

**AN HISTORICAL DISCOURSE:  
DELIVERED BEFORE THE ALUMNI OF  
DARTMOUTH COLLEGE, JULY 21,  
1869, ONE HUNDRED YEARS AFTER  
THE FOUNDING OF THAT INSTITUTION**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649259373

An 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

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**SAMUEL GILMAN BROWN**

**AN HISTORICAL DISCOURSE:  
DELIVERED BEFORE THE ALUMNI OF  
DARTMOUTH COLLEGE, JULY 21,  
1869, ONE HUNDRED YEARS AFTER  
THE FOUNDING OF THAT INSTITUTION**



A N

# 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.  
1870.



## 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

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, Thayendanagea, 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. WHELLOCK, 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. WHEELLOCK disappointed his hopes, and returned again to the vices of savage life.

The experience of Mr. WHEELLOCK 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. WHEELLOCK, 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