

“The Cross and the Book” symposium will feature a morning panel discussion on secularization and higher education in the 19th century, and afternoon lectures by Timothy Larsen (Wheaton College) and Philip Jenkins (Baylor Institute for Studies of Religion).

### **PANEL DISCUSSION**

10:30 am Cox Lecture Hall, Armstrong Browning Library



Stephen G. Alter  
Gordon College



Susan Hanssen  
University of  
Dallas



Andrea Turpin  
Baylor University

## **The University, the Old Testament, and the Baptist Consensus: William Rainey Harper’s Crisis of Conscience**

**Stephen G. Alter will trace William Rainey Harper’s struggle to articulate a scholarly yet reverent view of the Old Testament in the period when Harper was preparing to become president of the new University of Chicago, a premier research institution backed by America’s richest Baptist—John D. Rockefeller. As editor of the journal *The Old Testament Student*, Harper was, hands down, the most influential figure at end of the nineteenth century as far as educating America’s evangelical public about critical Bible scholarship. How could Harper go about promoting a greater openness to biblical criticism while retaining the trust of evangelicals, all for the greater progress of biblical faith?**

### **Henry Adams and the *Sedes Sapientiae***

**Susan Hanssen will discuss how the secularization of Harvard is the iconic narrative of American higher education. Its declension from eighteenth-century Puritanism to nineteenth-century Unitarianism to twentieth-century pragmatism forms the backbone of the generic American intellectual history narrative. This paper explains how Henry Adams responded to the secularization of Harvard with a re-discovery of the *Summa Theologiae* of Thomas Aquinas. Adams assumed that in the face of the sacralization of the secular—what he called the worship of the Dynamo—one could not return to a mid-way point in the trajectory; rather a full re-discovery of the medieval roots of the university in the cult of the Virgin, *Sedes Sapientiae*, was necessary to restore unity to education.**

### **Those were not the days of higher criticism: Religious Liberalization at American Women’s Colleges**

**Andrea L. Turpin will explore the entrance of women into higher education in large numbers occurred during the same years as the religious liberalization of American higher education, yet little attention has been paid to the interaction between the two. This paper explores unique ways that American women’s colleges navigated this process of religious liberalization. Specifically, it compares the shift from evangelicalism to modernism at Wellesley and Bryn Mawr in the late nineteenth and early twentieth centuries. The two institutions took different approaches to rearticulating the moral purpose of the education they offered in a religious context different from that of their founders, but both did so by drawing on their identities as colleges specifically for women.**