

My '79 New Year's resolution being to give NYTS 700 of my books, on the criterion Will I ever use this book again? leads me, through painful joy, to submit some books (I've had 40 years) by Harper, chief inspirer of the founder of NYTS (W.W. White), and designer-founder [with Rockefeller I] of the U. of Chicago. Personally, I'm pincered in by Harper, from whose university came my PhD and in whose school-of-inspiration (through his best-known student) I have been employed now for a decade...and under whose influence I had my first seminary course, summer '37, appropriately in "Inductive Bible Study," the discipline which motored Harper, and (so) White in his "bibliocentric curriculum" (as "induction" in this sense was-is a spirit and attitude even more than a method, and so a way of approaching all studies and indeed life itself, with "scientific" excitement and confidence).

First, a few notes from Milton Mayer's biog of Harper, YOUNG MAN IN A HURRY (U. of C. Alumni Ass'n./57). 2: "For the first time in his life, Jn. D. Rockefeller had met a man his own size...fantastic success at stirring up the country to the study of Hebrew." 3: "The man who conceived and created the first great university" died at 49; the two, H. and R., "met the moment that the expanded spirit met the expanding machine, and for a few historic years the spirit dwarfed the machine." 5: R's father taught him, by cheating the children, to be "sharp": H's father communicated Scotch Covenanter piety and wisdom, with love of learning, the house loaded with books and family worship. 6-16: BA at 13, then to father's store (because of father's fear H would be a PhD at 15, which he became at 18 at Yale, where later White became his assistant--and at Morgan Park Baptist Seminary, Chicago, where H taught after teaching at Denison?). His age 13 commencement address was in Hebrew! Cornet, and gave organ lessons. "College" principal at 19 (call me Mr., not Dr.--and so U. of C. to this day). Taught Hebrew in college at 16; at 20, at Denison, Latin, Greek, and Hebrew--the year, in a Baptist prayer-meeting, he said "I want to be a Christian. I don't know what it is to be a Christian, but I know that I am not a Christian and I want to be one." At Morgan Park Seminary (out of which the U. of C. may be said to have grown), taught (and got BD) elementary Hebrew (10-week course, 200 hours: 4 hours per day, five days per week--and the students, asking for more, set up additional courses and aimed to read through the Hebrew OT before ordination). 1881, he invented summer schools in Hebrew (running all over the country), from which emerged this vast clientele in correspondence Hebrew. He wrote the Hebrew texts (see some of them below), and edited (and founded) journals at two levels, THE HEBREW STUDENT for laity and HEBRAICA for scholars. And founded the American Institute of Hebrew.

From the Harper books below (which henceforth can be consulted in the NYTS Library), I've lifted whatever is pertinent to the tradition of "Inductive Bible Study," a phrase-attitude-holophrase running through all the authored and coauthored texts of Harper in Hebrew and Greek. First, and less important, Greek: with Jas. Wallace, XENOPHON'S ANABASIS: SEVEN BOOKS (Am.Bk.Co./1893, titlep. "President, University of Chicago"), 577pp; well illustrated, as meant for preparation for college (!); sight-reading helps, for speed reading, after Bk.4 (new material, in fnn.). Emphasis on etymology, including cross-ref. so that "all words of a common origin...may be readily traced" where cognate words are not in alphabetical order; "compactly printed paradigms"; please criticize this "labor of love" for "mistakes, whether due to ignorance or oversight." The introduction is a masterpiece of clarity and conciseness. 44: Xenophon's "child-like trust" like Harper's evolved faith, though X's "religiousness" was continuous with that of his parents. 50-64, "Inductive Exercises": "such sentences and parts of sentences are drawn from the text as exemplify the more important facts of grammar" + "studies on special topics...purposely left incomplete, so that while they may serve well enough as specimens of inductive study, they can also be used as practical exercises for review. The student should be required to translate the exercises and state definitely, orally or in writing, the grammatical facts or principles exemplified. Following these studies is a list of them, for investigation."

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ELEMENTS OF HEBREW SYNTAX BY AN INDUCTIVE METHOD (Scrib/Am.Pub.Soc. of Hebrew, 1888--titlep., "President of the University of Chicago"; Preface dated at Yale 4 Aug 1888)....5-7: "The Hebrew is lacking in the power to present without ambiguity many of the exact and beautiful shades of thought for which expression is found in the Latin and the Greek....The Hebrew is more dependent upon the context....It is all the more necessary, however, to become acquainted with the constructions which are possible in a given case." So I have decided to "classify and arrange" the information "in such a way as to bring" it "within the reach of" students who / "have little time" to hit the technical works. This is a fresh method: "The facts are first given," some of the examples being in unpointed text. "Following the facts, 2 and based upon them, are the principles, tabulated "exactly to the facts cited." 3 "Under 'Remarks,' additional details, interesting comparisons, and important excep- 4 tions are given." Finally, "'References for Study,'" in biblical order. NB: The movement is scientific-inductive, a movement from facts to principles to applications. "The study of Syntax by this plan combines (1) the exegetical study of the illustrations cited, (2) the mastery of the principles taught, (3) the translation and interpretation, in connection with the context, of a number of texts, and (4).. .the pronunciation of the unpointed text."...Copious indexes to aid the stages.

ELEMENTS OF HEBREW BY AN INDUCTIVE METHOD (19th ed., Scrib/99; 1st, 1881), by... "Professor of Semitic Languages in Yale University; Principal of the Schools of the American Institute of Hebrew" (c 1886, Am.Pub.Soc. of Hebrew, Chicago). [Additional works of Harper listed here: HEBREW METHOD AND MANUAL; HEBREW VOCABULARIES; and NT GREEK METHOD.] Notes from Preface: Transliteration, so you can get "the exact force and value" of the sounds; "exhaustive treatment" of the vowel sounds; back to the roots and stems "in accordance with the phonetic laws of language." If you "learn also the primary form from which the usual is derived," you'll be "more scientific" and your knowledge will be "more lasting."... "What has a beginner to do with all this," especially if intending only exegesis? "Our reply is this: (1)" Teaching only a superficial knowledge has failed. Men instructed in this manner take no interest in the study, learn little or nothing of the language, and forget, almost before it is learned, the little that they may have acquired....(2) Those who take up the study of Hebrew are men, not children. Why should they not learn, as they proceed, the explanation of this or that fact?" So, teach the "great phonetic laws" all along the way. "(3) The best way, always, to learn a thing is the right way, even if, at first, it is more difficult....(4) In order to learn any subject, the student must be interested in that subject. Is he not more likely to be interested in an accurate, scientific treatment, than in an arbitrary, superficial treatment? The treatment adopted in the ELEMENTS is an inductive one....first given sufficient data," text quotations or paradigms (especially from "the early chapters of Genesis"). Important that the student "feel in all his work that he is dealing with the actual facts of the language, and not with hypothetical forms. After the presentation of the 'facts,' the principles taught by these facts are stated as concisely as possible." This "kind of help...can not be found elsewhere." So, 1 Sept 85 at Morgan Park seminary, he "places the book...in the hands of those who favor the Inductive Method."

My comments:

1. The spirit and excitement of Harper's method is what I experienced in my 1937 course, and try to communicate in my course *THE ROOTS OF THE ROOTS*.
2. White applied the Harper method and excitement to the *English Bible*. Here, the weight shifted from morphemics-semantics-phonetics to what we are currently calling "structuralism." Together, Harper and White have an amazingly modern "feel."
3. Opposing the present surface-and-speed spirit of the times, we must--if we are to reap the promised benefits of Harper-White--"hang in with" a passage for a number of hours, as Tom Boomershine has folks do with a parable of Jesus. To do this, we must believe that the Bible is more worth this concentrated effort than is "much that is in the world." I pray that no only "the Evangelicals" will have this wisdom.