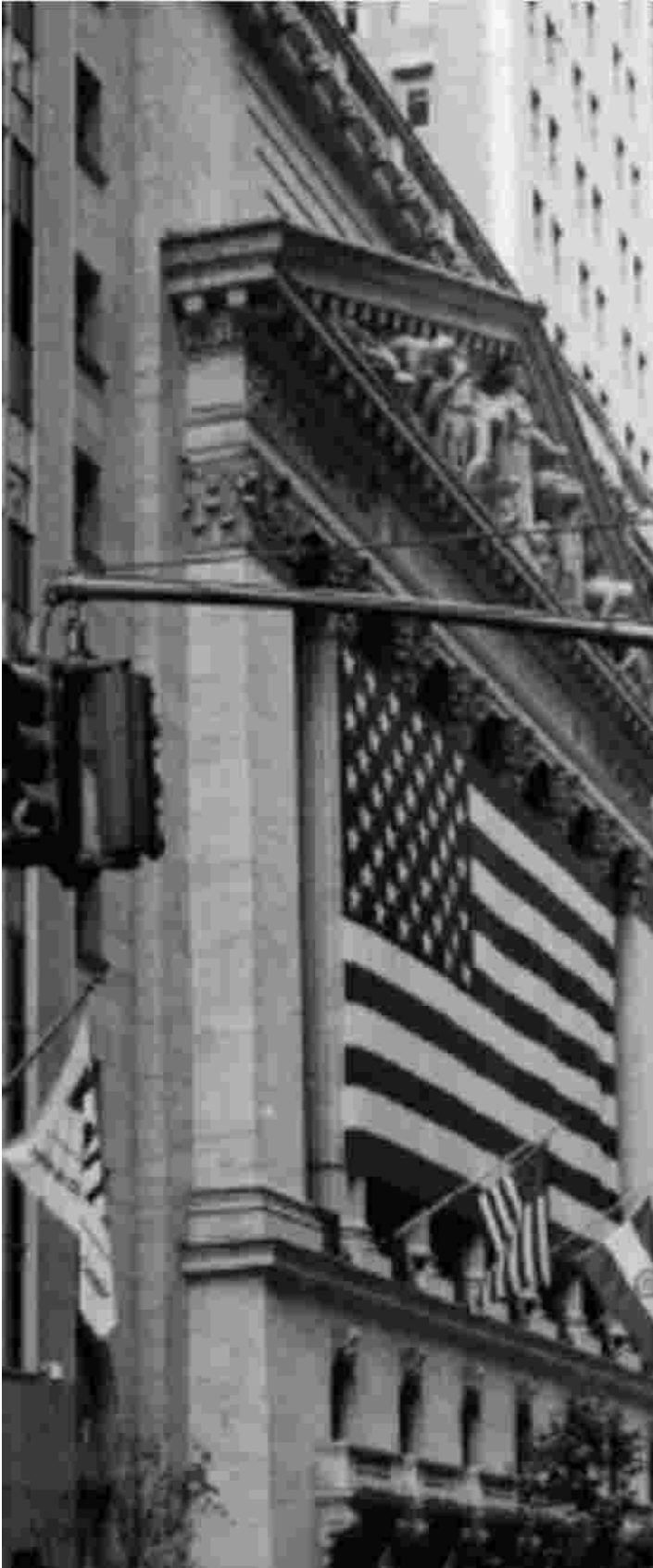
We should understand that action not talk, not *O*mind our own business *o* holds some real promise of protection. If we fail to act effectively, and another disaster strikes, we will blame our leaders and anyone else we can find relentlessly. We should understand that the wicked will not leave us alone out of mercy. They will fail if God spares us and we do everything we must.

Between the first and second World Wars, generous American loans, British revulsion at the thought of another war, and Allied laissez-faire treaty enforcement encouraged Nazi Germany's hell-bent preparation of a war machine.

Sir Winston Churchill looked back on the Second World War as a most preventable horror. He chose this theme for *The Gathering Storm*, the first volume of his history of that war:

*O*How the English-speaking peoples through their unwisdom, carelessness, and good nature, allowed the wicked to re-arm.

We are reminded forcibly now that a primary responsibility of government is to protect citizens' lives. The public servants who put our lives before theirs on the dreadful morning of September 11th are our new heroes. In the



words of history's greatest public servant, OGreater love has no one than this, that he lay down his life for his friends. (John 15:13) It's high time our children had better heroes than rock idols and sports megastars.

## Ground Zero for Post-Modern Muddlethink?

Some of last September's lessons aren't quite as obvious.

We should agree that it's time to throw our relativistic, post-modern models of the world on the first heap we can find. Their kind of thinking doesn't even have a word for the seething evil every American's gut saw blazing above Ground Zero. A view of the world including ourselves that won't call a noble thing good and an evil thing wicked is worse than a clever think-tank toy. Trotted out into a real world, it can betray real people.

We can at least ask what direction, what help, what comfort we can possibly find now in thinking that explains what struck the World Trade Center, the Pentagon, and Afghanistan as a clash of contrary mythic systems!

It will not do to pick one glaring example to dismiss the Taliban regime's multiplied atrocities against women as merely an expression of their cultural uniqueness. Women lived under male dominance of the heaviest order systematic repression, reaching torture, sometimes for momentary infractions of absurdly imposed rules of conduct. Women were forbidden to engage in work outside their homes, even when abandoned by their husbands and left with children to feed. They were barred from teaching music to children because music was banned by that joyless regime.

Heather Mercer and Dayna Curry, the two Americans imprisoned in Afghanistan, reported repeatedly hearing the screams of women being beaten by guards.

No, there is no theorizing possible about this kind of treatment. We must call it what it plainly is: cruel beyond measure, and evil.

In his *New York Times* Op-Ed column on September 25, 2001 Thomas Friedman wrote, "It was not our *intelligence* that failed us on September 11th, it was our *imagination* that failed us." Imagination starved of the admiration of real good, and equally starved of the comprehension and repudiation of real evil, is too weak to resist wickedness. We are blamable for our failure to imagine September 11 though we had ample reason to expect it and for our failure to prepare for it.

## A Bogus Enemy

In another column, *The Real War* (*The New York Times*, November 27, 2001), Friedman advances the fashionable and appropriately simplistic notion that today's *real* global enemy is Ofundamentalisto religion. (By the way, does that include Marxism?) Quoting a rabbi who suggests that OGod is not exhausted by just one faith, o he, like not a few others, proposes that we draw the battle lines boldly between folks who profess definite beliefs about God and truth on the one hand, and others who give voice to an emerging civic religion of universalist pantheism. Its essential doctrine suggests that it is offensive to assert that religious truth lies anywhere in particular; one apparently must moosh a spectrum of acceptable religions together to assemble a whole truth.

The logical outcome of this proliferating outlook is the death-knell of the American pluralist experiment, where parties with differing and *definite* beliefs nevertheless have collaborated to build a strong and robust society.

We must understand that our struggle is not against people with definite and strongly-held religious beliefs, not against people who believe in real and exclusive truths but against real evil, real murder. If we will not dare to make judgments that condemn real evil, we will end in deep division, defining and fighting one another as the Enemy.

The sins we have come to denounce most are, apparently, those that exploit our differences: racism, discrimination, the imposition on a minority of majority beliefs. Is an unintended mutation of the past century's civil and human rights struggles a drive to erase the recognition of differences generally? The past fifty years have seen sweeping re-alignments in every facet of society, including the workplace, the academy, government, media, and the bedroom erasing differences of all sorts that once governed these arenas.

Having been trained to *avoid* making judgments about people, their behavior and their thinking, we need to learn to *make* some such

judgments all over again. When real good and real evil are treated Oeven-handedly, o truth soon lies slain in the streets.

## Has Anyone Sighted Something Really *Good* Lately?

Yet more telling of a nation's health than its willingness to call an evil thing evil is its courage to stand on what it holds to be *good*, and to rally others to it.

America's founders, in their bold and brilliant Declaration of Independence, held that men are Oendowed by their Creator with certain inalienable rights. o Could that document making so unequivocal an assertion about God and fundamental truths be written by Americans today?

As a cornerstone of the free society they set out to establish, those men staked all on what they held in common to be an indisputable truth. Absent that kind of bedrock, assertions of human rights, no matter how noble, must soon disintegrate. If people of every race, creed, and station do not derive their equality and worth from the God who made them in His own image, where can they find it? Who will uphold their rights when they are threatened? Rights always must be guaranteed by *someone*.

The Orights found in a world disconnected from God consist only of *concessions* negotiated, wrested, or bought from others. Such privileges are captive to the whim of their grantors, subject to the relative might of the parties to them, liable to disappear when someone feels strong enough or bold enough to revoke them. For many, yes, for millions, where God's authority is not acknowledged, justice is nowhere to be found.

It's no wonder that many academic discussions of politics, diplomacy, sociology, and human rights center on the analysis of power relationships. The dominant party generally is presumed *a priori* an oppressor; morality and justice are discounted in the absolute and are afforded

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An individual who identifies himself as formerly associated with Osama Bin Laden told CBS News in no disapproving way that an attack is planned in which 100,000 Americans will die on a single day.

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meaning only in the grammar of power and oppression. Without God, and without definable good, what else is there to talk about?

Our freedom always has stood on the conviction that people should be treated fairly and justly, and that the people's participation in public life is to be prized. It has been our consensus that these principles are absolutely good, and that they apply universally. They were absolutely good for a reason because they are found in the nature of God Himself. This is the way He treats us, and it defines the way He expects us to treat one another.

The bottom line: far from living in moral neutrality, where no one can claim the temerity to assert what is fundamentally good, we Americans have been blessed with one of the best and most envied treasures on earth and our founders dared to go as far as to plainly assert what its Source is.

What difference does that make right now? For starters, it reminds us where we came from and what we've stood for at a time when an enemy warns that we're finished, fit only for annihilation.

We've discounted much of what we used to believe. It's not too late to reclaim. But patriotism and military action alone won't restore what we have too easily allowed to ebb away. Liberty and strength can be gotten only from the God whose they are to give.

And that leads us to the heart of last September's message.

## The One Thing We *Must* Learn

More than any of the scores of issues debated endlessly since the first hijacked plane exploded on September 11th, one overwhelming lesson must emerge from the rubble of the World Trade Center, the Pentagon, and Afghanistan. The entire matter can be packaged in a single question:

Would *you* have been ready for the morning of September 11, 2001, to have been your last?

Even the youngest and strongest found no exemption from their mortality that morning. You and I have no better guarantee than theirs.

Not one issue in your life not one responsibility, glinting opportunity, or urgency demands more immediate attention. If you ignore it, or defer the consideration it deserves, you embrace the same peril that trapped that

morning's victims.

Emergencies are not generally announced with alarms; most arrive quietly and proceed unnoticed until they defy denial. But the message of September 11th rings like a five-alarm fire.

Yet who possibly could have been ready for *that*, you ask? That day's events overtook its victims; no preparation was *possible*. But some *were*, in truth, ready.

Todd Beamer, now the well-known hero of hijacked United Flight 93, was ready to act and, if necessary, to die. That fact was clear in his last overheard words: his prayer for mercy for the hijackers, the Lord's Prayer and his famous "Let's roll!"

Evidently having come to terms with his God, he found assurance in Jesus's sacrificially-purchased promise of eternal life—assurance enough to take on the terrorist hijackers. As we all know, Beamer and his companions brought the plane down short of the hijackers' target. No man should ever have to make the decision he did but other Americans likely owe their lives to Todd Beamer today.

A singular reality prevails among men and women who live by their faith in Christ—people who are not Christians culturally or sentimentally, but have made a decisive transition on the basis of Christ's death and resurrection for them: those Christians are *prepared to die*.

Such Christians do not choose death, but because they have settled the great issue that makes most men dread their coming last days, they can live without fear. They know better than they know anything that God has made peace with them through Christ, and that death, in its time, will only serve as their direct conveyance into never-ending life with him. The Christian can turn to what he once dreaded and ask, "O death, where is thy sting? O grave, where is thy victory?" (1 Corinthians 15:5, KJV)

It turns out that in Jesus's day too, a prominent tower made headlines when it fell, tragically killing innocent people. Jesus asked: "O [T]hose eighteen who died when the tower in Siloam fell on them do you think they were more guilty than all the others living in Jerusalem? I tell you, no! But unless you repent, you too will all perish." (Luke 13:4-5)

Here lies the urgency. No one—not you, nor I, nor anyone—can tell which day will be our last. Every day spent without assurance of peace with God is a day spent under a sword.

This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds



were evil. Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed. But whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God. (John 3:19-21)



*We should agree that it's time to throw our relativistic, post-modern models of the world on the first heap we can find.*

God does not share our reticence in plainly calling evil evil. And more to the point, He points relentlessly to its root not in the monstrous face of an easily-identified political oppressor, but in every man's own diseased heart. But wonderfully, the God who will not let us theorize away the sin of our own hearts is not like us: He does not despise us for the evil He finds there. In spite of it, God offers us generously, freely, and without reproach amnesty, reconciliation, His own warm friendship, and eternal life:

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes in him is not condemned . . . (John 3:16-18a)

God has taken pains for centuries to send His summons to repentance and saving faith throughout the world. Paul, the first-century scholar and apostle of Christ, delivered this message to the learned philosophers of ancient Athens:

In the past God overlooked such ignorance, but now he commands all people everywhere to repent. For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to all men by raising him from the dead. (Acts 17:30-31)

We are living today in a calm after the storm of September 11, 2001. It may well prove a calm before a worse storm. The Bible plainly warns of many such storms ahead. If you find that God has given you grace to understand your own need to come to terms with Him and to

secure your soul's future, there is no need to wait. You can transact with Him now and gain the assurance of forgiveness, reconciliation, and eternal life. One simple action well within your reach, as God helps you, will secure the transaction. Jesus says:

Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me.

(Revelation 3:20)

You hear him. The key lies on your side of the door, so use it. Say, Welcome Lord, please do come in! I receive you now as my Savior.

Jesus will act upon your action, beginning right away to effect a transformation of your life. You will find Him anything but the difficult, demanding, stress-inducing critic you may have feared, but a generous, vivifying friend, a tremendous and unexpected relief. You will wonder how you could have waited so long!

With Jesus, you will be prepared to meet fearlessly all that the future brings, with whatever force or surprise it may arrive.

God is our refuge and strength,  
an ever-present help in trouble.

Therefore we will not fear, though the earth give way  
and the mountains fall into the heart of the sea.

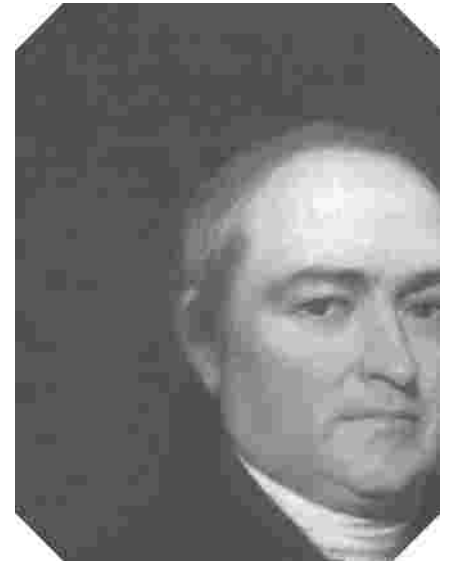
Psalm 46:1 - 2

Jaan Vaino, Columbia U., '88

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*Right sympathies, and bad scholarship, have disfigured and falsified Timothy Dwight's stance on slavery. The record, freed of arbitrary truncation and misplaced persons, makes this plain.*

# Timothy Dwight: The Freeing of a Reputation



*Special Report* by Marena Fisher pages 10-19

According to the recent report, Yale, Slavery and Abolition, nine of the Yale's twelve residential colleges are named for men who either owned slaves or gave public support to slavery. Among the accused stands Timothy

Dwight the elder (President of Yale 1795-1817), for whom both Timothy Dwight College and Dwight Hall are partly named. <sup>1</sup>

This last December, in the wake of the slavery report's allegations, Dwight Hall considered a name change, but then in a compromise

move, installed a plaque in their building which reads:

Dwight Hall renounces the pro-slavery thought and actions of Timothy Dwight, while reaffirming our predecessors' work on behalf of justice and equality.

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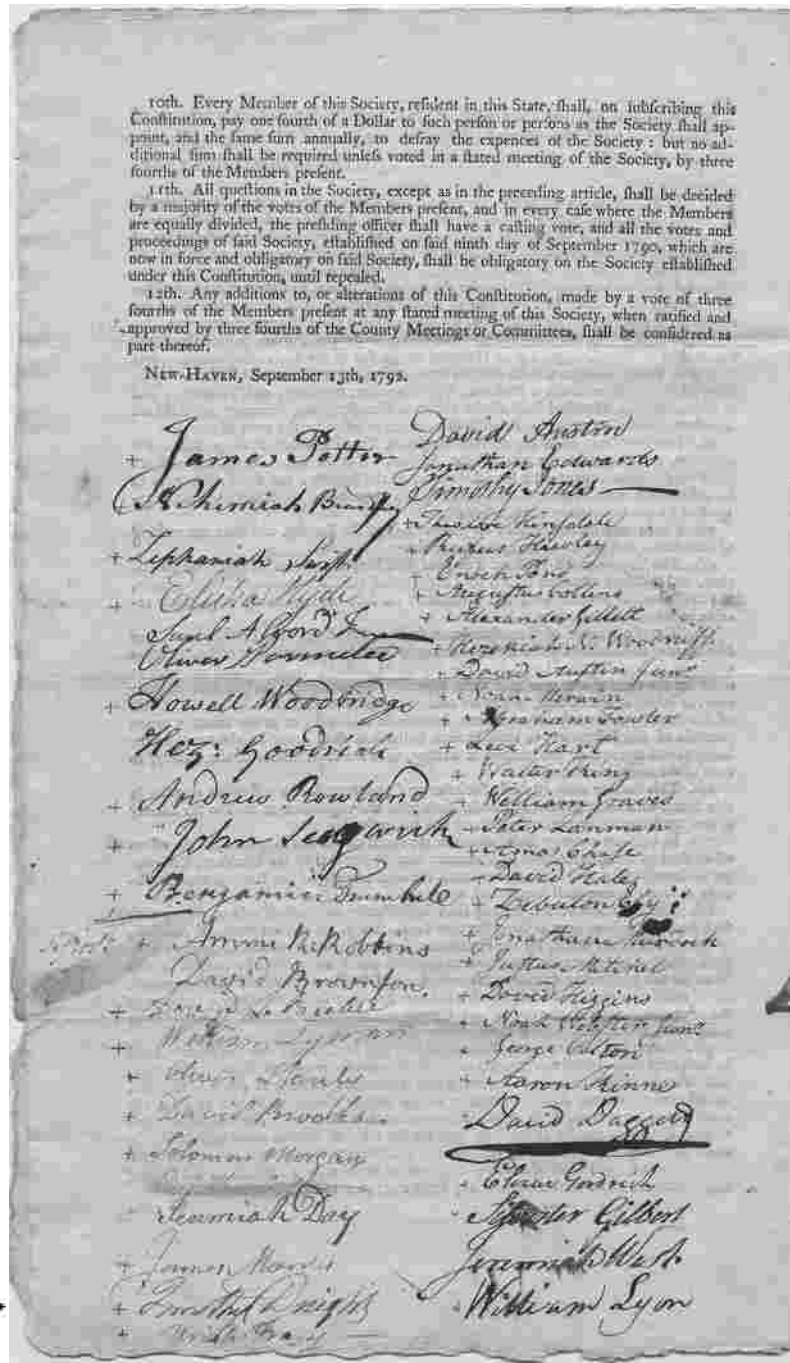
*If Dugdale, Fueser and Alves had not branded Timothy Dwight a pro-slaver, they might more sensibly have used him as a poster boy for a Connecticut campaign for reparations for slavery.*

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The plaque has its origin in sound intentions, but patently slipshod scholarship. Dwight plainly denounced



## Timothy Dwight signed this:



Timothy Dwight

*Signature page of the  
The Constitution of the  
Connecticut Society for  
the Promotion of  
Freedom, and the Relief  
of Persons unlawfully  
holden in Bondage, as  
revised and enlarged on  
the 13th Day of  
September 1792.0*

*From the Baldwin Family Papers  
Group 55, Series I, Box 5, Folder 76,  
Manuscripts and Archives, Sterling  
Library, Yale University.  
Used by permission.*

slavery. He stately anticipated its abolition, while describing abolition as *less* than justice required.

Who is being condemned?

Let us pause for a little historical context. Timothy Dwight is the man most responsible for Yale's transformation from a small regional college to a major national university. Not only an exceptional college president, he was a man of God with a mighty concern for students. When Yale departed from her historic foundation and embraced a fashionable rationalism and atheism, it was Dwight's praying, preaching and intellectual challenge to the new philosophy that broke its hold on the student body. Spiritual revival visited the campus no fewer than five times in Dwight's tenure, and many of the college's future professors and presidents were brought to repentance and faith during these and subsequent revivals.

When a spiritual awakening in 1878-79 sparked the

founding of a chapter of the Young Men's Christian Association at Yale in the 1880s, it seemed natural to name first the chapters building and then the association itself after Timothy Dwight. There was no brighter light in Yale's history than the elder Dwight, and no better example of sacrifice and service for Christ. <sup>2</sup>

The report's case against Dwight

Dwight Hall's hasty move to dissociate from President Dwight is not too surprising given that they no longer hold the faith he professed. But the speed of their action also suggests a fear of commemorating an

unfashionable hero and scant knowledge of the thought and action of their predecessor. For Dwight's legacy on the question of slavery is simply not as Yale, Slavery and Abolition represents it. Not even close.

The report purports to review Yale's relationship to slavery and concludes that the school was founded and supported on money made from slave labor, was a significant source of pro-slavery thought, and produced a considerable number of pro-slavery graduates. Yale's antebellum faculty, according to the report, were at best tepidly antislavery, and at worst actively pro-slavery.<sup>3</sup>

Timothy Dwight is in many ways critical to the report's argument about Yale's involvement with slavery, for it credits him with fostering pro-slavery attitudes in his students and influencing the college climate on this subject long after his death.

A review of the report's charges against him will fairly test the report's own validity.

## A look at the record

### **1** OYale, Slavery and Abolitiono Fallacy #1 : Dwight helped sell Jonathan Edwards's slaves.

Minor errors pepper the slavery report, and some of them are chronological. For instance, two separate pages record that Timothy Dwight the younger became president of Yale in 1881, when in fact he became president in 1886. Leonard Bacon is said to have graduated from Yale in 1783. That would have been a remarkable feat: Bacon was not born until 1802.<sup>4</sup>

But the writers of the slavery report commit a major chronological blunder when they have Timothy Dwight, in administering the wills of his grandfather and grandmother Jonathan and Sarah Edwards, participate in the sale of their slaves. The fact is that in August 1759, when those wills were executed, our Timothy would have had to be one very precocious seven-year-old to be executing wills or selling slaves.

While the error is most explicit in the online version of the report, neither the online version nor the printed text differentiate in this instance between President Timothy Dwight, born 1752, and his father of the same name, born 1726.<sup>5</sup> It is Dwight's father who is most likely the O Timothy Dwight, Jr. of the executors report.<sup>6</sup>



Timothy Dwight encouraged educating African Americans.

### **2** OYale, Slavery and Abolitiono Fallacy #2 : Dwight excused the slave trade and had contempt for African Americans.

In 1810, the daughters of three prominent New Haven citizens decided to begin a school to teach black girls to read. President Dwight preached a sermon in support of this and other charitable projects,<sup>7</sup> but singled this one out as most interesting to him personally. Despite his obvious purpose to promote the school, the writers of the slavery report select a quote from his sermon to demonstrate that Dwight was in fact using the occasion to make excuses for the slave trade.<sup>8</sup> Regarding New Haven's blacks, Dwight is quoted as follows:

O Our parents and ancestors have brought their parents, or ancestors, in the course of a most iniquitous traffic, from their native country; and made them slaves. I have no doubt, that those, who were concerned in this infamous commerce, imagined themselves justified; and I am not disposed to load their memory with imprecations and censures.<sup>9</sup>

O Yale, Slavery and Abolitiono does not give Dr. Dwight a chance to say what he is disposed to do, but we should. Starting a couple lines above the quote, here is a transcript of what Dwight actually said (emphasis his):

O Among these [charity] schools, I confess, that I feel a peculiar interest in that which has been established for *the benefit of the female children of the blacks*. This unfortunate race of people are in a situation which peculiarly demands the efforts of charity, and demands them from *us*. *Our* parents and ancestors have brought *their* parents, or ancestors, in the course of a most iniquitous traffic, from their native country; and made them slaves. I have no

## Driving Slavery from the North

OYale, Slavery, and Abolitiono rightly points out the ubiquity of slavery in colonial New England: slavery was permitted in all thirteen original colonies. Many eighteenth-century Yale professors, graduates and donors owned slaves, and some Yale funds undoubtedly derive at least in part from slave labor.

However, around the time of the Revolutionary War, many Americans began to realize that slavery was indefensible. Quakers had openly opposed slavery for years, but now others, including many Yale men, began to speak out. Even setting aside antislavery men mentioned by the slavery report, there is not space here to adequately review Yale's part in driving slavery from the North and resisting its movement into the western territories.

In 1773-1774, Ebenezer Baldwin (Yale, 1763) joined with Jonathan Edwards, Jr. (Princeton, 1765) in publishing a series of antislavery articles in *The Connecticut Journal and New-Haven Post-Boy*. They declared:

**OHas it not a shrewd appearance of inconsistency, to make a loud outcry against the British Parliament for making laws to oblige us to pay certain duties, which amount to but a mere trifle for each individual: when we are deeply engaged in reducing a large body of people to complete and perpetual slavery?o** <sup>1</sup>

Levi Hart (Yale, 1760) pointed out the same inconsistency in a 1774 sermon entitled *Liberty Described and Recommended . . .*. He urged the Connecticut assembly to prohibit the importation of slaves, as Rhode Island had:

OCan this colony want motives from reason, justice, religion, or public spirit, to follow the example? When, O when shall the happy day come, that Americans shall be consistently engaged in the cause of liberty, and a final end be put to the cruel slavery of our fellow men?o <sup>2</sup>

New England assemblies began to respond to protests like these. A few weeks after Hart gave his sermon, Connecticut banned slave importation. In 1784, it passed a gradual emancipation law. In 1788, Jonathan Edwards, Jr. and Levi Hart led Connecticut's Congregational ministers in petitioning the legislature to ban the slave trade, and their petition was successful. Though economic and military motives had a part in eliminating slavery in the North, mounting public outcry was important. <sup>3</sup>

OThe Connecticut Society for the Promotion of Freedom and the Relief of Persons Unlawfully Holden in Bondage was formed in 1790 because many of Connecticut's leading citizens were dissatisfied with the state's limited and slow emancipation measures. The Society was made up largely of Yale men. Yale members included Noah Webster (Yale, 1778), Chauncey Goodrich (Yale, 1776), Zephaniah Swift (Yale, 1778), Levi Hart (Yale, 1760), Uriah Tracy (Yale, 1778), Simeon Baldwin (Yale, 1781), Timothy Dwight (President of Yale, 1795-1817), and many others. <sup>4</sup>

This association joined other antislavery groups in memorializing Congress for the abolition of the slave trade, and it also tried to bring about the complete abolition of slavery in Connecticut. Even though it failed in the latter purpose, some of the antislavery sermons delivered and published by the Society proved to be highly influential when a general abolition movement was born in the 19th century. Jonathan Edwards, Jr. and Timothy Dwight's brother Theodore Dwight delivered perhaps the most powerful of these addresses. <sup>5</sup>

In 1787, Congress passed the Northwest Ordinance. Article Six of the Ordinance, which outlawed the transportation of slaves into the Northwest Territory, was probably included at the behest of Manasseh Cutler (Yale, 1765).<sup>6</sup> It set an important precedent for restricting the movement of slavery into the western territories.

By 1804, all the states from Pennsylvania north had passed emancipation laws, and in 1807 Congress banned the slave trade, though slavery still grew and prospered in the South. <sup>7</sup>



1. As quoted in Roger Bruns, ed., *Am I Not a Man and a Brother: The Antislavery Crusade of Revolutionary America 1688-1788* (New York, Chelsea House Publishers, 1977), p. 294; see also Kenneth Pieter Minkema, *The Edwardses: a Ministerial Family in Eighteenth-Century New England* (Ann Arbor, UMI, 1988), pp. 508-509, 522, n. 109-110. Minkema asserts that the October 8, 1773 piece is by Edwards alone, and that the 1774 articles are by Baldwin. Jonathan Edwards, Jr. was the son of the Jonathan Edwards for whom the residential college is named.

2. As quoted in Bruns, ed., p. 347.

3. Arthur Zilversmit, *The First Emancipation: The Abolition of Slavery in the North* (Chicago, The University of Chicago Press, 1967), pp. 108, 123-124, 156-157. See also Mary Stoughton Locke, *Anti-Slavery in America from the Introduction of African Slaves to the Prohibition of the Slave Trade (1619-1808)* (Boston, Ginn & company, 1901), pp. 64-41; and Minkema, *The Edwardses*, pp. 508-509.

4. List of society members is in *Green's Register, for the State of Connecticut, with an Almanack, for the Year of Our Lord, 1792*, New-London, T. Green & son, [1791], pp. 64-67.

5. Leonard Woods Labaree, comp., *The Public Records of the State of Connecticut, from May 1793 through October 1796* (Hartford, Connecticut State Library, 1951), pp. xvii-xx; Locke, *Anti-Slavery in America*, pp. 99, 103-104, 126-127, 141; Minkema, *The Edwardses*, pp. 509-512; Zilversmit, *The First Emancipation*, pp. 201-202.

6. Article on Manasseh Cutler, *American National Biography Online*: [www.anb.org/articles/08/08-00341-article.htm](http://www.anb.org/articles/08/08-00341-article.htm)

7. Zilversmit, p. 226; Locke, *Anti-Slavery in America*, pp. 148-156, 158-159.

If slavery is not wrong, nothing is wrong

# LEONARD BACON

As Yale, Slavery and Abolition records, some graduates of Timothy Dwight's Yale, such as John C. Calhoun and Samuel F. B. Morse, were in fact defenders of slavery. But giving Dwight credit for their opinions is a stretch, if for no other reason than that many of his students, and the students of his successors at Yale, were staunchly opposed to slavery.

Timothy Dwight foresaw that slavery would be eliminated in the United States, but the fulfillment of his vision tarried. Three years after his death, the 1820 admission of Missouri as a slave state proved that the Opeculiar institutiono was far from dead, and roused many north-erners to oppose slavery publicly.

Jeremiah Evarts, Secretary of the American Board of Commissioners for Foreign Missions, and a graduate of Dwight's Yale, published in 1820 a series of antislavery articles in his board's journal, *The Panoplist and Missionary Herald*.

The student Society of Inquiry for Missions at Andover Seminary held formal discussions on slavery, and assigned Leonard Bacon (Yale, 1820) to write a report on the subject. Bacon later testified that in doing his research, he found Onothing . . . more helpfulto than Evart's articles. He was also strongly influenced by Jonathan Edwards Jr.'s fiery 1791 sermon *The Injustice and Impolicy of the Slave Trade, and of the Slavery of the Africans*.<sup>1</sup>

In 1825, Bacon returned to New Haven to become pastor of the Center Church. His slavery report was revised and published in *The Quarterly Christian Spectator*, a New Haven journal then edited by Yale Professor Chauncey A. Goodrich. In 1826, along with Yale tutor Theodore Dwight Woolsey (later Yale President, 1846-1871), and three other young men, he

formed both OThe Anti-Slavery Association, and a benevolence organization called the Ofrican Improvement Society. The Improvement Society helped organize schools, a library, and a savings bank for African Americans, and supported New Haven's first black church, the Temple Street Church, then pastored by Simeon S. Jocelyn. The board of the Improvement Society included both blacks and whites, and thus constituted a direct challenge to racial prejudice in the city.<sup>2</sup>

Leonard Bacon continued to speak and write against slavery, and in 1846 he published a compilation of his work titled *Slavery Discussed in Occasional Essays*. *The Dictionary of American Biography* says about Bacon's book:

OThis fell into the hands of a comparatively unknown lawyer in Illinois, Abraham Lincoln. A statement in the preface made a profound impression on the future emancipator: OIf that form of government, that system of social order is not wrongoif those laws of the southern states, by virtue of which slavery exists there and is what it is, are not wrong, nothing is wrong. The sentiment reappeared in Lincoln's famous declaration, OIf slavery is not wrong, nothing is wrong.o

Lincoln credited the book with shaping his mind on the issue of slavery.

Some even in Leonard Bacon's own congregation opposed his antislavery activities, but about this he said: OI make no complaintoall reproaches, all insults endured in a conflict with so gigantic a wickedness against God and man are to be received and remembered, not as injuries but as honors.o<sup>3</sup>

1. Robert Cholerton Senior, *New England Congregationalists and the Anti-Slavery Movement, 1830-1860*, (Ann Arbor, University Microfilms Inc., [1954]), pp. 34-36.  
2. Senior, *New England Congregationalists*, pp. 36-39. See also Robert Austin Warner, *New Haven Negroes: A Social History*, (New York, Arno Press, 1969), pp. 46-47.  
3. *Dictionary of American Biography*, (New York, Charles Scribner's Sons, 1928), p. 481.

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doubt, that those, who were concerned in this infamous commerce imagined themselves justified; and I am not disposed to load their memory with imprecations or censures. Happily for us, the question has been made a subject of thought and investigation. This decided it at once; and we are now astonished, that it could ever have given rise to a single doubt. Under the influence of overwhelming conviction, we have made the descendants of these abused

people free.o<sup>10</sup>

Dwight is here speaking of New England's emancipation of slaves (see page 13), and he makes his position clear. The enslavement of Africans was patently wrong, his generation has seen it clearly and has set about freeing slaves. But this, he says, isn't doing enough:

OHere we have stopped; and complimented, and congratulated, ourselves for having done our duty. But not

withstanding this self-complacency, it is questionable, my Brethren, whether we have rendered to the present race of this people any real service.<sup>11</sup>

Though the writers of the slavery report insist that Dwight felt contempt for African-Americans, in this sermon he unequivocally states that they are not Oweaker, or worse, by nature than others, but have been put at a disadvantage by the sin committed against them. Enslavement has established the conditions that make for sloth, prodigality, poverty, ignorance and vice in the black community. It is up to the children of the enslavers to give to the children of the enslaved Oknowledge, industry, economy, good habits, moral and religious instruction and all the means of eternal life.<sup>12</sup>

Dwight is soberly convinced that slavery is a multifaceted evil that requires definite redress, and unlike many antislavery men of his time, or even later, he was willing to deal with the social situation it had created:

It is vain to alledge, that *our ancestors* brought them hither, and not we. . . . We inherit our patrimony with all its encumbrances and are bound to pay the debts of our ancestors. *This* debt, particularly, we are bound to discharge; and when the righteous Judge of the Universe comes to reckon with his servants, he will rightly exact payment at our hands. To give them liberty, and stop here, is to entail upon them a curse.<sup>13</sup>

In short, if Dugdale, Fueser and Alves, the authors of the slavery report, had not branded Timothy Dwight a proslaver, they might more sensibly have used him as poster boy for a Connecticut campaign for reparations for slavery. Did they actually read *The Charitable Blessed*? It is known that by lecturing Dwight raised a considerable fund for the African American school, and that the work continued for a number of years.<sup>14</sup>

### **3** OYale, Slavery and Abolitiono Fallacy #3 : Dwight defended slavery in the United States, but condemned British and West Indian slavery.

That Dwight was against the perpetuation of slavery in the United States is clear: as we have already seen, he did not think mere liberation of the slaves enough. That he looked forward to the end of slavery from as early as 1798 we know from his sermon *The Duty of Americans, at the*

# SILLIMAN



Benjamin Silliman (1779-1864) was born into a family holding slaves, but grew to hate slavery and publicly oppose it. His diary and letters are full of denunciations of slavery, and an autobiographical sketch he wrote during the Civil War includes an honest confession of the wrong as it existed in his family:

OI regret to record that there were slaves . . . under our roof. . . . [T]here were house-slaves in the most respectable families, even in those of clergymen in the now free states; and those who fought for their country [in the Revolutionary War], of whom our father was one, did not appear to have felt their own inconsistency . . . .

A sense of integrity alone induces me to record these painful facts regarding the participation of our family in the sin and shame of slavery . . . our nation is now settling an awful account with heaven for the accumulated guilt of more than two centuries, for which we are paying the heavy penalty of our blood.<sup>1</sup>

Though Silliman, like Abraham Lincoln, initially supported the colonization of former slaves in Africa, like Lincoln, he later realized that this was not the answer to slavery. At the death of John C. Calhoun (for whom Calhoun College is named), Silliman recorded his grief at his former student's defense of slavery: OHe in a great measure changed the state of opinion and the manner of speaking and writing upon the subject in the South, until we have come to present to the world the mortifying and disgraceful spectacle of a great republic and the only real republic in the world standing forth in vindication of slavery. . . . In this same meditation he wrote about slavery, OIt is in better hands than man's, and I trust that ultimately the colored men of all races on this continent will be received into the great human family as rational beings, and heirs of immortality. While I mourn for Mr. Calhoun as a friend, I regard the political course of his later years as disastrous to his country and not honorable to his memory . . . .<sup>2</sup>

1. George Park Fisher, *Life of Benjamin Silliman*, (New York, Charles Scribner and Company, 1866), I, pp. 21-22.

2. Fisher, *Life of Benjamin Silliman*, II, pp. 98-99.



*The original Dwight Hall (on the left) stood where Bart Giamatti's bench now stands.  
Courtesy of Yale University Picture Collection, YRG 48-A-43, Box 21, Manuscripts and Archives, Yale University Library.*

*Present Crisis* . . . , where, in listing recent works of God he notes:

O Measures have, in Europe and in America, been adopted, and are still enlarging, for putting an end to the African slavery, which will within a moderate period bring it to an end.<sup>15</sup>

Though Dwight may have guessed wrong about how soon slavery would end in America, he looked on its approaching demise with thankfulness. The authors of the slavery report appear to be unaware of what Dwight said in both *The Charitable Blessed* and *The Duty of Americans* . . . when they accuse him of hating slavery as it was in other parts of the world, but rejoicing in that practiced in America.<sup>16</sup> They rest this claim on some lines from *Greenfield Hill* , a poem Dwight published in 1794. In a description of Connecticut village life, Dwight includes a view of the conditions of slavery:

O But hark! What voice so gaily fills the wind?  
Of care oblivious, whose that laughing mind?  
Tis yon poor black, who ceases now his song,  
And whistling drives the cumbrous wain along.  
He never, dragg'd with groans, the galling chain,  
Nor hung, suspended, on the infernal crane . . .  
But kindly fed, and clad, and treated he  
Slides on thro' life, with more than common glee . . .  
Here law, from vengeful rage, the slave defends,  
And here the gospel peace on earth extends.  
He toils, 'Tis true, but shares his master's toil;  
With him, he feeds the herd, and trims the soil,  
Helps sustain the house, with clothes and food,  
And takes his portion of the common good:

Lost liberty, his sole, peculiar ill,  
And fix'd submission to another's will.<sup>17</sup>

Taken in isolation from the rest of the poem, this passage can be read as a portrait of jolly slavery in ye olde Connecticut. In context, though, it is a comment on the lack of brutality in that slavery. In Connecticut, the law and the Gospel keep the slave from the terrible experience of slaves elsewhere. Some lines not quoted from the above passage note what the New England slave does not have:

O No dim, white spots deform his face, or hand,  
Memorials hellish of the marking brand!  
No seams of pincers, fears of scalding oil . . .<sup>18</sup>

Dwight moves from this on to condemnation of slavery as a whole. It is a destroyer, wherever it exists. Picking up from the last lines quoted in the slavery report:

O Lost liberty his sole, peculiar ill,  
And fix'd submission to another's will.  
Ill, ah, how great! without that cheering sun,  
The world is chang'd to one wide, frigid zone;  
The mind, a chill'd exotic, cannot grow,  
Nor leaf with vigour, nor with promise blow.<sup>19</sup>

Dwight says a young slave starts out O[f]irm [in] frame and vigorous [in] mind, but slowly the consciousness and reality of bondage begins to crush him. Slavery degrades him: he is O[c]ondition'd as a brute, tho' form'd a man. Dwight proposes satirically that future sages, looking at Africans, will ask O why two-legg'd brutes were made by HEAVEN when in fact heaven didn't make them at all, but



## Timothy Dwight on slavery:

IO happy state! the state, by HEAVEN design'd . . .  
Where none are slaves, or lord; but all are men . . . .I 1

### Timothy Dwight on the United States, and freedom:

OThe white population of this country is universally free. This, I trust, will ere long be true of the black population. In 1810, near two hundred thousand of these people had been emancipated, or been born in a state of freedom. The number is annually increasing. The disposition to emancipate slaves, and the conviction that they ought to be emancipated, are gaining ground; and there is no reason to doubt that they will spread wherever slaves are holden. In every other respect our freedom is as entire as that of any country, ancient or modern.o<sup>2</sup>

### Timothy Dwight and Southern slavery:

To Benjamin Silliman when he considered taking charge of an academy at Sunbury, Georgia:

OI advise you not to go to Georgia. I would not voluntarily, unless under the influence of some commanding moral duty, go to live in a country where slavery is established . . . .o 3

OPresident Dwight, on one occasion, in illustrating [African American] good qualities, spoke of a negro woman, in his family, who was often consulted as to the management of his family concerns. Amused by this eulogy, some of my classmates laughed outright; when the Doctor broke out upon them: (EIf I had thought, young gentlemen, that you would have as much good judgment and good sense as my servant woman has, I should have a higher opinion of you than I now have.æ There was no more laughing.o (William C. Fowler, Yale Class of 1816) 4

OSupreme memorial of the worldœs dread fa  
O slavery! laurel of the Infernal mind,  
Proud Satanœs triumph over lost mankind!5

1. Timothy Dwight, *Greenfield Hill: A Poem in Seven Parts*, (New-York, Childs and Swaine, 1794) part VII, ll. 125, 136.

2. Timothy Dwight, *Travels in New England and New York*, (Cambridge, Mass., The Belknap Press of Harvard University Press, 1969), v. IV, p. 367.

3. George Park Fisher, *Life of Benjamin Silliman*, (New York, Charles Scribner and Company, 1866), I, p. 92.

4. William C. Fowler, *The Historical Status of the Negro in Connecticut*, (New Haven, Tuttle, Morehouse & Taylor, 1875), pp. 131-132.

slavery did. Slavery destroys its victims intellectually, morally, and spiritually. Here is Dwight's fierce indictment of it:

OO thou chief curse, since curses began,  
First guilt, first woe, first infamy of man  
Thou spot of hell, deep smirchœd on human kind  
The uncurœd gangrene of the reasoning mind:  
Alike in church, in state, and household all.o 20

Please note that Dwight regards slavery as *gangrene* on

an otherwise Oreasoning mind,o and equally bad in church, state, and household. Unquestionably, Dwight here condemns slavery in Connecticut, for no other place has yet been mentioned in this part of the poem. Before he even brings up European or West Indian slavery, Dwight notes that slavery has reigned in all earthœs ages O[a]nd all her climes, and realms, to either pole,o but it is everywhere manœs defeat and OSatanœs triumph.o The slavery reportœs interpretation of *Greenfield Hill* is based on a failure to actually read the poem. In his notes to the poem, Dwight

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# Yale's Role in the Amistad Rescue

The OAmistado incident, dramatized in Steven Spielberg's recent movie, is familiar to most New Haveners. In 1839, West Africans illegally sold into slavery in Cuba were put on the schooner OAmistado to be shipped to a port on the other side of that island. While at sea, they overpowered their captors and tried to return to Africa, but through a series of mishaps ended up off the coast of Long Island, where they were taken into custody by a revenue cutter. They were brought to the New Haven jail, and held for trial.

The Spanish government demanded the Africans' return to their so-called owners, and President Van Buren was all too eager to comply. Fortunately, abolitionists became interested in the case.

OYale, Slavery and Abolitiono concedes that Yale had a minor role in obtaining the captives' release, but it is hard to imagine how the college could have had a greater part. Joshua Leavitt, a member of the original OAmistad Committee that obtained legal representation for the Africans, was a graduate of Yale. Though the prosecution team was composed of Yale men, so was the entire defense team.<sup>1</sup>

Another Yale man, Josiah Willard Gibbs (Professor of Sacred Literature at the college, and one of Timothy Dwight's students) weakened the prosecution's case by locating an interpreter for the Africans so that their story could be told in court.<sup>2</sup> Roger Sherman Baldwin (Yale, 1811), the key lawyer for the defense, was patriot Roger Sherman's grandson and came from a family with a tradition of antislavery activism stretching back to 1773.<sup>3</sup>

Though the slavery report implies that the Yale men supporting the captives were simply interested in getting rid of them by sending them back to their native land, the historical record clearly shows otherwise. George E. Day, a Yale Divinity instructor, supervised the captives' education, and Divinity students taught them English and the Bible. A

couple of Yale students gave as much as five hours a day between them to working and talking with the Africans, and at least one,

Benjamin Griswold (Yale Div., 1841) became a missionary in Africa partly because of his experience with them.

Several Yale graduates, including Thomas H. Gallaudet (Yale, 1805), Leonard Bacon (Yale, 1820), worked to liberate the captives.<sup>4</sup>

Though it was John Quincy Adams' successful argument before the U. S. Supreme Court that finally freed the Amistad victims, Yale men protected them and paved the way for their release.

Partly because of his work on behalf of the Amistad captives, Roger Sherman Baldwin was elected governor of Connecticut in 1844. In an address to the legislature he urged enfranchisement for African Americans, and a law to restrict slave catching in the state, but neither proposal was approved.<sup>5</sup>



Joseph Cinque, painted from life by Nathaniel Jocelyn in New Haven.

1. Franklin B. Dexter, *Biographical Sketches of the Graduates of Yale College with Annals of the College History*, (New York, H. Holt and company, 1885-1912), v. 6, pp. 673-678.
2. Clifton H. Johnson, "The Amistad Case and its Consequences in U. S. History," *Journal of The New Haven Colony Historical Society* 36:2 (Spring 1990), pp. 3-22.
3. Samuel W. S. Dutton, *An Address at the Funeral of Hon. Roger Sherman Baldwin February 23, 1863*, (New Haven, Thomas J. Stafford, 1863), p. 8.
4. *African Repository and Colonial Journal*, 15 (November 1839), pp. 317-318; American Board of Commissioners for Foreign Missions, *Missionary Herald* 39:12 (December 1843), p. 449; Howard Jones, *Mutiny on the Amistad* (New York, Oxford University Press, 1987), p. 81, passim; <http://amistad.mysticseaport.org/librar>
5. Robert Austin Warner, *New Haven Negroes A Social History*, (New York, Arno Press, 1969), p. 95.

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says OSome interesting and respectable efforts have been made, in Connecticut, and others are now making, for the purpose of freeing the Negroes.<sup>21</sup>

## **4** OYale, Slavery and Abolitiono Fallacy #4 : Dwight defended Southern slaveholding.

In 1815, an anonymous Englishman's review of life in the United States roused Dwight to offer a corrective

response. Among other things, Dwight was offended that the unknown writer criticized slavery and the slave trade of the American South, but ignored British participation in the same. Dwight's object in replying to this part of the attack, he explains, is not to defend the slave trade or poor treatment of slaves, but simply to ask that these terrible things not be made Oa characteristic disgrace peculiar to [America].<sup>22</sup> Slavery in the British dominions should be acknowledged, too. Beyond that, he gives the British writer

permission to stigmatize both American and British slaveholders as severely as he pleases. <sup>23</sup> Dwight goes on to commend British efforts to end slavery.

Yale, *Slavery and Abolition* draws out a footnote from Dwight's text to demonstrate his supposed support for the Southern slaveholder: <sup>24</sup>

The Southern Planter, who receives slaves from his parents by inheritance, certainly deserves no censure for holding them. He has no agency in procuring them: and the law does not permit him to set them free. If he treats them with humanity, and faithfully endeavors to Christianize them, he fulfills his duty, so long as his present situation continues. <sup>25</sup>

In context Dwight is plainly not cheering for Southern slaveholding or Southern slavery. He anticipated that slavery in England and America would be ended by government-sponsored abolition. Manumission laws in the South had been progressively tightening from the late 1790s forward. It had become increasingly difficult for a Southerner to free his slaves. Freed slaves were often kidnapped and reenslaved. Various subterfuges were necessary to secure the liberty and well-being of many former slaves, and as a law-abiding man Dwight may have objected to these. <sup>26</sup> The Southern inheritor of slaves might hold them just so long as his present situation continues, and as we have seen, Dwight thought that it could not continue much longer. In the notes to *Greenfield Hill*, Dwight says: The manners of Virginia and South Carolina cannot be easily continued, without the continuance of the Negro slavery; an event, which can scarcely be expected. <sup>27</sup>

## **5** Yale, Slavery and Abolition, a Fallacy #5 : Timothy Dwight was a slaveholder himself.

Here we confront an especially tawdry allegation. On the basis of a manuscript found in the Dwight papers at Yale, the slavery report concludes that in 1788 Timothy Dwight purchased a female slave named Naomi. However, in the manuscript, which is Dwight's covenant with Naomi, he flatly states: I never intended her for a slave. Naomi is asked to work for Dwight and his family only until she refunds the money he paid for her and will pay for her clothing. The agreement specifically calls for seven pounds, sixteen shillings that Naomi is to refund to Dwight per year as a rate of hire, something Dwight need not have given to one he bought and planned to hold in slavery. <sup>28</sup>

Robert Forbes, assistant director of Yale's Gilder-

Lehrmann Center for the Study of Slavery, states that instead of buying himself a slave, Dwight is here buying a slave in order to free her. <sup>29</sup> It is likely that a deed of mercy is being mistakenly judged a crime.

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To thou chief curse, since curses began,  
First guilt, first woe, first infamy of man  
Thou spot of hell, deep smirch'd on human kind  
The uncur'd gangrene of the reasoning mind:  
Alike in church, in state, and household all.

- Slavery, from Dwight's perspective, in *Greenfield Hill* (1794)

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## More clear and convincing evidence

The slavery report neglects other evidence about Dwight and slavery. The first antislavery society in Connecticut was formed in 1790, and Dwight joined it, signing a copy of its 1792 constitution (see page 11). Surviving correspondence shows that he was second in line to preach at the group's September 1794 meeting. <sup>30</sup> *Greenwich Register for the State of Connecticut . . . for 1792* also records Dwight's membership in the society. <sup>31</sup>

Made up in large part of Yale men, the society in 1792 petitioned the state legislature for the total abolition of slavery, and a bill freeing all slaves by April 1, 1795 indeed passed, though it was later set aside. Yale, *Slavery and Abolition* portrays the antislavery group as too weak-kneed to actually work for abolition in Connecticut, and Dwight's connection with it is not mentioned. Some of the antislavery sermons preached at the society's meetings were later published, and exerted a strong influence on future abolitionists. <sup>32</sup>

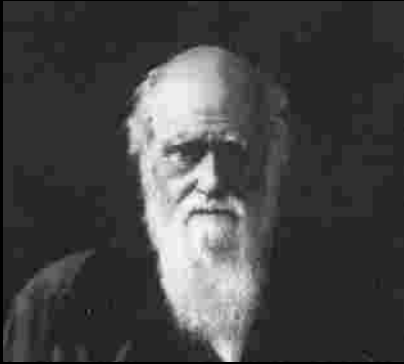
Though the slavery report states that Dwight nurtured pro-slavery opinions in his students, the charge is an insinuation, contrary to the evidence. Even a cursory canvass of Yale's graduates uncovers many antislavery men, far more than a real hotbed of pro-slavery opinion (such as Yale is supposed to have been) could have possibly produced.

Yale, *Slavery and Abolition*'s conclusions about the Dwight matter, at least, are not faithful to primary historical sources. Good history needs to be. The report's writers have placed argument above investigation, and theory above fact. The wise reader will inquire for himself.

Marena Fisher, Graduate '9

*Endnotes on page 2.*

# GOD and MAN *and* MONKEY at YALE



Charles Darwin, (1809 - 1882)

Academia and the media usually view Darwin's theory of evolution as a fact, a concept so thoroughly established as to be beyond serious challenge. Yet when a good friend who is now working in inner city medicine in Chicago, Dr. Wayne Detmer, attended his Introductory Biology class at Yale, the professor asked the class: "How many people here believe that God created man?" Just a few hands went up, six or so, out of about 150. The professor then said, "I have to admit that it takes as much faith to believe in evolution as it does to believe that God created man."

That professor is not alone in having doubts.

Consider the meaning of the word *science*. *Webster's New World Dictionary* defines science as, "systematized knowledge derived from observation, study, and experimentation carried on in order to determine the nature or principles of what is being studied." <sup>1</sup> Within its realm of inferring theories from observable facts, science is marvelous. However, the greatest *scientific* problem with investigating the origin of life and the universe is that none of us were there. We cannot go back in time nor accurately reproduce the conditions under which life began, let alone how it developed thereafter.

If archeology is forced to draw its conclusions based on a fraction of the original evidence, how much

more must the study of origins make educated guesses based on trace evidence left behind over the ages.

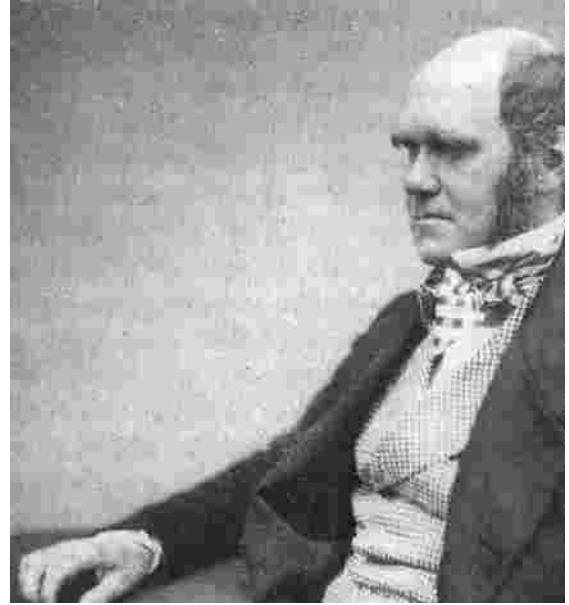
In teaching AP Statistics, I warn my students about conclusions based on extrapolation: estimating the unknown on the basis of known behavior. Extrapolation can produce highly misleading and unreliable conclusions, conclusions that are handled cautiously in all fields except, it seems, in the study of origins. We can only estimate what happened in the development of life and why, with a large margin of error. A measure of humility is required, therefore, of any person investigating such matters, as reflected in the Lord's words to Job in chapter 38, verse 4, "Where were you when I laid the earth's foundation?"

While the intelligence of those who question evolution for religious reasons (or even academic ones) is popularly ridiculed, many scientists and others who hold to the theory of evolution guard their turf with a religious zeal that is itself suspect.

The Oxford zoologist and champion of evolutionary science, Richard Dawkins, wrote that, "Darwin made it possible to be an intellectually fulfilled atheist," that is, Darwin's theory supported his particular perspective on religion. While critical of the intolerance of creationists, this same man also exclaimed, "It is absolutely safe to say



*Darwin's  
daughter,  
Annie*



*Charles Darwin  
in 1854*

After his beloved daughter died, Darwin refused to accept her death as something that the Almighty understood better than he did, and rebelled against a God he viewed as cruel for allowing such suffering.

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that, if you meet somebody who claims not to believe in evolution, that person is ignorant, stupid or insane (or wicked, but I'd rather not consider that).<sup>2</sup>

## The Origin of *The Origin*

Darwin's motivation for writing *The Origin of Species by Means of Natural Selection* was itself not altogether scientific. Before his beloved daughter Annie died, he had held an essentially Christian view of the world, though a more naturalistic and materialistic perspective had been growing within him for years. Darwin refused to accept ten-year-old Annie's death as something that the Almighty understood better than he did, and rebelled against a God he viewed as cruel for allowing such suffering.

In his *Introduction to Origin*, Charles Darwin wrote, "The view which most naturalists entertain, and which I formerly entertained—namely, that each species has been independently created—is erroneous."<sup>3</sup> Unlike Job who, after losing his children, said, "The Lord gave and the Lord has taken away; may the name of the Lord be praised" (Job 1:21), Darwin determined to find an explanation for life and the universe that did not require the existence of the God with whom he was so angry. In 1859, he wrote to Sir Charles Lyell, "I would give absolutely nothing for the theory of Natural Selection, if it requires miraculous additions

at any one stage of descent."<sup>4</sup>

In his recent book, *Darwin, His Daughter, and Human Evolution*, Randal Keynes, Darwin's great-great-grandson, states that, "After Annie's death, Charles set the Christian faith firmly behind him. . . . He did, though, still firmly believe in a Divine Creator. But while others had faith in God's infinite goodness, Charles found him a shadowy, inscrutable and ruthless figure." As a young man Darwin had noted the "pain and disease in [the] world" without further comment. But when he returned to the theme in the years after Annie's death, "he wrote about it in a new way. He never referred directly to his personal experience; that would have been quite inappropriate. But he made some new points; there was a darkness in the wording of some passages, and others echoed his feelings about human loss." One of the most critical of these new points was the survival of the fittest: "Charles continued to work on the 'claws of life,' but was now sharply aware of the elimination of the weak as the fit survived."<sup>5</sup>

Another of the points Darwin focused on more resolutely was his view of man as an animal. His daughter Etty wrote after his death that his "habit of looking at man as an animal had become so present to him, that even when discussing spiritual life, the higher life kept slipping away." In Keynes's words, "Etty was right to suggest that this habit

undermined his thinking about the higher life; he was developing his own ideas about human nature at the same time, deep rather than high, to put in place of the claims of Christianity.<sup>6</sup>

By the time Darwin wrote *The Descent of Man*, the darkness in his views of man included a strong element of racism and even the promotion of eugenics. He admitted that there was a great break in the organic chain between man and his nearest allies [the primates], which cannot be bridged over by any extinct or living species. He also acknowledged that the existence of such a large gap had often been advanced as a grave objection to the belief that man is descended from some lower form. Nevertheless, he was not at all troubled by the size of this gap. In fact, he anticipated that the break in the evolutionary chain would get even larger as the higher races of mankind actively eliminated the lower races. At some future period, not very distant as measured by centuries, the

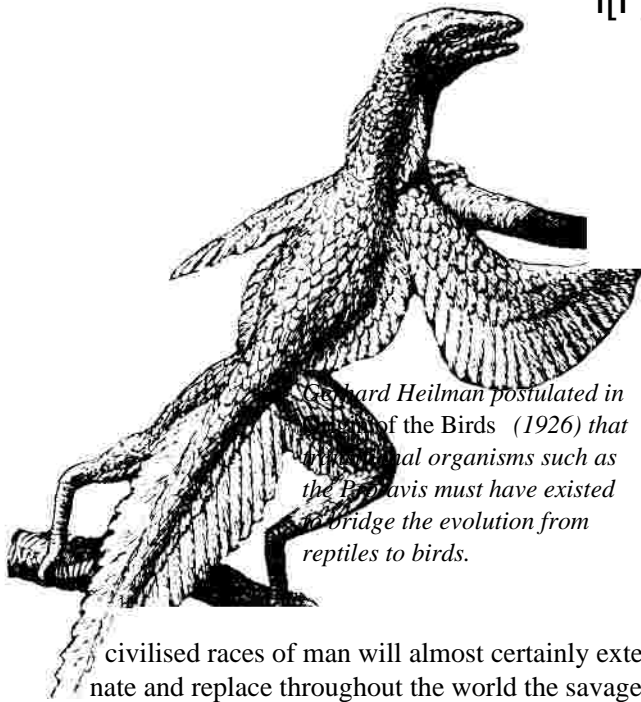
## Opposition to *The Origin*

Darwin apologized at the beginning of *Origin* for not being able to include all the facts on which he based his conclusions, especially regarding natural selection. He admitted, "For I am well aware that scarcely a single point is discussed in this volume on which facts cannot be adduced, often apparently leading to conclusions directly opposite to those at which I have arrived."<sup>9</sup>

What many do not know today is that the chief opposition to Darwin's theory at its writing arose not from religious believers, but from scientists. Many of his fellow naturalists drew very different conclusions from the same set of evidence he used. As Dr. William W. Wassinger wrote in the Letters section of *The New York Times* on December 15, 1989, "Even in Darwin's day, scientists who opposed evolution were charged with irrationality and religiosity. But they did not attack evolution on religious grounds; rather, they protested its lack of scientific proof

"[F]or well over 150 years, the dead have been remarkably diffident about confirming Darwin's theory."

- David Berlinski, *The Deniable Darwin*



Scottard Heilman postulated in *Of the Birds* (1926) that "original organisms such as the *Archaeopteryx* must have existed to bridge the evolution from reptiles to birds."

civilised races of man will almost certainly exterminate and replace throughout the world the savage races. At the same time the anthropomorphous apes . . . will no doubt be exterminated. The break [between man and his nearest allies] will then be rendered wider, for it will intervene between man in a more civilised state, as we may hope, than the Caucasian, and some ape as low as a baboon, instead of as at present between the negro or Australian and the gorilla.<sup>8</sup> Looking back from this side of the Holocaust, those are some very dark words indeed.

and pointed to the evidence that supported a typological nature, namely, the fossil records clear support for the classification of organisms by *distinct types* rather than by Darwin's claim of *common descent*.

Most geologists of the time believed in *catastrophism*, the theory that geological changes have been caused in general by sudden upheavals rather than by gradual changes.<sup>10</sup> Gradualism is critical to Darwin's theory since, as he admitted, "If it could be demonstrated that any complex organ existed, which could not possibly have been formed by numerous, successive, slight modifications, my theory would absolutely break down."<sup>11</sup>

Richard Dawkins acknowledges that evolution may not be gradual in all cases, but states that it must be gradual when explaining the coming into existence of complicated, apparently designed objects, like eyes. For if it is not gradual in these cases, it ceases to have any explanatory power at all. Without gradualness in these cases, we are

# Darwinists Contradict Darwin

Strangely enough, intelligent design proponents can take great comfort from the words of none other than . . . Charles Darwin!

So noted Chuck Colson in a Breakpoint radio commentary addressing a recent Ohio Board of Education debate. In it, Lawrence Krauss from Case Western University, an evolutionist, along with a colleague squared off against two advocates of intelligent design.

At issue was whether the theory of intelligent design, which proposes that some form of intelligence, as opposed to random events, played a role in the development of life on Earth, should be allowed inside Ohio classrooms.

At one point in the session, Dr. Krauss dismissed his opponents, and intelligent design researchers generally, in so many words: "They were not a part of science, what they were really attacking here is not Darwinism but science."

Dr. Krauss's only problem is that proponents of intelligent design are very much a part of science, and their arguments are nothing if not scientific. For people like Jonathan Wells, Ph.D. in Molecular and Cell Biology from Berkeley and one of Dr. Krauss's opponents, science is far from being an object of scorn; rather, it is one of their most potent tools of argument.

Which is to say that intelligent design supporters faced yet again the same boilerplate rejection they have faced continuously: *because you oppose evolution, you are unfit to oppose evolution*.

In all this Mr. Colson picked up on an irony far too tantalizing to ignore. He cited a passage from *Origin of Species* written by the great patron of evolution himself:

"For I am well aware that scarcely a single point is discussed in this volume on which facts cannot be adduced, often apparently leading to conclusions directly opposite to those at which I have arrived. *A fair result can be obtained only by fully stating and balancing the acts and arguments on both sides of each question.*" (emphasis added)

Intelligent design scientists can but wistfully hope Darwin's message gets through. However they may object to his scientific *theory*, they would unreservedly applaud Darwin's scientific *philosophy*.

Here described is a dream world where theories are subject to debate, while the principles guiding that debate allowing scientists a free and fair forum for airing differing opinions are, frankly, undebatable.

When it comes to evolution, some scientists have frustratingly seen these ideas turned on their heads. The theory has become sacrosanct orthodoxy, not subject to any critical review, while the principles of inquiry have been attacked to remove from dissenters any basis for argument.

In the end, science is not science without vigorous debate. An unproved proposition that has been alchemized into de facto truth is nothing more than a dogma.

When it is then uncritically foisted onto the public a public split nearly in half on the issue it is in danger of degrading into propaganda.

Intelligent design scientists deserve a fair hearing, even if, as Dr. Krauss claimed, scientists were lined up 10,000 to 1 against it (an estimation conceivably driven more by enthusiasm than knowledge).

If *Origin of Species* is really such a mighty explanation of our beginnings, its supporters should handily be able to withstand the feeble volley of arguments from whatever solitary rebel dares oppose the collective wisdom of 10,000 convinced evolutionists.

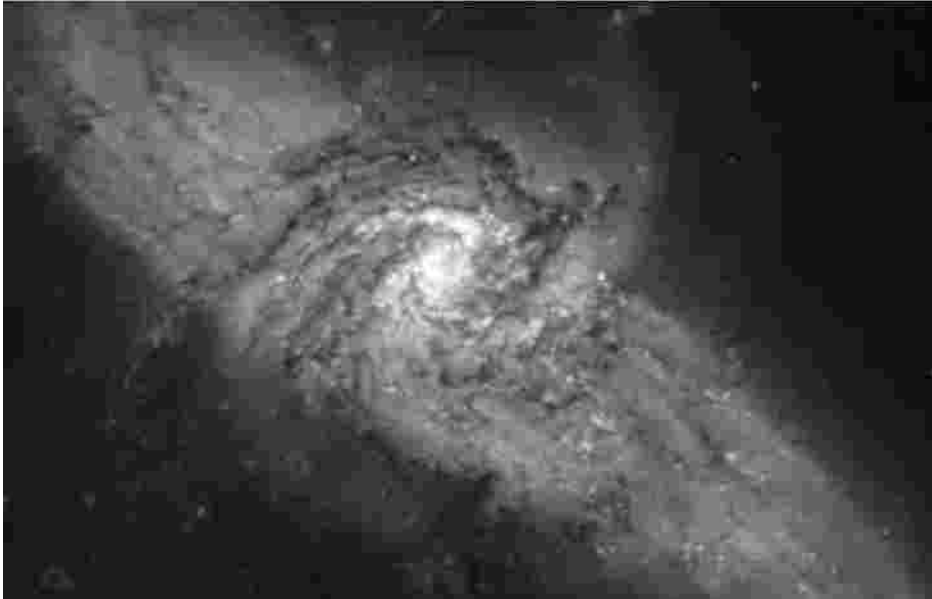
Dr. Wells's point in the debate was simple. He stated, as paraphrased in the *New York Times*, "Teachers should be entitled to plumb [evolutionary theory] as a matter of intellectual fairness." Who knows. Even Darwin might have stood up to applaud that one.

Stephen J. Ahn, Jonathan Edwards '9

Sources: Charles Colson, "What Would Darwin Say?: The Ohio Intelligent Design Controversy," *BreakPoint with Charles Colson*, Commentary #020314 (03/14/2002); see [www.breakpoint.org](http://www.breakpoint.org); Francis X. Clines, "Ohio Board Hears Debate on an Alternative to Darwinism," *New York Times*, March 12, 2002 (Late edition, final, section A, page 16, column 1).

A measure of humility is required of any person investigating the origin of life, as reflected in the Lord's question to Job

## Were you there when I laid the earth's foundations? Job 38:4



Coincidentally aligned spiral galaxies NGC 3314. Photo courtesy of NASA and NSSDC.

back to miracle, which is simply a synonym for the total absence of explanation.<sup>12</sup> At least it is an absence of explanation to an atheist!

Geologists like Benjamin Silliman of Yale, who examined the geological record at East Rock and elsewhere, had good reason to believe in catastrophism. Remember that fossils are not formed under typical circumstances, i.e., death followed by rapid decay of organisms. They are formed as a result of floods, volcanic eruptions, and other violent circumstances where the remains of living organisms are trapped suddenly at the time of death in such a way that the normal process of decay does not occur. The fossil record is itself the best evidence for catastrophism and against Darwin's idea of gradualism.

Creatures appear and disappear from the fossil record at regular intervals, with no evident connection to animals that preceded or followed them. As David Berlinski, a mathematician who spoke at Yale a couple of years ago, wrote,

The facts in favor of evolution are often held to be incontrovertible; prominent biologists shake their heads at the obduracy of those who

would dispute them. Those facts, however, have been rather less forthcoming than evolutionary biologists might have hoped. If life progressed by an accumulation of small changes, as they say it has, the fossil record should reflect its flow, the dead stacked up in barely separated strata. But for well over 150 years, the dead have been remarkably diffident about confirming Darwin's theory. Their bones lie suspended in the sands of time: theromorphs and therapsids and things that must have gibbered and then squeaked; but there are gaps in the graveyard, places where there should be intermediate forms but where there is nothing whatsoever instead.<sup>13</sup>

No wonder Darwin had to include in *Origin* a discussion of the imperfection of the Geological Record (chapter 9), that record standing so at odds with some of his claims. He claimed, regarding the absence of intermediate life forms, that intermediate varieties . . . existing in lesser numbers than the forms which they connect, will generally be beaten out and exterminated during the course of further modification.<sup>14</sup>

Exactly why those connecting forms should be in *lesser* numbers than surviving forms, rather than *greater* if Darwin's claims are true, is open to question. The Nobel-prize-winning chemist and evolutionist Jacques Monod wrote, "Chance alone is at the source of every innovation, of all creation in the biosphere. Pure chance, absolutely free but blind, is at the very root of the stupendous edifice of creation."<sup>15</sup> But, if this is true, then *many* intermediate forms would be required to produce the few random improvements that would actually survive. You cannot know what forms will be fitter until you try them.

How many times would you have to roll a die before you succeeded in rolling ten ones in a row?



If that seems difficult, the improvement of an existing structure in nature *by chance alone* would require far more failed experiments, or intermediate forms, than successful ones. It cannot be assumed in any case that all the connecting forms would disappear in their entirety from the geological record.

Darwin himself admits, "Why then is not every geological formation and every stratum full of such intermediate links? Geology assuredly does not reveal any such finely graduated organic chain; and this, perhaps, is the most obvious and gravest objection which can be urged against my theory. The explanation lies, as I believe, in the extreme imperfection of the geological record."<sup>16</sup> As budding lawyers are sometimes instructed, when the facts are on your side, pound on the facts. When the facts are against you, pound on the table!

Consider some words from Yale's Benjamin Silliman, generally viewed as the father of American scientific education, and a brilliant man with a very different worldview than Darwin. In his *Reminiscences* he wrote, "I can truly declare, that in the study and exhibition of science . . . I have never forgotten to give all the honor and glory to the infinite creator, happy if I might be the honored interpreter of a portion of his works."<sup>17</sup>

## Theorizing on the Grand Scale

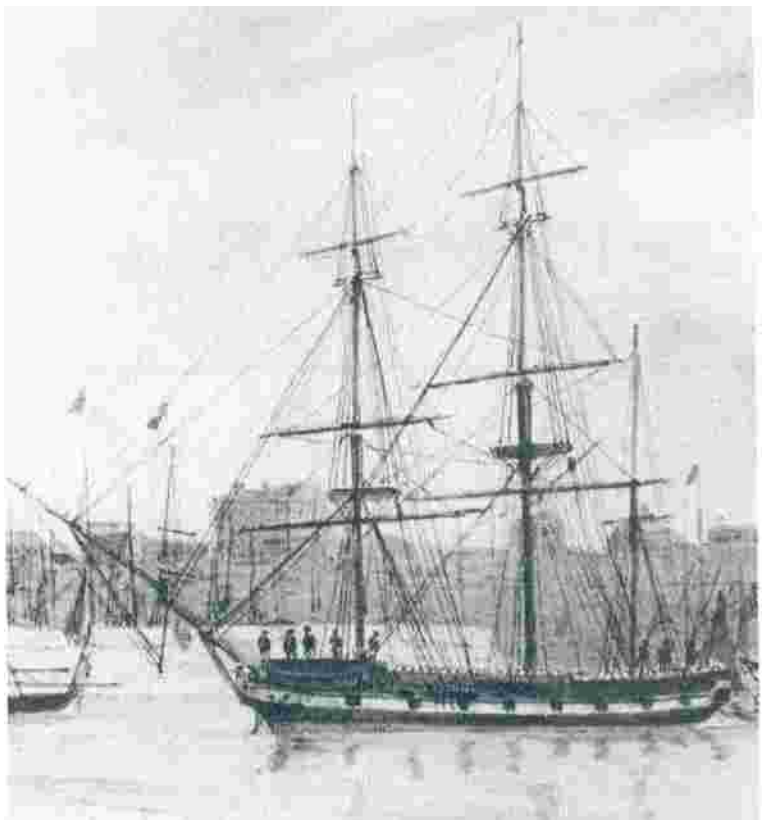
In *Origin*, Darwin claimed that all species of plants and animals developed from earlier forms by hereditary transmission of slight differences accumulated during many successive generations, that is, the idea of species in a state of nature being lineal descendants of other species.<sup>18</sup> Darwin goes far beyond this, however, in arguing that the small differences distinguishing varieties of the same species, will steadily tend to increase till they come to equal the greater differences between species of the same genus, or even of distinct genera. . . . On these principles, I believe, the nature of the affinities of all organic beings may be explained. It is a truly wonderful fact . . . that all animals and all plants throughout all time and space should be related to each other in group subordinate to group . . . the great Tree of Life, which

fills with its dead and broken branches the crust of the earth."<sup>19</sup> That is something of a leap of faith in itself.

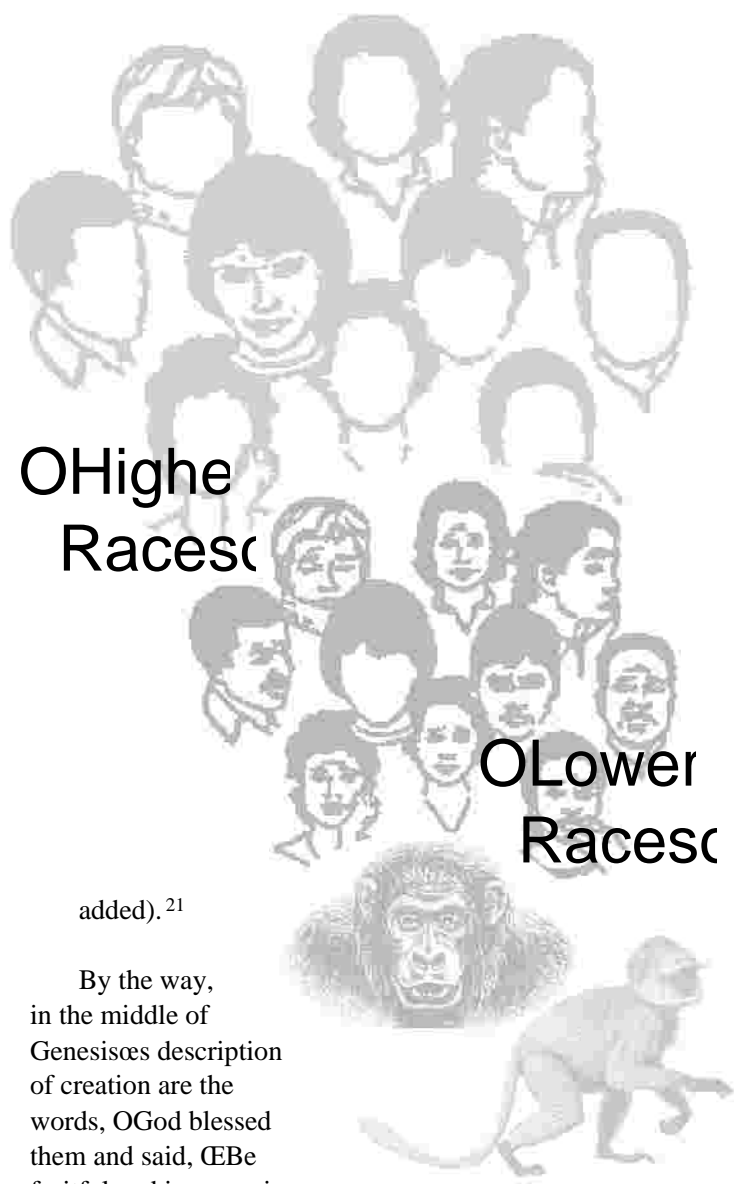
It is generally agreed that some form of evolution, variation or micro-evolution, occurs *within* species or even to some extent within genera, or genera. But Darwin's theory runs into major difficulties when he claims that evolutionary change can produce *different* categories of living organisms from the same root, i.e., macro-evolution.

To defend his claim that all life came about through a single, entirely natural line of descent (his "Great Tree of Life") requiring no intelligent or divine intervention, he set up a kind of *Ostraw mano* argument against his contemporaries who believed in a Creator. He writes of "the man who believes that each being has been created as we now see it, or of the man who believes in separate or innumerable acts of creation."<sup>20</sup> These descriptions do not begin to do justice to the views of those who opposed his theory.

The Bible states that God made all creatures according to their *types* or *kinds*, but variation within those types is in no way precluded. Note for a moment the fascinating wording that chapter one of Genesis uses in describing the origin of life: "Then God said, *Let the land produce vegetation* : seed-bearing plants and trees on the land that bear fruit with seed in it,



*HMS Beagle at Sydney Harbour in 1841*



O High Races

O Lower Races

added).<sup>21</sup>

By the way, in the middle of Genesis's description of creation are the words, O God blessed them and said, O Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth, o a fascinating statement in light of what Darwin called O the principle of geometrical increase of life. <sup>22</sup> (Genesis 1:22)

Over the years, Darwinian theory has seen many efforts oneo-Darwinism, for example to mend its failings. But in the words of English biologists Mae-Wan Ho and Peter Saunders, O It is now approximately half a century since the neo-Darwinian synthesis was formulated. A great deal of research has been carried on within the paradigm it defines. Yet the successes of the theory are limited to the minutiae of evolution, such as the adaptive change in coloration of moths; while it has remarkably little to say on the questions which interest us most, such as how there came to be moths in the first place. o <sup>23</sup>

It is one thing to claim that a creature adapts to its environment according to its built-in capacity to do so. It is quite another to claim that a creature can adapt such that something entirely new is produced. Without the latter, the

according to their various kinds (Genesis 1:11). Later on we read, O And God said, O Let the water teem with living creatures , and let birds fly above the earth . . . according to their kinds (1:20-21) and again, O Let the land produce living creatures according to their kinds (1:24, italics added throughout). Nothing in the wording of Genesis 1 requires that O according to their kinds equates kinds with what scientists call species. The Hebrew word for kind means O to portion out, o or to sort. We are hardly given every last detail of what happened but, though it is clear that the various types of creatures were distinctly created and O sorted out from one another, this is not a description of O each species being O a special act of creation, o or O that each being has been created as we now see it. o

In any case, it is not at all surprising that a loving Creator would build an amazing adaptability into the genome of each category of plant or animal He made, giving them an ability to survive over time under changing circumstances. If as Jesus said, O Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from the will of your Father, o one would expect a great deal of care to have gone into the making of each type of creature. (Matthew 10:29) The fossil record itself accords closely with this description of variation, demonstrating the adaptability of plants and animals within their various types, as in the varieties of horses that have existed over time.

### Head Lice and Hippos Distant Kin

But the fossil record does not show a horse turning into a giraffe! To quote the paleontologist Niles Eldredge,

No wonder paleontologists shied away from evolution for so long. It never seems to happen. Assiduous collecting up cliff faces yields zigzags, minor oscillations, and the very occasional slight accumulation of change over millions of years, at a rate too slow to account for all the prodigious change that has occurred in evolutionary history. When we do see the introduction of evolutionary novelty, it usually shows up with a bang, and often with no firm evidence that the fossils did not evolve elsewhere! Evolution cannot forever be going on somewhere else. Yet that's how the fossil record has struck many a forlorn paleontologist looking to learn something about evolution (emphasis

# Darwin's Solution for the Savage

"At some future period, not very distant as measured by centuries, the civilised races of man will almost certainly exterminate and replace throughout the world the savage races. At the same time the anthropomorphous apes . . . will no doubt be exterminated. The break [between man and his nearest allies] will then be rendered wider, for it will intervene between man in a more civilised state, as we may hope than the Caucasian, and some ape as low as a baboon, instead of as at present between the negro or Australian and the gorilla.©

- Darwin, *The Descent of Man* 8

human attempts at breeding superior plants and animals, he writes, "We have seen that man by selection can certainly produce great results . . . . But Natural Selection . . . is as immeasurably superior to man's feeble efforts, as the works of Nature are to those of Art."<sup>27</sup>

development of life would be impossible, at least without intelligent intervention.

In arguing his case for what he called "Natural Selection," Darwin could offer no clear *observable* examples from nature of what he was describing, so he argued by analogy in his chapter on "Variation under Domestication" (*Origin* Chapter 1.) The irony here is, of course, that he is arguing the case for unassisted natural descent by appealing to variation in plants and animals under the guiding hand of human beings over long periods of time. Beyond that, however, the variations he describes are possible only because the capacity is already present in the genetic makeup of the organisms in question, whether sheep or hyacinths. Nevertheless, even breeding guided by humans has its limits.

In the words of the French zoologist, Pierre Grassé, "In spite of the intense pressure generated by artificial selection . . . over whole millennia, no new species are born. . . . The fact is that selection gives tangible form to and gathers together all the varieties a genome is capable of producing, but does not constitute an innovative evolutionary process."<sup>24</sup>

Contrast the limited ability of natural selection just described with Darwin's claims. By "natural selection" he is referring to nature's ability to select from among numerous variations, preserving "favourable variations" and rejecting "injurious" ones. Moreover, he claims that Nature "can act on every internal organ, on every shade of constitutional difference, on the whole machinery of life,"<sup>25</sup> thereby moving the process of evolution ever forward. "Over all these causes of Change I am convinced that the accumulative action of Selection . . . is by far the predominant Power."<sup>26</sup> After describing the millennia of

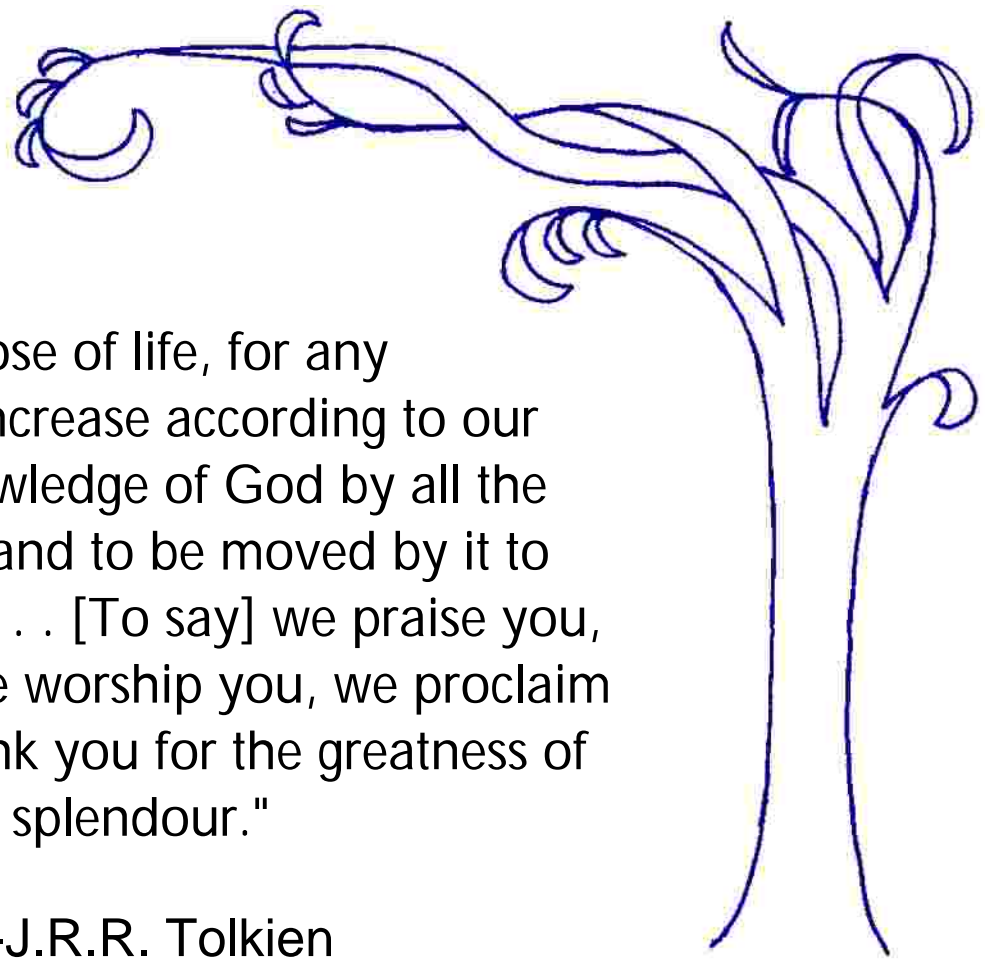
stop there, however, for he wrote, "It may be said that natural selection is daily and hourly scrutinising, throughout the world, every variation, even the slightest; rejecting that which is bad, preserving and adding up all that is good; silently and insensibly working, whenever and wherever opportunity offers, at the improvement of each organic being in relation to its organic and inorganic conditions of life."<sup>28</sup> At the end of *Origin* he wrote, "And as natural selection works solely by and for the good of each being, all corporeal and mental endowments will tend to progress towards perfection."<sup>29</sup>

## Nature as God, or the God of Nature?

Doesn't it strike you that, in trying to obviate the need for an intelligent Being's involvement in the development of life, Darwin ascribes *intelligence* to Nature itself? In order to replace the Creator he no longer wished to deal with, he had to make Nature itself into a kind of demigod, an intelligent "force" set high upon a throne shrouded with a scientific aura. Whether you accept his claims or not, the result is the same. We have come full circle and are once again left facing the fact that, without intelligent intervention, life in all its beauty, variety, and complexity is impossible!

Consider then our modern tendency to acknowledge Evolution, or Mother Nature, or Father Time, or Mother Earth, etc., but not Almighty God. Consider this especially in light of what the apostle Paul wrote to the Romans almost 2,000 years ago:

"Although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. Although they claimed to be wise, they became fools and exchanged



Source: J. R. R. Tolkien, Humphrey Carpenter ed., *The Letters of J. R. R. Tolkien*, (Boston, Houghton Mifflin Company, 1981), p. 400.

"... the chief purpose of life, for any one of us, is to increase according to our capacity our knowledge of God by all the means we have, and to be moved by it to praise and thanks. . . . [To say] we praise you, we call you holy, we worship you, we proclaim your glory, we thank you for the greatness of your splendour."

-J.R.R. Tolkien

## God and Man and Monkey at Yale

(Continued from previous page)

the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles. (Romans 1:21-23)

In his *Autobiography*, Darwin wrote of his earlier years, Whilst standing in the midst of the grandeur of a Brazilian forest, it is not possible to give an adequate idea of the higher feelings of wonder, admiration, and devotion which fill and elevate the mind. I well remember my conviction that there is more in man than the mere breath of his body. Yet about his later years he writes, But now the grandest scenes would not cause any such convictions and

feelings to arise in my mind.

In fact, as he entered his final months, the 73-year-old Darwin had descended to a notably melancholy and listless state of mind.<sup>30</sup>

Darwin made his choices regarding God and the origin of life, and did so with considerable intellectual dishonesty. No one, however, is required to take the same path that he did.

Christopher N. White, Calhoun '8

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3. Charles Darwin, *The Origin of Species*, (New York, Bantam Books, 1999), p. 7.
4. Frederick Crews, *Saving Us From Darwin*, *The New York Review of Books*, Oct. 4, 2001, p. 24.
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8. Darwin, *The Descent of Man*, p. 201.
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10. *Webster's New World Dictionary*, p. 230.
11. Darwin, *The Origin of Species*, p. 158.
12. As quoted in Michael J. Behe, *Darwin's Black Box*, (New York, The Free Press, 1996), p. 40.
13. David Berlinski, *The Deniable Darwin*, *Commentary*, June 1996, pp. 19-20.
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16. Darwin, *The Origin of Species*, p. 230.
17. As quoted in Judith Ann Schiff, *Learning by Doing*, *Yale Alumni Magazine*, November 2000, p. 80.
18. Darwin, *The Origin of Species*, p. 26.
19. Darwin, *The Origin of Species*, pp. 108-110.
20. Darwin, *The Origin of Species*, pp. 154-155.
21. Behe, p. 27.
22. Darwin, *The Origin of Species*, p. 55.
23. Behe, p. 28.
24. Johnson, p. 18.
25. Darwin, *The Origin of Species*, p. 71.
26. Darwin, *The Origin of Species*, p. 38.
27. Darwin, *The Origin of Species*, p. 53.
28. Darwin, *The Origin of Species*, p. 71.
29. Darwin, *The Origin of Species*, p. 399.
30. Richard Milner, *What's It All About Alfred?*, *Natural History*, February 2002, p. 75.