

GOD AND MAN AT HARVARD

Chapter Outline

- Chapter One - THE CALVINIST BEGINNING. Educating a learned clergy for the Biblical Commonwealth in the wilderness. Calvinism as a world view. The meaning of the Calvinist doctrines of innate depravity, election, reprobation, and predestination. God as the supreme ruler of the universe; man as the disobedient, sinful descendant of Adam and Eve. Harvard as a Calvinist institution. (1636-1700)
- Chapter Two - THE EMERGENCE OF A LIBERAL HERESY. The election of John Leverett as president of Harvard in 1707 signals the beginning of a century-long protracted struggle between Calvinists and liberals for control of Harvard. The liberals reject the omnipotent "tyrannical" God of Calvin for a benevolent rational God of limited powers. Man is elevated from the status of depraved sinner to that of a benevolent, rational and perfectible being. (1700-1805)
- Chapter Three - HARVARD BECOMES THE UNITARIAN VATICAN. The takeover of Harvard in 1805 by the Unitarians and the removal of the Calvinists to Andover marks the crucial turning point in American intellectual history. Harvard becomes the citadel of religious liberalism and academic anti-Calvinism. Everett, Ticknor, Bancroft and Cogswell are sent to Germany to sop up German liberal influences. A liberal cultural elite emerges, and with it, the Anthology Society, the Boston Athenaeum, and the North American Review. Andrews Norton, as head of the Harvard Divinity School, is dubbed the Unitarian Pope. Unitarianism becomes the world-view of a privileged educated elite. (1805-1830)
- Chapter Four - THE TRANSCENDENTAL PERIOD. Emerson's Divinity School Address in 1838 ushers in a further liberalization of Unitarianism which becomes known as Transcendentalism because of its Hegelian origin. God is transformed into pantheistic emanations throughout nature and Man is transformed into an expression of God. Human pride becomes the principle ingredient behind the new faith in modern statism. The Bible as religious authority is subverted natural scientists, German scholars, and the influences of Carlyle, Coleridge, Cousin, Kant, and Hegel, leading to the secularization of learning. Interest shifts from the knowledge of God (theology) to knowledge of man (psychology). (1830-1850)
- Chapter Five - HARVARD AND PRE-MARKSIAN SOCIALISM. The Transcendentalist experiment in communal living. Brook Farm. The influences of Robert Owen, Fournier, Saint-Simon, Auguste Comte, etc. The issues of Darwinism and natural selection divide the academicians. The liberals win. The schizoid mind of the Brahmin elite; political conservatism and religious liberalism; anti-abolitionism; the public school movement. Protestant theology in a state of anarchy. Harvard weathers the Civil War with little inconvenience. (1850-1869)

- Chapter Six - THE BREAK WITH THE PAST.** President Eliot gradually breaks ties with the classical and Biblical past. Greek and Latin are no longer required for admission to Harvard. Compulsory chapel is abolished. The elective system is inaugurated. The scientific spirit takes over as material progress advances at a spectacular rate. The Hegelian progressive world-view becomes the world-view of the Harvard elite. Man is intoxicated with his new technological and scientific achievements. Eliot writes of the "religion of the future." Secularism becomes the wave of the future, and statism is its political expression. (1869-1880)
- Chapter Seven - THE GREAT LIBERAL PROFESSORS.** Josiah Royce, William James, Hugo Munsterberg, George Santayana. The modern curriculum is developed: psychology, sociology, history, the sciences, etc. Christianity is reduced to a system of "social ethics." Harvard leads the transition to the modern secular world. Its influence reigns supreme. Santayana "defects" and embraces Catholicism. (1880-1910)
- Chapter Eight - SOCIALISM AT HARVARD.** The Intercollegiate Socialist Society is founded at Harvard. Members include Walter Lippmann, Heywood Brown, Osmond Fraenkel. Harvard becomes known as "the mother of radicals." John Reed becomes a Bolshevik, dies in Russia and is buried in the Kremlin. Fabian Socialist Graham Wallas lectures at Harvard. Man marvels at his own powers. (1900-1920)
- Chapter Nine - HARVARD SETS THE LIBERAL STANDARD.** The academic world, for the most part, follows Harvard's lead to the left. Through its graduate schools, the great foundations, its professors, Harvard liberalism becomes the world-view of America's academic elite. Harvard alumni like Corliss Lamont and Robert Morse Lovett lend prestige to pro-Communist causes. The New Deal. (1920-1945)
- Chapter Ten - HARVARD AND THE McCARTHY ERA.** Sen. McCarthy accuses the academic establishment, the Protestant clergy, the great foundations of aiding the Communist cause. Harvard men implicated in high treason: Lee Pressman, John Abt, Nathan Witt, Alger Hiss. This chapter will show how Harvard's prestige not only served as a cover-up for subversion but was also instrumental in stopping Congressional investigations into leftist activities. Academic freedom for the Left. (1945-1958)
- Chapter Eleven - HARVARD AND VIETNAM.** Harvard's influence during the Kennedy years reaches its high-point. McGeorge Bundy, Arthur Schlesinger, Kissinger and others flock to Washington. The Cambridge-Washington axis. Meanwhile, back at the campus, the SDS take over. Harvard strategists lead America to its worst military defeat. (1958-1975)

Chapter Twelve - SOCIAL ENGINEERING FOR THE FUTURE. Harvard scientific labs and institutes all operate on the premise that man's power is unlimited, and that he is the center and measure of all things. Secular humanism is the philosophy guiding the behavioral sciences. The myth of moral progress permits any action in the name of mankind's "improvement." Abortion, birth control, behavior modification by drugs, genetic transmutations are the natural products of this philosophy. Benevolent, rational, perfectible man is now capable of causing his fellow man more misery than ever in history. Power is now man's rampant passion. Skinner, Erikson, Galbraith, Reisman, Lipset, etc.

Chapter Thirteen - GOD AT HARVARD - Atheist Harvey Cox is head of the Divinity School. Cox pushes secular, "religionless" religion. He is pro-Marxist, pro-Castro. Christianity is dead at Harvard. The logical end of the liberal heresy is not merely the death of God but the murder of God. Religious liberalism has reached the end of the road. It now openly espouses dialectical materialism. The paradox of our time: a theological school at war with the idea of God; a theology unable and unwilling to resist Communism. Social and revolutionary action as the liberal form of piety.