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of the Alumni
HISTORICAL DISCOURSE

DELIVERED BEFORE THE

ALUMNI OF DARTMOUTH COLLEGE,

July 21, 1869,

ONE HUNDRED YEARS

AFTER THE

FOUNDING OF THAT INSTITUTION.

BY SAMUEL GILMAN BROWN,

PRESIDENT OF HAMILTON COLLEGE.



HANOVER, N. H.

PRINTED AT THE DARTMOUTH PRESS.

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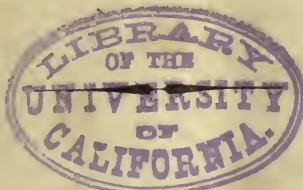
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HISTORICAL DISCOURSE.

MR. PRESIDENT AND BROTHERS OF THE ALUMNI :

A HUNDRED years, within a few months, have passed since Dartmouth College received its charter from the hands of JOHN WENTWORTH, the last Royal Governor of New Hampshire. It would have been an unpardonable forgetfulness if we had suffered this century to be completed without some public recognition of the good Providence which has so long sustained the College, and conferred upon it such prosperity ; without assembling for mutual congratulations, for a review of the past, and promises for the future. Historically considered, no century of modern times has been more fruitful in great men and great events than that which closes with the present year. None has been so fruitful in discoveries and inventions for bringing the earth under the dominion of man, or in the developing of those principles of civil liberty and self-government which have taken such profound hold of the popular mind, and given to free nations a variety and extent of power altogether unknown before.

The third quarter of the last century was a memorable era to England and her colonies. Then was generated an intellectual and spiritual movement which has widened and deepened down

to the present time. The political power of England, from a state of anxiety, distrust, and depression, rose buoyant, confident, and invincible, mainly through the courage, patriotism and civil genius of one great statesman. In both hemispheres and in every zone the arms and spirit of England became ascendant. The colonies in America caught the impulse, asserted more strongly their manhood, enlarged their aspirations, and felt that a wider scope was opened to them too, as the French cordon stretching round from the Canadas to the gulf was broken. A manlier and more independent spirit developed itself in a race essentially manly, noble and aspiring.

There was another influence also, still more potent perhaps, in its effect upon the common mind, which was widely felt in both England and this country, throughout the middle of the last century. I refer to that remarkable religious awakening which spread over the land with such powerful results; not always indeed well ordered, yet in the main renovating and exalting, filling the mind with unselfish purposes, and inspiring the most beneficent plans. There was hardly a minister or parish in New England which did not feel the unusual excitement. It stimulated the thought as well as startled the conscience. It encouraged, in the general New England mind, a delight in subtle theological discussions, and threw a charm about the profoundest metaphysical theories. The grand and vast problems of human accountability and human destiny it made the topics of frequent and familiar discussion, and thus rendered the mind at once more grave, more penetrating, and more independent. It did far more than this. It inspired an humble, zealous, earnest spirit for the wide diffusion of Christian truth. It directed the energies of the benevolent to the moral wants of the land, to enlighten the benighted, to raise the downcast.

Among the actors in these moving scenes, inspired by them and inspiring them, was ELEAZAR WHEELOCK, the minister of the

secluded little town of Lebanon, in Connecticut. He was an eloquent and powerful preacher, familiar with the leaders of religious thought in New England, of a truly devout spirit, and with plans for doing good which could not be limited by the boundaries of his parish. Among the schemes of benevolence which found a home in his inquiring and active mind, was one for christianizing and educating those wandering, untamable races, whose cunning, ferocity, and cold blooded cruelty had made them such formidable enemies to the colonists, and invested the early wars with unimagined horrors. Here were heathen and pagans, worshipers of demons, implacable and vindictive, impatient of the restraint of civilization but quick to catch its vices, at the very door of Christian men, and should not an effort be made to save them, to give them Christian knowledge, to change their nature and impart, if possible, the virtues and security of a Christian commonwealth?

The problem of Indian civilization presented to him the same difficulties that it does to us, nor has our experience taught us any better way to solve it. He felt that to accomplish anything for the permanent good of a race so restless, wandering and unstable, he must subdue their native aversion to labor, must change their ideas as well as their practices, and by bringing them into early and familiar contact with civilized life, relieve them of fear and distrust, disarm their hostility, and habituate them to the quiet, diligent and persistent methods of Christian societies. Apparently more fortunate than Goldsmith's village preacher,

—"passing rich with forty pounds a year,"

Mr. WHEELOCK had been settled at a nominal compensation of one hundred and forty. But as this was paid not in pounds sterling, nor even in lawful money, but in provisions reckoned at

high prices, and diminished in amount as prices became more reasonable, for many years he received less than the good minister of the "Deserted Village." In order to meet his necessary expenses, therefore, he established a kind of school for boys. > Into this school, in December 1743, he received a young Mohegan Indian called SAMSON OCCUM. This boy remained with him for several years, and became finally a preacher of no small influence. Indeed, standing as an example of what might be hoped for under favorable auspices, no more powerful argument for Indian civilization could be addressed to the benevolent mind than that afforded by his presence. It is possible, indeed, that had this first experiment turned out unfavorably, the benevolent effort of Mr. WHEELOCK might have assumed a different form.*

Encouraged however, by what he saw, and stimulated by a true missionary spirit, he set about in earnest carrying his scheme into execution. In doing this he manifested a large degree of intelligence, energy and wisdom. It was an untried enterprise, and required to be commended to the good judgment, as well as urgently and persistently pressed upon the conscience of the community. He appealed to the civil prudence of the people as well as to their sense of Christian rectitude. "It has seemed to me" he said, "he must be stupidly indifferent to the Redeemer's cause and interest in the world, and criminally deaf and blind to the intimations of the favor and displeasure of God in the dispensations of his providence, who could not perceive plain intimations of God's displeasure against us for this neglect [of our heathen natives,] inscribed in capitals on the very front of divine dispensations from year to year, in permitting the savages to be such a sore scourge to our land." "And there is good reason to think,"

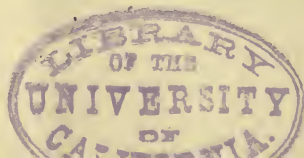
*The hymn "Awaked by Sinai's awful sound," is usually ascribed to OCCUM. If this be so, it shows that he possessed not only deep religious feeling, but a certain loftiness of poetic conception not common in his race.

he goes on, "that if one half which has been for so many years past expended in building forts, manning and supporting them, had been prudently laid out in supporting faithful missionaries and schoolmasters among them, the instructed and civilized party would have been a far better defence than all our expensive fortresses, and prevented the laying waste so many towns and villages."

For the success of his plan, two things were necessary: first, to induce Indian boys to attend the school, and secondly, to obtain the means for their support. To accomplish the former, he used all the methods that he could command. He sent agents in different directions. He corresponded with Sir WILLIAM JOHNSON and with other persons of influence in the neighborhood of the Indians. At length, in 1754, two boys of the Delaware tribe were sent to him by the Rev. JOHN BRAINERD, and the experiment began. This number gradually increased, notwithstanding the interruptions of war, till in 1761 the school numbered eleven pupils.* To carry on the benevolent scheme, Mr. WHEELOCK solicited funds from the generous and benevolent at home and abroad. The first decisive and important gift came from a comparatively humble source. I hold in my hand the indenture, dated July 17, 1755, in which a plain farmer of Mansfield, Ct., Mr. JOSHUA MORE,† gave to Col. ELISHA WILLIAMS, Rev. SAMUEL MOSELY, Rev. ELEAZAR WHEELOCK, and Rev. BENJAMIN POMEROY, a small house and about two acres of land situated in Lebanon in that State, in trust for the founding, use and sup-

*Among the early pupils of Mr. WHEELOCK was the celebrated Mohawk Chief, JOSEPH BRANDT, Thayendanega, who seems to have always retained a grateful recollection of his instructor. In a list of the members of the School from September, 1765 to May, 1767, we find the names of fifteen Mohawks, four Oneidas, four Mohegans, two Montauks, four Delawares, and eight Narragansets.

†The name is spelt in the Indenture *More*, and not as we find it later, *Moor*.



port of a Charity School. This is Mr. MORE's passport to an honorable and grateful fame. It was not a very large donation, but it was both generous and seasonable, and it is fitting that his name should be retained affixed to the School, to be remembered as long as it, or the College which sprang from it, shall continue to exist. Here was afforded the nucleus around which other donations might crystalize. Nor did an enterprise so unique, so promising, so benevolent, fail of friends. A fund of five hundred pounds, lawful money, was soon subscribed. Mr. WHEELLOCK, with great wisdom, courtesy, and earnestness, appealed for aid to the royal Governors and legislatures of nearly all the Northern colonies, and he did not appeal in vain. Looking higher than this even, he commissioned SAMSON OCCUM and Rev. NATHANIEL WHITTAKER, of Norwich, Ct., to solicit funds in England. OCCUM was a curiosity, and as the first Indian preacher who had appeared in Great Britain, attracted great attention. He preached hundreds of times with general acceptance and success. The King gave two hundred pounds, Lord DARTMOUTH fifty guineas, and altogether the subscription in England and Scotland amounted to the generous sum of nearly ten thousand pounds. This was deposited in part with a Board of Trustees in London, of which Lord DARTMOUTH was the President, and the remainder with the Society in Scotland for Propagating Christian Knowledge.

For fourteen years after Mr. MORE's donation, the School went on doing its wearisome yet beneficent work with as much success as could be expected considering the material to be wrought upon. Indian boys and girls were faithfully taught to labor as well as to study. They mingled freely with children of English origin, and were encouraged to adopt the customs and learn the arts of civilized life. Their habits of listlessness and indifference were in part overcome. They were taught to look

upon agriculture as honorable, and to depend for sustenance upon the sure returns of the grateful earth, instead of the uncertain results of hunting and fishing. They were instructed above all, in the Christian faith, and their moral culture was watched over with zealous care. And yet nearly or quite half of those who came under the care of Mr. WHEELOCK disappointed his hopes, and returned again to the vices of savage life.

The experience of Mr. WHEELOCK thus taught him that, for permanent influence among the Indian tribes he must rely upon men more stable, more thoroughly rooted and grounded by inherent disposition in things which are good and make for peace; than it was reasonable to expect from the children of the forest, drawn for a few brief years into contact with civilization and then sent back to resist alone the mighty influence of blood and race, and character, and national habits. He began therefore to think of the enlargement of his plan, and as a natural consequence of this, the removal of the school to a place where he might have freer scope, better facilities of access to the Indian tribes, and enlarged resources for carrying on his work.

During these twelve or fourteen years, by the energy of Mr. WHEELOCK, by his correspondence with men of distinction, his memorials to the State assemblies, and the agents which he sent abroad, the School had become famous. When, therefore, his purpose to remove it became known, he received solicitations and proposals from various parts of the country. The inhabitants of Stockbridge in the western part of Massachusetts, where an Indian School had already once been established under the direction of the Missionary, JOHN SERGEANT, made a generous offer for the School, and accompanied the offer with a sound statement of the principle which should determine the location. Pittsfield presented its claim. Albany offered a square in the city overlooking the Hudson, and there is now in the State

Library in that city, a map drawn with a pen, giving the boundaries and position of the proposed location. This proposal was seconded by PHILIP SCHUYLER,—General SCHUYLER that was to be,—who promised to use his influence to secure desirable advantages. Lansinburgh, then just laid out, offered land within and without the town. A reservation on the Susquehanna, “delightful Wyoming,” innocent then of wars and massacres, stretched its fair valley, soliciting and wooing. The far-off Ohio endeavored to draw the School to that thinly inhabited region. It was urged by some that it should migrate beyond the Mississippi; while Sir WILLIAM JOHNSON cast his vote for North or South Carolina.

Another anxiety, besides that of location, perplexed the mind of Mr. WHEELOCK. A school, to be permanent, must have funds. To produce security and confidence, the funds must be entrusted to a board authorized to receive and manage them. But as yet there was no legal corporation. A board had been formed, but the character of it as interpreted by the law, to say the least, was unascertained.*

*Mr. WHEELOCK had made several strenuous efforts to obtain a charter for the School, but had been met by insuperable obstacles. An extract from a letter, (dated October 16, 1760,) to WILLIAM LIVINGSTON, Esq., an eminent member of the bar in New York and New Jersey, who afterwards became Governor of New Jersey, and a delegate to the convention which framed the Federal Constitution, will indicate the kind of perplexities which he was obliged to meet. After stating that the instrument by which himself and others had been appointed trustees of the property given by Mr. MORE, had been judged by Governor WOLCOTT and others learned in the law, not to be a legal and sufficient incorporation, he goes on: “Whereupon we made application for the Royal favour of a Charter. A memorial on the head by Dr. B. AVERY, Esq., and Mr. DE BERDT of London, was preferred to Lord HALIFAX, who approved the design, but to avoid expense advised us to get a law in this Government establishing such a school, and promised it should be ratified there in council. Accordingly I waited on our Assembly in May, 1758, with a memorial. A committee from both Houses reported in favour of it. The House of Representatives concurred. The upper

Among those with whom correspondence was held, was the Royal Governor of New Hampshire, the second Governor who bore the name of JOHN WENTWORTH. He had succeeded his uncle BENNING WENTWORTH, under somewhat peculiar, and certainly favorable, circumstances. He had obtained office through favor of the Marquis of Rockingham, then at the head of the liberal ministry through whom the odious stamp act had been repealed, a result which Mr. WENTWORTH had done something to secure. The Governor was a gentleman of conciliatory temper, of popular manners, of liberal taste, and possessed withal of a resolute spirit of improvement. He explored the forests, built roads, paid a careful attention to agriculture, and both by precept and example did much to develop the resources of the Province. His correspondence marks him as an enlightened, courteous, and liberal ruler, ready and willing to coöperate with others so as to produce the best actual results.

Anxious to promote the interests of the Province, and wise enough to see that civilization cannot be greatly advanced without intelligence, he brought to bear upon the removal of the School to New Hampshire all the influences at his command. He offered lands for an endowment, and promised his personal aid and sympathy. The establishment of a college had been attempted under the administration of his predecessor, but Governor BENNING WENTWORTH, closely attached to the Church of

House negatived, and that for these reasons, as Colonel TRUMBULL (who was one of the committee appointed to debate on the different votes of the Houses) assures me, viz: 'That the sending an act home for ratification would be such a precedent as may be of hurtful consequence to this Charter Government: That an act here though ratified at home will not answer our design, because it will not enable us to act without the bounds of this Government in which are comparatively but few Indians: That a corporation within a corporation may be troublesome, as our College (tho' our glory) has sometimes been.' But no objection was made against it as being in itself a device unsuitable to the end proposed."



England, had refused a charter, unless the College were placed under the control of the Bishop of London. But JOHN WENTWORTH, more sagacious and more liberal, solicitous for learning, solicitous that the State, overshadowed somewhat, as it was, by the larger and more populous provinces to the south of it, should rise in dignity and influence, not only offered no obstacle but the heartiest coöperation and assistance. To him more than to any other man was it probably owing that the college was established at that time with so liberal and sound a charter, indeed that the *College* was established at all. To him was it largely owing that the school did not wander beyond the Hudson, the Ohio, the Mississippi, but soberly and quietly seated itself on the banks of the beautiful Connecticut. To him—to his popularity and familiar acquaintance with the British Ministry,—was it due perhaps that, in that period of growing irritation between the Colonies and the Mother Country, any grant of privileges, least of all one so ample and so unrestricted by vexatious limitations, was obtained. Still more than this must in justice be said. The ideas of Governor WENTWORTH were apparently broader than those of the Connecticut Minister. Dr. WHEELOCK proposed to remove his school to New Hampshire on condition that it should be incorporated, and certain lands given for its support. An original copy of the charter, proposed for the consideration of Governor WENTWORTH incorporated the institution by the name of "*Dartmouth Academy*." It seems to have been Dr. WHEELOCK's purpose to obtain an incorporation of the Indian Charity School, in the government of which the trustees of the fund in London should retain a share. He founded and "buildd better than he knew." He asked the charter of an academy, he obtained a college. He aimed first to instruct the aborigines, yet comparatively few and infrequent have been the pupils of Dartmouth from the fleeting and fading tribes, but who can estimate the influence on

that stronger, firmer, more persistent, more noble race who have here drawn in their intellectual life? But that the institution assumed here its larger dimensions, that its purpose became comprehensive of the grandest circle of sciences and arts, that it was without dispute raised at once in generic character, to the highest level of literary institutions in our country, with a constitution flexible and plastic, capable of natural and easy enlargement to meet any want, hospitable to schools of kindred purpose that might cluster about the central organization, and inviting them by its liberal policy—this original capability is to a considerable extent due to the large nature and magnanimous spirit of the last of the Royal Governors of New Hampshire.

For some reasons which it is not quite easy to understand,—perhaps from some subtle and hardly acknowledged jealousies, perhaps from some undefined suspicions, perhaps from fear that the benevolent purposes of the school would be overshadowed by the more ambitious and secular purposes of the College, perhaps from observing that the charter named the whole board of Trust from the Colonies and no one from England—for these or other reasons the project was regarded abroad, even by good men whose liberality and friendliness had been unquestioned, with no favor but rather with aversion. “It was certainly” writes one of them to Dr. WHEELLOCK in July, 1770, “a very wrong step for you to take without consulting us. It is the sentiment of us all, that by lodging the power in other hands, it has superseded the trust here, and we shall desire to have done with it.” And in April, 1771, the London trustees again write, “We cannot but look upon the charter you have obtained, and your intencion of building a college and educating English youths, as going beyond the line by which both you and we are circumscribed.”

Nevertheless the charter had been given, bearing date December 13, 1769, not superseding the original School, nor

enlarging and giving it a new form, for that still continued and remains to this day, but establishing a NEW INSTITUTION, with different purposes and more noble and efficient powers.

To *this* institution, that liberal nobleman, Lord DARTMOUTH, had made no contributions, yet remembering his help for the Charity School when such endorsement was of worth far beyond its pecuniary value, it was a natural as well as a graceful tribute to give the College his name. It strikes us too, as an exhibition of true magnanimity, that Governor WENTWORTH, who might lay claim to be the chief benefactor and patron of the college, seems never to have thought of his own agency, nor to have sought any advantage or honor beyond what would naturally accrue to the Province over which he presided.

Although the charter fixed the College in the Province of New Hampshire, its exact location was still a matter of question, and the advantages offered by many towns on the Connecticut, from Lebanon up to Landaff were carefully considered. Governor WENTWORTH recommended the latter, while others were in favor of towns still further south than either of those named. The precise position seems to have been determined by its general advantages, and by grants of land in the immediate vicinity, and other promises of aid. We may remember, too, that Vermont did not then exist as a State, and the jurisdiction of New Hampshire was thought to extend rather indefinitely westward. Hanover was then a somewhat central position in the territory, within a region sparsely peopled indeed, yet not inaccessible from the seaboard, and—what was thought to be of considerable importance—within easy distance of Crown Point on Lake Champlain, and of the Canadas; quite at the door, as one might say, of the Indian tribes of the North and Northwest, and yet within call of the “English youth” for whose welfare the charter was good enough to make some provision.

Thus was the College started on its career, in a year memorable for the birth of great men and the occurrence of important events; the year in which NAPOLEON and WELLINGTON, CUVIER and HUMBOLDT, NEY and BEMADOTTE, SOULT and CHATEAUBRIAND, SIR THOMAS LAWRENCE and DEWITT CLINTON first saw the light; the year in which ARKWRIGHT received his first patent for the spinning jenny which wrought a revolution in manufacturing,—in which the Letters of JUNIUS first stimulated that literary and political curiosity which they have baffled for a whole century,—and DANIEL BOONE—the type of the earlier emigrant, crowded and in want of breath, if within fifty miles of a white settlement,—was first exploring the picturesque valleys and fertile plains of Kentucky.

Was it not a notable mark of the enterprising intelligence and christian energy which governed our fathers, that in this thinly peopled region, so nearly on the borders of civilization, the primeval pines towering nearly three hundred feet* above the plain were cut away to give room for a college, where science and letters and arts and religion might find a shelter and a home; where the seed might be planted to spring up in laws and liberties, in eloquence and arts, in philanthropy and missions, in virtuous and refined communities, in an ennobled State. The whole county contained less than three thousand inhabitants, but our fathers divined the wisdom of providing for future necessities. Their provision was prevision. It was prophetic of the coming generation. And has not this been instinctively our national policy, the open secret of our success? We do not wait, in building our Pacific railroads, till towns and cities have sprung up along the track. We anticipate and direct the course of emigra-

*Mr. McCURE in his life of President WHELLOCK speaks of a pine cut upon the plain which measured two hundred and seventy feet.

tion. We entice it along the paths which commerce sees to be wise.

It was not till the summer of 1770 that operations under the charter were fairly commenced in Hanover. On the 5th of July of that year, ELEAZAR WHEELOCK, JOHN WENTWORTH, THEODORE ATKINSON, GEORGE JAFFREY, DANIEL PIERCE, PETER GILMAN and BENJAMIN POMEROY, at Portsmouth, N. H., took the oaths and subscribed the declaration required to be taken and subscribed by the Trustees. The members who resided in Connecticut subscribed the same at Hartford on the 17th of the same month. In August, with a company of nearly thirty students, Dr. WHEELOCK took possession of the place, much in the spirit of a pioneer, of a missionary, much as a soldier would plant a fort far within the unbroken regions of barbarism.

For a temporary shelter, he built a log hut about eighteen feet square, without stone, brick, glass, or nails. Then with thirty or forty laborers, he set about building a house for himself, forty feet by thirty-two, of one story, and another, eighty feet by thirty-two, for the students. Before finishing the first structure, he found it necessary to take it to pieces and remove it about seventy rods, because, having dug one well forty feet and another sixty-three feet deep without sign of water, it was evident that he had fallen upon a dry place.* The household

*The place first chosen for the log hut is said to have been on land now owned by the Chandler Scientific School, and west of the house now occupied by Miss McMURPHY. From this it was removed when half finished to a spot a little north of Reed Hall. It was occupied at first by the family of the President, and afterwards by his servants, and was finally demolished in 1780. The larger framed house was built on the common westward from the well, and fronted the south. It was afterwards enlarged, and one portion of it made to serve for a chapel while another part was used for a common hall. It was demolished in 1779, having already come ruinous. A President's house was built in 1773 on the site of Reed Hall. It was a spacious and well built mansion, and was occupied by all the Presidents in succession, excepting President BROWN and President DANA, until 1833, when to make room for

furniture, together with the small personal comforts brought from Connecticut was stored in the "hutt," which was also occupied by Mrs. WHEELOCK and the other females of the family, while the young men, through a season of early cold and snow, slept in booths made of hemlock boughs, until the 29th of October, when the houses were in a condition to be occupied, the rooms were made quite comfortable, "and love, peace, joy, satisfaction and contentment reigned through the whole."* Nor was the religious spirit which actuated this movement lost sight of here. The 23d of the next January was observed as a day of solemn consecration and prayer, and a church was organized, so that religion and learning might go hand in hand, and the sacred purposes to which the Institution was consecrated might not fail.

The first meeting of the Trustees was held at Keene, October 22, 1770. The first Commencement was held on the 28th of August, 1771, when four students, LEVI FRISBIE, SAMUEL GRAY, SYLVANUS RIPLEY and JOHN WHEELOCK, were graduated. RIPLEY gave the Salutatory in English, "drawing tears," says the President in his brief journal, "from a great number of the learned." FRISBIE followed with a "Clyosophick oration in Latin. GRAY held the question, *an vera cognitio Dei luce naturæ acquiri potest?*" WHEELOCK pronounced the Vale-

Reed Hall, it was removed to River Street, just west of Mr. EMERSON'S where, altered somewhat externally, it still stands. The first College Hall was finished in 1771. It stood in the southeastern corner of the common, facing the west. It was a wooden building painted red, of two stories in height, with an attic. In each story were eight rooms for students, and four rooms in the attic. After the completion of Dartmouth Hall, it was sold to PHINEAS ANNIS, and by him subsequently taken down. Mr. ANNIS seems to have paid for the building wholly or in part by erecting the old academy, in which he very likely used some of the material of the College building. This old wooden academy was removed to the Rope Ferry road more than thirty years ago, and fitted up as a dwelling house, by Mr. PHINEAS CLEMENT.

*President WHEELOCK'S narrative.



dictory in Latin. "Their performances met with universal acceptance and great applause." The College had at last fairly begun to move. A quorum of the Board indeed failed to be present, and therefore no degrees were actually conferred. But here were the men, here the ceremony, here were life, spirit, purpose, actual fulfillment of the cherished plan. The rock was smitten and the waters gushed forth. The very next day, August 29th, as if to show the prevailing missionary character of the enterprise, the journal says, "Mr. AVERY was ordained Missionary to the Onoidas,* as colleague with Mr. KIRTLAND,* to whom JAMES DEAN,† a member of this College was appointed Interpreter *pro tempore*, or till another could be provided."

Cast your eye back for one moment to that humble beginning. See that little company, pioneers of learning and religion, a motley crowd,—the ladies on horseback, some of the men on foot,—toiling along the narrow pathway called a road, through valleys shaggy, rough, and solitary, into the heart of the cold northern wilderness,—the primeval forest unbroken all around them, a little spot on the level plain cleared away to give place for a "log hutt," an humble dwelling house, and a modest

*I preserve in both these words the spelling of Mr. WHEELOCK, Mr. KIRKLAND, the father of President KIRKLAND of Harvard, and the founder of Hamilton Oneida Academy which afterwards became Hamilton College, seems himself to have signed his name as given by Mr. WHEELOCK.

†JAMES DEAN passed his early life with a missionary, the Rev. EBENEZER MOSELEY, among the Indians, and became familiar with their language. In 1773 and 1774 he went on a mission to the Caghnavagas and to the St. Francis Indians in Canada. He was subsequently employed by the Continental Congress to consiliate the northern tribes, and after the Revolutionary War began, was retained as Indian agent and Interpreter, being stationed at Fort Stanwix, now Rome, N. Y. His influence with the Oneidas was great, and he received from them a liberal donation of land. He was many times in great peril of his life from the treachery or superstition of the savages, but escaped all dangers, and after a highly honored life, died in Westmoreland N. Y., in 1823, aged 75 years.

structure with fifteen or twenty rooms styled a college—in a region almost literally unpeopled, where the students, if solitude could make them contented and happy, might have abundance of enjoyment,—not within call of flourishing towns, not in the midst of prairies loaded with fertility, not by the side of the sea with commerce brought to their doors, but in this narrow valley of the upper Connecticut rich in granite and ice, under the cold shadow of the Crystal Hills. Was ever such seed planted where it required more faith to foresee the harvest?

Yet here was the home of contentment, diligence and piety, Here grew up a little community, cultivated, intelligent, refined, learned and religious. The College thus started, moved on without interruption, and with quite as much success as could be anticipated. It never, I believe, rejoiced in its “Freshman class of one,” and certainly never graduated its Senior class of one, or passed its annual commencement without conferring a single degree, as Harvard did several times in its earlier history. It felt indeed, soon enough, the pressure of the public anxieties, and looked with apprehension to the possibility of a hostile invasion which might follow down the water courses from Canada. But its fears were never realized, and the peace of the valley was never broken by the tread of hostile bands.

For the first eight years, the work of instruction was conducted by the President and three Tutors, a Professor being first formally elected in 1778.*

*It may interest some to see the agreement entered into between President WHEELOCK and Mr. JOHN SMITH, the first Professor, as found among Dr. WHEELOCK's papers:

“An agreement between the Reverend Doctor ELEAZAR WHEELOCK, President of Dartmouth College, and Mr. JOHN SMITH, late Tutor of the same, with respect to said Mr. SMITH's settlement and salary in capacity of Professor of the languages in Dartm^o. College.

“Mr. SMITH agrees to settle as Professor of English, Latin, Greek, Hebrew, Chaldee, &c., in Dartm^o. College, to teach which, and as many of these, and other such languages as he shall understand, as the Trus-

The administration of President WHEELOCK was somewhat patriarchal and magisterial, as became the leader of an emigrating colony. The College was, of necessity very much under his personal guidance and direction. He was President, Trustee, Treasurer, Instructor, Minister, all in one, and had besides,

tees shall judge necessary and practicable for one man, and also to read lectures on them, as often as the President, Tutors, &c., with himself shall judge profitable for the Seminary. He also agrees while he can do it consistently with his office as Professor, annually to serve as Tutor to a class of students in the College. In consideration of which Dr. WHEELOCK agrees to give him (the said Mr. SMITH) one hundred pounds L. My. annually as a salary to be paid one half in money and the other half in money or in such necessary articles for a family as wheat, Indian corn, rye, beef, pork, mutton, butter, cheese, hay, pasturing, &c., as long as he shall continue Professor as aforesaid, and that he shall have these articles delivered to him at the same price for which they were usually sold before the commencement of the present war in America, viz: that he shall have wheat at 5s per bushel, rye at 3s, Indian corn at 2s6d, fresh beef at 3d per lb., salt beef at 4 1-2d, fresh pork at 4 1-2d, salt do. at 7d, fresh beef at 18s per Ct., do. pork at 25s, mutton at 3d per lb., butter at 3d, cheese at 3d, bread at 2d, hay at 30s per ton, pasturing per season for horse 30s, for cow 20s, and also to give him one acre of land near the College for a building spot, a deed of which he promises to give him whenever he shall request the same. Doctor WHEELOCK also agrees that Mr. SMITH's salary, viz: one hundred pounds annually shall not be diminished when his business as Professor shall be so great that it will render it impracticable for him to serve as a Tutor to a class in College; and that Mr. SMITH shall not be removed from his Professorship except the Trustees of Dartmo. College shall judge him incapacitated therefor, and also that Mr. SMITH's salary shall begin with the date hereof. Doctor WHEELOCK also promises to lay this agreement before the Trustees of Dartmo. College to be confirmed by them at their next meeting. Mr. SMITH also promises that whenever he shall have a sufficient support from any fund established for the maintenance of a Professor of languages, he will give up the salary to which the agreement entitles him.

"In testimony whereof, we have hereunto interchangeably affixed our hands and seals this 9th day of November, 1777.

ELEAZAR WHEELOCK. [L.S.]
JOHN SMITH. [L.S.]

"In presence of:
SYLVANUS RIPLEY.
JOSEPH MOTTEY."

received a commission as Magistrate. According to ideas derived from England, and in order to exercise efficient control over all who might disturb the harmony of the settlement, or interfere with the morals of the students, it was thought best that the College should control, to a certain extent, the township in which it was situated. This indeed was one of the *conditions* on which it was located in Hanover. Accordingly in 1771, the towns of Hanover and Lebanon agreed to petition the Legislature that a district of land at least three miles square, taken equally from the southwestern corner of Hanover, and the northwestern corner of Lebanon, be set apart as a distinct township bearing the name of Dartmouth. As this purpose was not consummated, owing to the "public confusions,"—as a paper subsequently drawn up affirms,—a new effort was made in 1778 by the people in these adjoining portions of the two towns to incorporate themselves, as it seems to be supposed they could legally do. Why this effort failed I can find no record.

A grave instance of the magisterial authority of President WHEELOCK is found in a bond executed in 1773, by twenty-eight members of the College,* three students of the Charity School, and one "shop-keeper," as he is styled, by which they jointly and severally bind themselves, their heirs, executors and administrators, to pay to the "HON. ELEAZAR WHEELOCK, Esq.," ten pounds lawful money of the Province, the condition of the bond being that "if CÆSAR, a negro man now residing in the kitchen at Dartmouth College, who has been convicted and fined for defamation, shall for the future be of good behavior and conduct, then this present obligation to be void and of none effect, or else to stand and remain in full force and virtue."

*Among these are found the names of JOHN SMITH, afterwards the first Professor of Language, JOSEPH M'KEEN, the first President of Bowdoin College, JOHN LEDYARD, the famous traveler, and EBENEZER MATTOON, afterwards General MATTOON who served under GATES in the Revolutionary War, and died in 1843, full of years and of honors.

It is pretty evident that philanthropy, taking occasion by the law, got an early start in the College, and that CÆSAR, whose faulty tongue led him into temptation was after all regarded as a man and a brother.

Dr. WHEELOCK's administration as President of the College was on the whole, marked by no peculiar difficulties, except such as attended the starting of a new institution, and these his good judgment, energy, prudence and Christian fidelity enabled him successfully to overcome. The Revolutionary War affected the College less than might be supposed. The fear of invasion at one time alarmed the community so that the President felt it necessary to apply to the Government for arms, but foreign troops never set foot in New Hampshire, and being so far removed from the scenes of conflict, the number of students was not immediately much diminished, and as to pecuniary resources, there was very little to take away. Already, in February, 1775, the London Trustees had informed the President that the funds committed to them had been expended, and of course that their trust had expired. Little else remained besides the tuition of the students. The cannonade at the battle of Bunker Hill was heard in Hanover,* but it could not rouse an anxiety equal to that felt upon the coast, or in regions more exposed to the march of hostile armies.

From 1775 or a little later, Dr. WHEELOCK's health began to decline. The original purpose with which he commenced his Charity School, though most beneficent, and attended with kindly influences far more effective than could at once be seen, had not

*In President WHEELOCK's journal I find the following entry, "June 16, 1775. The noise of cannon, supposed to be at Boston, was heard all day. June 17. The same report of cannon. We wait with impatience to hear the occasion and event." A letter from him to Governor TRUMBULL, dated June 19, mentions the fact in almost the same words, "Last Saturday and Sabbath we heard the noise of cannon, we suppose, at Boston, and are now impatient to be informed of the occasion and event."

been carried out with all the success that he had anticipated, but something more hopeful, of larger promise, and more fruitful in result had taken its place. The energy of that untiring mind had not wrought in vain. He was a man fertile in resources, of perseverance and force, dignified in address, and resolute in purpose, and long before he died he reaped the fruit of his benevolent toil. By the charter of the College he had the privilege of nominating his successor who should remain in office until the appointment was disapproved by the Board of Trustees. By his last will, he appointed his son, JOHN WHEELOCK, as his successor.

President JOHN WHEELOCK assumed his office at a time when the College felt most severely the effects of the Revolutionary War. Its classes were small,—its income was uncertain,—its means were largely encroached upon. The war pressed heavily upon all classes in the community, and the result was a still unsolved problem. Nevertheless there were some encouraging circumstances also. The institution was fairly established, and its friends felt that its promise had been fulfilled. It had firmly taken root, and was drawing sustenance from an enlarging population, and from an increasing public favor. Though suffering, of course, from the war, it was not driven from its seat like Harvard, nor made the field of battle like Princeton, and when the independence of the country was secured, it started on a career of unchecked prosperity. The classes became large, and, as the event proves, had their full share of men of decided ability. The administration of JOHN WHEELOCK extended over thirty-six years, a period longer, by a little, than that of any other President of the college, longer indeed, if I do not mistake, than that of any President of any College in New England. It was marked by a gradual and decisive enlargement of all the means and appliances of effective education. New professorships were founded, and better modes of

teaching brought into use. A manly and energetic spirit had always marked the College. An unusual tone of civility and grace, somewhat foreign, it might be imagined, to a region so secluded as ours, visibly pervaded the little society, and spread its humane influence far over the region.

The first college edifice proved to be small and inadequate, and during the lifetime of the first President, preparations were made for the erection of a better. Accordingly in 1786, the foundations of a new college—the present Dartmouth Hall—were laid, and the building itself was completed during the next year. It was a structure of some pretension in its day. It has lines of beauty and fair proportion that please every eye, and although of wood, suggestive of decay, if not of conflagration, no one of us, I am sure, remembering all that it has seen, remembering the footsteps of classmates and friends, of great men and good men that have walked up those well-worn stairs,—remembering the benches in the old recitation room where we sat, and the beloved and revered teachers whose voices of encouragement and direction still sound in our ears, no one of us can look at it without a stirring of the heart. Why, its long entries, homely and rough as they are, are to me full of beauty and music, and I would rather worship in its humble chapel than under the sounding arches of Westminster Abbey.

In 1790 a further accession to the conveniences of the place was made by the erection, at an expense of £300, through the joint contributions of the College and citizens of the town, of a building nearly square and standing a few rods diagonally southwest of Dartmouth Hall, which was afterwards used for a chapel. It had no architectural beauty without, but within it possessed a virtue which has made some buildings quite celebrated. Its concave roof formed a complete whispering gallery, and from corner to corner, a distance of seventy or eighty feet, the ticking of a watch, or a whisper inaudible at the distance of a yard from the

speaker, could be distinctly heard. It was a building without a chimney, and never profaned by a stove; and here before breakfast on the cold winter mornings, and in the dim twilight of the evening, muffled in their cloaks, officers and students gathered for prayers with as much of punctuality and order as characterize the more comfortable devotions of our degenerate days. This structure, which ought to have been preserved for its acoustic qualities, did duty for nearly or quite forty years, when, on the renovation of Dartmouth Hall, the formation of a new chapel within and the erection of new edifices, it migrated to the other side of the plain, and then, as if the soul of a restless Indian were in it, it started again farther north, and sunk, I am sorry to say, to the humble service of a barn.

During the latter part of the last century, were founded the two great literary societies which divide the College, the "Social Friends" and "United Fraternity." Their influence on the College has been most marked and most salutary. There comes a period in the life of almost every young man in a course of education when he specially craves books. Throw him then into a well selected library, let him roam at will through it, become acquainted with authors and subjects,—read, inquire and examine,—let him take part in the selection and purchase of books, and you have done the best thing you can do towards cultivating his taste for letters, and stimulating a spirit which he will carry with him through life. All this and far more these societies with their excellent libraries have done for the many hundreds who have belonged to them. Among the general influences of the College, those which go to make up the genius of the place, I hardly know one to be placed before them. Other societies stand on a somewhat different basis, but yet have proved to be of great value. Among the most prominent of them are the Phi Beta Kappa, whose character for dignity and discrimination has been



felt in so many classes; the Theological Society which has done so good a work in preserving and guiding a true religious spirit; and the Handel Society which through a long succession of classes has preserved and cultivated a taste for the noblest music.

Another circumstance which marked the enlargement of the College was the establishment of the Medical School. Dr. NATHAN SMITH was a man of remarkable medical insight. He had many of those qualities which have given fame to such men as JOHN HUNTER and WILLIAM CULLEN. In 1796 he proposed to the Trustees of the College to deliver lectures to the students, and to form classes for special instruction in medicine. While approving in the main of his plan, they did not find themselves at that time ready to fall in with it entirely. The proposition was respectfully deferred, and it was not till 1798 that Dr. SMITH received an appointment as Professor of Theory and Practice, and Professor of Anatomy and Surgery, with authority to teach and to employ assistants according to his own wishes. The State subsequently lent its assistance, and erected a building, and the School which has borne such honored names upon its rolls, which has done such thorough work for the science and art of healing started on its beneficent mission.

The early days of the College were days before we had got rid of the idea that respect and deference paid by the young to the old, by the son to his father, by the pupil to his teacher, are virtues to be commended and enforced. In most of our colleges, as in the English schools, a marked respect and sometimes actual service was required from the younger to the older classes, and certainly from students to the college officers. It was one of the "orders and customs" of the College of New Jersey that "every scholar should keep his hat off about ten rods to the President and about five to the Tutor," and "every Freshman sent on an errand shall go and do it faithfully and make quick return."

Similar customs were prevalent in Harvard and Yale and to some extent here. But these gradually disappeared before the commencement of the present century, while of the custom of corporal punishment administered by the President to a delinquent student, common at one time at Harvard, I can find no trace.

We come now to times and events which tried to the utmost the firmness, the principle, the popularity and usefulness of the College; events which it is impossible to pass over without notice, and difficult to speak of fairly and yet briefly as the occasion requires. The years between 1810 and 1819 were years of public and private controversy. An unfriendly feeling had gradually grown up between the President and some of the Officers and Trustees, the causes of which belong to the fuller records of history. This unfriendliness soon spread beyond the limits of personal relations, and beyond the Institution and parties immediately concerned. Ministers and laymen throughout this and the adjoining States invoked by one or another of the disputants, took sides and added to the general excitement. Political feeling which ran high, was appealed to, and the question became complicated, and assumed unexpected magnitude.

The Board of Trustees was composed of men of remarkable ability, of great legal attainments, and of high character. Among them were such men as NATHANIEL NILES,—a strong politician on the democratic side, a subtle theologian, an unwearied and powerful disputant, and of unblemished integrity; THOMAS W. THOMPSON, a lawyer of large experience, familiar with affairs, and well acquainted with public events; TIMOTHY FARRAR, a jurist of great prudence and integrity; ELIJAH PAINE and CHARLES MARSH, lawyers of great learning, acuteness and power, of profound convictions, thoroughly independent and fearless; Rev. ASA MCFARLAND and Rev. SETH PAYSON, among the best representatives of the clergy in this or any State, earnest leaders of

religious opinion, and wielding the influence which belongs to pure lives and high moral purpose. The Trustees felt that the College was approaching a crisis, difficult to meet, sure to be attended with anxiety, distress, personal alienations, and unforeseen costs. But they were not men to be afraid or to shrink from a painful duty. The disagreements having become too deep and complicated to allow hope of easy, or perhaps of any adjustment, the Board, acting on its undoubted right, removed the President from office, and appointed in his place a young minister* who had already, several years before, declined an earnest invitation to an important and delightful chair of instruction in the College, and was now the happy pastor of a parish on the seacoast of the then District of Maine. With great reluctance and self distrust, and with sensibilities fully alive to the delicate and peculiarly trying duties of the position, he yielded to the repeated, urgent and powerful appeals which came from many quarters, and forsook the quiet and satisfying labors of a united and affectionate parish and a beautiful home, for a life of unwelcome contention, for unremitting toil cheered only by the inward reward of an approving conscience, for unusual mental solitudes, for an overtaken frame and an early grave. The action of the Trustees awakened intense feeling throughout the State. It was condemned by some as unjust and illegal, and by others as harsh and impolitic. It was defended as the necessary issue of a long controversy somewhat obscure perhaps, in its origin, reluctantly engaged in, yet having in the end but one possible result,—a result forced upon the Board by their conscientious convictions and a deep sense of their responsibility as the guardians of an important institution in imminent danger of serious injury, perversion and loss.

*FRANCIS BROWN, then Minister of the parish of North Yarmouth, Maine.

The Legislature of the State entered into the controversy and took sides with Dr. WHEELOCK. The charter of the College was at once superseded, and a new institution formed, to be called the Dartmouth University. A new Board of Trust was organized, and fines and other penalties threatened against any one who exercised authority under the old corporation. The college buildings and books passed to the hands of the new Board, and the old officers took refuge in an adjoining hall, and heard recitations where they could find a place. Their situation was precarious and uncertain. They were contending against the State, and the State, right or wrong, is no mean antagonist. They seemed to be in the position of rebels against the supreme authority;—a small minority not only against presumed law and justice but against an eager political majority. Without funds, without personal wealth, without keys or seal,* the Board of Trustees nevertheless determined to contest the great question of vested rights. They determined that the question should be settled not by political majorities, not by personal feeling, or private interests, but by the quiet unswerving principles of law, expounded by the most exalted tribunal in the State, or, if need were, in the land. They felt that it was not their own interests merely that they were defending, but those of Harvard and Yale as well, and of every eleemosynary trust in the country. Were these to be fixed on the immoveable basis of a charter impregnable while inviolate, or were they to rest on the fluctuating opinions of changing majorities?

In advocacy of her cause, the College looked first to the legal talent of the State, a State which in her bar and her bench has always been represented by the highest learning and ability in jurisprudence. Her cause was argued in the State Court by JEREMIAH SMITH, JEREMIAH MASON and DANIEL WEBSTER, and

*The Seal of the College was presented to it in 1773, by GEORGE JAFFREY, Esq.

to name them is to name all that is profound in the law, and subtle and convincing in advocacy. It was opposed by the elegant skill and powerful legal acumen of ICHABOD BARTLETT and GEORGE SULLIVAN. Chief Justice WILLIAM M. RICHARDSON, with whom were associated as Justices, SAMUEL BELL and LEVI WOODBURY gave the decision of the court at the November term of 1817, and it was adverse to the College. The case was at once carried up by appeal, to the Supreme Court of the United States, and argued at Washington in that lucid and powerful speech which first gave Mr. WEBSTER his national fame as a profound lawyer,—aided by the silver eloquence of Mr. HOPKINSON of Philadelphia. Opposed to them were JOHN HOLMES of Maine, and the Attorney General, Mr. WIRT. In February 1819 Chief Justice MARSHALL pronounced his luminous and convincing decision in favor of the College; that decision, to borrow the words of CHANDLER KENT, which “*did more than any other single act proceeding from the authority of the United States to throw an impregnable barrier around all rights and franchises derived from the grant of government; and to give solidity and inviolability to the literary, charitable, religious, and commercial institutions of our Country.*”*

There are some of us here who can remember the irrepressible enthusiasm, the cannon and the bonfires, which followed the announcement of the result in a letter from Mr. WEBSTER to the President of the College: “All is safe and certain. The Chief Justice delivered an opinion this morning, [Feb. 2, 1819,] in our favor, on all the points. In this opinion WASHINGTON, LIVINGSTON, JOHNSON, and STORY, Justices, are understood to have concurred. DUVAL, Justice, it is said, dissents. Mr. Justice TODD, is not present. The opinion goes the whole length and leaves nothing to be decided. I give you my congratulations, on this

*KENT, Lect. 19th, Vol. I. p. 392.

occasion ; and assure you that I feel a load removed from my shoulders much heavier than they have been accustomed to bear."

Out of this severe and protracted contest the College came erect, indeed, but worn and weakened ; having held her honor and her rights, but with little else to boast of ; with vigorous spirit and purpose, but exhausted in resources and with the sole privilege of enjoying her ancient charter, of re-occupying her dilapidated buildings, and of going on unmolested in her unobtrusive labors. The exposures, anxieties and toils of those years, cost one member of the small Faculty his life, and seriously wore upon the others.* An important victory was gained, and honorably acquiesced in on all sides, but as in greater contests, it left to those who were disappointed, a legacy of prejudices and unfriendliness which a whole generation could hardly eradicate. For the perpetual honor of the College is it, however, that to her insight, to her resolute energy, to her unflinching determination, in adverse times and under great difficulties, is it owing that other institutions and other charities have moved on unharmed, undisturbed, in their beneficent work. This contest was the great but unwelcome labor of the short administration of the third President of the College.

During this period of agitation and doubt, when it was uncertain whether the authorities would be sustained, and the reins of discipline would seem of necessity to be lightly held, the order

*The permanent officers of the College at this time, were but three, President BROWN, Professor SHURTLEFF, and Professor ADAMS. The Tutors from 1815 to 1820, were HENRY BOND, WILLIAM WHITE, RUFUS W. BAILEY, JAMES MARSH, NATHAN W. FISKE and RUFUS CHOATE. It was during the height of this controversy that Dr. BROWN was strongly urged to accept the Presidency of Hamilton College in New York, then rising into importance, and with large promise of usefulness. He felt, however, bound to Dartmouth until the case was finally decided, and declined the generous and flattering proposal.

of college and the spirit of study and improvement were admirable. The records of the Triennial will show that never, perhaps, in proportion to the whole number of students have classes contained more young men of high ability, or those whose lives have since been more honorably distinguished.

After the death of President BROWN, the Rev. DANIEL DANA was chosen to succeed him. Of beautiful character and graceful scholarship, he found the annoyances and perplexities of the office too unwelcome, and he resigned the position after a single year of service, a time too short to allow the influence of his delicate and refined nature to be very strongly felt. He was succeeded in 1822 by the Rev. BENNET TYLER, a graduate of Yale, and a minister in South Britain, Connecticut. His labors for the College were untiring and efficient. He did much to enlarge its funds and advance its general interests. He increased the confidence, especially of the religious community, in the soundness of its principles and the excellence of its discipline. New officers of great ability and admirable skill were brought into the Faculty, and the whole scheme of instruction was made broader and more effective. During a part of his Presidency, the pulpit of the College Church being vacant, he took upon himself the public services, and in no way perhaps did he make his influence more strongly felt upon the minds of the students. A powerful religious awakening marked some of those years, and transformations of character were effected which have stood the test of life-long experience.*

*I believe that no student was ever excluded from the College on account of color, but during the Presidency of Dr. TYLER an incident occurred which compelled the College authorities to make a decision on this point. In 1824, EDWARD MITCHELL, a native of Martinique, W. I., a young man with some African blood and color, who had accompanied President BROWN on his return from the South, of irreproachable character and conduct, applied for admission to the Freshman class. The Trustees, fearing that his presence would be unacceptable, at first de-

In 1828, on the retirement of President TYLER, commenced the administration of the Rev. NATHAN LORD, which for its great length, the number of students who have been graduated, the enlargement of the departments of instruction, the addition of new schools, and the wisdom and steadiness of its conduct, may be considered among the most important in the history of the College. But I am coming now to times which have not yet quite passed into history. You are familiar with the scenes of these later years, and will recount them to each other. More than half the whole number of the Alumni were graduated while Dr. LORD occupied his official position. The large majority of us received our diplomas at his hands. O that he were with us to-day, as we confidently expected he would be, that he might receive our respectful and affectionate greetings, that *we* might listen to his recollections, and receive once more his welcome and his benediction. Long may it be before he shall "go over to the majority," and when the inevitable hour does come, may he be gathered like a "shock of corn fully ripe in his season."*

clined to receive him. Hearing of this, the students at once held meetings and sent a committee to request that he might be permitted to join the incoming class. The sole objection being thus removed, he took his place, went through the college course with honor, and was graduated in 1828. Many young men of African lineage have since entered the College, subjected to no special disabilities, nor has one, so far as can now be recalled, been treated by his fellow students or by others, with disrespect on account of his race.

*In 1851 the means of education under the direction of the Board of Trustees received a decisive enlargement by a bequest of ABIEL CHANDLER, Esq., a native of New Hampshire but a graduate of Harvard, who gave \$50,000 for establishing a School for education in the practical and useful arts of life. This School has proved of great service to many young men, more than a hundred of whom have already completed in it their course of education.

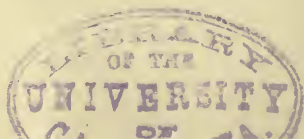
It may be proper to state here that after the resignation of Dr. LORD, Rev. A. D. SMITH, D. D., Pastor of the 14th St. Presbyterian Church in New York, was chosen President and was inaugurated Nov. 18th, 1863, It is gratifying to observe that the funds of the College have since

There is not much time to speak of the general policy of the College through these hundred years of its life, but I may say in brief, that it has been sound and earnest, conservative and aggressive at the same time. As the motto on its seal,—*vox clamantis in deserto*,—indicated and expressed the religious purpose of its founders, so this purpose has never been lost sight of. Through lustrum after lustrum, and generation after generation, while classes have succeeded classes, while one corps of Instructors have passed away and others have taken their places, this high purpose of presenting and enforcing the vital and essential truths of the Christian religion, has never been forgotten or neglected. The power of Christianity in modifying, inspiring and directing the energies of modern civilization,—its art, its literature, its commerce, its laws, its government has been profoundly felt. Nor has it for a moment been forgotten that education, to be truly and in the largest degree beneficent, must also be religious,—must affect that which is deepest in man,—must lead him, if it can, to the contemplation of truths most personal, central and essential, must open to him some of those depths where the soul swings almost helplessly in the midst of experiences and powers unfathomable and infinite,—where the intellect falters and hesitates and finds no solution of its perplexities till it yields to faith. Within later years there have been those who have advocated the doctrine that education should be entirely secular,—that the

that time very considerably increased. In 1866 the Legislature of N. H. passed an act establishing the NEW HAMPSHIRE COLLEGE OF AGRICULTURE AND THE MECHANIC ARTS, on the basis of the Congressional land grant, and located it in Hanover in connection with Dartmouth College. In 1867 Gen. SYLVANUS THAYER, of the class of 1807, for sixteen years from 1817 to 1833, Superintendent of the Military Academy at West Point, by a donation of \$40,000, subsequently increased to \$60,000, made provision for establishing a special School of Architecture and Civil Engineering in connection with the College. The means of education now concentrated at Hanover are such as to meet the wants of almost every person who may seek knowledge or culture.

College should have nothing to do with religious counsels or advice. Now while I do not think that this would be easy, as our colleges are organized, without leaving or even inciting the mind to dangerous skepticism, nor possible but by omitting the most powerful means of moral and intellectual discipline, nor without depriving the soul of that food which it specially craves, and destitute of which it will grow lean, hungry and unsatisfied,—as a matter of history, no such theory of education has found favorable response among the guardians of Dartmouth. At the same time while the general religious character of the College has been well ascertained and widely recognized, while the great truths of our common Christianity have been fully and frankly and earnestly brought to the notice of intelligent and inquiring minds, it has not been with a narrow illiberal and proselyting spirit, not so as rudely to violate traditionary beliefs, not so as to wound and repel any sincere and truth loving mind. And this is the consistent and sound position for the College to hold.

With respect to its curriculum of studies the position of the College has been equally wise. She has endeavored to make her course as broad, generous and thorough as possible; equal to the best in the land; so that her students could feel that no privilege has been denied them which any means at her disposal could provide. She has endeavored wisely to apportion the elements of instruction and discipline. She has provided as liberally as possible, by libraries, apparatus, laboratories and cabinets for increase in positive knowledge. She has equally insisted on those exact studies which compel subtleness and precision of thought, which habituate the mind to long trains of controlled reasoning, which discipline alike the attention and the will, the conservative and the elaborative powers. She has given full honor to the masterpieces of human language and human thought, through which, while we come to a more complete knowledge of peoples



and nations, of poetry and eloquence, we feel more profoundly the life of history, and comprehend the changes of custom and thought, while the finer and more subtle powers of fancy and imagination stir within the sensitive mind, and gradually by constant and imperceptible inspiration lift the soul to regions of larger beauty and freedom.

So may she ever hold on her way, undeluded by specious promises of easier methods, inuring her students to toil as the price of success; not rigid and motionless but plastic and adapting herself to the necessities of different minds; yet never confounding things that differ, nor vainly hoping on a narrow basis of culture, to rear the superstructure of the broadest attainment and character, but ever determined to make her instructions the most truly liberal and noble.

Thus, Fathers and Brothers of the Alumni, have I endeavored to perform the duty assigned me of portraying briefly the course of our beloved and benignant Mother, from youth to venerable age. I should love to enlarge upon some of the familiar names which, when hers is mentioned, rise unbidden to our lips; of those teachers venerable and ever to be revered, in all the departments of learning, to whom we have owed so much,—of Professor ADAMS and Doctor SHURTLEFF, Professor CHAMBERLAIN, and Professor HADDOCK, Doctor NATHAN SMITH and Doctor MUSSEY, Doctor DANA, and Doctor OLIVER, Professor PEABODY, Professor YOUNG, and Professor LONG, Professor CHASE and Professor PUTNAM. I should like to call up for special honor those generous patrons from THORNTON and PHILLIPS to CHANDLER, and APPLETON, and SHATTUCK, and HALL, and BOND, and WILLARD, and THAYER, and FLETCHER, and CULVER, and BISSELL, whose liberality has provided for the generous enlargement of its privileges or has founded new schools, whose names shall be remembered as long as yonder walls and spires shall cast their shadows over these lovely plains. I should delight to speak of

the manifest wisdom of the State in concentrating here her schools for Agriculture and the Mechanic Arts, knowing how well it is for different departments of learning and skill to look on each other with friendly eyes, and lend each to each, a helping hand. But all these must be left to other times and other tongues.

With no purpose of personal advantage but with the deepest filial love and gratitude have we assembled this day. Of all professions and callings, from many States, from public business and from engrossing private pursuits,—you, my young friend who have just come, with hesitation and ingenuous fear, to add your name if you may, to the honored rolls of the College, and you sir,* whose memory runs back to the beginning of the century, the oldest or nearly the oldest living alumnus of the College, the contemporary of CHAPMAN and HARVEY, and FLETCHER, and PARRIS, and WESTON and WEBSTER,—you who came from beyond the “Father of Waters,” and you who have retreated for a moment from the shore of the dark Atlantic—you sir, our brother by hearty and affectionate adoption,† who led our armies in that memorable march from the mountain to the sea, which shall be remembered as long as the march of the ten thousand, and repeated in story and song as long as history and romance shall be written, and you, sir,‡ who hold the even scales of justice in that august tribunal, from which MARSHALL proclaimed the law which insured to us our ancient name and rights and privileges, unchanged, untarnished, unharmed,—all of us, my brothers, with one purpose have come up to lay our trophies at the feet of our common mother, to deck her with fresh garlands, to rejoice in her prosperity, and to promise her our perpetual homage and love.

*JOB LYMAN, Esq., of the class of 1804.

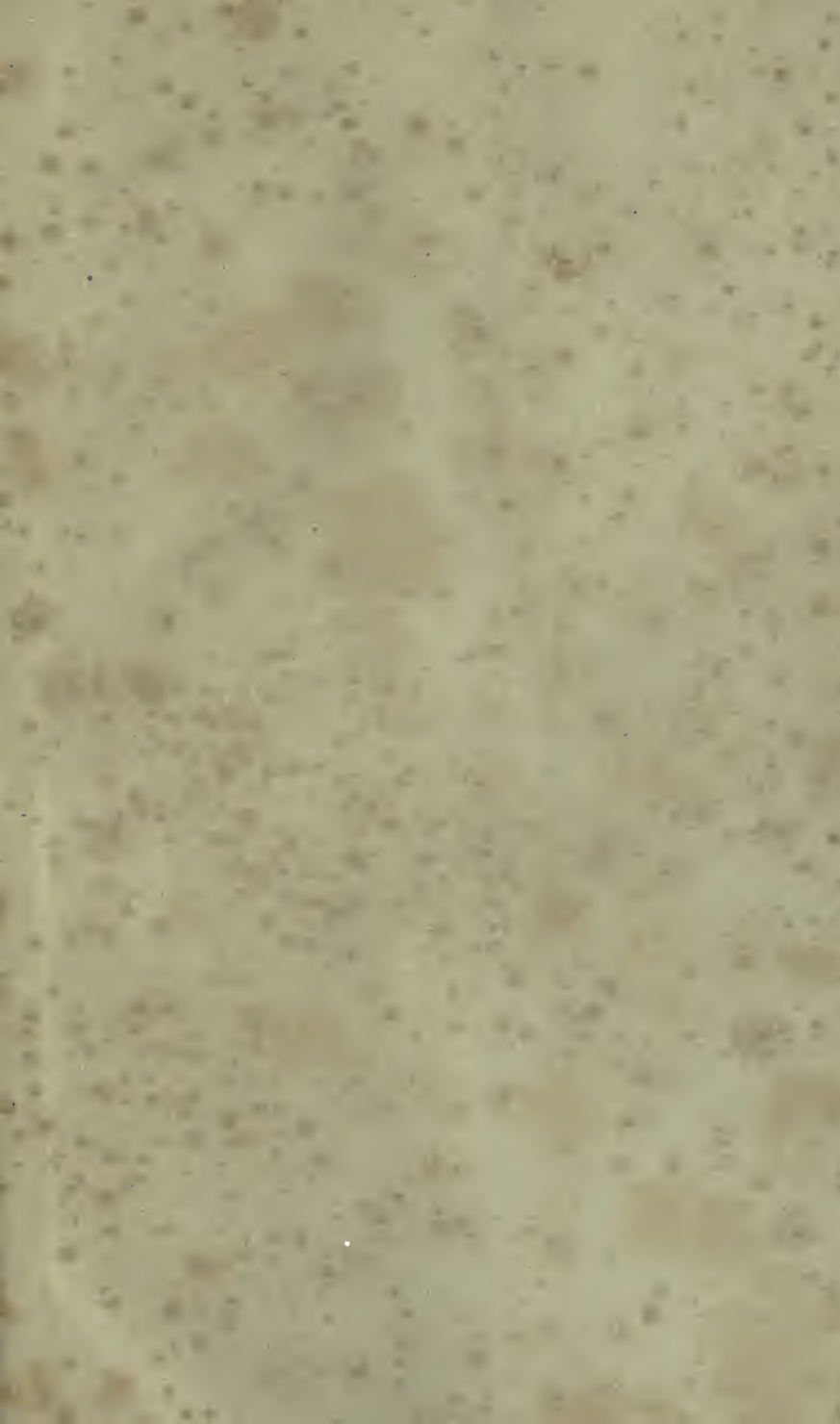
†General SHERMAN received the highest honorary degree of the College in 1866.

‡It is necessary only to strangers to say that Chief Justice CHASE was the President of the Alumni Association.

Let no word of ours ever give her pain or sorrow. Loyal to our heart of hearts, may we minister so far as we can, to her wants, may we be jealous of her honor, and solicitous for her prosperity. May no ruthless hand ever hereafter be lifted against her. May no unholy jealousies rend the fair fabric of her seamless garment. May no narrow or unworthy spirit mar the harmony of her wise counsels. May she stand to the end as she ever has stood, for the Church and State, a glory and a defence. And above all and in order to all, may the spirit of God, in full measure rest upon her; "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."







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