

*Puritan
Protagonist*

PRESIDENT
THOMAS CLAP
OF
YALE COLLEGE

Louis Leonard Tucker



Puritan Protagonist President Thomas Clap Of Yale College

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Puritan Protagonist President Thomas Clap Of Yale College:

Puritan Protagonist Louis Leonard Tucker, 1962 **Puritan Protagonist** Louis Leonard Tucker, 2006 Thomas Clap was for twenty six years rector and then the first president of Yale College A Congregational clergyman he was an intellectual figure of transcendent importance in the cultural and religious life of colonial America However he is almost a total stranger to American history No other biography of him exists He came to Yale College in 1740 when its rector was little more than a chief teacher During his tenure he created and strengthened the role of president reorganized and enlarged the library established rigorous rules for student behavior revitalized the curriculum enlarged the faculty and increased the size of the physical plant He was in sum one of the chief architects of Yale Clap plunged into the current of religious activity of the period He fought a long and unsuccessful battle against the Anglican invasion of Yale A confirmed defender of orthodoxy in religion he was an active Old Light in the Great Awakening controversy But whether he was expelling students for engaging in separatist activities or abruptly separating the college from the First Church of New Haven he was animated by a scrupulous sense of duty swerving not one degree from the lines of conduct marked out by his religious principles Clap's interest in the intellect was by no means confined to battling Anglicans enthusiasts and rationalists At Yale he developed a program in natural philosophy and mathematics collected scientific instruments and carried on a vigorous correspondence with other scientists in America and England As a mathematician he was of Olympian stature in colonial America In scientific thought he was a child of the new age as progressive as Franklin or Jefferson Despite his notable success at Yale College his life there had tragic overtones Heir of an authoritarian tradition Clap ruled by force and compulsion and because of his monumental pride so involved himself in embroilments with his community and his students that both were glad finally when he submitted his resignation in 1766 This book is more than a history of Yale from 1740 to 1766 It is a history also of the intellectual life of the eighteenth century in the United States But most of all it is the biography of a man who was argumentative and opinionated enlightened and morally strong Dr Tucker has made a careful evaluation of Clap's significance as religious thinker Newtonian scientist college administrator and religious and political disputant Louis Leonard Tucker has served as a post doctorate Fellow of the Omohuddro Institute of Early American History and Culture 1958-60 Assistant Commissioner of Education of New York State and State Historian of New York 1966-76 Director of the Massachusetts Historical Society 1976-97 He is the author of eight books He lives in Cambridge Mass *Puritan Protagonist* Louis Leonard Tucker, Institute Early American History and Culture Williamsburg, 1962 Jonathan Edwards, Pastor Patricia Tracy, 2006-08-01 The Jonathan Edwards Classic Studies Series The Jonathan Edwards Center at Yale University is pleased to offer this volume in grateful cooperation with Wipf Stock Publishers as part of its mission to encourage ongoing research into and readership of one of America's most original thinkers and one of its most significant historical and cultural figures As much as the Edwards Center is devoted to presenting Edwards's own writings in a

comprehensive and authoritative online format we also see providing secondary resources as vital to supporting an ongoing understanding of Edwards's extensive and varied corpus which can be accessed at <http://edwards.yale.edu>

Truth in History Oscar Handlin, 2018-04-24 Like scholars in other fields historians have long occupied themselves in self-justification. In a society which calibrates all measures by a single standard the proof of scientific worth became relevance which in turn was interpreted as a search not for truth but for political correctness. In a blistering professional critique of this tendency in academic scholarship perhaps the first of its kind Oscar Handlin offers an analysis that if anything has grown more pertinent over the past decade. In seventeen chapters written with the brilliant assurance of a master craftsman Handlin shows why the turn to partisanship and meaning has undermined the calling of historical research. As his new introduction makes clear partisanship has taken the best and brightest from the field into different callings. Both widely heralded upon its initial appearance as well as attacked with vigor *Truth in History* emanates from a half-century's experience of reading, writing, teaching, researching and publishing in history and related disciplines. The passage of time has only confirmed the concerns of Handlin and the accuracy of his predictions for the field. This book will be valuable for sociologists, economists, political scientists and historians. It is a must-read for those who contemplate a life of scholarship in liberal arts.

Harvard Guide to American History Frank Freidel, Frank Burt Freidel, Richard K. Showman, 1974 Editions for 1954 and 1967 by O. Handlin and others

Knowledge Is Power Richard D. Brown, 2020-07-17 Brown here explores America's first communications revolution, the revolution that made printed goods and public oratory widely available and by means of the steamboat, railroad and telegraph sharply accelerated the pace at which information travelled.

Jonathan Edwards's Apologetic for the Great Awakening Robert Davis Smart, 2011-06-06 In the 1740s Jonathan Edwards emerged as the New Light proponent of the claim that the Great Awakening was in the main a true work of the Spirit of God. Conversely Charles Chauncy led the Old Lights in opposition by offering criticisms of the Awakening. In this book Robert Davis Smart examines Edwards's defense of the revival with particular attention to Chauncy's criticisms which have often been acknowledged but not previously subjected to thorough analysis. He sets forth historical and contextual factors that shaped Edwards and his generation, shows how Edwards emerged as a leader of the revival from its early days and offers an updated survey of the modern attempts to interpret the Awakening theologically, sociologically and historically. Here is a detailed treatment of the contrasting perspectives of Edwards and Chauncy, an extensive analysis of their major works regarding the revival, an able assessment of the essential issues raised by the debate and an evaluation of the significant contributions of these men.

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The New England Soul Harry S. Stout, 2012-01-05 Harry Stout's groundbreaking study of preaching in colonial New England

changed the field when it first appeared in 1986 Here twenty five years later is a reissue of Stout s book a reconstruction of the full import of the colonial sermon as a multi faceted institution that served both religious and political purposes and explained history and society to the New England Puritans for one and a half centuries American Intellectual Histories and Historians Robert Allen Skotheim,2015-03-08 This study of American intellectual histories sketches their development from colonial chronicles to today s professional scholarship It concentrates upon the writings of a dozen or more major historians between the late 1800 s and the middle 1900 s who have contributed to the study of the history of ideas in America including Moses Coit Tyler Edward Eggleston Charles Beard Carl Becker Vernon Farrington Merle Curti Perry Miller and Ralph Gabriel The various histories are analyzed partly from the perspective of a developing scholarly discipline and partly from the perspective of the climate of opinion in which the histories were written The methods employed by the historians in studying ideas as well as the substantive interpretations expressed in the histories are analyzed in relation to the world views or ideological positions of the historians themselves Originally published in 1966 The Princeton Legacy Library uses the latest print on demand technology to again make available previously out of print books from the distinguished backlist of Princeton University Press These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905 *The ^ALives of David Brainerd* John A Grigg,2009-09-25 The story of the eighteenth century preacher David Brainerd has been told in dozens of popular biographies articles and short essays Almost without exception these works are celebratory even hagiographic in nature making him into a kind of Protestant saint a model for generations of missionaries This book will be the first scholarly biography of Brainerd drawing on everything from town records and published sermons to hand written fragments to tell the story not only of Brainerd s life but of his legend Schools for Statesmen Andrew H. Browning,2022-06-16 Whatever Principles are imbibed at College will run thro a Man s whole future Conduct William Livingston signer of the Constitution Schools for Statesmen explores the fifty five individual Framers of the Constitution in close detail and argues that their different educations help explain their divergent positions at the 1787 Constitutional Convention Those educations ranged from outlawed Irish hedge schools to England s venerable Inns of Court from the grammar schools of New England to ambitious new academies springing up on the Carolina frontier The more traditional schools that focused on Greek and Latin classics Oxford Harvard Yale William and Mary were deeply conservative institutions resistant to change But the Scottish colleges and the newer American schools Princeton Philadelphia King s College introduced students to a Scottish Enlightenment curriculum that fostered more radical forward thinking leaders Half of the Framers had no college education and were often self taught or had private tutors most were quiet at the convention although a few stubbornly opposed the new ideas they were hearing Nearly all the delegates who took the lead at the

convention had been educated at the newer innovative colleges but of the seven who rejected the new Constitution three had gone to the older traditional schools while three others had not gone to college at all Schools for Statesmen is an unprecedented analysis of the sharply divergent educations of the Framers of the Constitution It reveals the ways in which the Constitutional Convention rather than being a counterrevolution by conservative elites was dominated by forward thinking innovators who had benefited from the educational revolution beginning in the mid eighteenth century Andrew Browning offers a new and persuasive explanation of key disagreements among the Framers and the process by which they were able to break through the impasse that threatened the convention he provides a fresh understanding of the importance of education in what has been called the Critical Period of US history Schools for Statesmen takes a deep dive into the diverse educational world of the eighteenth century and sheds new light on the origins of the US Constitution History of Higher Education Annual Roger Geiger,1992-01-01 *The Campus and a Nation in Crisis* Willis Rudy,1996 This book demonstrates how colleges and universities have played a vital role during times of great crisis in American history responding actively and helpfully to all the major challenges confronting their country The colleges of the land became politicized repeatedly by such momentous developments as the American Revolution the Civil War between the North and the South the two vast global conflicts of the twentieth century and America s controversial involvement in Southeast Asia Campus life became intensely fractious during these difficult and turbulent periods Violence sometimes accompanied the campus activism While there were significant differences in the response of groups on the campuses students and professors reacted differently for example to the crises of earlier times as compared to those in more recent years there is an element of continuity That thread of continuity from the Revolutionary era to Vietnam was the fact that time after time the members of the academic communities sought to resolve the nation s crises constructively They rallied to the cause of colonial rights and ultimately political independence They supported the aims of their embattled sections North and South They sought to influence their nation s responses to the global crises of the twentieth century And they campaigned to extricate the nation from an increasingly costly military entanglement in Southeast Asia In all five of these tests of national purpose the colleges and universities while not the ultimate decision makers helped shape the eventual patterns of America s response in an important way *Under the Cope of Heaven : Religion, Society, and Politics in Colonial America* Patricia U. Bonomi Professor of History New York University (Emerita),2003-07-10 In this pathbreaking study Patricia Bonomi argues that religion was as instrumental as either politics or the economy in shaping early American life and values Looking at the middle and southern colonies as well as at Puritan New England Bonomi finds an abundance of religious vitality through the colonial years among clergy and churchgoers of diverse religious background The book also explores the tightening relationship between religion and politics and illuminates the vital role religion played in the American Revolution A perennial backlist title first published in 1986 this updated edition includes a new preface on research in the field on African Americans Indians

women the Great Awakening and Atlantic history and how these impact her interpretations **From Puritan to Yankee**

Richard L. BUSHMAN, 2009-06-30 The years from 1690 to 1765 in America have usually been considered a waiting period before the Revolution Mr Bushman in his penetrating study of colonial Connecticut takes another view He shows how during these years economic ambition and religious ferment profoundly altered the structure of Puritan society enlarging the bounds of liberty and inspiring resistance to established authority This is an investigation of the strains that accompanied the growth of liberty in an authoritarian society Mr Bushman traces the deterioration of Puritan social institutions and the consequences for human character He does this by focusing on day to day life in Connecticut on the farms in the churches and in the town meetings Controversies within the towns over property money and church discipline shook the land of steady habits and the mounting frustration of common needs compelled those in authority in contradiction to Puritan assumptions to become more responsive to popular demands In the Puritan setting these tensions were inevitably given a moral significance Integrating social and economic interpretations Mr Bushman explains the Great Awakening of the 1740 s as an outgrowth of the stresses placed on the Puritan character Men plagued with guilt for pursuing their economic ambitions and resisting their rulers became highly susceptible to revival preaching The Awakening gave men a new vision of the good society The party of the converted the New Lights which also absorbed people with economic discontents put unprecedented demands on civil and ecclesiastical authorities The resulting dissension moved Connecticut almost unawares toward republican attitudes and practices Disturbed by the turmoil many observers were by 1765 groping toward a new theory of social order that would reconcile traditional values with their eighteenth century experiences Vividly written full of illustrative detail the manuscript of this book has been called by Oscar Handlin one of the most important works of American history in recent years

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Employing his special training in psychology to advantage Bushman has skillfully woven into his description and analysis of Connecticut society in the process of change a bold interpretation of the impact of change upon individual character formation The author has made a signal contribution to the history of liberty in America William and Mary Quarterly Reviews of this book At the heart of history lies a vague but undeniable substance known as national character or social character Richard L Bushman has had the courage to offer his version of the evolution of the social character of Connecticut The boldness of the attempt alone would make Puritan to Yankee an important book but it is the general accuracy of its author s perception of the way the mechanism of historical

change operates and the specific accuracy of his assessment of the results that makes the book one of the most fruitful historical studies produced in the last few years in any field of history

History and Theory Reviews of this book Professor Bushman's study of eighteenth century Connecticut is a first rate job of social history He deals with large questions in satisfying detail Energy in research is combined with courage in writing New England Quarterly

The Erosion of Biblical Certainty Michael J. Lee, 2013-10-17 According to conventional wisdom by the late 1800s the image of Bible as a supernatural and infallible text crumbled in the eyes of intellectuals under the assaults of secularizing forces This book corrects the narrative by arguing that in America the road to skepticism had already been paved by the Scriptures most able and ardent defenders

Edwards on the Will Allen C. Guelzo, 2008-03-17 Jonathan Edwards towered over his contemporaries a man over six feet tall and a figure of theological stature but the reasons for his power have been a matter of dispute Edwards on the Will offers a persuasive explanation In 1753 after seven years of personal trials which included dismissal from his Northampton church Edwards submitted a treatise Freedom of the Will to Boston publishers Its impact on Puritan society was profound He had refused to be trapped either by a new Arminian scheme that seemed to make God impotent or by a Hobbesian natural determinism that made morality an illusion He both reasserted the primacy of God's will and sought to reconcile freedom with necessity In the process he shifted the focus from the community of duty to the freedom of the individual Edwards died of smallpox in 1758 soon after becoming president of Princeton as one obituary said he was a most rational and exemplary Christian Thereafter for a century or more all discussion of free will and on the church as an enclave of the pure in an impure society had to begin with Edwards His disciples the New Divinity men principally Samuel Hopkins of Great Barrington and Joseph Bellamy of Bethlehem Connecticut set out to defend his thought Ezra Stiles president of Yale tried to keep his influence off the Yale Corporation but Edwards's ideas spread beyond New Haven and sparked the religious revivals of the next decades In the end old Calvinism returned to Yale in the form of Nathaniel William Taylor the Boston Unitarians captured Harvard and Edwards's troublesome ghost was laid to rest The debate on human freedom versus necessity continued but theologians no longer controlled it In Edwards on the Will Guelzo presents with clarity and force the story of these fascinating maneuverings for the soul of New England and of the emerging nation

Jonathan Edwards Philip F. Gura, 2006-04-18 An important new biography of America's founding religious father Jonathan Edwards was America's most influential evangelical whose revivals of the 1730s became those against which all subsequent ones have been judged The marvelous accomplishment of Philip Gura's Jonathan Edwards is to place the rich intellectual landscape of America's most formidable evangelical within the upheaval of his times Gura not only captures Edwards' brilliance but respectfully explains the enduring appeal of his theology in a world of profound uncertainty it held out hope of an authentic conversion the quickening of the indwelling spirit of God in one's heart and the consequent certitude of Godly behavior and everlasting grace Tracing Jonathan Edwards' life from his birth in 1703 to his untimely death in 1758 Gura magnificently reasserts

Edwards rightful claim as the father of America's evangelical tradition **Testing the Elite** David Willock, 2024-04-23 This volume explores the extent to which the Revolutionary period 1740-1815 impacted the faculty, students, and institutional life of Yale College and how those changes shed insight into the nature of the American Revolution itself as a conservative or radical event. Throughout the eighteenth century, Yale continued a tradition of producing individuals who would perpetuate the economic and social status quo. At the same time, the institution was undergoing an evolution reflective of the broader movements in America that would persist into the era of the early republic. In order to examine Yale's influence on those who attended, this study uses the student experience as a major source of evidence. Yale's curriculum and culture prior to 1776 were beginning to embrace Enlightenment ideas, though not fully, and due in no small part to the petitions of students. From literary societies to student militias, there were ways for students to engage in an exchange of ideas about new courses and new modes of national government outside the classroom. The book is intended for both undergraduate and graduate students as well as general readers who are interested in the history of higher education, the American Revolutionary Era, and the history of Connecticut.

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