DICKINSON COLLEGE.

THE HISTORY OF A HUNDRED YEARS.

ALUMNI ORATION

DELIVERED AT THE

Centennial Commencement of the College,

WEDNESDAY, JULY 27TH, 1883, AT 8 P. M.,

BY THE

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PREFATORY NOTE.

In response to the wish of many who heard the address of Dr. Crooks to have it in permanent form, as also in the interest of the College, he consented, on request, to allow its publication. It adds to our satisfaction in sending it forth, that many, not favored to take part in the Centennial Commemoration may thus have some compensation for their loss. While for the former its perusal will renew the memory of a great pleasure, for the latter it will at least instance and type the good things which sons and friends prepared in honor of that event. The College, too, will thereby profit, for its history of a hundred years is the record of such heroic striving and honorable achievement that it must, in the measure it is known, turn to its advantage.

The address itself is every way admirable. The story of Dickinson has not before been told so fully or so well. To begin with, there was evidently wide and painstaking research. Every accessible source of information seems to have been laid under contribution. From early local annals, from biographies of men conspicuous in founding and fostering the College or in conducting its operations, and from records of legislation, were gathered the facts which so enrich the narrative. Especially was Dr. Crooks favored in having access to a large collection of manuscript letters preserved in the Ridgway Library of Philadelphia, in large part the correspondence of Dr. Rush and Dr. Nisbet, having immediate reference to the history of the College, and now first availed of in making up the record of its history.

Though not of special relevance to the address, it yet may be of interest to its readers to state the result of efforts made to strengthen the resources of the College. On adopting plans for the Centennial Commemoration, the trustees expressed the

judgment that the securing of ONE HUNDRED AND FIFTY THOUSAND DOLLARS was the least amount at which the effort ought to aim; two-thirds of this sum to be for increase of endowment, and one-third for the erection of a building for general college purposes. The noble gift of $30,000 by Mr. Thomas Beaver, of Danville, Pa., and, shortly after, that, equally noble, of the Rev. David H. Carroll, D. D., of Baltimore, Md., of $10,000, both for the first of the designated objects, greatly cheered those on whom lay the burden of solicitation. Other donations of smaller amount, but in equal witness of good-will, had at the date of the Commemoration increased the aggregate to upwards of $45,000. In the annual meeting of the trustees at the time of this event, order was taken for the special appropriation of $20,000 to the erection of a building for scientific purposes, and thereupon this amount was subscribed, nearly all by members of the Board. At the social reunion on the afternoon of the same day, on a proposition to endow a professorship in honor of Dr. John McClintock, and to bear his name, $23,000 were subscribed. Including the sums previously subscribed and paid on the work of thoroughly renovating East and West Colleges, the Centennial contributions to the present time aggregate about $93,000. It will thus be seen that the College enters on its second century not alone with cause for glorying in the past, but with auspices of cheer. Like Paul at Appii Forum, we devoutly feel, to thank God and take courage.

J. A. McCAULEY.

DICKINSON COLLEGE, July 18th, 1883.

In a note from Dr. Crooks, received after this prefatory statement was in type, he thus acknowledges his obligation to this correspondence:—"Many of the facts relative to the founding of Dickinson College, the author of this address has derived from examination of the unpublished correspondence of Dr. Benjamin Rush and his friends, now in the possession of the Ridgway Library of Philadelphia. Through the courtesy of its Librarians the author has drawn freely from this large storehouse of information and desires here to express his thanks to them. To other friends who have also supplied original documents, thanks are due and are here gratefully tendered."

EARLY in July, 1763, Carlisle presented an unwonted aspect. The fort in its centre, the houses, the streets were filled with fugitives from the surrounding regions. The Indians, for once bound together in unity by the eloquence of Pontiac, had begun the work of murder, and had attacked the settlements of the frontier from Detroit to the Susquehanna. Carlisle and Bedford were places of refuge for the panic-stricken inhabitants. Later in the month Colonel Bouquet set forth from this town, where we are now assembled, with a little army of five hundred soldiers to relieve Fort Pitt. As the Scotch Highlanders marched out upon the main road westward, the people watched their receding ranks with many misgivings of their coming fate. In a few months Bouquet returned victorious to Carlisle, bringing with him wives and children who had been snatched by the Indians from their homes in this valley, but were now restored again. The many affecting scenes of the restoration, of the recognition by each other of relatives long parted, have been much dwelt upon by the local historians of the County of Cumberland.

This was in 1763. In 1783, just twenty years after, it was resolved by wise and good men, the leaders of public opinion in the Commonwealth, to found in this same borough of Carlisle, so lately one of the frontier posts of civilization, a school of learning. It was a bold undertaking, and yet it sagaciously forecasted the future. It was bold, for in the meantime the war of the Revolution had followed the war of Pontiac. The country was exhausted; trade had been deranged by enormous issues of paper money; the thirteen colonies, now states, loosely held together by the Articles of Confederation, were without real political unity; Washington had not yet surrendered his commission as commander-in-chief of the American armies; the treaty of peace with Great Britain had not yet been ratified by Congress. Before, therefore, the country had adjusted itself to its new position, the founders of Dickinson

College had begun their beneficent task. Indeed, this was, in their minds, a leading part of the adjustment of the country to the new conditions of its life. "WHEREAS," they declare in the College charter, "the happiness and prosperity of every country depends much on the right education of the youth, who must succeed the aged in the important offices of society, and the most exalted nations have acquired their pre-eminence by the virtuous principles and liberal knowledge instilled into the minds of the rising generation.

"AND, WHEREAS, After a long and bloody contest with a great and powerful kingdom, it has pleased Almighty God to restore to the United States of America the blessings of a general peace, whereby the good people of this State, relieved from the burthens of war, are placed in a condition to attend to useful arts, sciences and literature, &c., &c.

"*Be it therefore enacted*, That there be erected and hereby is erected and established in the borough of Carlisle, in the County of Cumberland, in this State, a college for the education of youth in the learned and foreign languages, the useful arts, sciences and literature, the style, name and title of which said college shall be as is hereafter mentioned and defined.

"*That is to say*, (1.) In memory of the great and important services rendered to his country by his Excellency, John Dickinson, President of the Supreme Executive Council, and in commemoration of his very liberal donation to the institution, the said college shall forever hereafter be called and known by the name of Dickinson College."

The "forever" of the charter has thus far been made good, and after a hundred years of vicissitude the college named of John Dickinson still stands and welcomes another generation, here gathered to celebrate with appropriate honors its centennial day.

At this time Pennsylvania was living under its provisional constitution framed in 1776; there was as yet no wagon-road over the Alleghanies, and, not till several years after 1783, a mail from Philadelphia to Pittsburg. The active mind of Dr. Benjamin Rush had, however, already conceived the plan of a

complete system of education for the State. In an address to the Legislature, presented in 1786, he gives its outlines: "Let there be one university in the State, and let this be established in the capital (Philadelphia). Let law, physic, divinity, the law of nature and nations, and economy, &c., be taught in it by public lectures, in the winter season, after the manner of European universities, and let the professors receive such salaries from the State as will enable them to deliver their lectures at a moderate price. Let there be four colleges, one at Philadelphia, one at Carlisle, a third, for the benefit of our German citizens, at Lancaster, and a fourth, some years hence, at Pittsburg. In these colleges let young men be instructed in mathematics, and in the higher branches of science, in the same manner that they are now taught in our American colleges. After they have received a testimonial from one of these colleges, let them, if they can afford it, complete their studies, spending a season or two in attending the lectures in the university. Let there be free schools established in every township or district consisting of one hundred families. By this plan, the whole State will be tied together by one system of education. The university will in time furnish masters for the colleges, and the colleges will furnish masters for the free schools, while the free schools will in their turn supply the colleges and the university with scholars, students and pupils."

Such was the scheme, broad and comprehensive, of which Dickinson College was a part. It drew for its realization largely upon the future; but these men knew themselves to be the founders of a State and provided intelligently for the years to come.

Yet it was none the less the purpose of Dr. Rush that the College should be Presbyterian. In a paper from his pen, entitled "Hints for Establishing a College at Carlisle," dated Philadelphia, September 3d, 1782, he writes thus: "Every religious society should endeavor to preserve a representation of itself in government. The Presbyterians suffered greatly under the old government from the want of this representation. At present they hold an undue share in the power of Pennsylvania.

They have already excited the jealousy of other societies, and powerful combinations are forming against them. To secure a moderate and just share of the power of the State, it becomes them to retire a little from office, and to invite other societies to partake of these with them. To prevent the effect of these combinations against them, reducing them to their ancient state of oppression and insignificance, it becomes them above all things to entrench themselves in schools of learning. These are the true nurseries of power and influence. In the present plenitude of the power of the Presbyterians let them obtain a charter for a college in Carlisle. The advantages of a college at Carlisle are:—1. It will draw the Presbyterians to one common centre of union. 2. It will be nearly central to the State, and will command the youth of the new and growing western counties and perhaps states. Let all the trustees, as well as the principal of the college and its professors, be Presbyterians. This will be necessary in order to connect religion and learning; in the present constitution of things religion cannot be inculcated without a system or form of some kind." In accord with this scheme a petition to the Legislature was drawn up and signed by sundry inhabitants of Cumberland County, asking for a college charter. Among the signers are Blair, Snodgrass, Johnston, Gordon, McMillan and James Crooks.

In all the movement to prepare the way for the securing of a charter, as well as in the care of the college, after the charter was granted, Dr. Rush was the master spirit. He writes to Montgomery, to Armstrong, to the leaders of the Presbytery of Carlisle, he conducts the negotiations with Dr. Nisbet, he welcomes Nisbet to America, he sends forward suggestions to Carlisle for the proper reception of the principal of the college there, he procures subscriptions to the funds, books, philosophical apparatus, cheers the despondent, urges on every measure of progress, and ceases not in his labor of love until death. May 20th, 1783, he issues a paper entitled "Reasons Against Founding a College at Carlisle," intended to meet with irony the sectarian opposition to the obtaining of a charter. Among the reasons is the following: "A college at Carlisle, from its situation, will

necessarily fall into the hands of the Presbyterians, who are a most intolerant set of people, and who should not be permitted to herd together, lest they should awaken the jealousies of other religious societies, who are at present universally in love with Presbyterian manners, character and government, insomuch that in a few years (if Dr. Rush and two or three other hot-headed fanatics do not prevent it) the whole State, and especially the Tories and Quakers, will accept the Presbyterian religion."

Thus the first opposing force encountered by the founders of the College was sectarian jealousy. Dr. Rush, however, held firmly to his fundamental principles, that "learning without religion does real mischief to the morals of mankind," and that religion is best supported under the patronage of particular societies. Ultimately the plans were so far modified that, while Presbyterian control was secured, other religious bodies were represented in the Board of Trustees. "The design," writes Dr. Rush, March 19th, 1783, "is equally patronized by men of every political and religious party in the frontier counties of Pennsylvania. The trustees (who have been named) have been drawn equally from Constitutionalists and Republicans, from Old and New Lights. And still farther to remove all jealousies respecting the Presbyterians, five or six of the trustees are taken from the English and Lutheran churches." Thus, like a wise general, did Dr. Rush harmonize differences and keep the forces on which he depended well together. The president of the State, John Dickinson, a Quaker of the warlike type, was placed at the head of the Board of Trustees.

In these initial trials of the College Dr. Rush hovered over it with a watchful, brooding love. He writes to General Montgomery in 1783: "I rejoice to find you in such good spirits with respect to our College. It will, it must prosper." His mind rests, with fondness of recollection, upon the spot where he and the General first discussed the project. In 1784 he makes the memorandum: "The first conversation upon the subject of a college at Carlisle between J. Montgomery and B. Rush took place at Mr. Bingham's porch." Now and then a letter or a postscript is playfully signed "Bingham's Porch," as

though that had been a trysting place where two noble souls had pledged themselves to each other to do this good work for the Church and the State. Referring to the opposition encountered, he writes to Montgomery, near the end of 1784: "I well remember the inscription over the Foundling Hospital in Paris,—'My father and my mother have abandoned me, but the Lord hath taken care of me.' Let this be the motto of our college." And still again, early in 1785: "Give up our college? God forbid! No, not if every trustee in the board (half a dozen excepted) perjured himself by deserting or neglecting his trust. The reasons and advantages of a college at Carlisle appear the same to me as they did in the year 1782, when we first projected it. *We must succeed.*" His form of speech is suggestive of deep affection; it is never the college, but "our college;" he had taken it to his heart of hearts.

As we are here to do honor to the memory of the founders of Dickinson College, let us pause and dwell for a moment longer upon the evidences which time has preserved of their religious spirit. It is customary to contrast the coldness of the religious life of the eighteenth century with the fervors of the nineteenth, but the faithful Christians of the former period fought an unflinching battle with Deism, and among the most uncompromising in the assertion of their faith were Rush and Dickinson. "I prefer," says Dickinson, in a note to the Letters of Fabius, "the broadcloth of a Locke or a Lardner to the cobwebs of a Hume or a Gibbon." "The only foundation," says Rush, in his address to the Legislature, "for a useful education in a republic is laid in religion. The religion I mean to recommend in this place is the religion of the New Testament." In another essay, he defends the use of the Bible in schools. "The present fashionable practice," he writes, "of rejecting the Bible from our schools, I suspect, has originated with the deists. They discover great ingenuity in their new method of attacking Christianity. If they proceed in it they will do more in half a century in extirpating religion, than Bolingbroke or Voltaire could have effected in a thousand years." And then he adds a sentiment which is as useful for the State

of Pennsylvania to-day, as it was a century ago: "On the ground of the good old custom of using the Bible as a school-book, it becomes us to entrench our religion." The founders of Dickinson College had a clear prevision of what would come of the inroads of the deism, then fashionable; they intended this school to be a home of New Testament Christianity, and they embodied their faith in their corporate seal, "*Pietate et Doctrina, tuta Libertas.*" In their system of thought, religion and liberty were connected by the closest ties. "A Christian," writes Rush, "cannot fail of being a republican, for every precept of the Gospel inculcates those degrees of humility, self-denial and brotherly kindness which are directly opposed to the pride of monarchy and the pageants of a court." The founders of Dickinson College understood their time; they knew that a great future was before them, and in all their thoughts and plans they linked together that blessed, indissoluble trinity—religion, learning, liberty.

Such were our founders as Christians; the country has for the century past honored their virtues as patriots. Rush was a signer of the Declaration of Independence, and but for a doubt of the expediency of the Declaration at that precise moment, Dickinson would have been also. Dickinson had helped to prepare the country for separation from Great Britain by his "Farmer's Letters." Writing under the guise of a prosperous cultivator of the soil, he so won the people by his argument that every letter was hailed with expressions of joy. There are passages in these immortal writings of Demosthenic vigor. In all the productions of his pen given to the country during the Revolutionary period, Dickinson is fully abreast of Jefferson himself; in cogency of reasoning and in fiery appeal he is second to no man of his time. The conclusion of the Farmer's seventh letter sounds like a trumpet peal: "These duties which will inevitably be levied upon us are expressly levied for the sole purpose of taking money. This is the definition of taxes. They are therefore taxes. The money is to be taken from us. *We* are therefore taxed. Those who are taxed without their consent, expressed by themselves or their representatives, are *slaves*. *We are taxed* without our own consent, expressed by

ourselves or by our representatives. WE are, therefore, SLAVES." With such lucid statement the people could not fail to comprehend what taxation by the British Crown meant. But more stirring still, and equalling the Declaration of Independence in vigor, was the Declaration of the Colonies drawn up by Dickinson, and adopted July 6th, 1775, in which were set forth the causes and the necessity of taking up arms. "We are reduced," says this memorable paper, "to the alternative of making an unconditional submission to the tyranny of irritated ministers or resistance by force. The latter is our choice. WE HAVE COUNTED THE COST OF THE CONTEST AND FIND NOTHING SO DREADFUL AS VOLUNTARY SLAVERY. Honor, peace and humanity forbid us tamely to surrender that freedom which we have received from our gallant ancestors, and which our innocent posterity have a right to receive from us. We cannot endure the infamy of resigning succeeding generations to that wretchedness which inevitably awaits them if we basely entail hereditary bondage upon them. With hearts fortified by these animating reflections, we most solemnly before God and the world declare, that, exerting the utmost energy of those powers which our beneficent Creator hath graciously bestowed upon us, the arms we have been compelled by our enemies to assume we will, in defiance of every hazard, with unabating firmness, employ for the preservation of our liberties, being with one mind resolved to die freemen, rather than to live slaves." When this Declaration was read to Putnam's division of the Continental army, on Prospect Hill, near Boston, "they shouted," says the historian, "in three huzzas, a loud Amen." Thus did Dickinson point the meaning of the spirit of resistance which had shown the first pulsations of its vigor in the battle of Bunker Hill, three weeks before.

But there was a beginning before this beginning. Our founders had a spiritual ancestry which should be named with reverence to-day. Princeton, Dickinson, Jefferson, Hampden Sydney, and Washington Colleges are all the fruits of a little seed sowed in the soil of Pennsylvania, the early part of the eighteenth century. They are the progeny of the Log College,

established in Bucks County by the elder Tennent. Let us gather together the elements of this picture. Mr. Tennent, a native of Ireland and a thoroughly trained classical scholar, settled in Neshaminy, about twenty miles north of Philadelphia, in the year 1726. Solicitous for the training of ministers to serve the Presbyterian churches, he built near by his home, a log house, and there taught sacred and classical learning to the end of his life. Hither came Whitefield, who found in Tennent a congenial spirit. "The place," writes Whitefield, in his journal, "is, in contempt, called the College. It is a log house, about twenty feet long, and as many broad; and to me it seemed to resemble the schools of the old prophets, for their habitations were mean; and that they sought not great things for themselves is plain from those passages of Scripture wherein we are told that each of them took a beam to build them a house." Hither too came Beatty, afterwards a founder of Princeton, carrying his pedlar's pack, and astonishing the head of the college, by addressing him in correct Latin. Hither came Samuel Blair, who, entering the Presbyterian ministry, followed the example of his preceptor, and established a school at Fagg's Manor, in this State, where he trained the Rev. Samuel Davies, afterwards president of Princeton. Hither came John Blair, afterwards vice-president of Princeton, and Professor of Divinity. Hither too, if tradition may be trusted, came Samuel Finley, who in turn founded a school in Nottingham, Pennsylvania, where he educated in the classics Dr. Benjamin Rush, and James Waddell, famous as "the blind preacher" of Virginia, and ended his life in the presidency of Princeton. Here were to be found, by natural right, the sons of the principal, all of them preachers, and one of them, Gilbert Tennent, the organizer of a Presbyterian church in Philadelphia, "chiefly composed of those who were denominated converts and followers of Mr. Whitefield." To the school of Samuel Blair, in Fagg's Manor, came Robert Smith, who, after entering the ministry of the Presbyterian Church, founded at Pequea, in Lancaster County, another school of the prophets, after the model of the Log College. From this school went forth Samuel Stanhope Smith, the

founder of Hampden Sydney College and Professor of Moral Philosophy in Princeton, and John Blair Smith, first president of Union College, Schenectady, New York. From the school of Blair, at Fagg's Manor, went John McMillan, the pioneer of Presbyterianism in Western Pennsylvania and the father of Jefferson College. These men founded Log Colleges after the pattern of the humble structure on the Neshaminy. McMillan trained in his, hard by his home, one hundred ministers. Joseph Smith, another pioneer of Presbyterianism in Western Pennsylvania and a graduate of Princeton, opened his school of the prophets in a kitchen adjoining his dwelling, cheerfully surrendered by his wife for the purpose. This kitchen was the seed out of which Jefferson College grew.

Nor did the zeal for learning terminate with the founders of these schools; their students were as ardent in devotion to knowledge as their teachers. While the Hampden Sydney College building was in preparation, the young men in attendance put up huts and booths for themselves while pursuing their studies, and sitting on planks construed their Greek and Latin and worked their problems in Mathematics. Such zeal carries us back to the days of Abelard and the Paraclete, with his thousands of students housed in rude huts about his monastery. The Log College graduates and their associates of the Presbyterian ministry worked with an intensity which rapidly consumed them. Few of them lived beyond sixty-five years, many of them died young. They were teachers of classical and sacred learning, preachers, and men of unfaltering courage in times of peril. Such was Duffield, whose church at Monahan, ten miles from Carlisle, was protected by ramparts, on which sentinels stood while the congregation worshipped. Such was Elder, of Paxton and Derry, who preached with his rifle beside him in the pulpit, and whose congregation were often attacked by lurking Indians, when on the way from church to their homes. They were as strong for liberty as they were for learning and religion. It is but simple justice to say that the Scotch-Irish preachers of Pennsylvania, all of them of the Presbyterian faith, were the leaders of their people in the

conflict with Great Britain, and the people trained by them were worthy of their ministers. The men of Cumberland County were among the first to condemn in public meeting the closing of the port of Boston by the British Crown. Immediately after the battle of Lexington, the county mustered fifteen hundred armed men, from which number several companies were chosen during the summer of 1775 to go to Boston, as a part of Washington's army there. "They were," say the local historian, "men for the times, inured to toil and exposure, stout and athletic. They were soldiers who could march, when an emergency required, without tents or baggage-wagons, carrying their equipments in their knapsacks. With a blanket they could sleep on the bare earth, with the open air for their apartment, and the sky for their covering. Many of these men are known to have remained, from that time, in the military service of their country for years, and some of them till Independence was acknowledged and the army was disbanded; others had in other colonies a soldier's burial and grave."*

If we have traced this history with clearness, it will have been seen that from the Log College of Neshaminy proceeded the Presbyterian Log Colleges which during the Colonial period dotted the central and western regions of this State. From the humble school of the elder Tennent also proceeded the collegiate system of New Jersey, Pennsylvania, and the valley of Virginia. "The ministers," says Dr. Archibald Alexander, "who exerted themselves in the establishment of the New Jersey College, were all the friends of the Log College, and most of them had received their training, both in classical and in theological learning, within the walls of that humble institution. Besides Dickinson and Burr, who were graduates of Yale, the other friends and founders of Nassau Hall are the Tennents, Blairs, Finley, Smith, Rogers, Davies and others, who had received their education in the Log College, or in schools instituted by those who had been instructed there."†

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*Tribute to the Irish and Scotch Early Settlers of Pennsylvania, by George Chambers, page 95.

† The Log College, pages 82-3.

The debt which this country owes to the Scotch-Irish Presbyterians has not been understood, much less acknowledged. They, in their synod which met in Philadelphia in 1775, were the first religious body "to declare themselves in favor of open resistance" to the king; they issued the first Declaration of Independence, that of Mecklenburg, May 20th, 1775. They were, as we have seen, the founders of the schools of learning in the Middle States and, notably, the founders of Dickinson College. They were rugged men and could handle with equal power the sword of the spirit and the sword of steel. Aggressive and indomitable though they were, they were, for all, lovers of peace, for they knew well that learning and religion thrive best where peace reigns. Their love of learning was a deep religious passion, inspired by the desire to furnish to the then new country a cultured ministry. They carried in their minds the ideal of a lofty civilization, and amid the rigors of frontier life established the beginnings of the culture which adorns society in its most advanced stage. In their plan of life, the fort which warded off Indian assaults, the Church, and the classical school were mingled together and contemporary. Compelled by the necessities of their times, they fought with the one hand and built with the other. Before the sounds of the savage war-whoop had quite died away, their chosen sons were construing Demosthenes in the Greek, and Moses in the Hebrew. Their history has as yet been but imperfectly told; but the time will come, when the Scotch-Irish Presbyterian of Pennsylvania will take his place alongside of the New England Puritan, as one of the founders of learning and liberty in the New World. The race which has given to the country John Witherspoon, Alexander Hamilton, James Wilson, Andrew Jackson, Robert Fulton, Horace Greeley, and others of equal or lesser fame, is one whose memory men cannot willingly let die.

At the precise point of time when Dickinson College was chartered, John Witherspoon, a Scotchman by birth, a descendant of John Knox, a fellow-student in Edinburgh of Blair and Robertson, was president of Princeton; John Ewing, an American Presbyterian of Irish descent, was Provost of the

University of Pennsylvania; John Blair Smith, an American Presbyterian, also of Irish descent, was president of Hampden Sydney College in Virginia. Presbyterian preachers, mostly of Irish lineage, were organizing the schools which, in time, became Washington and Jefferson Colleges. James Waddell, whom Wirt has immortalized, Irish born and Log College bred, was preaching and teaching in Virginia. The shaping of the liberal culture of the Middle States was in the hands of Scotch-Irish Presbyterians. What more natural than that the founders of Dickinson College should look to Scotland for a principal of the new school? Dr. Rush, when a student at Edinburgh, had negotiated, in 1767, the transfer of Witherspoon to America. Witherspoon had at first declined the nomination to the presidency of Princeton, and had recommended in his place his friend, the Rev. Charles Nisbet, "as the fittest man of all his acquaintance to be the head of a college." The two were close friends, Witherspoon being fourteen years the elder. Subsequently the refusal was reconsidered and Witherspoon accepted the invitation to Nassau Hall, where he lived, from 1768 to 1794, a life of great usefulness and honor. Who should so readily occur to Dr. Rush in his eager effort to procure a suitable head for Dickinson as Dr. Nisbet? One fact recommended Nisbet: he had, during the war of the Revolution, been a warm friend of the cause of the Thirteen Colonies; moreover, he belonged to the party in the Presbyterianism of Scotland which most nearly coincided with the New Side party of Presbyterians in America. At home he had attained great fame as a scholar; his pupil, Dr. Miller, of Princeton, says of him, that he was "regarded as among the most learned men of Scotland." Even there he was frequently called "The Walking Library," an epithet applied to him as frequently during his life in the United States. An extraordinary facility in the acquisition of knowledge was supplemented by an equally extraordinary retentiveness of memory. Besides being critically versed in Greek, Latin and Hebrew, he read with facility French, German, Italian, Spanish and Portuguese. His attainments in theology made him the peer of the foremost among Scotch theologians.

An affluent wit gave its charm to his conversation, while his fine social qualities had secured him a circle of choice friends, among whom were some wearers of lordly titles. In Scotland he was faultlessly adjusted to his position, a position without privations, affording useful labors, ample facilities for study and a life in the midst of all the refinements of culture. To give up these for the rawness and newness of a life in a nation just born, a school just chartered, amid associations which could but imperfectly replace those left behind him, demanded a largeness of sacrifice to which he cheerfully yielded his consent, but which it is clear now, he only imperfectly understood. Whatever reluctance he may have had to accept the new position was overcome by the enthusiasm of Dr. Rush, who saw only a smiling future before both the College and the nation. In their frequent letters to each other, every point was canvassed and every consideration that could influence the mind of Dr. Nisbet received ample justice from Dr. Rush's facile pen. Dr. Rush had, no doubt, before his mind the career of Nisbet's friend, Witherspoon, the scholar, the patriot, the mighty man in word and deed. Though but eleven years in the Colonies when the war of the Revolution began, Witherspoon had become an American of Americans, had signed the Declaration of Independence, and had uttered words so courageous in its defence that they will be repeated for centuries to come. Peace had returned and the wise master-builder was wanted again. Dr. Nisbet was the chosen man.

By the time of Dr. Nisbet's arrival, the expectations cherished of him by the trustees of the College, had spread throughout the State. Had he been a prince, or ambassador from France, our friendly ally, his coming could not have created greater pleasure. I find in the *Pennsylvania Gazette*, of July 20th, 1785, this description, by a correspondent, of the reception given him as he approached Carlisle: "On Monday, July 4th, the Rev. Dr. Charles Nisbet, principal of Dickinson College, arrived at this place. He was met with his family at the Spring Forge, five miles from the town, by near one hundred ladies and gentlemen, about two o'clock, when, being introduced

to the whole company, they sat down to an elegant entertainment in a bower erected for the purpose. The afternoon was spent in the most agreeable manner, each of the company seeming to vie with others, in attention and congratulations to the Doctor and his family. In the evening they all rode into town together. The next day the Professors of the College conducted the students in procession to the church, where they were met by the Doctor and the principal inhabitants of the village. After the company was seated, Mr. Ross, the Professor of Languages, rose and delivered a Latin address to the Doctor, congratulating him on his safe arrival, and anticipating the great advantages to the College and the State from his taking charge of that institution. This was followed by an English address to the Doctor by Mr. John Montgomery, Jr., one of the students of the College. The joy manifested by the whole village in seeing the completion of their wishes respecting the establishment of the College, by the arrival of Dr. Nisbet may more easily be conceived than described. Indeed, if we may be allowed to form a judgment of the future importance of the College from the great politeness and hospitality with which the Doctor was received and treated at Lancaster, at Yorktown, and the whole country through which he passed on his way to this town, from the Doctor's abilities, extensive learning and amiable manners, from the late and rapid increase of the number of students, and from the natural situation of the College, there can be little doubt of Dickinson College rivaling in a few years, both in reputation and in number of students, the oldest seminaries on the continent."

A beautiful Idyl! We are for the moment in Arcadia, where Apollo, god of light, tunes his lute and peace smiles and reigns. It was the scholar's triumphal progress, a tribute to learning by the plain people of the county of Cumberland. Here, too, Dr. Rush's active mind had anticipated every possible event. He had written to his friend Montgomery, "Would it not be well to ring the court-house bell on Dr. Nisbet's arrival?" The people of the borough did much more, in the way of showing honor, as we have seen. Dr. Nisbet soon found that

whatever was needed to give permanence to the College was yet to be done, that its money resources were slender, that he must encounter all the trials of a builder who has yet to lay his corner-stone,—in short, that he was in a new world. It is no disparagement of his many fine qualities to say that he was not fitted for the work of a pioneer. He was refined, sensitive, unused to dealing with men of all sorts and conditions. He was a total stranger to the hardy self-reliance so characteristic of American life. Unfortunately too, his home was assigned him at the Barracks, and he was thereby shut out from close contact with society. The uncurbed Letort Spring at that time overflowed the lowlands on either side of its channel. He was soon prostrated by fever, and while suffering from consequent low spirits offered his resignation, which was reluctantly accepted. In his letter of resignation, he says of himself: "I hope the trustees will consider the great loss I have sustained in health and circumstances, being without a charge in a distant country, unable to fulfil or remove myself at my own expense, and having no benefice to return to."

The letters of Dr. Nisbet to Dr. Rush during 1785–6 must have been exasperating to that large-hearted philanthropist. From the first Dr. Nisbet's wife and children were dissatisfied. In the month of his arrival at Carlisle he writes to Rush: "My wife and children are unhappy and laying plans to return to Scotland and to convey me thither. I know not where this will end. Perhaps all emigrants are uneasy for some time, even when they recover afterwards. When I consider my present position I am often filled with melancholy, and consider myself a deposed minister, a deserter of my charge." He complains that fever has almost destroyed his memory and weakened the activity of his other faculties of mind. "Yet," he adds, "it perplexes and grieves me to be obliged to leave a people who are so kind, and among whom I promised myself so much satisfaction." By September, 1785, his letters to Dr. Rush betray much irritation. "The meanest thing I know," he writes, "is to decoy a poor man out of a peaceable and established station, into a climate like a frying-pan, and then bid him

kill himself if he is the least uneasy." And in the same month again: "I only wish to get quietly and as quickly as possible out of the country." He negotiated for a ship to carry him home again; and but for the fact that he would not sail in one commanded by an Irish captain, would have sailed in the winter of '85-6. By the spring of 1786 his health had rallied, and he consented to a re-election. With heroic purpose he addressed himself to the duties of his position, suppressing his disgust and showing an example of herculean energy in work. Without appearing to overtax himself he carried on concurrent lectures in Moral Philosophy, Logic, Philosophy of the mind, Belles-Lettres and systematic Theology, teaching after the method of the Scotch universities, which must have been imperfectly adapted to the raw and untrained youth under his charge. His lectures, some of which are preserved in the College and Ridgway libraries, ranged over the whole field of ancient and modern learning. To me Dr. Nisbet is most admirable in this, that under circumstances so depressing he stood manfully to his task, and remitted not his devotion to the College till death gave him rest. He saw and spoke freely of the defective condition of higher education in the United States. In November, 1786, he presents a formal report to the trustees: "There are forty students in the grammar school; besides these, twenty attend the Professor of Mathematics, and have begun the study of Natural Philosophy. The same twenty attend the Professor of geography, chronology and history as much as their attendance on the other classes will permit, and lately began the study of Logic and Metaphysics as a preparation for that of Moral Philosophy. The students are in great want of books, as none fit for their use are sold here." From these facts Dr. Nisbet draws an unfavorable augury of the future of the College, and expresses the opinion that the academy at York, and the grammar school at Hagerstown "already surpass it in popularity." From his letters to his intimate friend, Judge Allison, of Pittsburg, we also get glimpses of his inner feelings and the hardy courage with which he held on his way. Writing to the Judge in 1792, he gives this account of himself: "My occupation is

to read lectures on Logic, Metaphysics and Moral Philosophy, to which I premise a short account of the Greek and Latin classics, a course of lectures on the History of Philosophy and another on Criticism. I sometimes explain a classic critically in the beginning, before the class is fully assembled. We have a sort of four classes, though as most of our students are at their own disposal, they attend several at the same time. You may be sure our lectures are very imperfect, for we are yet in the day of small things. I have only mentioned this summary for your own private satisfaction, as I would not wish it to be known in Scotland what poor doings we are about in America."

All this must have been depressing to the trustees, yet Dr. Rush was not depressed. No lack of good fortune could chill the fervor of his zeal. He knew that America was not Europe, and that there must be seed sowing and culture before the harvest is gathered in. The resignation and discontent of Dr. Nisbet were a heavy blow to him, but he bated not one jot of heart or hope. Unquestionably Dr. Nisbet was a century in advance of his fellow-citizens here; it has required the century to enable us to reach the ideal he had in his mind. Princeton is just founding her school of philosophy; the University of Pennsylvania is becoming more and more a true university; the Johns Hopkins School would not have been possible even fifty years ago. Dr. Nisbet was harassed, too, by the narrow views of higher education held by many of the trustees whom he served. If he chafed under the hard necessities of his position, it was very human. Let us to-day do honor to his memory, and resolve not to rest till the College is made all he wished it to be.

Though, in its administration, Presbyterian, Dickinson College was not distinctively a church institution. It was founded for the benefit of the State, and to the State its founders looked for aid. Pennsylvania was then an inchoate commonwealth; it had been for nearly a century governed jointly by a popular assembly and the representatives of the descendants of Penn. Carlisle had been surveyed and laid out under proprietary authority; at that time all the region westward of the new borough, was liter-

ally Penn's woods. The State was poor, yet out of its poverty it gave help to this school of learning, whose life was to be interwoven with its own destinies. The grant of the charter was soon followed by a gift of money and of ten thousand acres of land; before the close of the century still other gifts followed. In 1826, in a season of dire extremity for the College, the legislature voted a grant of $3000 yearly for seven years. Without being committed by any pledge or covenant to the support of Dickinson, Pennsylvania was its fosterer, and for all that the good old Commonwealth has done for us we desire to record our grateful thanks on this centennial day. That the bond between the State and College was intended to be close is seen in the history of the period. The language of the charter shows it, the oath taken under the charter by every trustee to be true and faithful to the Commonwealth of Pennsylvania shows it, the constant reference of the founders of the College to its influence on the State's future shows it. Rush, in all his planning for higher culture, was planning for the rearing of great citizens for a great commonwealth. His ideal was a loftier one than we have yet reached, but the service of the State gave his ideal color and form. In his essay, addressed to the legislature, on "The Modes of Education Proper for a Republic," he speaks with the loftiness of a seer: "Let our pupil be taught that he does not belong to himself but that he is public property. Let him be taught to love his family, but let him be taught at the same time, that he must forsake and even forget them when the welfare of his country requires it. He must watch for the State as if its liberties depended on his vigilance alone, but he must do this in such a manner as not to defraud his creditors or neglect his family. He must love private life, but he must decline no station, however public or responsible it may be, when called to it by the suffrages of his fellow-citizens. He must love popularity, but he must despise it when set in competition with the dictates of his judgment or the real interests of his country. He must love character and must have a due sense of injuries, but he must be taught to appeal only to the laws of the State to defend the one, and punish the other. He must love family

honor, but he must be taught that neither the rank nor the antiquity of his ancestors can command respect without personal merit. He must avoid neutrality on all questions that divide the State, but he must shun the rage and acrimony of party spirit. He must be taught to love his fellow-creatures in every part of the world, but he must cherish with a more intense and peculiar affection the citizens of Pennsylvania and the United States."

We have departed far from this ideal, but it may do us good to gaze on it for a moment. We have been in some respects, during the century, narrower than Rush and Dickinson and their coadjutors, but we are broadening our views again. Their scheme was impracticable; it was not possible even for good men in a board of college trustees to rid themselves of political and sectarian jealousies. The care of higher education has passed from the State to the churches, and instead of a State we have a churchly system. Nothing less than this change could satisfy the intense religious spirit of our century. We have gained much thereby and perhaps have lost something. The growth of a true university system has no doubt been retarded, but the moral and religious culture of young men has been more certainly assured. The gifts of single citizens for higher learning have reached a largeness which the State could not possibly have reached a century ago, and which the State even now does not emulate. We look now to private bounty to do what the State did but imperfectly when Dickinson received its charter, and we do not look in vain. Something has been lost, however, of the fervor of citizenship, of the sense of obligation to enter into the service of the State, of the recognition of the claims of public duty upon all cultured men. Our ideal and that of our fathers are similar but not the same. They would build up the citizen; we, the man. They were intensely political; we, except in great crises of fate, everything but political. They dreamed the dream of a common people swayed by the educated few; we have realized the fact of a common people thinking for themselves, and deciding of themselves, the State's destiny. Perhaps the true mean will be found,

in time, between our fathers' scheme of life and that of their sons. At all events let us be duly thankful to-day to the dear old Commonwealth, in whose bracing air of freedom our college has, for a century, lived. For all the help of the State, for all its loving care of Dickinson College, we desire to-day to record our gratitude.

In 1798, the present College campus was bought of the Penn family for one hundred and fifty dollars. Until then, the work of teaching had been done in a small two-story house on Bedford Street near Liberty Alley. On the ground thus purchased the plan, discussed for several years, of erecting a suitable building was carried into effect. In 1792, Dr. Nisbet had expressed serious doubts of the expediency of erecting a permanent structure in Carlisle. He writes to Dr. Rush: "I have no private ends to serve in wishing that the students might have proper accommodations, and that the College were in such a situation as to admit of increase, which, I think, cannot be the case if it is established in this dirty town, where students must wade through deep mud several times a day at the risk of their health, and afterwards be cooped up like pigs, in narrow apartments and mean houses, and in such numbers in one room as renders it almost impossible for them to continue their studies." He is scandalized by the fact that "in the town there are pools that could float a boat." On this point, the trustees thought more wisely than the College Principal, and the building was erected, but just at the point of completion it was burned down, February, 1803. Nassau Hall, Princeton, was destroyed by fire very shortly before. Dr. Nisbet, who was in this period of his administration bitter against the trustees, on account of the tardy payment of the salaries of the faculty, writes of the event to his friend Judge Allison, in this strain: "You must have heard that our New College was burned down on the 3d current. We had been bothered by our trustees to make our College conform to Princeton College. We have now attained a pretty near conformity to it, by having our new building burnt down to the ground. But it could not stand, as it was founded in fraud and knavery. I have been meditating on Jeremiah xxiii, 13,—

'Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work.'" In August of the same year, the corner-stone of a new edifice, the present West College, was laid. Before its completion Dr. Nisbet died, after a laborious service of nineteen years, July 18th, 1804. Thus passed away a noble soul misplaced. Dr. Nisbet must have often tried Rush's temper, yet Dr. Rush says of him: "Few such men have lived and died in any century." In the midst of an environment of circumstances, in many ways disagreeable to him, still he fought the good fight and endured to the end. Peace to the memory of the great scholar, preacher, theologian, wit.

In reviewing the history just narrated, so full of the painful experience of hope deferred, of imperfect sympathies, of honest but unfortunate antagonisms, we must not fail to do justice to the good and wise men, who planned and labored for this school of learning. To Dr. Rush, of all the founders, belongs the honored name of Father of Dickinson College. What buoyant hopes were his! What unwavering love for the child of his affections! In all the labors required, whether the collection of funds, the choosing of professors, the details of management, his energy and zeal were conspicuous above the energy and zeal of other men. His letters to the trustees, written when he could not meet them, are full of the loving wisdom which always wins the affection and support of one's fellows. "Whatever you conclude upon," he writes in one letter, "shall find in me the same support, as if it had been proposed by myself. I have no will of my own in the great work of humanity in which we are engaged." And again: "The difficulties in the establishment of our College are now nearly at an end. We have passed the Red Sea and the wilderness. A few of us have been bitten by the fiery serpents in the way, but the consciousness of pure intentions has soon healed our wounds. We have now nothing but the shallow waters of Jordan before us. One more bold exertion will conduct us in safety and triumph to the great objects of our hopes and wishes." He appreciated the

inconveniences which the faculty were compelled to bear, in the narrow quarters where the College work was done, but exhorts to patience: "The credit of our College will not be impaired by our professors teaching in the school-house, which is, at present, occupied by them. The foundation of the reputation of the College of Princeton was laid in a private room at Newark, by that great man of God, the Rev. Mr. Burr. It is said that before the time of the Emperor Constantine, the churches had wooden pulpits but golden ministers, but after he took Christianity under his protection, the churches had golden pulpits but wooden ministers. If we have golden professors, the frugal size and humble appearance of our College will not prevent its growth, or injure its reputation for study and useful learning." And again: "If there should be any deficiency of patience or self-denial on the part of the teachers, let it be supplied out of the stock of the public spirit of the trustees. Let us reflect that we are doing infinitely less for our posterity than our ancestors did for us, and that without *their* sacrifices, we should never have known the inestimable advantages of religion and learning. It has pleased God to call us into existence at an important era. In such eras great men have been formed and good men have delighted to live. Let us show ourselves worthy of our present station in the country, and thank God for the opportunity he has afforded us of imitating the example of the Saviour of the world, by fresh acts of self-denial and benevolence."

The enthusiasm of Dr. Rush was needed, for dark days were at hand. Dr. Nisbet was succeeded by the versatile Dr. Davidson as *pro tempore* President. Could Dr. Davidson have been induced to accept the principalship permanently, no doubt the College would have bounded forward on a prosperous career; but he preferred his pastorate at Carlisle, and decided to devote himself wholly to that. The Rev. Jeremiah Atwater was elected in 1809, and resigned in 1815 in consequence of collisions with the trustees in relation to internal discipline. All the operations of the College were suspended from 1816 to 1821. During Dr. Atwater's term of office, the brilliant

Thomas Cooper held the chair of chemistry. It is difficult to say what Thomas Cooper was not: English-born, and Oxford-bred, versed both in medicine and law, companion of French Girondists, an antagonist of Edmund Burke, a calico printer, a practising lawyer, a judge, a college professor and then a college president, he combined, like Priestley, devotion to physics, with an accompanying interest in every study that touches human welfare. His commentary on Justinian was issued from his study in Carlisle, and may be claimed as one of the contributions of Dickinson College to literature. His ability was unquestioned, but his strong political prejudices made his appointment distasteful to many of the lovers of learning in the United States.

After an interval of five years, the College was reopened with Dr. John M. Mason, one of the chiefs of Presbyterianism, as Principal. It was a condition of his acceptance that he should select his own Faculty. Henry Vethake became Professor of Natural Philosophy and Mathemetics, Alexander McClelland of Belles-Lettres and Philosophy of the mind, Joseph Spencer of Languages, and the Rev. Lewis Mayer of History. This combination promised well, especially as the State came forward with a grant of $10,000 in five annual payments. Dr. Mason was in impaired health, having already had two strokes of paralysis; he had accepted the post of Principal in the hope that a change of climate and labor would restore him. His hope was disappointed; and in 1824 he resigned his office, and retired wholly from public life. By the appointment of the Rev. Lewis Mayer to the chair of History, the Theological Seminary of the German Reformed Church was, for a time, connected with Dickinson College. "This event," says Dr. Gerhart, "marked the most important epoch in the history of the German Reformed Church. It introduced a new element of power, which revived its energies, developed its resources, restored its theology, established its character, extended its influence, and supplied it with able and efficient ministers." The combination existed till 1829, when the Seminary was removed to Mercersburg, where Rauch, and

Nevin, and Schaff made it illustrious. Of Dr. Mason's faculty none has left such a tradition of oratorical power as McClelland. His fame still lingers in Cumberland County. When announced to preach in the Presbyterian church of the borough, seats, and aisles, and windows would be packed with hearers, who listened with rapture to his brilliant rhetoric.

The chronic plague of the institution, the interference of the trustees with the administration of discipline, still followed all its steps. In the revised statutes of 1822, it was provided that in all the cases adjudged by the Faculty to demand dismission or expulsion, the facts should be presented in writing to the trustees, who alone had authority to determine whether the penalty should be inflicted. The maintenance of order under such circumstances was simply impossible. Another statute sheds light on the character of the times. It runs in these words:— "If any student shall fight or propose to fight a duel, or be in any way concerned in promoting or abetting it, or in the giving or accepting a challenge, or shall reproach, traduce or treat contemptuously any student for having refused to accept a challenge, he shall be expelled." One duel, perhaps the only one in the history of the College, fought in 1815, resulted in the death of an only son, and this statute was probably a warning against a repetition of the offence.

The prospects of the College were now dark indeed. The Rev. Wm. Neill, a native of Western Pennsylvania, a graduate of Princeton, and a successful Presbyterian pastor, was called to the presidency. In his autobiography Dr. Neill rehearses his difficulties with great simplicity and candor. Dr. Mason's resignation had shaken public confidence in the fortunes of Dickinson. Funds were lacking, and only from forty to fifty students were in attendance. "An annual allowance," says Dr. Neill, "for the term of seven years, from the State treasury, was obtained by dint of hard pleading and perseverance, by an act of the Legislature, on condition that a report of the state of the Institution should be laid before that body yearly, till the expiration of the said term." Under the new auspices there was a brief period of prosperity: six professors were chosen, and the

students increased to one hundred in number. But the old trouble—the interference of the trustees in the administration of discipline—reappeared. The election of a number of members of the Board from one Christian denomination raised a cry of sectarianism, and the affairs of the College were brought before a committee of the Legislature for investigation; a rebellion of the students completely shattered authority. "We never," says Dr. Neill, "recovered from the effects of this insurrection; one of the remote effects was that the whole Faculty left the College and it was closed for several years."

Wearied with the fruitless struggle Dr. Neill resigned in 1829. His successor, the Rev. Samuel B. How, entered on his duties in 1830. Once more the lovers of the College rallied to its support. Says the College historian, Professor Himes: "A new course of study was made out and fuller statutes. The Alumni Association issued an address full of encouragement. Among the signatures of the committee was that of James Buchanan. At the Commencement of 1830, the procession moved to the church escorted by a troop of horse and several companies of volunteers. The Alumni oration was delivered by William Price, Esq., of Hagerstown, Maryland, and the question, 'Would it be expedient for the United States to establish a national university?' was discussed by Benjamin Patten, Esq., and Hon. John Reed." But the old organic trouble returned to plague all parties. While discussing, in 1832, changes of the charter the trustees resolved to close the school. The light went out in darkness.

In tracing this history of alternating hope and disappointment the causes of disaster have plainly appeared. The first was the interference of the trustees with the faculty in the details of government. "The trustees," says Dr. Neill, "had too many meetings; the subjects of discipline were always disposed to make their appeal directly or indirectly to the higher court; and from their *ex parte* statements of their case, which they had opportunity of making in families of trustees resident in the borough, a sympathy was enlisted in their favor and the authority of the Faculty was put in jeopardy." The second cause

was sectarian jealousy. Though predominantly, Dickinson College was not exclusively Presbyterian. "We had," says President Neill, "suspicions and contests for pre-eminence. The hue and cry, sectarianism! religious domination! was used as a handle by which we were dragged before the legislature of the State, where a tedious and vexatious investigation was had without convicting anybody of misdemeanor, for there was no evidence." The College lacked unity, and lacking unity it lacked power.

One practicable course remained, and only one, namely, to pass the College over to other hands, to make it strictly and wholly the institution of some one Church. It might, it is true, have become a State university, but the entire charge of any school of the higher learning is contrary to the settled policy of Pennsylvania. During these years of struggle, the Methodists had grown into a great and prosperous body, and Dickinson College was offered to them. On March 12th, 1833, the trustees were summoned to consider a proposal of transfer from the Baltimore Annual Conference of the Methodist Episcopal Church. The Philadelphia Conference was soon after associated with the Baltimore in the negotiations. "The transfer of this large interest," says Professor Himes, "to the control of the Methodist Church was, in the language of the trustees, a proper expedient for the effectual and direct promotion of the original design of the founders of the College. A committee with plenary powers, after carefully considering the subject in sessions running through a week, reached an affirmative decision. The mode of transfer was very deliberately considered in all its legal aspects, and finally it was regarded as most desirable that it should be accomplished by the gradual resignation of the trustees then in office, and the election in their stead of those provisionally appointed by the conferences."

On a beautiful July morning in 1834, the writer of this address left Philadelphia with his parents for Carlisle. A journey of a day brought the travellers to Columbia, and another of more than half the night by stage, to Harrisburg. Setting out early the next morning, the tedium of the slow progress was

relieved by the charm of the conversation of Chief Justice Gibson, who, though unknown to us, was as affable as an old and cherished acquaintance. What a scene of calm repose lay before the wondering eyes of the city boy! The old College graceful in its unadorned simplicity, the budding green of the newly planted trees of the campus, the haze of the blue that softened the aspect of the mountains on either side, made a picture which stamped itself forever on the memory. Nor care, nor grief, nor toil, nor absence can corrode one of its outlines, or dim a single tint. Surely this was "the Happy Valley" shut in and consecrated to quiet meditation and blissful thought! A school had been opened, and under Alexander F. Dobb, a thorough drill-master of the English style, boys and youth were making good progress in the classics. Woodward was already there, and Rhodes, and Waters, and the Lyons, and the elder Lamberton, and Knox, and Zug, and others whom I cannot now name. A sweet homelike feeling pervaded the school, for this was the blossom time of tender hope. The old tree which had borne the blasts of half a century was putting forth the promise of a new fruitage. On the 10th of September, the procession of President, trustees and scholars was formed and we marched to the plain old church in Methodist Alley, where Dr. Durbin delivered his inaugural address. How many such processions had Carlisle seen, how many openings and reopenings whose bright promise had faded away into the darkness of the night, and whose broken hopes had saddened devoted hearts? Would this one, bald in its simplicity, foretoken success or failure? It meant success; not because the new organizers were more tenacious of purpose than the old, but because Dickinson College had now become one in and with itself. Hereafter it was to have but one spirit; but one purpose, and that avowed; one source of sustenance, the Church, of which it was to be the organ. Poverty was before it, trials were before it, but in all the poverty and all the trials it was understood that Dickinson College was to live or to die, as it was sustained or not sustained by the Methodist Episcopal Church.

The two churches, the giver and the receiver of this valuable property, were not alien from each other. Presbyterianism and Methodism had been in some measure linked together, in the preceding century, through the labors of Whitefield. The great Oxford evangelist and the Tennents had been of one heart and purpose; the spirit of religious revival of which the one was the messenger, had broken into the Presbyterian body, and had produced the excision of the New Brunswick Presbytery, and the division of Presbyterians into "the Old Side" and "the New Side." It is needless to say that the great development of education in the Middle States was due to the New Side or revivalist Presbyterians. "We of the Presbyterian Church," says Dr. Archibald Alexander, "are more indebted to the men of the Log College for our evangelical views and our revivals of religion than we are aware of. By their exertions, and the blessing of God on their preaching a new spirit was infused into the Presbyterian body; and their views and sentiments respecting experimental religion have prevailed more and more, until at last opposition to genuine revivals of religion is almost unknown in our Church." The grandfather and grandmother of Dr. Archibald Alexander were awakened under the preaching of Whitefield. In the year 1743 a great revival in Virginia among the Presbyterians resulted from the reading of a volume of Whitefield's sermons brought over to America by a young Scotchman. Gilbert Tennent, in Philadelphia, and William Tennent, Jr., in Freehold, propagated Whitefield's spirit and were imitators of his earnest evangelism. Though not recognizing the fact, the two churches were kindred, and working towards the same end,—the spread of the great evangelical revival which had its origin in the early years of the eighteenth century. Under such conditions and under the liberal policy of the new government, Presbyterian and Methodist students sat side by side as brothers on the same class benches, and to-day our *Alma Mater* cherishes the memory of Thomas Verner Moore as tenderly as that of any son who has borne her name and done her honor in the world.

The new Board of Trustees had wisely determined not to open the College till $40,000 had been raised for endowment. By May, 1834, pledges to the amount of $48,000 had been secured. After a suspension of two years and a half the work of education began again; with twenty students distributed into two classes, and with seventy scholars in the grammar school; by the year 1836 the number of students had increased to one hundred and two, and in 1837 the first class under the Methodist administration, represented here to-day by our beloved Bishop Bowman, was graduated.

Come to me ye memories of long past years, and bring before me again those beloved, those idolized men, the members of our first Faculty. I see Emory, the picture of manly vigor, walking up the chapel aisle and taking the oath of office administered by Judge Reed. Durbin, whose large, lustrous eyes fascinate the beholder, reads once more, with slow and measured accent, the morning lesson from the chapel pulpit, and offers the simple prayer of childlike faith and trust. Caldwell, the Christian Aristides, tender and just, sits again in his chair, and with slow and hesitating speech unfolds the intricacies of mathematics or clears up a dark point in psychology. McClintock, as radiant as Apollo and as swift, too, as a beam of light, amazes us by the energy with which he quickens our minds. Allen, massive in form and solid as his own New England granite, moves among us to show us how transcendant power can be blended and interfused with a sunny temper. But what shall I say of him, the man of genius of that brotherhood, whose lips had been touched with celestial fire, orator, administrator, the matchless John P. Durbin! In the class room his conversation was more brilliant than the text which he explained. His fertile and suggestive mind wandered from point to point, and we sat exhilarated as new vistas of truth, one after the other, opened before us. Or it is Sabbath morning and he occupies his throne, the pulpit. The text is "Wherefore God also hath highly exalted him, and given him a name which is above every name;" the theme, the humiliation and exaltation of Christ. The first propositions are so simple that they seem to be truisms, the first manner is so

didactic that but for the composure of the speaker you would resent the attempt to fix your attention by such methods. Statements are made so obviously convincing that you wonder you had never thought of them before. He holds you and you cannot choose but listen. All the time the enchanter is weaving his spell about you and preparing for the triumphant assertion of his power. Suddenly, as suddenly as the lightning's flash, his vehemence and passion burst upon you. The torrents of feeling which he had until now sternly repressed, flow forth with irresistible force. He has made no mistake; he has calculated to a nicety his possession of your sympathy, and you are borne along by him whithersoever he will. His port and bearing have changed; his manner is that of one fully conscious of mastery over the hearts of his fellows, and his voice, vibrant with emotion, searches all the recesses of the soul. You are absorbed, captured, and when all is over you are aware that for a time you had wholly lost consciousness of yourself.

It abates nothing from these facts that Dr. Durbin's power as an orator declined after he had committed himself wholly to administrative tasks. In his later years he lived among us less as an orator and more as a statesman;

> "With shoulders, fit to bear
> The weight of mightiest monarchies."

He himself never grieved over the change, and welcomed the men who increased in public favor while he decreased; for he was careless of fame, solicitous only to do his appointed work thoroughly well. It was characteristic of him that he destroyed most of his private papers and forbade the writing of his life.

The members of our first Faculty taught as much by their virtues as by their formal lessons. They have gone to their graves. Allen, the last of the company, whom we had hoped to have with us to-day, has joined his colleagues in the better land. Of their successors it does not become me in this place to speak. In 1848 Caldwell and Emory died; McClintock was called by the Church to another post, and only Allen remained, to become a few years later President of Girard College. Their

successors, Peck, Baird, Collins and Johnson, and Tiffany, and Marshall, and Dashiell, and others whom I will not tarry to name, not forgetting the present distinguished Faculty, conducted the College often in the midst of sore discouragement, but always with undying faith. They were animated by the spirit of Rush when he said, in 1783: "Our College, it must, it will prosper." Since 1834 it has steadily prospered; it has been loved, not always with a clear vision of its needs, but still tenderly loved. Through the forbearance of the detachment of the Confederate army which held Carlisle for several days during 1863, neither grounds nor buildings were harmed. God be thanked that when grim-visaged war ruled the hour, this homage was paid to the mother of us all.

Brothers, my task is done. I have rehearsed, very imperfectly to be sure, the story of a hundred years. It is a story of devotion which, despite many vicissitudes, has not failed of its object; of the cares and prayers, of the labor and pains of a succession of strong men, given without stint that this College might live. Our College is hallowed to us by the aspirations of patriots who were founders of American liberty; by the fragrant memories of saints who were beloved in two great churches. What thoughts have in these hundred years been turned towards it; what anxieties expended upon it! From their graves, our fathers call to us to cherish this product of their heart and brain, of their love for our country and their love for God. How well, too, has this school vindicated their wisdom, in the long succession of worthy men who have gone from it to do their duty in the world. Our mother stands before us to-day clad with the honors of a century. Sweet mother! though poor, making many rich. As she has lifted us up, let us in return give her a queenly seat; her true place is among the highest, the greatest, the proudest of the schools. Thus, in ennobling her, we ennoble ourselves; and each of us will feel a deeper joy in saying, "I, too, am a son of Dickinson."