

THE  
PRINCETON REVIEW.

JULY, 1850.

---

No. III.

---

ART I.—*Die Kirchengeschichte des 18 und 19 Jahrhunderts, aus dem Standpunkte des evangelischen Protestantismus betrachtet, in einer Reihe von Vorlesungen, von Dr. K. R. Hagenbach.* Leipzig. 8vo. Vol. I. 1848. pp. 511. Vol. II. 1849. pp. 467.

OTHER works of Dr. Hagenbach have made him sufficiently known as a writer of comprehensive views and unusual sprightliness. This, rather than what the Germans love to call depth, is at the bottom of his popularity. Yet he is decidedly a German; looking on the world's history and the world's geography as finding their central region in central Europe; but with a kindly, liberal, and even all-embracing welcome to the rest of the earth. Without being a Hegelian, or even in all details a follower of Schleiermacher, he shows both in nomenclature and opinion the influence of the modern philosophy. Without being one of the churchly orthodox, or anything like a Puritan, he has a warm side towards pietism, and even goes to insular Great Britain, to seek and applaud what is good in Methodists. So far as sentiment, feeling and philanthropy are extant in evangelical religion, he gives it his hand, and is

This is the living soul which in her offspring the American nation, is developing so vigorous a youth and giving such promise of future grandeur and good to mankind. Those colonies only in America have been prospered which were founded as an asylum for persecuted protestantism: and they can hope for the continuance of prosperity no longer than while this palladium of the reformed faith is guarded with pious care. "And if that enthusiasm for the gospel; if that opposition to popery, those two distinctive characteristics of his mind, which Cromwell has imprinted on the people of Great Britain, should ever cease in England; if a fatal fall should ever interrupt the Christian course of that nation; and if Rome which has already ruined so many kingdoms should receive the homage of Old England;—then shall her glory become extinct and her power humbled to the dust."\*

---

ART. III.—*Memoirs of the Rev. Eleazar Wheelock D.D.*

Founder and President of Dartmouth College, and Moor's Charity School. By David McClure, D.D. and Elijah Parish, D.D.

This memoir of Doctor Wheelock was published in 1811, but has been circulated within very narrow limits; yet from the character and services of the person to whom it relates, it deserves to be more general known. It has been remarked, that events of the age immediately preceding our own are commonly less familiar to reading men, than those of a remoter period; because their history is not commonly so soon written. On this account, it is probable, that the subject of this memoir is little known, except in New England. Many, who speak on the subject of foreign missions, seem to suppose, that these were scarcely thought of in the last century; and such will be surprised to learn, that a most important work was accomplished in reference to the conversion of

\* Merle D' Aubigné.

the Indians, by the person of whose memoir we now propose to give an abstract.

We doubt whether the man can be named, who in the nineteenth century has manifested an enterprise, energy, and perseverance equal to that of Dr. Wheelock: his noble and benevolent efforts should not be lost sight of by posterity. Not only did he form a grand enterprise and prosecute it with indefatigable industry, but his efforts were crowned with remarkable success; and Dartmouth College is a monument, to show what may be achieved by the exertions of an individual.

Eleazar Wheelock was born in Windham, Connecticut, in April, 1711, and being an only son, and of a lively genius, was placed by his father under the best teachers whom the country afforded. His grandfather, after whom he was named, left him a handsome legacy to defray the expenses of a public education. About the age of sixteen his mind was impressed with a serious concern for his salvation, which resulted in a full purpose to devote his life to the service of God, in the work of the ministry. He received his collegiate education at Yale, then under the presidentship of the Honourable Mr. Williams, whose character was high for wisdom, learning, and piety. His proficiency in learning, and his correct behaviour recommended him to the special regard of the Rector, and the esteem of his fellow students. He and Mr. Pomroy, afterwards his brother-in-law, were the first who received the reward provided by the legacy of Bishop Berkeley, to be given to the best classical scholars of the senior class. His graduation took place in the year 1733.

Soon after leaving college, young Wheelock entered the ministry, and accepted a call given by the Second Society of Hebron, Connecticut. Not long after his settlement the great revival began, the blessed influence of which spread through many of the New England churches. Of this divine visitation his own people partook largely, to the great joy of their pastor. From the experience of grace in his own heart, and his knowledge of its effects on others, he became an excellent casuist, and skilful guide of souls. The duties of the pulpit were to him delightful. During this remarkable revival he was animated with an extraordinary zeal, which led him to

the performance of uncommon labours. He preached almost daily, either at home or abroad, to numerous, attentive and solemn audiences. Distant towns called for his assistance, in compliance with which he itinerated through the country, preaching, wherever invited. The word dispensed by him was mighty to awaken and convince the ignorant and secure, to conduct inquiring souls to Christ, to detect the erroneous, and to establish believers in their holy faith. Many pious and zealous ministers united with him in carrying on that great work, and God abundantly blessed their labours. He was warmly attached to the Rev. Mr. Whitefield, and was fired with a kindred zeal for God and the salvation of men. When, towards the close of the revival, the Separatists arose, Mr. Wheelock firmly opposed their enthusiastic and divisive measures, and was the means of reclaiming many who for a season had deserted their duty.

When the labours called forth by the revival were no longer required, his zeal led him to think of some field of usefulness, more extensive than his small congregation; and his attention was turned to the neglected tribes of Indians, who still remained in New England, and on our northern frontiers. He felt that, as a Christian community, we had shamefully and criminally neglected proper endeavours, to reclaim them from ignorance and vice, and to lead them to a knowledge of God and his Messiah.

About this time an incident occurred which had much influence in determining Mr. Wheelock to contrive some means of benefiting the savages of our country. A young Indian, whose name was Samson Occum, applied to him for instruction. This young man, who seemed to be deeply serious, entertained a lively feeling of the wretched condition of his countrymen, and was exceedingly desirous to qualify himself to become an instructor of the Indians. Mr. Wheelock gladly received him into his house, and under his tuition. Indeed, he had already received a few of the children of the Indians into his family; and he now determined to institute a school for their instruction. Occum remained with him three years, and afterward spent one year with Mr. Pomroy, in the study of the Latin and Greek languages; he also acquired some

knowledge of the Hebrew. It was intended to give him a college education, but this was prevented by a weakness of the eyes. The expenses of his training were borne by the Commissioners in Boston, of the Hon. London Board. For some time he was useful as a schoolmaster, and continued his own studies as diligently as the state of his eyes would permit. Occum was of the Mohegan tribe; but he went into Long Island, and lived for some time among the Montauks; to whom he was very useful, by bringing them off from the wild notions which had been infused into them by certain fanatical teachers. After an examination, Occum was licensed to preach by the Windham Association; and sometime afterwards was ordained by the Suffolk Presbytery, to go on a mission to the Mohawk and Oneida Indians.

Mr. Wheelock's success in the education of this man afforded him much encouragement to proceed in his benevolent enterprise for the benefit of the Indians. He declared, that in this undertaking he was impelled by the Saviour's command, "Go teach all nations," and "Preach the gospel to every creature." He believed that on account of the neglect of New England to perform their duty to those children of the forest, the Almighty, in his righteous displeasure, had permitted them to become a scourge to the country. He was of opinion, that the only method of making them peaceable neighbours, was to instruct them in the doctrines and duties of the Christian religion. It was also an object of the settlement in the country, expressed in all their charters, to convert the aborigines to Christianity. "But," said he, "that which should powerfully excite and persuade us thereto, is the many commands, strong motives, precious promises and tremendous threatenings, which fill so great a part of the sacred pages, and are so perfectly calculated to awaken all our powers, to spread the knowledge of the true God and Saviour, and to make it as extensive and common as possible."

The best method of evangelizing the heathen was a subject which occupied many of Mr. Wheelock's thoughts. He had observed, that most former attempts had proved unsuccessful with the aborigines of this country: he therefore resolved to make experiment of a method entirely new; which was, to

persuade the Indian parents to send their children to him, and thus to separate them entirely from all connexion with their countrymen; and to instruct them in the principles of the Christian religion, at that period of their lives, when impressions are most lasting; and at the same time to teach them the arts of civilized life. He hoped, that by keeping them a number of years under these advantages, he should be able to form them to such habits, that there would be little danger of their returning to barbarous manners. He also hoped, that by the education received in his school, they might be qualified to be teachers of their own people. His object was, to make them equal to English youth in every useful and virtuous accomplishment, and to enkindle in their minds a laudable emulation to excel. His plan was not confined to the education of the male sex; he proposed to place female children in pious families, or under the care of a skilful governess, to be instructed in domestic affairs, and in other things suited to their age; so that when they returned they might exercise a powerful and happy influence on their own people, in bringing them to adopt the same habits of life. It also entered into Mr. Wheelock's plan, to educate a number of English youth, in the same school with the Indians, who might devote themselves to the service of God, by acting as missionaries or schoolmasters among the heathen. Having matured his plan, he first sought council from the Fountain of all wisdom, and became fully satisfied in his own mind, that the plan and purpose which he had formed was agreeable to the will of God. He then consulted with some of his brethren, and explained to them his views; but from all but a few he received no encouragement; they admitted that the object was good, but most considered it impracticable.

Mr. Wheelock's congregation was neither rich nor large, and the salary which they could afford was not adequate to the wants of an increasing family; so that he was under the necessity of deriving a part of their subsistence from his own patrimony. On this account he considered it equitable to appropriate a portion of his time and efforts to other objects than their instruction; and that object, in particular, to which his attention was intensely directed, was the evangelization of

the Indians. "Placing confidence in God," say his biographers, "in whose hands are the hearts of all men, that he would raise up generous benefactors to assist him in this work, he used to say, there are always pious and liberal persons, blessed by God with ability, who are waiting for opportunities of distributing their wealth, in the manner best adapted to promote the glory of God in the salvation of men; and he doubted not that the charitable institution he was about to organize, would excite the liberality of many."

The school now received an accession of two young men, John Pumpshire and Jacob Woolley, sent by the Rev. John Brainerd, at the request of Mr. Wheelock. The Scotch Commissioners, in Boston, having heard of the benevolent undertaking, sent twenty pounds to aid in its support; and requested Mr. Wheelock to send Samson Occum and Fowler to the Oneidas, to procure, if practicable, three boys from that tribe, to be put into the school. By their endeavours, three promising boys were added to the school. Things began now to wear a favourable aspect. Twenty-five pastors of churches, in Connecticut, united in a recommendation of the undertaking; and the General Court of the province of Massachusetts were so persuaded of the wisdom of the plan, and the integrity of Mr. Wheelock, that they authorized him to obtain six scholars from among the Indians, to be educated at their expense.

Hitherto, Mr. Wheelock had proceeded without any assistants: but his good sense led him to see that it would be altogether expedient to associate some respectable persons with himself, that they might share the responsibility. The persons selected by him were Elisha Williams, Esq., late Rector of Yale College, Samuel Mosely, of Windham, and Benjamin Pomroy, of Hebron; who readily entered into an engagement to lend their aid and influence.

The first considerable donation was made by Mr. Joshua Moor, a respectable farmer of Mansfield. It consisted of a convenient tenement and about two acres of land, contiguous to Mr. Wheelock's dwelling. In consequence of this valuable donation, it was determined to honour the donor, by naming the institution MOOR'S INDIAN CHARITY SCHOOL.

Upon the breaking out of the war with the French, the Indians on the frontier committed such horrid barbarities, that some of Mr. Wheelock's friends advised him to relinquish the enterprise; but his resolution to persevere could not be shaken; and he was greatly encouraged by the orderly behaviour of the Indian boys in the school. Those tribes from which his pupils came, and to which he wished to send teachers and missionaries, were friendly to the colonies.

In 1764, the school contained thirty scholars, of whom, about one half were Indians; the others were mostly such as were preparing to be teachers or missionaries among the Indians, and were assisted by the funds of the institution. The teachers were carefully selected, and were religious, learned, and faithful men. The Indian boys were accommodated in a part of the house given by Mr. Moor, and were furnished with proper lodging, diet, and other necessaries by persons employed for the purpose. Evening and morning, the whole school, teachers and pupils, attended prayers, in the hall of Mr. Wheelock's house. The students were required to be decently dressed and ready to attend family worship, in the autumn and winter, before sunrise, and in the summer at six o'clock. A portion of scripture was read by several of the larger boys, and those who were able answered questions in the Assembly's Shorter Catechism, when some explanation was given of the same. After prayers in the family, some time was allowed for recreation before breakfast. At nine o'clock, the school was opened with prayer, and the exercises continued until twelve; there was an intermission until two, when the scholars re-assembled and continued in school until five. Evening prayers were always attended before it became dark, after which, they applied themselves to their studies until bed time. On the Lord's day, they attended church, where two pews were appropriated to their use. In the intervals of public worship, one of the teachers was commonly with them, to preserve order, to hear them read, and to give them suitable instruction. Several times in the week, Mr. Wheelock was accustomed to address them on religion in a plain and familiar style, suited to their capacities. Their improvement greatly occupied his mind, and he entertained a warm affection for his



pupils, and delighted to observe their good conduct; and wherever he went, this was the usual subject of his conversation.

This Indian school had commenced under such favourable auspices, and was in so flourishing a condition, that it attracted the attention of societies and other public bodies, both at home and in Great Britain. The Society in Scotland, for Promulgating Knowledge, was so persuaded of the usefulness of the school, that they appointed a committee for aiding and promoting "Moor's Indian Charitable School." This commission consisted of thirteen persons, partly respectable laymen and partly clergymen, who were friends to the institution.

The General Assembly of Connecticut authorized a collection in aid of the school, throughout the colony. The General Assembly of the province of Massachusetts also granted the avails of a generous legacy, given by Mr. Peter Warren, towards the support of six children of the Six Nations, at said school. The General Assembly of New Hampshire also made a handsome donation to promote the design; and the London Commissioners, in Boston, made several grants for the same purpose. Contributions were also sent in from various Christian congregations and individuals in the neighbouring colonies. Thus though Mr. Wheelock, trusting in Divine Providence, commenced the enterprise on his own responsibility, his expectations of timely aid were not disappointed. Nor were these benefactions confined to America. In Great Britain, the fame of this Indian school excited the hopes and drew forth the good offices of the pious and philanthropic. The Earl of Lothian, as early as 1762, sent Mr. Wheelock a donation of £100; a like sum was given by a lady in England who concealed her name. Many others, both in England and Scotland, whose names we have not room to mention, contributed liberally to this charitable institution.

The friendly dispositions of Christians in Great Britain, as well in the Established Church as out of it, induced Mr. Wheelock to determine on sending Samson Occum, accompanied by some respectable minister, to the mother country to solicit funds. The person selected to accompany Occum was the Rev. Nathanael Whitaker, of Norwich. The voyage was un-

dertaken without delay, and Mr. Occum was the first Indian preacher who was ever welcomed to the shores of England. He preached with great applause in London and the principal cities of England and Scotland, to numerous audiences made up of different denominations. Wherever he preached, liberal contributions were made for the school. The enterprise met with almost universal favour, among all classes, from the highest to the lowest. The pious Earl of Dartmouth became its zealous patron, and by his influence the King himself became a benefactor, by a donation to the institution of £200. A large number of very respectable civilians and divines both of the Established and Presbyterian Churches in England, satisfied with the goodness of the design, and fully convinced of its importance, published an ample testimonial in its favour. The Earl of Dartmouth, and eight others, distinguished laymen, among whom we find John Thornton, Charles Hardy, and Josiah Roberts, founded a Board of Trustees, to receive and remit all moneys which should be contributed to this object. The collections which were made in North Britain were placed in the hands of the "Society for Promoting Christian Knowledge," which from the first had taken a lively interest in the enterprise. The University of Edinburgh, to manifest their high respect for Mr. Wheelock, conferred on him the honorary degree of Doctor of Divinity. The success of the mission to Great Britain was chiefly owing to the presence and popularity of Occum, who had the features and all the characteristics of a full blooded Indian.

The encouragement was now so great, that Dr. Wheelock determined to enlarge his plan, and to convert his school into a college. But as there was already a college in Connecticut, it was judged expedient to choose a site in some other place. After receiving proposals from several parts of the country, it was determined, as it was chiefly intended for the education of the Indians, to erect the college on the west of New Hampshire, in the town of Hanover, on the banks of the Connecticut river, where Governor Winthrop had offered 500 acres of land, on a beautiful plain. Accordingly, in the year 1770, Dr. Wheelock, with his family and scholars, removed to this place, where they encountered all the hardships and privations of

the first settlers of a new country. For, when they arrived, the only preparation made was the clearing of a few acres of ground. Very soon, however, a log cabin was erected to accommodate the Doctor and his family; while the pupils and labourers had, for a time, to sleep on the ground. The winter also commenced this year earlier than usual; so that the work of building a college, which had been commenced, was obstructed. But although Dr. Wheelock was now in his sixty-first year, and possessed an estate sufficient for his support, for the sake of the benevolent object which he had at heart, he endured all the privations and hardships of this new settlement with cheerfulness; and by his serenity diffused contentment on all around. Governor Wentworth not only gave an ample charter for the college, but also granted to it the right of a ferry over the Connecticut river; and proposed giving to the Institution civil jurisdiction over an extent of three miles square. This last was prevented by the troubles in which the country began to be involved. He did, however, confer on Dr. Wheelock a special commission as a justice of the quorum. At this time no literary institution had been established in the province of New Hampshire. In honour of the Earl of Dartmouth, one of its most distinguished benefactors, the college received the name of DARTMOUTH; which it still retains.

To show that a missionary spirit existed in New England at this time, it will be proper to notice some facts preceding the establishment of the College at Hanover. As early as 1763, Mr. Charles Jeffery Smith, of Long Island, was ordained to the work of the gospel ministry at Lebanon, with a view to his performing a mission to remote tribes of Indians. "Mr. Smith was a worthy, pious, young gentleman, zealous in religion, compassionate to the heathen, and of an accomplished education." He had itinerated sometime as a preacher among the poor and destitute settlements in the southern colonies; and was successful, partially, in Virginia, in bringing some of the wretched children of Africa to a knowledge of Christ. He was universally respected for amiable manners, great benevolence and popular talents as a preacher. His

mission was delayed by the troubles which now came on, in which the Indian tribes were involved.\*

In 1764, two young men, Titus Smith and Theophilus Chamberlain, graduates of Yale College, were ordained and commissioned as missionaries to the Mohawks and Oneidas. At the same time, eight Indian youths were examined, and found fully adequate to accompany these missionaries as schoolmasters. They had learned to speak the English language with considerable facility, were acquainted with the rudiments of grammar, and wrote a fair hand. Their appear-

\* The Rev. Charles Jeffery Smith, here so honourably mentioned, was a remarkable young man, whose end was tragical and mysterious. Having by the increasing troubles of the tribes been prevented from devoting himself to missionary labours among the Indians, he seems to have turned his attention to the instruction of the slaves in Virginia. A pious and intelligent man, who had been an elder in the congregation of the Rev. Samuel Davies, in Hanover, Va., informed the writer of this article, that Mr. Smith on his arrival in the state, waited on the Governor and General Assembly, and by invitation preached in the State House a sermon on the necessity of regeneration; which is said to have produced a great impression on many of his audience. A copy of it was requested for publication; and it was accordingly printed. The gentleman who gave this account produced a printed copy of this discourse, which appeared to the writer to have been written with uncommon force and vivacity. He has never met with it since; but in a letter of Mr. Smith to Dr. Wheelock, dated Brookhaven, L. I., March 12, 1766, he says, speaking of his visit to Virginia, "The discourse delivered there on regeneration accompanies this and solicits your acceptance." From the same letter it appears that he expected to receive from some Board a commission, which he might use in Virginia; probably as a missionary. The words are, "The commission from your reverend Board will be highly acceptable. As you, sir, know its design, it is needless to desire that it may be as full as the charter will permit. Is it worth while for me to write to Mr. E—— whether the charter will answer the end proposed, and shield one against the attacks of the establishment, in Virginia?" Mr. Smith, according to the testimony of the gentleman already referred to, purchased a considerable property in one of the eastern counties of Virginia; and returned to Long Island to settle his affairs. But, before this was finished, he went out early one morning with a fowling piece in his hand; the report of a gun was heard, and, Mr. Smith not returning at the time expected, search was made for him; when, alas! he was found in the wood, dead, with his gun so situated as to indicate that he had designedly shot himself. This sad occurrence affected the hearts of all the pious with grief and astonishment; for Mr. Smith not only appeared truly and deeply pious, but was of an uncommonly cheerful temper. For some years, nothing occurred to relieve the case from its mystery. But the aforesaid pious elder, who had formed an acquaintance with Mr. Smith and greatly admired him, said, that it was reported to him, that a man condemned for another crime and executed on the eastern shore of the Chesapeake, confessed under the gallows, that he was the murderer of Mr. Smith; that, believing that he carried a large sum of money about him, he had met him in the wood, and after some conversation requested to look at his gun, and immediately shot him dead, and left the gun in such a situation as if he had killed himself, and that finding no money, to avoid suspicion, he left his watch in his pocket.

ance and deportment were very pleasing, and their patron and former instructor and other friends were much encouraged by these first fruits of the enterprise, and were ready to predict great and extensive usefulness among their savage countrymen. But here a sad disappointment was experienced. The funds of the institution were found to be exhausted; so that means to defray the necessary expenses of their journey were wanting. Dr. Wheelock, however, was not a man to be easily discouraged. He had learned in such dilemmas, to cast himself on the care of Providence; and had so often found relief from his embarrassments, from unexpected quarters, that he determined to proceed in the present case, as though the requisite funds were at his command; and on the day at first appointed, the missionaries with the Indian teachers departed with ample supplies, which had providentially been furnished from unexpected sources. They were kindly received by several villages of the Indians, and schools were soon collected, and masters appointed to each of them. The missionaries were entrusted with the patronage of these schools, which they frequently visited; treating the teachers with paternal kindness, and encouragement. The whole number of the children of the Mohawks and Oneidas, received into these schools, was a hundred and twenty seven. The scholars generally appeared fond of learning, and made pleasing progress. For some time, the Indian teachers were attentive to their work; but after the lapse of several months, some of them grew weary, and, notwithstanding all the efforts of the missionaries and other patrons, returned, in a considerable degree, to those roving and savage habits from which it was hoped they had been completely rescued. A part, however, maintained their integrity, gained respect, and continued to be useful to their countrymen. The missionaries from time to time gave encouraging accounts of the teachable disposition of the Indians, and of the commendable conduct of the majority of the schoolmasters.

Hitherto, no attempt had been made to introduce Christianity into the confederated Six Nations, except among the Mohawks and Oneidas; the others seemed disposed to reject all offers of the kind; at least from Protestants. But now, it

seemed expedient to make an effort to extend the influence of the gospel into some other of these tribes. The opportunity of making the attempt was providentially afforded; for Mr. Samuel Kirkland, who had just finished his education at Princeton, offered himself as a missionary. In the autumn of 1765, he set out with a design to penetrate into the country of the Senecas, to learn their language, and to conciliate their friendship, with a view to a mission among them. The Senecas were the most remote of all the tribes of the confederacy; and their social habits were understood to be more savage than those of any other tribe. It may be observed here, that all the Six Nations spoke dialects of the same language. Mr. Kirkland had acquired some knowledge of the language of the Mohawks; and this greatly aided him in acquiring the Seneca language. The enterprise was considered bold and hazardous. No Protestant missionary had ever penetrated these forests, or visited this ferocious tribe. But Kirkland was peculiarly qualified for this arduous undertaking. His constitutional strength and vicacity were uncommon; he was fearless of danger, possessed a great fund of benevolence, a heart devoted to the cause of the Redeemer, and zeal for the conversion of the heathen. He travelled among these barbarians unattended; boldly enduring trials and encountering dangers which would have filled a common mind with dismay. Though famine spread its horrors around him, and his life was often threatened, he persisted in the good work; and continued among the savages eighteen months, during which time, he acquired a competent knowledge of their language, and had the opportunity of holding forth the word of life in this very dark corner of the earth. At first the chief men of the nation treated him with haughtiness and contempt, but after witnessing his courage and his kindness they exchanged this for admiration; and some became so full of approval that they expressed a desire to be instructed in the Christian religion. But so invincible was the opposition of the majority, that Mr. Kirkland, seeing no prospect of usefulness among them, took a mission to the Oneidas, among whom for many years he continued his laborious services, in the exercise of the ministry;

in which he was both faithful and successful, and the effects of his labours were permanent.

Mr. Occum laboured chiefly among the Mohegan, Mohawk, and Narraganset tribes; occasionally visiting the Six Nations. The Rev. Mr. Bull, in a letter to Mr. Bostwick, says of Occum, "that in his preaching, he seems always to have in view the end of the ministry, the glory of God and the salvation of men. His manner of expression when he preaches to the Indians is vastly more natural and free, than when he preaches to others. He is the glory of the Indian nation. I rejoice in the grace of God conferred on him &c." His popularity was so great and he was so much flattered by some, that Dr. Wheelock on one occasion exclaimed, "May God mercifully preserve him from falling into the condemnation of the devil!"

The bright prospects of success in the literary institution, established chiefly with a view to the civilization and evangelization of the Indians, were obscured by the contest between the colonies and the mother country. Dr. Wheelock's principal dependence for pecuniary resources was on Great Britain; but in the year 1775 all intercourse between America and Britain was suspended. Besides, nearly all the tribes of Indians, from which he received scholars, being friendly to the British and hostile to the colonies, recalled their sons. This he considered a favourable circumstance; as the means of subsistence were in a great measure cut off by the war, and he did not like to send away the scholars, for fear of offending the tribes to which they belonged; this difficulty was removed by their sending for their children.

Moor's Indian school was never incorporated with Dartmouth College. Dr. Wheelock, indeed, proposed to the Trustees of the College, to take charge of the school; but they were of opinion that their charter did not authorize them to take upon them such care and supervision, and so it remained under Dr. Wheelock's sole care and management until his death.

During the progress of the revolutionary war, Dartmouth, on account of its remoteness from the theatre of hostilities, suffered comparatively little; for while the colleges on the

eastern part of the country were disbanded and their buildings dilapidated by the invasion, the course of study in this institution was uninterrupted. Since the close of the war, Dartmouth College has held a most reputable standing among the literary institutions of the country; many eminent men, both in church and state having received the finishing part of their education in this seminary. But it is our object not to give the history of this literary institution, but to exhibit the benevolent zeal of Dr. Wheelock towards the aborigines of the country, and his labours and success in the work. The health of this good man began rapidly to decline in the year 1779, and on the 24th day of April, he breathed his last. Being asked by Mrs. Wheelock, when death was evidently near, what were his present views, he said, "I am not afraid of death with every amazement," and shortly before he expired, he repeated the 4th verse of the 23d Psalm, "Though I walk through the valley of the shadow of death I will fear no evil; for Thou art with me; thy rod and thy staff they comfort me."

At his death, Dr. Wheelock had completed his sixty-eighth year; nine from the founding of the College; and twenty-five from the institution of his Indian school. His funeral was attended by a large concourse of people, and the sermon, on the occasion, was preached by the minister of the parish of Hanover, the Rev. Mr. Burroughs, from Job xiv, 14, "If a man die shall he live again? all the days of my appointed time, will I wait till my change come."

Dr. Wheelock did not live to see the dawn of peace to his country. By the charter of the College, he was authorized to appoint his successor; and he conferred the office on his own son, one of the first graduates of the College; who, before he took charge of the institution, travelled extensively in Europe, and was successful in collecting some pecuniary supplies in Great Britain.

Although Dr. Wheelock performed the duties of President of the College, master of the Indian School, and preacher to both those institutions, he received for his services no other salary than a supply of necessary provisions for his family. While much money passed through his hands, his



fidelity and wisdom in the appropriation of such funds were never called in question.

After his decease little opportunity has existed for carrying out the original design of the founder, as it relates to the Indians; but still the establishment of a respectable College, by the exertions of an individual, was a great work, and has accomplished extensive good to the community. As in our view Dr. Wheelock was an uncommon man, we will close this article with a description of his character, as given by his biographers, but abridged.

In the articles of his faith, Dr. Wheelock agreed with the Puritans, who were the fathers of New England. He belonged to the school of Calvin. The doctrines of divine sovereignty, human depravity, the moral impotence of the sinner, the necessity of regeneration, the divinity of Jesus Christ, the infinite merit and efficacy of the atonement, the doctrine of election, special grace in the conversion of a sinner, the immediate duty of repentance and faith, and the necessity of holiness as evidence of justification, were his favourite themes in his preaching. Like the light of the sun, the benevolence of Dr. Wheelock shines in his active and useful services. His whole life demonstrates the goodness of his heart. No brighter evidence of a benevolent mind can be given than the arduous labours he performed, the many privations which he endured, the immense sacrifices he made, the burdensome and complicated cares which he assumed. Love to God and the souls of men was undoubtedly the animating motive of his active life. The school and College were founded to promote the glory of the Redeemer in the salvation of men; especially the perishing Indians of North America. And when, in consequence of the interruption of intercourse between the colonies and the mother country, the resources of the College failed, Dr. Wheelock advanced his own property to the amount of three thousand and three hundred and thirty three dollars, to sustain the institution. This sum, by his last will, he bequeathed to the College; reserving only a small annuity for his oldest son, who was an invalid. Other valuable legacies he left to the School.

As a religious instructor, faithfulness was a remarkable

trait in the character of Dr. Wheelock. Religion entered into all his calculations, gave direction to all his plans, and seemed to dictate the most minute arrangement: he was the same good man, in the pulpit, the college, and the parlour. He had a remarkable talent of introducing religious subjects into conversation with ease and pleasantness. His manner had nothing of ostentation or formality; nothing which offended the careless or gay. His hospitality was patriarchal; and to his guests his conversation was open and honest as the day, which, while it afforded edification, gave also pleasure, by his dignified and affable manners. His solicitude for the salvation of his children, pupils, and servants, he manifested by occasionally taking them into his study, to inquire with parental tenderness into their spiritual state; when, with great plainness, he gave them such advice and exhortation as their respective cases required. And God was often pleased to bless these pious labours; as many of his pupils had reason to bless God for these seasons of religious conference. In the great concern of their salvation his children and pupils frequently applied to him for instruction. The College was a school not only of science, but of religion.

As a preacher of the gospel, Dr. Wheelock possessed shining gifts. His sermons were connected, affectionate and persuasive. During the great revival, he travelled extensively through New England, and in the constellation of the preachers of that day, was a star of the first magnitude. Wherever he preached multitudes flocked to hear him. Though a fine classical scholar, and a man of profound sense, his preaching was in an easy and familiar style. He had a remarkable talent for winning the attention and arousing the consciences of his hearers. Without factitious ornament, his language was perspicuous and forcible. His aim was to reach the feelings of his hearers through the understanding. His sermons were not read, but delivered from short notes, and sometimes entirely extemporaneous. Possessing a lively imagination, a warm heart, and a deep concern for immortal souls, the impetuosity of his eloquence often presented common and well known truths with all the irresistible charms of novelty. From what has been said, it may be inferred, that he was an

uncommonly successful preacher. Multitudes throughout New England acknowledged him as their spiritual father. But though so popular and successful he was preserved habitually in an humble state of mind. He was not wont to enter the pulpit with confidence, but with diffidence of himself; and often with fear and trembling.

Dr. Wheelock was animated in a high degree with the spirit of missions; that is with the genuine spirit of Christianity. A double portion of that spirit which in the present age has been excited in the minds of many, leading them to seek the extension of the blessed gospel to the heathen, was bestowed upon this eminent servant of God; and this at a time, when it was almost restricted to his own bosom: far in the obscurity of a country village he began the work alone. How would his pious heart have exulted in the prospect, could he have foreseen the missionary exertions of the church in the present day! We have already remarked on the humility which accompanied him into the pulpit; we may now add that although he laboured so much, and endured so many hardships, and actually accomplished so much, no one even heard him speak with complacency of his own labours. When in his will he bequeaths to the college what in that day would have been considered a good estate, he lays in no claim for admiration; but modestly says, "I have professed to have no view to making an estate by this affair. What the singleness and uprightness of my heart has been before God He knows, and also how greatly I stand in need of his pardon." Though often under the necessity of making great pecuniary sacrifices to sustain the College, he was careful never to involve his friends.

Dr. Wheelock's disinterestedness and trust in Providence are very clearly manifested in the following extract, from one of his annual narratives: 'When I think of the great weight of present expence for supporting sixteen or seventeen Indians boys—which has been my number the last year—and as many English youth, on charity; and eight in the wilderness who depend for their support wholly from this quarter; also, such a number of labourers, and the necessity of building a house for myself, with the expence of three and sometimes four tutors, I have sometimes faintness of heart.

But then I consider that I have not been seeking myself in one step which I have taken; nor have I taken one step without deliberation and asking counsel; and that if further resources from that fullness on which I have depended from the first should be withheld; yet that which has been laid out will by no means be lost to the school: nor be exposed to reproach as having been imprudently expended. I have always made it my practice not to suffer my expenses to exceed what my own private interest will pay. In case I should be brought to that necessity, justice will be done to my creditors. But the consideration which, above all others, has been my support is that it is the cause of God. God most certainly has, and does own it as his work. In him, and in him alone, do I hope to perfect his own plan for his own glory. Under these apprehensions I cannot be anxious respecting the issue. God has done great things for the institution, and I may not go back; but wait upon him, and hope in him, to maintain and support and defend it, and perform what is wanting for it in his own mercy and time. Certainly his hand has been conspicuous in its beginning, rise and progress, through so many dark scenes. When in its infancy, and an object of contempt, it was the hand of God which opened and disposed the hearts of so many on both sides the water, to such pious and charitable liberalities for its support. It was the finger of God which pointed out such a wise, goodly, and honourable patronage for it in Europe. What but a divine influence should move my worthy patrons, with so much cheerfulness, and disinterested zeal, to accept the important trust, in London; and to prosecute the design, with so much steadiness and zeal? It was the hand of God, which advanced our great friend and patron, the right honourable William, Earl of Dartmouth, to the American administration, while he was in such connexion with this Seminary. It was the hand of God which opened the heart of our gracious Sovereign to show his princely munificence in his royal bounty; and especially in ratifying a charter, endowing the Seminary with all the powers, immunities, and privileges of any university in his kingdom, by which its interests are most effectually secured; so that those who are graduated here, have not an empty title, but by law a claim

to all those rights and privileges enjoyed by graduates of any University in Great Britain. Was it not the hand of God that advanced so important and beneficial a friend to the chair of this province, as his Excellency Governor Wentworth, and disposed him as a nursing father to patronise this infant College in the wilderness? and certainly, the gracious hand of God has been very evident to all acquainted with the regularity and good order which have uninterruptedly sustained her; and that without any form of Government, but parental.

“These things have not resulted merely from the wisdom, prudence or wise politics of the age; but God has evidently designed to hide pride from man, and make the excellency of his power and grace conspicuous, by making choice of an instrument every way unequal to the arduous work. Surely this looks like his plan, to make the excellence of his own perfections appear, and secure all the glory to himself.”

The confidence felt by Dr. Wheelock's patrons in England was unbounded. Mr. John Thornton authorized him to draw on him for any sum he might need; and he never, in any case, abused this confidence. Doctor Wheelock, in person, was of a middle stature and size, well proportioned, and dignified. His features were prominent, his eyes a light blue and animated. His complexion was fair, and the general expression of his countenance pleasing and handsome. His voice was remarkably full, harmonious, and commanding. We can scarcely find in history a more illustrious example of benevolent and successful effort, than in Dr. Wheelock. By his single effort, through the blessing of divine Providence, he accomplished a work, which has commonly required the united labours of many minds and many hands. And although his pious purpose in relation to the Indians was in a great measure frustrated by the occurrence of the revolutionary war, Dartmouth College has been eminently useful to the country; and will ever stand as a memorial of the piety, benevolence, and perseverance of the Rev. Doctor Wheelock.\*

\* It is natural that the friends of the Theological Seminary at Princeton, should feel an interest in Dr. Wheelock; since a considerable legacy was, on a certain contingency, bequeathed to this institution by the late Dr. Wheelock, the son and successor of the founder of Dartmouth College. Providence has so ordered events,