First Light

Edited by Rodney L. Petersen
Divinings: Religion at Harvard

From its Origins in New England Ecclesiastical History to the 175th Anniversary of The Harvard Divinity School, 1636–1992

Volume 1

Vandenhoeck & Ruprecht, Göttingen, Germany with The Boston Theological Institute, Newton, MA, USA
George H. Williams

First Light


Rodney L. Petersen
General Editor

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with

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Preface

Richard M. Hunt
The University Marshal
Harvard University: 1982–2002

When President Derek Bok appointed me the Harvard University Marshal in the spring of 1982, I had been at Harvard for nearly 25 years. I knew something about the university’s history but I was no expert. Then a number of friends at Harvard suggested that I contact some people who, they said, really knew the most about Harvard and its history. I was impressed that all of them came up with the same names: David McCord, Peter Gomes, and George Williams. I had long friendships with David McCord and Peter Gomes, but I had not known George Williams. We met and had lunch one day and I discovered he was enormously learned about Harvard’s history and also very generous about sharing his knowledge as well as his strong opinions about the university.

This knowledge and his strong opinions are amply on display in these three volumes, ably edited by Rodney Petersen. Knowing so much detail and having such forceful points of view, George Williams in “Divinings” seems clearly to be a true heir to the scholarship of Professor Samuel Eliot Morison whose works included the highly regarded “Three Centuries of Harvard, 1636–1936”, published in 1936. As is well known, Morison painstakingly skirted religion in his history. Therefore George Williams’s three volumes faithfully fill in that heedless void.

As an historian, I am happy to say that I found George Williams’s work brightly illuminating of much of Harvard’s history. One example: many educators have often taken for granted the existence of residential colleges
in America. The virtues of students living, thinking, dining, studying, and playing sports together have been widely accepted.

Yet today, the virtues of this corporate way of learning have come to be challenged, or at least reevaluated, by the possibilities of online courses, computer research, and distance learning. It is reassuring to read in “Divinings” how important it was from the very beginning of Harvard’s history to find Harvard’s first President Henry Dunster extolling the collegiate way of living and learning. Of course Dunster derived his idea of corporate life from his own experience at Magdalene College in Cambridge, England. However George Williams’s history is eloquent about the religious origins at Harvard of what was called “the culture of the college” and the way this culture matured centuries later into the currently successful Harvard house system.

Two more quick points. During one of our lunches together, I asked George Williams about his use of a phrase “luminous particularity.” I had heard that he had frequently employed this phrase and perhaps had invented it. I also said that some even applied the phrase to the work of George himself. I recall that George meant “luminous particularity” to refer to those singular events, personal motives, and cultural institutions that throw a special light on the general course of history. Indeed, in “Divinings” we find many such luminous particularities and all of them elucidate not only the history of religion at Harvard but also the history of the university and the history of America itself.

Finally, I must add a few words of tribute to the determined work of Rodney Petersen and those whom he cites in the acknowledgements for bringing this work of history to publication. It is well known that he has relentlessly resisted pressures to shorten the manuscript to one volume and he has faithfully edited the words and work to modern standards of publication. Moreover he has found an enlightened publisher who has recognized the importance of the work in its complete form. We all must be grateful to Petersen for what I am sure has been for him a labor of faith and a love of the truth.
Acknowledgements

This history of religion at Harvard began as an address delivered by George Huntston Williams at the 350th anniversary of Harvard University in 1986. The author worked on this manuscript over the next several years until his passing on October 6, 2000. In the intervening years his literary executors have taken up the task of completing the story of *Divinings*, retaining and editing his voice and work.

The persevering force behind this manuscript has been Margaret Studier. Thanks goes also to literary executor, Timothy George, Dean of Beeson Divinity School, Samford University for his enduring confidence in the value of this project, and to Harvard University Marshal Emeritus and Historian, Richard M. Hunt, for his preface to the three volumes that make up this history. William R. Crout, Peter J. Gomes and Krister Stendahl, Joseph Bassett and the Boston Ministers Club are among those who continued to be supportive. Finally, the editorial support of Marian Gh. Simion has been immense.

A word of thanks goes to numerous others. There have been many through the years who were referred to by George H. Williams as “Project Associates.” They include Richard Arthur, Ilina Abadjieva, Kelly Meader, John C. MacLean, Matthew Kay, Elizabeth Papp, Rodney L. Petersen, Stephen Shoemaker, and Theodore Trost. They also include those who came after Williams’ passing, such as Stephanie Derrick and Joshua Chhin-Lawrence who checked many footnotes.

Others have contributed to the proofreading and publishing process. In the past this has included Lynne Deming and Timothy Staveteig, Emily Neill,
William S. Edgerly and the Foundation for Partnerships, James and Vera Shaw, Allen Happe, Mark Hamilton, Kevin Burke, Verlyn L. Barker, William R. Crout, Adam Kissel, Elmer Michaelson, and Louise Pfeiffer. More recently this has included Margaret O. Fox and Donna LaRue.

There are also those persons who contributed material to various sections of this manuscript. They are often cited in the text and include J. Lawrence Burkholder, Dwight Duncan, Henry Horn, John Forman, William L. Fox, Mark Kiley, Kelly K. (Monroe) Kullberg, Todd L. Lake, George Papademetriou, Charles P. Price, Rodney L. Petersen, Krister Stendahl, Elizabeth Stouffer, Peter K. Weiskel, and Arthur Whitaker.

Frances E. O’Donnell, Curator of Manuscripts and Archives, at the Harvard-Andover Theological Library, Harvard Divinity School, and Timothy Driscoll, Senior Archivist and Megan SniFFIN-Marinoff, University Archivist, of Harvard University have been helpful with the portraits, pictures, and maps included in these volumes.

A work as expansive and detailed as this could not have been attempted without the encouragement and funding assistance of the following persons, Mrs. Amos (Catharine Kerlin) Wilder, William S. Edgerly and the Foundation for Partnerships, S. Osborn Erickson and the Emerald Fund, Charles C. Dickinson III and anonymous others. Thank you for your generosity.

Finally, relationships were always important to George H. Williams. An activist and a scholar, he maintained intense connections to family as son, cousin, brother, husband, father, uncle, and grandfather. He did not live to see the birth of his first great-grandchild, Hero Iona Williams Eddy (May 2, 2013), but he would have been thrilled to know she will carry the family name. George would also want us to remember his spouse, Marjorie, and their four children, Portia, Jeremy, Jonathan, and Roger as well as his nine grandchildren, Shelburne, Heidi, Lucia, Candy (adopted), John and Topaz, Michael and Molly, and Dinah and Emery. These ten, in their various and distinctive ways, kept their grandfather proud, entertained, educated, moved, and more engaged in life than he already was; but also amused, such as the time they craftily smuggled baby rabbits into his hospital room at Massachusetts General Hospital where he was recuperating from hip surgery. (Fortunately, the nurses were charmed and put up no resistance.) Williams had a keen sense of what it meant to be children of a creator, citizens of a nation, and members of a family.

Rodney L. Petersen

General Editor

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Abbreviations and Notations

Throughout *Divinings* for purposes of the cross-reference of leading ideas and persons, the author uses the following convention, notation within parenthesis of chapters, sub-chapters, and other subdivisions according to the following style: ([Ch.] 1.l.a.3.b.4.).

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<th>Abbreviation</th>
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<td>AC</td>
<td>The Antinomian Controversy, 1636-1638, by David D. Hall.</td>
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<td>AHR</td>
<td>American Historical Review.</td>
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<td>ALK</td>
<td>Archiv fur Literatur- und Kirchengeschichte des Mittelalters.</td>
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<td>AQ</td>
<td>American Quarterly.</td>
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<td>ARG</td>
<td>Archiv fur Reformationsgeschichte.</td>
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<td>AUA</td>
<td>American Unitarian Association.</td>
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<td>BAR</td>
<td>Biblical Archeology Review.</td>
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<td>BJRL</td>
<td>Bulletin of the John Rylands Library.</td>
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<tr>
<td>CBQ</td>
<td>Catholic Biblical Quarterly.</td>
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<td>CCL</td>
<td>Corpus Christianorum. Series Latina.</td>
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<td>CF</td>
<td>Collectanea Franciscana.</td>
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<td>CH</td>
<td>Church History.</td>
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<td>CO</td>
<td>Calvin, Jean. Opera omnia.</td>
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<tr>
<td>CR</td>
<td>Corpus reformatorum.</td>
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<tr>
<td>CSEL</td>
<td>Corpus scriptorum ecclesiasticorum Latinorum.</td>
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<tr>
<td>CSM</td>
<td>Colonial Society of Massachusetts.</td>
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<td>CSWR</td>
<td>Center for the Study of World Religions.</td>
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<td>CUP</td>
<td>Cambridge University Press.</td>
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<tr>
<td>DNB</td>
<td>Dictionary of National Biography.</td>
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<td>DTC</td>
<td>Dictionnaire de Théologie catholique.</td>
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<td>EAL</td>
<td>Early American Literature.</td>
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<td>ERE</td>
<td>Encyclopedia of Religion and Ethics.</td>
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<td>ES Journal</td>
<td>Elizabeth Stouffer Journal</td>
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<td>HDS</td>
<td>Harvard Divinity School.</td>
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<td>HCLB</td>
<td>Harvard College Library Bulletin</td>
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<td>HLB</td>
<td>Harvard Library Bulletin.</td>
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<td>HTR</td>
<td>The Harvard Theological Review.</td>
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<td>Harvard University Archives.</td>
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<td>HUP</td>
<td>Harvard University Press.</td>
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<td>JBL</td>
<td>Journal of Biblical Literature.</td>
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<td>JEH</td>
<td>Journal of Ecclesiastical History.</td>
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<td>JETS</td>
<td>Journal of the Evangelical Theological Society.</td>
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<td>JHI</td>
<td>Journal of the History of Ideas.</td>
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<tr>
<td>LA</td>
<td>Lexicon Abbreviaturarum. Latine ed Italiane.</td>
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</table>
LthK  Lexikon fur Theologie und Kirche.
ME The Mennonite Encyclopedia.
MHC Massachusetts Historical Collections.
MHS Massachusetts Historical Society.
MQR Mennonite Quarterly Review.
MRS Medieval and Renaissance Studies.
NAPTS North American Paul Tillich Society.
NEHGS New England Historic Genealogical Society.
NELC Near Eastern Languages and Civilization.
NELL Near Eastern Languages and Literature.
ODC The Oxford Dictionary of the Christian Church.
OED Oxford English Dictionary.
Parker The Parker Society for the Publication of the Works of the Fathers and Early Writers of the Reformed English Church. 56 vols.
PCMS Publication of the Colonial Society of Massachusetts.
PMHS Publication of the Massachusetts Historical Society.
PG Patrologiae cursus completus. Series Graeca.
PL Patrologiae cursus completus. Series Latina.
RE3 Realencykiopadie für protestantische Theologie und Kirche.
REA Revue des études augustiniennes.
RGG Die Religion in Geschichte und Gegenwart.
RHE Revue d’histoire ecclésiastique.
RSV Revised Standard Version (Bible).
RTAM Recherches de Théologie anciennes et médiévale.
SCJ Sixteenth Century Journal.
JTh Scottish Journal of Theology.
STC 1 A Short Title Catalogue of Books Printed in England, Scotland, and Ireland, and of English Books Printed Abroad, 1475—1640.
STC 2 Short-Title Catalogue… 1641—1700.
WADB D. Martin Luthers Werke, Deutsche Bibel.
YUP Yale University Press.
Yard Harvard Yard.
ZDG Zeitschrift für Deutsche Geistesgeschichte.
ZHT Zeitschrift für Historische Theologie.
ZKG Zeitschrift für Kirchengeschichte.
ZkTh Zeitschrift für Katholische Theologie.
ZNW Zeitschrift für Neutestamentliche Wissenschaft.
Divinings traces one of the threads in the larger story of Western education, that of the role played by religion, first defining and then weaving itself into the history of education at Harvard College and its divinity school and into the larger development of the university. The first volume of that history concerns Harvard and a “culture of colleges,” a kind of “first light” laid down for what would become the formation of Harvard College in 1636 and would lead to “a republic of letters” in Cambridge. This would become for the nation a model of church/community, governance, and education. This story was taken up first by rectors and presidents of the college like Increase Mather in the eighteenth century and Josiah Quincy in the nineteenth century, later by scholars such as Samuel Eliot Morison in the twentieth century. This book is the first to tell that story from the perspective of the role played by religion in the life of the university.

Central to this narrative is the historical framework within which Harvard College was founded, one shaped by sixteenth-century religious reforms, their social impact, and the polemical and eschatological features of that context. Such perspectives shaped the cultural context for the college. Its ensuing motifs reflect this. These include the college’s relationship with state and church. With respect to the former there evolved for the university the ongoing problem of conducting a relationship with a supportive state while maintaining doctrinal and academic freedom. With respect to the latter, the church, there evolved the tension between a church as a community of defined faith and the whole of society. These issues will be tracked throughout this work.
Interwoven with issues of state and church is a second motif, that of covenant, or the way by which God’s relationship to humanity is to be understood. This is a central tenet of Reformed theology reaching back to the religious reforms of Zurich and Geneva in particular, giving shape to civil government and to church polity. Covenant theology itself was not static but would undergo dramatic development in European history and in the history of New England, fertile soil out of which American individualism and democratic institutions would grow. The very idea of covenant, or promise, would become central to political life throughout the history of the new republic. It would first be articulated in the service of the college to the community.

The Puritan enterprise was one of renovation, a third motif. Education was central to the process of personal and social renewal. There was no turn to king, emperor, or pope to make real this vision of reformation. Instead, in line with Reformed polity, the Puritans turned to themselves, specifically to a Committee of Twelve composed of six magistrates and six ministers who would project and build the college by drawing upon six formative towns and in recognition of the franchise within which the colony and college were situated. Following the civil insecurity fostered by the Pequot War of 1637, the nature of renovation would become subject to the ongoing debate referred to as the Antinomian controversy, a debate that struck at the heart of Reformed theology. This raised the question of the competing roles of experiential religion on the other hand and an ordered relationship between God and humanity as discerned in Scripture on the other as the basis of both the political franchise and disciplined church membership.

The nature of this debate takes us back to Zurich and to Geneva and to the development of covenant theology in the context of the political and theological insecurities generated by the Anabaptist challenge to the prevailing political order and by the Turkish military threat. In Cambridge as in those cities, community, magistracy, economy, and defense were interlocked in a vision of renovation in history to be fostered by the college. These were the high Calvinist contours that shaped education in the college for the renewal of society, understood as the new Israel and heir to God’s covenant. Reform was to be made manifest in the church as the corporate body of Christ and as symbolized in his three mystical offices (triplex munus Christi): the rule of Christ, embodied by the office of magistrate; the priestly office of Christ, filled by the local church; and the prophetic mantle of Christ, taken up by the schoolhouse.

In terms of governance, without monarch or papal authority as in Europe, the college’s first Committee of Twelve became the first Board of Overseers, six elders and six magistrates drawn together. William Hubbard, A.B. ’42 (General History of New England, 1680) called all twelve together “the sons
of prophets” (2 Kings 2:3, 5), regarding the six magistrates as “the judges” and the six ministers as “the prophets,” prophets to teach and judges to rule, reaching back in precedent to old Israel. Williams adds: “At first [President] Dunster foresaw, under himself and the Twelve, a residential college in which through thinking, sporting, worshiping, eating together, studying, reciting and reading to one another students and tutors in ordered ranks, under the Reverend President, would engender on virgin American soil new corporate loyalties, the very prototype of the American college” (vol. 1, p. 78).

This was the initial ethos that would give shape to an eventual American “culture of colleges,” an ethos seen in the first commencement under Dunster (1642), as nine graduates, or commencers, completed a four-year program (as freshmen, sophomores, juniors, and seniors) with thesis (a public disputation in exhibition of their art or science). None could receive a first degree in arts unless they were to spend a quadrennium in the college. According to Cotton Mather, this collegiate way of living was to be preferred rather than that of English Nonconformist students in towns abroad, like those in Holland, who rented rooms and boarded on their own. Harvard College was a communal enterprise destined to play a role in the formation of community in North America.

The balance of volume 1 takes us deeper into our three themes—the nature of colonial community and the ordering of its church, the nature of covenant theology, and the idea of renovation through the prophetic office. Williams writes so as to take us on a spiraling journey deeper into these topics as they give shape to the college and incipient university. Chapter 2 further develops the historical framework of this, the third English university and oldest corporation in North America. The story is told of the evolution of college governance to that of the President and Fellows of Harvard College, pivotal to America’s legal, economic, and political history as well as academic governance. This story is set in the context of town and church covenants.

The question of how to live corporately was defined by Reformed polity, set out in the context of Puritan and philosophical debate in an era of intense political controversy and, in old England, civil war. This governance would ensure the nature of education along Reformed strictures, since the prophetic office and its teaching assumptions were every bit as important as the role of the magistrate in guiding the community. The nature of and balance between the teaching and ruling offices shaped the political realities and were the given province of the college, politically semi-Erastian and theologically anti-Arminian, that is, with primacy given the state in the context of Christian teaching whose theology was grounded in the primacy of God’s will through a covenant of grace. In metaphorical terms for purposes of renovation, the political body would mirror the body of Christ as ruler in the office of the magistrate, as
prophet in the schoolhouse or college, and as priest in the parish church. This metaphorical order, envisioned in medieval terminology as the three offices of Christ (\textit{triplex munus Christi}), would replicate itself in countless New England towns as structures around the town common.

Chapter 3 picks up on the issues of interwoven governance and cultural assumptions. Debate over the college seal becomes illustrative of this, emblematic for the question of the relation of religion to truth. The Dunster \textit{Veritas} seal (1643) and its later forms become the occasion for reflection on the meaning of truth and on its relation to religion, to a particular theology and institutional manifestation. All of this as the Harvard Corporation in the midst of town and church covenants is set against its backdrop in biblical and theological conception, Tudor and Stuart early juridical thought, and the international Reformed setting. Not to be forgotten is the larger context of the contemporary European wars of religion and English Civil War around these very assumptions.

With enduring motifs established (chapter 1), theology and covenant defined (chapter 2), and the societal and structural implications explained (chapter 3), Williams sets forth the first line of college presidents and the shaping of public theology following the dismissal in 1639 of Nathaniel Eaton as first guiding master. Henry Dunster was appointed his successor and in 1640 was made first president of Harvard. Dunster set up and taught the curriculum; acted as “de facto treasurer,” with the approval of the General Court of Massachusetts Bay; and set up the first corporation charter in America (1650), a charter that was altered only in 2010 as membership of the Corporation was enlarged from a body of seven members to thirteen members. When Dunster abandoned the Puritan view of infant baptism in favor of believer’s baptism (1653/54), he provoked a controversy that would continue to divide the colony and lost him the presidency.

In chapter 4 Dunster’s plight is set against the background of medieval antecedent. Debate over his evolving theology of believer’s baptism and over questions concerning the function of baptism as properly defining the church, as separating the church as a body of the elect out from the wider community, is seen in terms of scholastic \textit{disputatio}. Entrusted to uphold the colony’s religious mission, Dunster became a threat to the stability of Puritan society, and he exiled himself in 1654/55. This became prelude to the severing of community and eventually to what would be called the “half-way covenant” in New England theology, but also to the development of religious tolerance under Roger Williams in Rhode Island. Following the second president, Charles Chauncy (1654–72), Harvard’s third president, Leonard Hoar (1672–75), is shown to wrestle with the new sciences and the occasion they give for a revision of the college’s curriculum. Urian Oakes (1675–81) led the college in times of political instability between the
forced resignation of Hoar (1675) and elevation of John Leverett (1707). Between these presidencies come the leaderships of John Rogers (1683), Superintendent John Cotton (1684–85), Rector Increase Mather (1685–1701, attended by the danger of the college’s suppression by James II), and Samuel Willard (1701–7) and a confirmation of the original college charter of 1650 in 1707.

The effects of this seventeenth-century intellectual and social heritage are now carried into the eighteenth century in chapter 5 with a foundation laid for the looming theological crisis around the questions posed of religious life by the Great Awakening. The issues debated in the Antinomian crisis at the onset of the college again emerge around the debate over religious enthusiasm in contrast to what was posed as a life of ordered intellectual vision. For many, Cotton Mather’s *Magnalia Christi Americana* (1702) summarized the world, that of theology in the seventeenth century, even as Isaac Backus’s *History of NE with Particular Reference to the Baptists* (1777) would increasingly set a tone of religious individualism, sectarian development, and public theology under the banner of believer’s baptism for the era of growing individualism that lay ahead. Jonathan Edwards would set the theological tenor with new strains and forms of Puritan theology even as Harvard sought in a more rational way a vision for the future through means such as the instituted Dudleian Lectureships (1751) in natural religion, revealed religion, relations with Roman Catholicism, and the validity of non-Episcopal ordination.

At the close of the eighteenth century and in the context of a political crisis opening up in the years after the American War of Independence, religion in the college meant, Williams writes, “the natural religion of Nature’s God or even moral philosophy sustained by scientific advances amid the growing awareness of the marvels of the created order, largely confirmed and only slightly extended in scope and specificity by the only revealed religion recognized as it had been recovered and gradually modified by the Reformed Church—in Massachusetts by the increasingly Arminianizing, latitudinarian congregationalism of the Standing Order” (vol. 1, p. 326). Equal in significance to the American Revolution, by the end of the eighteenth century a foundation had been laid by Harvard for an American “culture of colleges.”

Rodney L. Petersen

*General Editor*
Pictures and Illustrations

1. Harvard University: Harvard University Archives
Green, Joshua, 1764–1847. Drawings by Joshua Green.
A Map of North America, ca. 1784. HUG 2181 Folder 5,
© Harvard University Archives
3. General Court Commemorative Plaque, Harvard University, Johnson Gates © photo by Rodney L. Petersen
NEW ENGLANDS FIRST FRUITS:
2. In respect of the Colledge, and the proceedings of Learning therein.

After God had carryed us safe to New England, and wee had builded our houses, provided necessaries for our liues, and had convenient places for Gods worship, and setled the Civill Government: One of the next things we longed for, and looked after was to advance Learning and appronte it to Posterity, desiring to leave an illiterate Ministry to the Churches, when our present Ministers shall be in the Durt. And as wee were thinking and consulting how to effect this great Work, it pleased God to stir up the heart of one Mr. Harvard (a godly Gentleman and a lover of Learning, there living amongst us) to give the one half of his Estate (it being in all about 1200L.) towards the erecting of a Colledge, and all his Library; after him another gave 300L. others after them cast in more, and the publicke hand of the State added the rest: the Colledge was, by common consent, appointed to be at Cambridge (a place very pleasant and accommodate and is called (according to the name of the first founder) Harvard Colledge.

The Edifice is very faire and comely within and without, having in it a spacious Hall, (where they daily meet at Common, Lectures and Exercises) and a large Library with some Books to it, the gifts of diverse
The Charter of the President and Fellows of Harvard College, under the seal of the Colony of Massachusetts Bay, and bearing the date May 31st, A. D. 1650

“Whereas, through the good hand of God, many well devoted persons have been, and daily are moved, and stirred up, to give and bestow, sundry gifts, legacies, lands, and revenues for the advancement of all good literature, arts, and sciences in Harvard College, in Cambridge in the County of Middlesex, and to the maintenance of the President and Fellows, and for all accommodations of buildings, and all other necessary provisions, that may conduce to the education of the English and Indian youth of this country, in knowledge and godliness: It is therefore ordered, and enacted by this Court, and the authority thereof, that for the furthering of so good a work and for the purposes aforesaid, from henceforth that the said College, in Cambridge in Middlesex, in New England, shall be a Corporation, consisting of seven persons, to wit, a President, five Fellows, and a Treasurer or Bursar: and that Henry Dunster shall be the first President, Samuel Mather, Samuel Danforth, Masters of Arts, Jonathan Mitchell, Comfort Starr, and Samuel Eaton, Bachelors of Arts, shall be the five Fellows, and Thomas Danforth to be present Treasurer, all of them being inhabitants in the Bay, and shall be the first seven persons of which the said Corporation shall consist: and that the said seven persons, or the greater number of them, procuring the presence of the Overseers of the College, and by their counsel and consent, shall have power, and are hereby authorized, at any time or times, to elect a new President, Fellows, or Treasurer, so oft,...”
The Editor
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The Author
Professor George H. Williams taught for almost 50 years at Harvard University and its Divinity School and was, lastly, Hollis Professor of Divinity.

Divinings: Religion at Harvard  Vol. 1

*Divinings* traces one of the threads in the larger story of Western education, that of the role played by religion, first defining and then weaving itself into the history of education at Harvard College and its divinity school and into the larger development of the university. This first of three volumes of that history concerns Harvard and a “culture of colleges,” a kind of “first light” laid down for what would become the formation of Harvard College in 1636 and would lead to “a republic of letters” in Cambridge. This would become for the nation a model of church/community, governance, and education. This story was taken up first by rectors and presidents of the college like Increase Mather in the eighteenth century and Josiah Quincy in the nineteenth century, later by scholars such as Samuel Eliot Morison in the twentieth century. This book is the first to tell that story from the perspective of the role played by religion in the life of the university.