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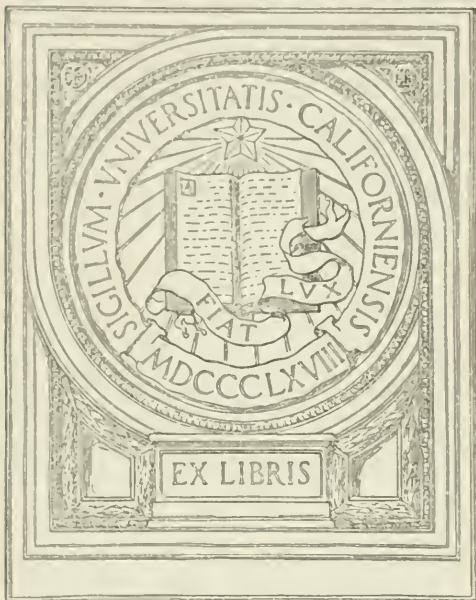
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MASTERS DEGREE IN HARVARD COLLEGE 1655-1791



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I N

H A R V A R D   C O L L E G E .

1655—1791.

*T R A N S L A T E D   A N D   A R R A N G E D ,*

W I T H   A N   I N T R O D U C T I O N   A N D   N O T E S ,

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E D W A R D   J .   Y O U N G .

[REPRINTED FROM THE PROCEEDINGS OF THE MASSACHUSETTS HISTORICAL  
SOCIETY, JUNE, 1880.]

C A M B R I D G E :

J O H N   W I L S O N   A N D   S O N ,

U n i v e r s i t y   P r e s s .

1880.



# SUBJECTS

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FOR

## MASTER'S DEGREE

IN

## HARVARD COLLEGE.

1655—1791.

*TRANSLATED AND ARRANGED,*

WITH AN INTRODUCTION AND NOTES,

BY

EDWARD J. YOUNG.

[REPRINTED FROM THE PROCEEDINGS OF THE MASSACHUSETTS HISTORICAL  
SOCIETY, JUNE, 1880.]

CAMBRIDGE:

JOHN WILSON AND SON,

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1880.

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## SUBJECTS FOR MASTER'S DEGREE

1655-1791.

THE subjects discussed at Cambridge by candidates for the degree of Master of Arts, in the century and a half preceding our own, seem not to have attracted the attention of those who have described the ceremonies at Commencement, or who have written the history of the College. A single order of exercises, with a parallel English version, reprinted from the American Magazine and Historical Chronicle of 1743, is given in the Appendix to Peirce's History of Harvard University (pp. 111-113); and four similar ones are published, in the original Latin, in Sibley's Biographical Sketches of Harvard Graduates (vol. i. pp. 322, 358, 488, 593). With these exceptions, the pieces referred to have remained undisturbed in the dead language in which they were written, and no one, so far as I am aware, has made a collection, translation, and classification of them. This is not a little surprising, since several of them bear the names of men who have become famous in the history of the country, and since they throw such light on the character and spirit, the thought and temper of their time. It is surely interesting to know what themes engaged the minds of scholars who lived in the days of the Colony and the Province, as well as of those who were to take part in the Revolutionary struggle, some of whom afterward received the highest honors in the gift of the people. It is likewise important, in an historical point of view, to note what views were adopted at

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successive periods on political, social, scientific, and other questions, and to mark the progress which has since been made.

The earliest programme which has been preserved bears the date of 1655, thirty-five years after the landing of the Pilgrims at Plymouth; and we are carried back by it, and by those that follow, to an age when the Commonwealth was in its infancy, and when topics were discussed before public assemblies which appear almost infantile to us. Then the opinion was entertained that there really was a philosopher's stone, that it was possible to square the circle, and that the planets exerted an influence on terrestrial objects. Though astrology was on the wane, questions relating to divination were still debated, alchemy had not given place to chemistry, and modern science had not yet been born. Men argued whether the earth moved, and whether it was the centre of the universe. In medicine, it was taught that a wound could be cured by dressing the implement that caused it. The Bible, literally interpreted, was the rule of faith in regard to all matters. Theological subjects predominated, because the training of ministers was one of the chief objects for which the College had been founded, dedicated, as it was, "to Christ and the Church." The first settlers were Calvinists, who believed in a church without a bishop, and who subsequently demanded a state without a king; and they were vehemently opposed to the Episcopalians and Roman Catholics on the one hand, and to the Baptists on the other. We smile as we read some of the inquiries that were proposed, and some of the answers that were given. But the speakers merely represented the period in which they lived, and two hundred years hence some of the theories which are now popular may seem equally fantastic, and may afford as much merriment to our descendants as those of our ancestors do to us. Our forefathers contended for what they deemed vital and essential, and they were animated by a

pure and lofty purpose to promote the highest welfare of the people.

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We can trace unmistakably, however, in the titles of these essays, a marked progress, bearing witness to a steadily increasing enlightenment as the years went on. A thesis which was defended by one speaker is afterward controverted by another, and a judgment which was maintained in one age is at a later period reversed. With altered circumstances there came naturally an altered state of opinion on many questions. What appeared reasonable and fit in the "day of small things," was rejected as inadequate or inexpedient when the community had increased in power and wealth. Especially do we see this larger spirit of tolerance and catholicity in the religious questions that were propounded. Even when the doctrine remained unchanged, theological asperities were softened; and, as the war for national independence drew near, men were less disposed to berate each other, since they were all preparing to engage in a contest with the common enemy.

Inasmuch as the views put forth by these disputants on theological and other subjects were extremely conservative, it is remarkable that they held and advocated such advanced sentiments about matters pertaining to political science. In the beginning, they did not doubt that a monarchical form of government was the best; and we know that the leaders of the Revolution did not at the outset contemplate that the Colonies should be entirely independent of the mother country.\* Afterward, however, when abuses increased, men went back to first principles; they inquired into the origin and basis of civil government, the foundation and justification of hereditary royalty, and particularly "the right divine of kings to

\* John Adams was in favor at first only of a temporary independence, to be surrendered again by treaty in case safety, liberty, and peace could be obtained upon honorable terms; and he said that about a third of the people were opposed to the Revolution. 5 Mass. Hist. Coll., vol. iv. pp. 350, 506.

govern wrong." We gather from these pieces hints as to the difficulties which they encountered, especially those arising from the over-supply of paper money, and we see also the brave and resolute spirit which controlled them and which enabled them finally to surmount all obstacles. The eloquence of these brief texts enables us in a measure to conceive what patriotic appeals were subsequently made by these stirring champions of liberty, and causes us the more deeply to regret that their dissertations have not been preserved to us.

Among the papers, prepared for these occasions, the titles of which arrest attention, are those relating to the Hebrew language, which even in its punctuation is declared to be of divine origin, and which, it is maintained, will be spoken by the saints in heaven. Since for a long time all undergraduates were compelled to acquire a knowledge of this tongue so as to be able to read the Old Testament in the original, (which was necessary in order that they might receive their first degree,) and since a Hebrew oration was annually delivered at Commencement even down to the year 1817, it has been a matter of surprise and wonder to those who know how this study is generally regarded, that such a requisition could be enforced, and that such a general interest could be awakened and sustained in this department of learning. It appears, however, from the diaries and written recollections — which may be regarded as partaking of the nature of private confessions — of the instructors, that this was far from being to all a fascinating or favorite study. Michael Wigglesworth, who taught in 1653, writes: —

August 29: "My pupils all came to me y<sup>s</sup> day to desire yy might ceas learning Hebrew: I w<sup>th</sup>stood it w<sup>th</sup> all y<sup>e</sup> reasō I could, yet all will not satisfy y<sup>m</sup> thus am I requited for my love; & thus little fruit of all my prayers & tears for y<sup>r</sup> good."

August 30: "God appear'd somew<sup>t</sup> in inclining y<sup>e</sup> sp<sup>t</sup> of my pupils to y<sup>e</sup> study of Hebrew as I had pray'd y<sup>t</sup> god would do."

March 7: "I was much pplexed in mind w<sup>th</sup> many thoughts to & fro, about leaving y<sup>e</sup> colledge, one while ready to resolv upō it almost, and quite another way; & I know not w<sup>t</sup> to do, how to live here & keep a good cōsciēce bec. my hands are bound in point of reforming disorders; my own weakness & pupils froward negligēce in y<sup>e</sup> Hebrew stil much exercise me. yet for all this trouble god hath bin w<sup>th</sup> me in my psonal studys; for this day I began & finished all y<sup>t</sup> p<sup>t</sup> of my synopsis w<sup>ch</sup> treats about Method." \*

Sidney Willard, who was Professor from 1807 to 1831, writes to the same effect: —

"My Hebrew classes were small, much as they had been in past times. In translating a Hebrew word, the eyes of a pupil would sometimes wander, and seize upon the wrong Latin word in the margin for its meaning, producing a ludicrous effect. One of the students, a grave youth, who never meant to do anything wrong, acquired the habit of translating the Hebrew word Jehovah into Jupiter.

"I suppose there were and are scholars who might excite some zeal in the study of the Oriental languages; but the general impression is, and ever has been, at our University, that the value of such learning does not repay the labor and pains necessary to be undergone in its acquirement. I once asked Professor Stuart whether there were many good Hebrew scholars in his classes, and his reply was emphatically and in substance, *Very few.*" †

The themes which are brought together in the following pages are in the original expressed in mediæval and modern Latin, and the parts were delivered in the afternoon of Commencement day by those who three years before had been graduated from the College, the exercises of the candidates for the degree of Bachelor of Arts occupying the forenoon. It is impossible that all the dissertations of the former, printed on the programme, should have been actually spoken, since the number of them in some instances exceeds thirty, and in one case reaches forty-five; and, although our

\* Sibley, Harv. Graduates, vol. i. pp. 265-268.

† Memories of Youth and Manhood, 1855, vol. ii. pp. 201, 202.

fathers were accustomed to long sermons and long prayers, they would hardly have listened patiently to so many treatises, on such abstract and technical topics, written in a foreign idiom, and pronounced on a midsummer day, after they had already attended the formal exercises of the morning. President Joseph Willard states that there was seldom an opportunity for more than two or three candidates to speak, because much of the time was taken up in giving the degrees. The order of exercises with the names of the speakers was printed on one side of a quarto or folio sheet, the heading of which was *Questiones pro Modulo Discutiendæ in Comitiiis Publicis a Laureæ Magistralis Candidatis*; \* and the proceedings were concluded with an *Oratio Gratulatoria* or *Valedictoria*. Many of the questions which were then discussed have now ceased to be of any general or special interest; and the extracts which are here given are such as are most important and characteristic, either from the nature of the subject or the renown of the author, and such as, with the accompanying notes, present a faithful picture of the times.

*Questions relating to Society and the State.*

Is temporal dominion founded in grace?

Neg. 1692, 1697, 1700, 1715.

Can Jesuits be good subjects?

Neg. 1697.

Is a monarchical government the best?

Aff. 1698.

Should beggars be tolerated in a state?

Neg. 1698.

Are the Americans Israelites? †

Neg. 1699.

\* From 1655 to 1668 the title was *Questiones in Philosophia*; and from 1655 to 1694, *Per Inceptores in Artibus*. After 1700 the formula above given was adopted, and was generally used until the end of the century.

† A similar question has of late been agitated in Great Britain, and many pamphlets relating to it have been issued, of which the following is a specimen:

Is want the bond of human society?

Aff. 1704.

Are Christian kings the guardians of both tables of the divine law?

Aff. 1711, 1723.

Is it possible that dominion can be acquired without possession?

Neg. 1713.

Should the oath of fidelity to lay magistrates be taken by the clergy as well as by the laity?

Aff. 1714.

Is the royal power absolutely by divine right?

Neg. 1723.

Does a college education incapacitate a man for commercial life?

Neg. 1724.

Is agriculture the most honorable of all secular employments?

Aff. 1725, 1755.

Is civil government originally founded on the consent of the people?

Aff. 1725.

✓ Can the price of articles for sale be regulated by law?

Aff. 1725.

Is a knowledge of military affairs desirable and praiseworthy in any member of a college?

Aff. 1727.

Does the issue of paper money contribute to the public good?

Aff. 1728.

✓ Is agriculture unbecoming a gentleman?

Neg. 1728.

Is the importation of goods which are much more valuable than those which are exported detrimental to the state?

Aff. 1729, 1734, 1748, 1786.

✓ Are polished manners an ornament to a man?

Aff. 1729.

Is unlimited obedience to rulers taught by Christ and his apostles?

Neg. 1729.

Is a college education of service to one who travels?

Aff. 1730. Thomas Hutchinson.\*

Is the voice of the people the voice of God?

Aff. 1733.

“181st Thousand. Forty-seven Identifications of the British Nation with the Lost House of Israel; showing the tribe of Dan to have settled in North Ireland, the Welsh to be a tribe of Israel, the people of South Ireland to be the Canaanites, America to be identical with the nation of Manasseh.”

\* In 1760 chief justice and in 1771 governor of the Province of Massachusetts. He published the History of the Colony of Massachusetts Bay. 2 vols. 1764, 1767.

Is the constant depreciation of paper money most disastrous to commerce?

Aff. 1734. [www.libtool.com.cn](http://www.libtool.com.cn)

Can a magistrate lawfully prevent subjects from carrying on business on any day of the week except the first?

Aff. 1734.

Does a diminution of the rate of interest increase the price of real estate?

Aff. 1736.

Is the manufacture of articles from foreign materials profitable to the state?

Aff. 1736.

Is civil government more favorable to human liberty than entire freedom from legal restriction?

Aff. 1737.

Should homicide always and necessarily be punished with death?

Neg. 1737.

Is the abundance of paper money, received from the neighboring Colony, a serious hindrance to our commerce?

Aff. 1738.

Are we bound to observe the mandates of kings, unless they themselves keep their agreements with their subjects?

Neg. 1738.

Is an absolute and arbitrary monarchy contrary to right reason?

Aff. 1760.

Is agriculture a greater benefit to the state than commerce?

Aff. 1742, 1751, 1753, 1773, 1785, 1786, 1787.

Is it lawful to resist the supreme magistrate, if the commonwealth cannot otherwise be preserved?

Aff. 1743. Samuel Adams.\*

Does civil government originate from compact?

Aff. 1743, 1747, 1751, 1761, 1762.

Is the cultivation of commerce of more benefit to the state than that of science?

Aff. 1747.

Does commutative justice demand equality between labor and wages?†

Aff. 1748, 1765.

Is war, or the continuance of war, safer than a doubtful peace?

Aff. 1751.

\* He organized the Revolution, and in 1794 was governor of Massachusetts.

† Commutative justice is "that justice which supposes exchange of things profitable for things profitable; that as I supply your need, you may supply mine; as I do a benefit to you, I may receive one by you." Jeremy Taylor, Works, vol. iv. p. 143.



✓ Does the multiplication of laws tend to the advantage of lawyers, rather than of the state?

Aff. 1753. [www.libtool.com.cn](http://www.libtool.com.cn)

Are the calumniators of the commonwealth more injurious than the smugglers of merchandise?

Aff. 1753.

Would the advice of Paul to Timothy to "use a little wine," bring him under the power of the tavern-keepers?

Neg. 1754.

Is an inconvenient harbor as great a hindrance to commerce as a predatory war?

Aff. 1758.

Is civil government absolutely necessary for men?

Aff. 1758. John Adams.\*

✓ Is the man who has an ardent passion for accumulating riches a greater injury to the state than a spendthrift?

Aff. 1761.

Has the legislature of a kingdom the right to change the established mode of legislation?

Neg. 1765.

Can the new prohibitory duties, which make it useless for the people to engage in commerce, be evaded by them as faithful subjects?

Aff. 1765. Elbridge Gerry.†

✓ Are mechanics more useful to a commercial state than farmers?

Aff. 1766.

Is it legal, under the British government, to collect taxes by military force?

Neg. 1766.

Does a promise that has been given bind the highest magistrate in a civil government?

Aff. 1767. Caleb Strong.‡

Is an inferior magistrate obliged to execute the orders of his superior, when they would plainly subvert the commonwealth?

Neg. 1768.

Is a just government the only stable foundation of public peace?

Aff. 1769. William Pepperell.§

\* In 1789 the first vice-president, and in 1797 the second president of the United States.

† One of the signers of the Declaration of Independence, governor of Massachusetts in 1810, and vice-president of the United States in 1812.

‡ From 1789 to 1796 a senator in Congress; from 1800 to 1807 and from 1812 to 1816 governor of Massachusetts.

§ A grandson of the first Sir William, he inherited the title. His mother's name was Sparhawk, and by the terms of his grandfather's will he was required to procure an act of the Legislature to drop the name of Sparhawk and assume that of Pepperell. Sabine, Loyalists, 1864, vol. ii. p. 168.

Are the people the sole judges of their rights and liberties?

Aff. 1769.

Is a government tyrannical in which the rulers consult their own interest more than that of their subjects?

Aff. 1770.

Is a government despotic in which the people have no check on the legislative power?

Aff. 1770.

Does commerce, which is carried on with different countries, tend especially to the corruption of morals?

Aff. 1772.

Is the diffusion of knowledge among all the citizens necessary to the existence of the republic?

Aff. 1781.

Is the federal system the best fitted, above all other human institutions, for fighting a royal tyrant?

Aff. 1781. George Richards Minot.\*

Is public virtue the best security of republican liberty?

Aff. 1781.

Is commerce in a republic worthy of the attention of the aristocracy?

Aff. 1784.

Although commerce produces luxury, should it be restricted in a rising republic?

Neg. 1784.

Ought the citizens of a republic to be compelled to accept and fill offices of public service?

Aff. 1784. Samuel Dexter.†

Does a popular form of government contribute more than any other to promote the art of public speaking?

Aff. 1785.

Should the friends of liberty desire that the ambassadors of the United States of America should be invested with more ample authority?

Aff. 1785.

Is it in the highest degree dangerous to the liberty of the citizens for legislators to hold the judicial office?

Aff. 1786.

Would the introduction among the people, by order of the legislature, of bills promising the public money to those who hold them, and which are to be received instead of silver and gold coin, tend to the corruption of private morals?

Aff. 1786.

\* A jurist and historian, he delivered an oration on the Boston Massacre in 1782, and published a History of Massachusetts Bay in continuation of Governor Hutchinson's.

† Senator in Congress in 1798, he was appointed secretary of war in 1800 and secretary of the treasury of the United States in 1801.

Does a democratic form of government contribute more than any other to preserve the liberty of the people?

Aff. 1786. [www.libtool.com.cn](http://www.libtool.com.cn)

Is paper money the root of all evils?\*

Aff. 1787.

Is the distrust of governors in a democracy the cause of more good than evil?

Aff. 1787.

Is it contrary to the principles of civil liberty to deprive subjects of the privilege of appeal from one court to another in judicial cases?

Aff. 1787.

X Is it more necessary in a republic than in any other form of government that young men should be instructed in political science?

Aff. 1788.

Are Americans to be held in as much admiration for voluntarily delegating their own power to the Federal Congress, as for vindicating their liberties against the tyranny of Great Britain?

Aff. 1788.

Can any republic subsist long unless the parts of which it is composed are in equilibrium?

Neg. 1789.

Does luxury tend greatly to contaminate the people and to destroy the republic?

Aff. 1789.

Do Americans give sufficient attention to domestic commerce?

Neg. 1789.

*Questions relating to Philosophy.*

Can every perfect being be perfectly defined?

Aff. 1655.

Did primitive matter have form?

Neg. 1655.

Are intelligences composed of matter?

Aff. 1656.

Is form derived from the power of matter?

Neg. 1659.

\* In consequence of the great depreciation of the currency attendant upon the over-issue of paper money, a ream of paper at this time cost \$500, and a quill cost \$1.50. "Our experience of such evils, great as they have been, is hardly sufficient to enable us to comprehend the miseries of our fathers, under the blighting influence of that deluge of continental and provincial paper, which seemed to sweep off, in its progress, the whole property of the community." Samuel A. Eliot, Sketch of the History of Harvard College, 1848, pp. 86-88.

Is privation a cause of anything in nature? \*

Neg. 1659.

Is the act of creation eternal? †

Aff. 1660. Neg. 1755, 1768.

Is there a concurrence of the first cause with the second in every action?

Aff. 1660, 1715.

Is any created substance immaterial?

Neg. 1665.

Is all good necessarily self-communicative?

Aff. 1668.

Does the will always follow the last dictate of the intellect?

Neg. 1676. Aff. 1686, 1692, 1700, 1716, 1722, 1730.

Does *genus* exist outside the intellect?

Aff. 1682.

Is Pneumatics a science distinct from Metaphysics and Theology?

Aff. 1688, 1709, 1715.

Is doubt the beginning of all indubitable philosophy? †

Aff. 1690.

Does extension belong to spirits?

Aff. 1694, 1703. Neg. 1725.

Can an injury be done to one who is willing to suffer it?

Aff. 1704.

Is there a *summum malum*?

Neg. 1709, 1715.

Is the object-matter or material of sin metaphysically good, morally indifferent? ‡

Aff. 1720.

Is physical necessity essentially different from moral necessity?

Aff. 1729.

Do synonymous words often bring in a difference of ideas?

Aff. 1730.

Is the pleasure of reflection equal to fruition?

Neg. 1733.

\* Cold may be said to be caused by the absence of heat; but can this absence, which is merely a privation, be regarded as a positive cause?

† "As I desired," says Descartes, "to give my attention solely to the search after truth, I thought that I ought to reject as absolutely false all opinions in regard to which I could suppose the least ground for doubt, in order to ascertain whether after that there remained aught in my belief that was wholly indubitable." *Discours de la Méthode*, 1637.

‡ Are the material objects with which sin is committed in themselves good, and as to their moral character indifferent?

Can independent beings be created by God?

Neg. 1734.

Does a cause exist necessarily prior to its effect? \*

Neg. 1740. Aff. 1748.

Do all things, according to their nature, continue in the same state forever?

Aff. 1740.

Is the spirit of man distinct from his soul?

Aff. 1758.

Are the feelings the medium between nature and human knowledge?

Aff. 1759.

Can thought originate from matter, however modified?

Neg. 1761.

Is metaphysical infinity to be distinguished from mathematical infinity?

Aff. 1761.

Is it possible for the will to choose either of two things, both of which are equally good?

Neg. 1768.

Does man in a state of nature enjoy the greatest happiness?

Aff. 1781.

*Questions relating to Science.*

✓ Is the starry heaven made of fire?

Aff. 1674.

Does a shadow move?

Neg. 1687.

Is there a stone that makes gold?

Aff. 1687.

Is the material of celestial and of terrestrial bodies one and the same?

Aff. 1688.

Does the diversification of bodies arise from motion?

Aff. 1688.

Does motion take place without a vacuum?

Aff. 1693.

/ Is the quadrature of the circle possible?

Aff. 1693.

Are atoms indivisible solely because they are imporous?

Aff. 1693.

Were comets created in the beginning?

Aff. 1703.

\* Does anything have necessary existence as a cause, until it has actually been followed by an effect?

Can metals be changed into one another alternately?

Aff. 1703.

Is the magnetic power of the earth the principle of gravitation?

Aff. 1708.

Are there perpendicular parallels?

Neg. 1713.

Is the earth the centre of the universe?

Neg. 1717.

Are luminous rays corporeal? \*

Aff. 1717.

Are the northern lights meteors?

Aff. 1722.

Do bodies, falling out of a right line to the centre, descend towards the east?

Aff. 1725.

Is there an immense space outside the world, which is eternal and necessarily existing?

Aff. 1729.

When places are in the same latitude, is the shortest course from one to the other on the same parallel?

Neg. 1730.

Can the rising of vapors be explained by the principles of electricity?

Aff. 1740.

Was there a rainbow before the deluge?

Neg. 1759. Aff. 1766.

Do the spots which have been observed on the surface of the sun arise from volcanic eruptions?

Aff. 1761.

Does the pleasure of science consist more in acquiring than in possessing it?

Aff. 1762.

Do the heavenly bodies produce certain changes in the bodies of animals?

Aff. 1762.

Is the daily motion of the earth round its axis annually accelerated?

Aff. 1765.

Can vegetables be reduced to water by means of art and nature?

Aff. 1765.

Is the elasticity and consequently the salubrity of the air diminished by drawing electricity artificially from the clouds?

Aff. 1765.

Are all bodies (metals and stones not excepted) produced from seed?

Aff. 1767.

\* The corpuscular theory of light is here maintained, although the undulatory theory was published in 1690.

Are the particles of mercury smaller than those of any other known fluid?

Aff. 1767. [www.libtool.com.cn](http://www.libtool.com.cn)

Does the state of the atmosphere, whether salubrious or otherwise, depend to a great degree on subterranean effluvia?

Aff. 1768.

Did the reptiles of America originate from those that were preserved by Noah?

Aff. 1769.

Are aquatic animals as liable to diseases as land animals?

Neg. 1770.

Is a comet, which only appears after many years, more a foreboding of divine wrath than a planet which rises daily?

Neg. 1770.

Can real gold be made by the art of chemistry?

Aff. 1771.

Is the sun inhabitable?

Aff. 1772. Theophilus Parsons.\*

Is the rarefaction of the atmosphere of comets, when they are nearest the sun, injurious to the birds that fly in it?

Aff. 1772.

Were the aborigines of America descended from Abraham?

Aff. 1773.

*Questions relating to Physiology and Medicine.*

Is there a circulation of the blood? [*An motus sanguinis sit circularis?*]

Aff. 1660, 1699.†

Is heat essential to fever?

Neg. 1678.

Does the liver make blood?

Neg. 1678.

Is the cure of wounds by sympathetic powder lawful?

Aff. 1693, 1708.

\* He was chief justice of the Supreme Court of Massachusetts from 1806 to 1813.

The same view was advanced by Sir William Herschel, who imagined that in the solar atmosphere there was a double stratum of clouds, and that the lower stratum might be sufficiently dense to protect the surface of the sun from the excessive heat produced by combustion in the upper stratum, and thus render it a fit habitation for human beings.

† Harvey's discovery of this fact was announced to the world in 1628.

Is there a magnetic method of curing wounds?

Aff. 1698.

Is the cure of wounds by this method characteristic, lawful?

Neg. 1698.

Is there a universal remedy?

Aff. 1698. Neg. 1761.

Are there diseases which are not cured by Galen's remedies, but only by chemical ones?

Aff. 1701.

Is there a sympathetic powder?\*

Aff. 1703, 1708, 1710.

Do the moods of the mind follow the temperament of the body?

Aff. 1704.

Does the heart make blood?

Aff. 1710.

Does the motion of the heart take place through respiration?

Neg. 1713.

Are the natural capacities of men equal, and do they become different only in consequence of the different organs of their bodies?

Neg. 1722. Aff. 1741.

Is cold water the most efficacious of all means for removing fever?

Aff. 1723.

Ought physicians to pray for the health of the people?

Aff. 1724.

Is the inoculation of the small-pox [*variolarum transplantatio*] into human bodies lawful and safe? †

Aff. 1724, 1784.

Should the fees of physicians on the Lord's day be counted as their own?

Neg. 1727. Aff. 1769.

Do medicinal herbs operate by planetary power?

Neg. 1728.

Does the pressure of the atmosphere assist the contraction of the chest in the act of expiration?

Neg. 1728.

Is there a duct which leads directly from the stomach to the urinary bladder?

Neg. 1730. Aff. 1731.

\* For a long time it was thought that the powder of sympathy of Sir Kenelm Digby would cure a wound by being applied to the weapon or instrument that produced it.

† Small-pox inoculation was introduced into Europe from Constantinople in 1718 by Lady Mary Wortley Montagu. Jenner's discovery of vaccination was made known in 1798.



- Are the cause and cure of all natural diseases mechanical?  
 Aff. 1731, 1747, 1758, 1762.
- Are the contraction and enlargement of the glands the cause of all fevers?  
 Aff. 1731.
- Is a temperate life the best medicine?  
 Aff. 1733.
- Is the natural motion of the blood quickened, when progressive motion is slackened?  
 Aff. 1733.
- Is digestion effected only by the gastric juice?  
 Neg. 1734.
- Is the principal seat of the soul the sensorium?  
 Aff. 1736.
- Was the eating of flesh a natural cause of the brevity of human life?  
 Aff. 1738.
- Does the enlargement of the glands and pores of the skin, caused by small-pox, prevent the return of that disease?  
 Aff. 1738.
- Should any one practise medicine before he has been approved by some competent persons?  
 Neg. 1741.
- Are the motions and phenomena of the animal machine regulated by hydraulic and pneumatic laws?  
 Aff. 1742.
- Is the cure of pleurisy best accomplished by bleeding?  
 Aff. 1742.
- Is the dissolving of solids in the stomach brought about by attraction?  
 Aff. 1743.
- Is the color of the Indians the original color of man?  
 Aff. 1744.
- Does the concurrence of the optic axes of both eyes of itself suffice to explain simple vision?  
 Neg. 1749.
- Is Peruvian bark the best remedy in curing cases of mortification and gangrene?  
 Aff. 1756.
- Do all diseases arise from obstructions?  
 Neg. 1762. Joseph Warren.\*

\* His name appears with a simple Mr. in the class of 1759 in the Harvard College Catalogue. After graduating he studied medicine, was commissioned as major-general, and was killed in the battle of Bunker Hill, June 17, 1775. "A man whose memory will be endeared to his countrymen and to the worthy in every part and age of the world, so long as virtue and valor shall be esteemed among mankind."

X Did Adam have an umbilical cord?

Neg. 1765. Jeremy Belknap.\*

Does by far the greatest part of the mass of the human body consist of fluids?

Aff. 1765.

Is the perspiration of the human body more acrid in summer than in winter?

Aff. 1766.

Is an excess of eating and drinking sometimes beneficial to the human body? †

Aff. 1767.

Is the toleration of quacks fatal to the people?

Aff. 1768.

Are any diseases conducive to longevity?

Aff. 1768.

X Should the nervous fluid be called animal spirits?

Neg. 1769. Aff. 1781.

Is there a nervous fluid?

Aff. 1770.

Does insanity exist without bodily disease?

Neg. 1770.

Does the circulation of fluids in the capillary vessels depend absolutely on the motion of the heart?

Neg. 1770.

Is poison generated in the body without putrefaction?

Neg. 1771.

Is the motion of the muscles caused by the vibration of the nerves?

Aff. 1771.

Does the doctrine of Hippocrates concerning the crises of acute fevers agree with the medical observations which have been made in this climate?

Neg. 1772.

Does the power of the arteries alone produce a rarefaction of the blood?

Aff. 1773.

\* He was pastor of the church in Long Lane (afterwards Federal Street) in Boston, in 1787, and founder of the Massachusetts Historical Society in 1791. The subject which he discussed is treated by Sir Thomas Browne in his *Enquiries into Vulgar and Common Errors*, 1646, Book V. ch. 5. A portrait of Dr. Belknap, as well as of Governor Strong and Judge Minot, may be found in the *Mass. Hist. Soc. Proceedings*, 1791-1835.

† The Boylston Medical Committee, appointed by the President and Fellows of Harvard University, have proposed a similar topic as the subject of a prize dissertation in 1882, viz.: "The Therapeutic Value of Food, administered against or beyond the Patient's Appetite and Inclination."

- Does the construction of the organs of the body make all the difference between an idiot and a wise man?  
 Aff. 1773, 1786.
- Is the inflation of the lungs by opening the windpipe the best method of resuscitating persons who have been drowned?  
 Aff. 1773.
- Is the cessation of breathing and of the pulsation of the arteries a sure sign of death?  
 Neg. 1786.
- Did the art of medicine ever restore the health of a body when the healing power of nature could not renew it?  
 Aff. 1788.
- Is the headache ever an idiopathic disease? \*  
 Aff. 1788.
- Can the whooping-cough affect a human body twice?  
 Neg. 1791.

*Questions relating to Law.*

- Can an atheist appear in court?  
 Neg. 1690.
- Is it lawful for a legatee by his own authority to take possession of a legacy?  
 Neg. 1722.
- Is a lawyer justified in accepting a reward from the opposite party?  
 Neg. 1730.
- Is extortion unbecoming a lawyer?  
 Aff. 1731.
- Ought an advocate to be convinced that his client's cause is just, before he undertakes it?  
 Neg. 1733. Aff. 1789.
- Is it right for an advocate to defend even a good cause by twisting the laws?  
 Neg. 1737.
- If Lazarus, by a will made before his death, had given away his property, could he have legally claimed it after his resurrection?  
 Neg. 1738, 1754, 1769.
- Ought a judge to decide according to what has been alleged and proved, though it be contrary to his own personal knowledge?  
 Aff. 1761.
- Is any one bound to accuse himself?  
 Neg. 1767.

\* An idiopathic disease is one that is original and primary, belonging exclusively to the part affected, and not occasioned by any other disorder.

Was the system of criminal jurisprudence among the ancient Egyptians more perfect than any that has existed in modern times? \*

Aff. 1772. [www.libtool.com.cn](http://www.libtool.com.cn)

Are laws and lawyers united together by a certain common and indissoluble bond?

Aff. 1786. Harrison Gray Ovis. †

*Questions relating to Ethics.*

Does virtue consist in taking a middle course between two extremes? ‡

[*An virtus consistat in mediocritate?*]

Neg. 1680. Aff. 1710, 1712, 1717.

Does a mistaken conscience compel one to sin?

Neg. 1680.

Are duels lawful?

Neg. 1690, 1705, 1709.

\* "The principal court of judicature of ancient Egypt was composed of thirty persons, chosen for their merit from the three most celebrated cities of the kingdom, Thebes, Memphis, and Heliopolis, — ten from each. All proceedings were carried on in writing, that the decision might not be influenced by the arts of oratory, nor the stern impartiality of law be overcome by personal supplication. A collection of the laws in eight volumes lay before the judges; the plaintiff or accuser declared in writing how he had been injured, cited the portion of the law on which he relied, and laid the amount of his damages, or claimed the penalty which in his view the law awarded. The culprit, or defendant, replied in writing, point by point, denying the fact alleged, or showing that his act had not been unlawful, or that the penalty claimed was excessive. The plaintiff having rejoined, and the defendant replied again, the judges deliberated among themselves. A chain of gold and precious stones was worn by the president, to which an image of Thmei, the goddess of Truth, was attached, and he pronounced sentence by touching with this image the plaintiff's or defendant's pleadings. . . .

"The tradition that Lycurgus, Solon, and Plato had borrowed from Egypt the laws of their real or imaginary states, is a proof of the high estimation in which these laws were held." — John Kenrick, *Ancient Egypt under the Pharaohs*, vol. ii. pp. 42, 43.

† An orator and statesman, he was from 1796 to 1800 a representative, and from 1817 to 1823 a senator in Congress.

‡ "Virtue is a middle state between two vices, one in excess, the other in defect; virtue discovers the mean and chooses it." Aristotle, *Ethics*, Book II. ch. 6.

"Virtus est medium vitiorum, et utrinque reductum." Horace, *Epist.*, Book I. ep. 18.

Does a good intention suffice to make an action good?

Neg. 1692, 1716, 1743, 1755, 1791.

Are divinations by the planets justifiable?

Neg. 1694.

Is it lawful to take any interest for the use of money?\*

Aff. 1696.

Are pious frauds, as they are called, unlawful?

Aff. 1696.

Are the virtues of the heathen genuine virtues?

Neg. 1697.

Can a man choose evil, as evil?

Neg. 1703, 1707.

Do laws purely penal bind the conscience?

Neg. 1704.

Is falsehood, under any pretext, allowable?

Neg. 1705, 1707, 1735, 1736.

Is the power of sinning, liberty, or any part of liberty?

Neg. 1718. Samuel Checkley.†

Can anything that is injurious to society be advantageous to the individual?

Neg. 1724.

✓ Is the marriage of cousins lawful?

Aff. 1724.

Is the eating of blood lawful?‡

Aff. 1724, 1735, 1741, 1761.

✦ Is it lawful to sell Africans?

Neg. 1724.

Is it wrong to smuggle goods, for the purpose of withholding revenue from the king?

Aff. 1725.

Is it always lawful to give and take the market price?

Neg. 1725.

Are all oaths obligatory?

Neg. 1725.

\* "In Lord Bacon's day and long before, there were many who held it absolutely sinful to receive any interest for money, on the ground of the prohibition of it to the Israelites in their dealings with each other." Richard Whately, Bacon's Essays with Annotations, pp. 390-396. For the most recent discussion of this subject see the article entitled "Usury — a Reply and a Rejoinder," by the Bishop of Manchester and John Ruskin, D. C. L., in the Contemporary Review for February, 1880, pp. 316-333.

† The first minister of the New South Church in Boston, in 1719

‡ Genesis, ix. 4; Leviticus, xvii. 10-14; Deuteronomy, xii. 23-25; Acts, xv. 20; 1 Corinthians, x. 25.

Is it lawful for any one to cheat a merchant who puts off upon him damaged goods?

Neg. 1727. [www.libtool.com.cn](http://www.libtool.com.cn)

Is it lawful for any one to do good works, with a view to a reward in heaven?

Aff. 1727, 1737.

Can riches give adequate satisfaction to the mind?

Neg. 1730.

Is it honorable for a private citizen to reject a challenge to a duel?

Aff. 1730, 1731.

Should the necessity of the buyer be taken advantage of by the seller?

Neg. 1731.

In judging between two parties, are not all persons just a little unfair?

Aff. 1731.

Would any one embrace virtue for itself, if its rewards were taken away?

Neg. 1731.

Can a person under certain circumstances refrain from sin?

Neg. 1731.

Does it necessarily give us pleasure to act according to what we judge will be for our own interest?

Neg. 1733.

Is it inconsistent in a just lawgiver to threaten punishment, and not inflict it, upon the violators of the laws?

Neg. 1734.

Did the suicide of Cato indicate pusillanimity, not courage?

Aff. 1738.

Is it right to condemn an individual to death for any crimes less heinous than those which are declared to be capital offences in the Mosaic law?

Aff. 1738.

After a war has been declared by the government, should every private citizen inquire into its causes, and perceive its equity, before he takes up arms?

Neg. 1738, 1740, 1754, 1768.

Does polygamy tend to the increase of the human race?

Neg. 1738, 1785.

Should every one be governed by the example of Agur, who prayed that he might be delivered alike from poverty and riches?

Neg. 1738.

Can it be proved that brutes are free from all moral obligation?

Neg. 1741.

Was ostracism, as practised by the Athenians, fair and equitable?

Neg. 1741.

Ought a son to deliver up his father, if that father should plot the ruin of his country? \*

Aff. 1741. [www.libtool.com.cn](http://www.libtool.com.cn)

Did the heathen poets and philosophers derive their best precepts from the writings of Moses and the Prophets?

Aff. 1747.

Is matrimony necessary to the safety of the state?

Aff. 1755, 1762.

Is new and luxurious clothing an indication both of immorality and of a frivolous disposition? †

Aff. 1755.

Is it lawful for one who has taken counterfeit money as genuine, after he has discovered the fact, to pass it as genuine?

Neg. 1755.

Is every war contrary to the law of Christian charity?

Neg. 1758.

Is submission to the inoculation of the small-pox consistent with the sixth commandment of the moral law?

Aff. 1761.

\* "What if a father should endeavor to usurp tyrannic power, or to betray his country? Shall the son be silent? Nay, but he should implore his father not to do it. If he prevail not, he should reproach, — he should even threaten. If at last the matter should tend to the ruin of his country, he should prefer the safety of his country to that of his father." Cicero, Offices, Book III. ch. 23.

† In the early days of the Colony the wearing of lace and other superfluities was forbidden, as tending to "the nourishing of pride and exhausting of men's estates, and also of evil example to others." In 1754 a law was passed by the Corporation and Overseers of Harvard College, "requiring that on no occasion any of the scholars wear any gold or silver lace, or any gold or silver brocades, in the College or town of Cambridge; and that no one wear any silk night-gowns"; as being "not only an unnecessary expense, but also inconsistent with the gravity and demeanor proper to be observed in this society." Quincy, History of Harv. Univ., vol. ii. p. 91.

In the letters of John Adams to his wife, speaking of the forces of the enemy, he says: "They think they have taken such measures, by circulating counterfeit bills, to depreciate the currency, that it cannot hold its credit longer than this campaign. But they are mistaken. We, however, must disappoint them by renouncing all luxuries and by a severe economy. If necessity should reduce us to a simplicity of dress and diet becoming republicans, it would be a happy and glorious necessity." "Luxury, wherever she goes, effaces from human nature the image of the Divinity. If I had power, I would forever banish and exclude from America all gold, silver, precious stones, alabaster, marble, silk, velvet, and lace." Familiar Letters of John Adams and his Wife, 1876, pp. 303, 334.

- Is it lawful to subject Africans to perpetual bondage?  
Neg. 1761.
- Are the offspring of slaves born slaves?  
Neg. 1766.
- Is it a greater crime to kill one's self than to kill another?  
Aff. 1767.
- Does dancing promote softness and urbanity of manners?  
Aff. 1768.
- Are commercial contracts, which tend to the injury of the public, binding?  
Neg. 1768.
- Is capital punishment as effective in deterring men from crime, as sentence to hard labor for life?  
Neg. 1769.
- Is it unlawful to play cards? \*  
Aff. 1770.
- Can any one in good faith employ false arguments in order to persuade another to believe the truth?  
Neg. 1772.
- Would it be right for men to kill animals for food, if special permission had not been given by the Deity?  
Neg. 1773.
- Should that person intercede for the poor who refuses to extend his hand in charity?  
Neg. 1773.
- Does the effect of punishment depend on its certainty rather than on its severity?  
Aff. 1781.
- Does luxury retard the increase of the human race?  
Aff. 1784.
- Has any member of society the right to promote his own advantage, when it is opposed to the public good?  
Neg. 1785.
- Is wealth more conducive to virtue than poverty?  
Aff. 1787.

\* "There is, at the least, a great suspicion brought on the Lawfulness of these Games, by the Lottery, which they turn upon. Lots being mentioned in the sacred Oracles of the Scripture, as used only in weighty Cases, and as an Acknowledgment of God sitting in Judgment, with a desire of his Power and Providence to be manifested: They cannot be made the Tools and Parts of our common Sports, without at least such an appearance of Evil, as is forbidden in the word of God." Mather, Magnalia, Book V. p. 54.



*Questions relating to the Scriptures.*[www.libtool.com.cn](http://www.libtool.com.cn)

Was the eclipse of the sun at the time of Christ's passion a natural occurrence?

Neg. 1678, 1708.

Are the Hebrew points of divine origin?

Aff. 1681. Cotton Mather.\*

Is the Hebrew language the oldest of all?

Aff. 1693.

Have the original texts of the Bible come down to us pure and uncorrupted?

Aff. 1701.

Was the destruction of the world by Noah's deluge brought about by natural causes?

Neg. 1703, 1712, 1724.

Was the confusion of tongues at Babel only a diversity of opinions?

Aff. 1707.

Has the Sabbath been observed from the creation of the world?

Aff. 1728.

Are there in the sacred Scriptures real contradictions which cannot in any way be explained?

Neg. 1730. Jonathan Trumbull.†

When Balaam's ass spoke, was there any change in its organs?

Neg. 1731. Josiah Quincy.‡

\* He was pastor of the North Church in Boston, in 1684; and author of *Magnalia Christi Americana*, Lond. 1702.

The doctrine of the primitive antiquity and divine authority of the Hebrew vowel-signs was maintained by the two Buxtorfs, father and son, as well as by almost all the orthodox divines of the seventeenth and eighteenth centuries; and in the second article of the creed of the Reformed Church of Switzerland (*Formula Consensus Helvetica*) adopted in 1675, it is said that they were given by inspiration. Niemeyer, *Collectio Confessionum*, p. 731.

† Governor of Connecticut in 1769, he was re-elected to the same office for fourteen years. The term "Brother Jonathan," as a jocose synonym for the United States, is said to have come into use from having been an expression applied to him by Washington.

‡ Colonel Josiah Quincy, father of the distinguished orator and patriot, and grandfather of President Quincy.

"Impudent are those heathens that disbelieve and scoff at the scripture for this and some such relations contained in it, when there are examples of the same kind of prodigies, to wit, of oxen and other brute-creatures speaking some few words, in the greatest and most approved writers of the Roman history, as Plutarch, Polybius, Livy, and others. See the particulars in my Latin Synop-

Did Abraham violate the sixth commandment when he offered Isaac in sacrifice?

Neg. 1732. [www.libtool.com.cn](http://www.libtool.com.cn)

Is the fourth commandment of the Decalogue a part of the ceremonial law?

Neg. 1732.

Do all the prophecies of the Old Testament have a double meaning, referring in each case to two events?

Neg. 1734.

Did Jephtha sacrifice his daughter?\*

Neg. 1736, 1767.

Can the pillar of fire and cloud, which directed the Israelites in their march through the desert, be explained by natural causes?

Neg. 1737.

Were Samson's foxes, as they are commonly called, animals? †

Neg. 1738. Sampson Sheafe.

Did Jacob's opposition to his wife while she was dying, in calling his son Benjamin when she had previously named him Benoni, proceed more from his determination to exercise his authority as a husband, than from his petulant disposition?

Aff. 1741.

Was the form of government among the ten tribes of Israel an absolute monarchy?

Neg. 1741.

Ought Gallio to have been a judge, in matters pertaining to religion, between the Jews and Christians? ‡

Neg. 1741.

Would it be lawful to imitate some of the imprecations of David at the present time?

Neg. 1741.

Has the confusion of tongues been a curse to the human race?

Aff. 1747, 1765.

Was the star which appeared at the birth of Christ a comet?

Neg. 1758.

sis on this place. (Numbers, xxii. 24)." Matthew Poole, Annotations upon the Holy Bible, 1800, vol. i. p. 384.

\* The negative of this question has been maintained by Kimchi, Grotius, Keil and Delitzsch, Jamieson (in Jamieson, Fausset, and Brown's Commentary on Judges xi. 39), and others.

† A few manuscripts have  $\text{בִּזְמֵי}$ , instead of  $\text{בִּזְמֵי}$  in Judges, xv. 4, (Kennicott, Vet. Test. Hebr., vol. i. p. 504,) which signifies "sheaves" instead of "foxes." In assigning this subject to the speaker, therefore, a double pun was made upon his name!

‡ "And Gallio cared for none of those things." Acts, xviii. 17.

- Was Samson, one of the judges of the Israelites, guilty of suicide?  
Neg. 1765.
- Is the shortening of human life to its present length generally for the advantage of men?  
Aff. 1767.
- When the shadow went back on the sun-dial of Hezekiah, did the shadows go back on all sun-dials? \*  
Aff. 1769. Neg. 1771.
- Was the borrowing of the Israelites from the Egyptians a fraud? †  
Aff. 1771.
- Is it necessary that Mary should have been the mother of two sons, because Christ is called her first-born son?  
Neg. 1772.
- Was the intercession of the rich man in hell in behalf of his brethren prompted by fraternal love?  
Aff. 1773.

*Questions relating to the Church and the Ministry.*

- Does the holy catholic church, in which we believe, consist only of the elect?  
Aff. 1700.
- Is lay baptism in any case lawful?  
Neg. 1700.
- Should predestination be publicly taught and preached?  
Aff. 1701.
- Ought tithes to be paid to ministers under the dispensation of the Gospel as much so as to the ministers under the Law?  
Aff. 1703, 1754.
- Is the invisible church a Platonic idea?  
Neg. 1717.

\* The older commentators, almost without exception, believed that the earth's motion around its axis was actually reversed. Some of the moderns say, that the retrocession of the shadow was produced by extraordinary refraction, or by an earthquake which caused an alteration of the height of the obelisk or gnomon.

† The word "borrow" in our version of Exodus, iii. 22 and xii. 35, is a mistranslation, and should be "ask," as the Septuagint and Vulgate give it. "Thus no fraud was practised against the Egyptians, who knew that they would not receive back the vessels which they gave to the departing Israelites, and who gave them willingly, because God inclined their hearts to the Israelites (ver. 21). Compare xi. 3, xii. 36." M. Kalisch, Commentary on Exodus, Lond. 1855, p. 60.

Should the children of unbelievers be baptized?

Neg. 1727, 1736.

Is sanctifying grace necessary for the minister of a church, as a minister?

Neg. 1727.

Is polite literature an ornament to a theologian?

Aff. 1728. Mather Byles.\*

Are ministers of the church entitled to an honorable stipend by divine right?

Aff. 1728.

Is the so-called Apostles' Creed, considered in itself, of any authority?

Neg. 1729.

Do organs excite a devotional spirit in divine worship? †

Neg. 1730.

Are religious exercises in an unknown tongue contrary to nature and to the object of religion?

Aff. 1731.

Does unity of opinion create unity of affection?

Aff. 1731.

Is an unbroken apostolic succession necessary to the validity of the ministry?

Neg. 1733.

Should little children partake of the Lord's Supper?

Neg. 1734.

Are charity and mutual tolerance among the professors of Christianity most conducive to the promotion of true religion?

Aff. 1736, 1761.

Is the setting apart of any one to the pastoral office by the laying on of the hands of the presbytery absolutely necessary to constitute him an evangelical minister?

Neg. 1736.

\* The first minister of the church in Hollis Street, Boston, in 1733, he was noted for his wit, and also for his literary tastes and accomplishments.

† "Instrumental Musick in the Worship of God is but a very late Invention and Corruption in the Church of the New Testament. The Writings that go under the name of Justin Martyr deny it and deery it. Chrysostom speaks meanly of it. Even Aquinas himself, about 400 Years ago, determines against it, as Jewish and Carnal. Bellarmine himself confesses, that it was but late received in the Church. If we admit Instrumental Musick in the Worship of God, how can we resist the Imposition of all the Instruments used among the ancient Jews? Yea, Dancing as well as Playing, and several other Judaic Actions? Or, how can we decline a whole Rabble of Church-Officers, necessary to be introduced for Instrumental Musick, whereof our Lord Jesus Christ hath left us no manner of Direction?" Mather, *Magnalia*, Book V. p. 56.

Is the washing of feet a sacrament? \*

Neg. 1736.

Is the fact that a society is without a pastor sometimes a good reason for one's assuming the pastorate sooner than would otherwise be expedient?

Aff. 1736.

Can a faithful inquirer into the truth of the Scriptures, even though he should fall into error, be called a heretic?

Neg. 1737.

Should the deaf be required to worship God in the churches?

Aff. 1738.

Should the limits of church fellowship be narrower than those of eternal salvation?

Neg. 1740.

Can true friendship exist, where there is disagreement in regard to matters of faith?

Aff. 1744.

Should the calumnies of theologians always be answered?

Neg. 1753.

Does the greatest charity, united with a visible conformity to the precepts of the gospel, indicate the true Christian?

Aff. 1762.

Does music promote salvation?

Aff. 1762.

Is the example of the thief, who came to himself upon the cross, a sufficient argument in favor of postponing repentance?

Neg. 1762.

Does the title of Bishop belong to all pastors of churches?

Aff. 1765.

Does the recent reformation in vocal music contribute greatly towards promoting the perfection of divine worship?

Aff. 1767.

Ought ministers of the Christian Church to preach politics? †

Neg. 1769, 1772.

\* This has been so regarded by many in the Greek and in the Roman Catholic Church, and it was practised by the Anabaptists, who considered that it was sanctioned by the Gospel of John, xiii. 14, and 1 Timothy, v. 10. Luther however said, that people would be much more benefited if a general bath were at once ordered, and the whole body washed.

† Mather Byles, when asked why he did not sometimes indulge in political preaching, replied: "In the first place, I do not understand politics; in the second place, you all do, every man and mother's son of you; in the third place, you have politics all the week, pray let one day out of seven be devoted to religion; in the fourth place, I am engaged in a work of infinitely greater importance. Give me any subject to preach on of more consequence than the truth I bring to you, and I will preach on it the next sabbath."

Should the government of the Church be prelatical?

Neg. 1769.

Does enthusiasm bring more injury to the cause of Christ than open impiety? \*

Aff. 1769.

Has the Christian religion received more injury from its friends than from its enemies?

Aff. 1770.

Should baptism be administered to the children of those who neglect the Lord's Supper?

Neg. 1770.

Is the introduction of a young man, who is inexperienced and untrained, into the pastoral care of a church, however acceptable it may be to the people, an injury to religion?

Aff. 1741, 1771.

Does he who acknowledges the covenant of Baptism, and rejects the Lord's Supper, implicitly deny his profession?

Aff. 1771.

Are disputes relating to theology generally injurious to religion?

Aff. 1781.

Does the toleration of every religion tend to promote true religion?

Aff. 1784.

*Questions relating to Theology, etc.*

Does the Deity have mediate knowledge? [*An detur in Deo scientia media?*] †

Neg. 1668, 1679, 1699, 1704, 1715, 1717.

Did the first created beings [*protoplasti*] lose their natural endowments by the Fall?

Aff. 1669, 1736.

Is original sin both sin and punishment?

Aff. 1674. Samuel Sewall.‡

\* Enthusiasm, says Locke (*Essay concerning Human Understanding*, Book IV. ch. 19), "takes away both reason and revelation, and substitutes in the room of them the ungrounded fancies of a man's own brain, and assumes them for a foundation both of opinion and conduct." Robert Hall (*Works*, vol. ii. p. 200) defines enthusiasm as "that religious state of mind in which the imagination is unduly heated, and the passions outrun the understanding."

† Does the Deity have any except immediate knowledge?

‡ He was chief justice of the Supreme Court of the Province of Massachusetts in 1718.

- Is there an absolute decree of reprobation?  
Aff. 1675.
- Do the attributes of God differ in reality from his essence?  
Neg. 1675, 1728.
- Is the soul transmitted by generation [*sit ex traduce*]?  
Neg. 1664, 1675, 1684, 1703, 1705, 1708. Aff. 1767.
- Is the knowledge of the angels discursive? \*  
Aff. 1678, 1688, 1692, 1709.
- Have the unregenerate a free will to choose spiritual good?  
Neg. 1680, 1695, 1701, 1708.
- Do the angels have matter and form?  
Aff. 1680, 1682, 1693, 1694, 1703.
- Is God's decree God himself?  
Aff. 1684.
- Is grace universal?  
Neg. 1684, 1701.
- Is Arminianism Neo-Pelagianism?  
Aff. 1694.
- Is the Pope, rather than the Turk, to be regarded as Antichrist?  
Aff. 1695, 1715, 1762.
- Can the Gentiles attain salvation by the light of nature? †  
Neg. 1695, 1761.
- Is avenging justice natural to God?  
Aff. 1696.
- Can those who are truly faithful be totally and finally lost?  
Neg. 1696, 1724, 1760.
- Is help sufficient for salvation given to all?  
Neg. 1697, 1699.
- Did Christ die for all, and for each?  
Neg. 1698.
- Does man's proclivity to evil proceed from the principles of an uncorrupt nature?  
Neg. 1698.
- Can any one be saved, in any country?  
Neg. 1699.
- Is Christ a mediator for the angels?  
Neg. 1700.

\* Is the knowledge of the angels intuitive, or does it come by "discourse of reason," as the result of passing from premises to conclusions?

† "Much less can men not professing the Christian religion be saved in any other way whatsoever, be they ever so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may, is very pernicious and to be detested." Westminster Confession of Faith, 1647, chap. x. art. 4.

Are there atheists, properly so called?

Neg. 1701.

Is the human intellect the measure of truth?

Neg. 1704.

Was man by creation mortal?

Neg. 1704. Aff. 1738.

Would the human body before the Fall naturally have tended to dissolution?

Neg. 1704, 1730. Aff. 1772.

Were the patriarchs of the Old Testament thrust down into limbo? \*

Neg. 1710.

Is the keeping of the Sabbath on the seventh day a divine and unchangeable ordinance?

Aff. 1710, 1761.

Is all sin by its very nature mortal?

Aff. 1710, 1720, 1765.

Does election to life eternal depend solely on the grace of God?

Aff. 1711.

Is monastic life a religious state in which one can do works of supererogation?

Neg. 1711.

Did Christ, in his descent to hell, suffer hell torments?

Neg. 1713.

Is there an order of rank among the demons?

Aff. 1714.

In the hypostatic union of the two natures [in Christ] do the natures remain distinct from the attributes?

Aff. 1716.

Is there any common religion by which all can be saved promiscuously?

Neg. 1718, 1730.

Will the visible world finally be burned up?

Neg. 1718, 1765. Aff. 1767.

Is Christ a mediator as regards both natures?

Aff. 1719.

\* Limbo is derived from *limbus*, "a border." According to the Romanists, besides heaven which is the abode of the blessed, hell which is the locality for the lost, and purgatory which is an intermediate state of purification, there are two other places "bordering" on hell for those spirits who, without any guilt of their own, have died outside the pale of redemption. The *limbus infantium* is for the souls of unbaptized infants; and the *limbus patrum* is for those saints of the Mosaic dispensation who passed away before the advent of the Messiah. When the work of Christ was accomplished, these last were freed from imprisonment, and their limbo is now empty.



Has a special angel been assigned as a perpetual guardian to each of the faithful?

Neg. 1719. [www.libtool.com.cn](http://www.libtool.com.cn)

Is Christ, the mediator, as a man to be worshipped?

Neg. 1720, 1728.

Are philosophy and the study of philosophy to be considered as among the causes of heresy?

Neg. 1720.

Is mathematical certainty necessary in matters of faith?

Neg. 1723.

Will the day of judgment begin with the blessed millennium?

Aff. 1723.

Is Christ, before the day of judgment, a perfect Saviour?

Neg. 1724.

Did Christ, as a man, after his ascension receive from God a revelation of the day of judgment?

Aff. 1724.

Are the saints in heaven more happy than if they had never sinned?

Aff. 1725.

Should anything that contradicts reason be admitted into articles of faith?

Neg. 1725.

Is there a paradise distinct from heaven?

Neg. 1725.

Are all the attributes of God, so far as he himself is concerned, one and the same?

Aff. 1727.

Are all the sighings for grace, grace?

Neg. 1727.

Does the happiness of God, no less than that of his creatures, depend on virtue?

Aff. 1729.

Is it essential to a divine revelation that it should contain nothing which is contradictory to reason?

Aff. 1729.

Will the different dispositions and affections which lead men in this life to various pursuits, afford them special enjoyment in the heavenly life?

Aff. 1730.

Is the trinity of persons in the Deity revealed in the Old Testament?

Aff. 1730. Neg. 1738.\*

\* This negative was expunged, and the affirmative was inserted, after the order of exercises had been printed, by vote of the President and Tutors on the morning of Commencement Day. See Quincy, Hist. of Harv. Univ., vol. ii. pp. 23-25.

Do the punishments of hell consist more in deprivation than in sensation [*magis in damno quam in sensu*]?\*

Aff. 1730. [www.libtool.com.cn](http://www.libtool.com.cn)

Did the fruit prohibited to Adam naturally vitiate the condition of his body? †

Aff. 1731, 1749.

Will a friendship formed on earth be lost in heaven?

Neg. 1731.

Is it in any degree necessary to salvation to believe every text of Scripture?

Neg. 1731.

If Adam had not sinned, would original righteousness have been communicated to his descendants?

Aff. 1731.

Were the angels created in a state of probation?

Aff. 1732.

Was Christ a mediator before he assumed human nature?

Aff. 1732.

Are the blessed in heaven capable of desires and hope?

Neg. 1733.

Does the Devil know the thoughts of men?

Neg. 1733.

Will the damned be punished for sins which they have committed in hell?

Neg. 1733.

Does the Deity punish human societies as societies?

Aff. 1734.

Did Christ ever appear to men before his incarnation?

Aff. 1735.

\* A distinction was made by the Schoolmen between that future punishment which consists simply in the pains of loss, and that which involves the pangs of actual suffering. The former was thought to be chiefly spiritual; the latter, physical. In hell individuals are doomed to *pœna æterna damni et sensus*; in purgatory they suffer *pœna temporalis damni et sensus*; in the "limbus infantium" they endure *pœna damni æterna*; in the "limbus patrum" they experience only *pœna damni temporalis*.

† "The Scripture-account in Genesis rather implies the contrary; viz. that our first Parents were to be preserved from death by the continual use of a certain medicine (as it may be called) appointed for that purpose, — the fruit of 'the Tree of Life.' And there is nothing improbable in the supposition that this fruit was endued with the virtue of fortifying the constitution — by being applied from time to time — against the decays of age. It is not at all incredible that the Creator may have bestowed on some fruit such a virtue." Richard Whately, *View of the Scripture Revelations concerning a Future State*. Third edition, 1857. pp. 14, 15.

In order that there may be a just distribution of rewards, must those who are equally sincere be equally rewarded?

Neg. 1735. [www.libtool.com.cn](http://www.libtool.com.cn)

Is the second person of the Trinity called the Son of God solely with respect to his mediatorial office?

Neg. 1737.

Is it necessary for men to believe any Christian doctrine, on which conduct in no way depends?

Neg. 1737.

Will there be a millennium for the saints on earth before the last resurrection?

Aff. 1737.

If a man is born deficient in one limb, will he be deficient in the same limb on the day of the resurrection? +

Neg. 1738.

Have the faculties of men which were depraved by sin been restored by the Redeemer?

Aff. 1738.

Was sin in the world before the fall of Adam?

Aff. 1738.

Can any power except the omnipotence of God terminate the existence of the soul of a brute animal?

Neg. 1740.

Was the use of words and letters originally revealed by God?

Aff. 1741.

Will a shaking of the whole earth immediately precede the general conflagration?

Aff. 1741.

If Adam had remained in a state of innocence, would he have been translated to heaven?

Aff. 1741. Neg. 1772.

Did God from eternity decree the fall of Adam, as well as the reprobation of the ungodly?

Aff. 1742.

Is reason adequate to investigate the doctrine that sin deserves eternal punishment?

Neg. 1742.

Are there distinct orders among the angels, and have they distinct offices?

Aff. 1747.

Will the blessed in the future world, after the last judgment, make use of articulate speech, and will that be Hebrew? +

Aff. 1747. Edward Bass.\*

\* He was the first bishop of the Episcopal Church in Massachusetts, and was consecrated in 1797.

Do discords and disputes sometimes arise among the good and evil angels on our account?

Aff. 1753, [www.libtool.com.cn](http://www.libtool.com.cn)

Do those who are justified with God confess that they are properly worthy of eternal punishment?

Aff. 1754.

Would any evidence of the truth of the Christian religion remain, if the doctrine of transubstantiation were admitted?

Neg. 1755.

Is despair an essential part of the punishment of hell?

Aff. 1756.

Is it consistent with divine justice that the human race should be subjected to death for the sin of one man?

Aff. 1758, 1769.

Does the falling of the rain prove a Providence?

Aff. 1758.

Will a comet be the cause of the world's final conflagration?

Aff. 1759.

Does an immutable decree destroy human freedom?

Neg. 1766. Josiah Quincy.\*

Are the elect, before they obtain faith in Christ, just as liable to condemnation as all others?

Aff. 1767.

Can God's justice be vindicated, if a future state is denied?

Neg. 1768.

Is immortality merely a privilege, and by no means a prerogative, of the human soul?

Aff. 1770.

Is the first resurrection in the Apocalypse mystical?

Aff. 1772.

Would oaths have been necessary if the human race had remained in its original condition?

Neg. 1788.

\* This theological question was assigned to Josiah Quincy, Jr., eminent both as a speaker and writer in the period just preceding the Revolution, and "aptly called the Boston Cicero." He delivered also on the same day an English oration, the first ever spoken at these academic exercises, on the subject of Patriotism. As in the case of Warren, a simple Mr. (which he received also from Yale College) stands against his name in the Quinquennial Catalogue, and both died in the same year, 1775.

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