THE

HISTORY

OF

HARVARD UNIVERSITY.

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but more than a century elapsed after the foundation of the College, before corporal punishments were oblitered from its code.

As early as 1659, "the exorbitant practices of some students," and their abuse of the "town watch," occasioned an order of the Corporation, recognizing the subjection of the students to the law of the land, and providing the manner and limitations under which the watch of the town should exercise their usual power and authority within the precincts of the College. And in 1682 the civil arm was formally recognized as the last resort for enforcing, in extreme cases, its discipline.

A document, purporting to be the "Laws, Liberties, and Orders of Harvard College," confirmed by the President and Overseers, gives the best evidence now extant, of the early principles and requisitions of the College laws; as do also the Orders of the Overseers, in 1650, of their progress and mode of enforcement.

In relation to the course of studies, and the degree of literary instruction in the seminary during this period, little exact and authentic information exists. "So much Latin as was sufficient to understand Tully, or any like classical author, and to make and speak true Latin, in prose and verse, and so much Greek as was included in declining perfectly the paradigms of the Greek nouns and verbs," were the chief, if not the only requisites for admission. The exercises of the students had the aspect of a theological rather than a literary institution. They were practised twice a day in reading the Scriptures, giving an account of their proficiency and experience in practical and spiritual truths, accompanied by theoretical observations on the language, and logic, of the sacred writings. They were carefully to attend God's ordinances, and be examined on their profiting; communing the sermons and repeating them publicly in the hall. The studies of the first year were "logic, physics, etymology, syntax, and practice on the principles of grammar." Those of the second year, "ethics, politic prosody and dialectic, practice of poesy, and Chaldee." Those of the third, "arithmetic, geometry, astronomy, exercises in style, composition, epitome, both in prose and verse, Hebrew, and Syriac."

In every year and every week of the College course, every class was practised in the Bible and catechetical divinity; also in history in the winter, and in the nature of plants in the summer. Rhetoric was taught by lectures in every year, and each student was required to declaim once a month.

Such were the principles of education established in the College under the authority of Dunster. Nor does it appear, that they were materially changed during the whole of the seventeenth century. Improvements were introduced but gradually, and neither their date nor their particulars are anywhere distinctly stated in the College records.

An early, systematic attempt to extend the advantages of a liberal education to the aboriginals was made by the first settlers of Massachusetts in the vicinity of Harvard College, and under the auspices of its governors. Preparatory instruction in Greek, Latin, and English, was provided, an Indian Cate-

* See Appendix, No. XXV.
† Ibid., No. XXVI.
‡ Ibid., No. XXVIII.

† See Appendix, No. XXVII. and No. XXVIII.
chism, Grammar, and various religious tracts in that language were printed, and an Indian College was erected, chiefly by funds furnished by the Society for propagating the Gospel among the Indians. Daniel Gookin, the active and earnest associate of Eliot in civilizing the Indians, thus speaks concerning the project and the result. "The design was prudent, noble, and good, but it proved ineffectual." Some of the scholars died. Some, after making good proficiency, grew disheartened, and returned to their native haunts. A few became schoolmasters and mechanics among the natives. Those, who persevered fell victims, to consumption, the effect of the "change of diet, lodging, apparel, and studies." A single individual, "Caleb Cheesshaumuck, Indus," stands alone on the Catalogue of the graduates of Harvard College; the only representative of the native tribes.

The number of students graduated at the College from its foundation to the presidency of Leverett, was five hundred and thirty-one, one half of whom became in after life clergymen; a proportion which that profession had maintained through the whole period.

To the general student, and such as were not destined to "the work of the ministry," the exercises of the College must have been irksome, and, in their estimation, unprofitable. The reading every morning a portion of the Old Testament out of Hebrew into Greek, and every afternoon a portion of the New Testament out of English into Greek, however it might improve their knowledge of those languages respectively, could not greatly accelerate or enlarge their acquaintance with Scripture, or tend vividly to excite their piety. The exposition, required by the laws of the College to be made by the President, of the chapters read at the morning and evening services, although greatly lauded for its utility, and made the repeated subject of inquiry by active members of the Board of Overseers, seems not to have been of any material efficiency in point of instruction. President Mather himself, as we have seen in his letter to Lieutenant-Governor Stoughton, characterizes the students as "forty or fifty children, few of them capable of edification by such exercises." And President Leverett, when assailed for neglect of it, pointedly told the Board of Overseers, that, if it was to be continued, he must be supported; indicating distinctly, by this expression, that, in the state of society to which the country had advanced, this exercise was so irksome and annoying to the young men, as to subject him to disturbance or insult.

At a period when Latin was the common instrument of communication among the learned, and the official language of statesmen, great attention was naturally paid to this branch of education. Accordingly, "to speak true Latin, both in prose and verse," was made an essential requisite for admission. Among the "laws and liberties" of the College we also find the following. "The scholars shall never use their mother tongue, except that, in public exercises of oratory or such like, they be called to make them in English." This law appears upon the records of the College in the Latin as well as in the English language. The terms in the former are indeed less restrictive and more practical; "Scholares vernaulō


† See Appendix, No. XL.