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THE ORIGIN AND GROWTH  
OF  
WABASH COLLEGE.

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Baccalaureate Discourse,

TO THE

CLASS OF 1876,

By JOSEPH F. TUTTLE, PRESIDENT.

1832. WABASH COLLEGE. 1876.

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THE ORIGIN AND GROWTH  
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LOGANSPORT, IND.  
PRINTED AT THE DAILY JOURNAL OFFICE.  
1876.

DEDICATED  
TO THE  
MEMBERS OF THE SENIOR CLASS,

For whom it was Prepared, viz :

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ALVIN CAMPBELL,  
JAMES D. CONNER,  
CHARLES DANIEL ELLIS,  
JAMES BROOKS HAINS,  
ABRAM HALL,  
FRANK SHELDON HASTINGS,  
EDGAR LOUIS HENDRICKS,  
CLARENCE EUGENE HILLS,  
CHARLES ALBERT HOWELLS,  
PALMER STEPHEN HULBERT,  
AUGUSTUS PHILLIP KEIL,  
WILSON TERAH LAWSON,  
JOSEPH WARREN MCBROOM,  
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FRANK FARMER O'FERRALL,  
JOHN JAY SLOAN,  
JOHN LEE TAYLOR,  
WILLIAM VANVLECK, JR.,  
DAVID WEBB, JR.,  
GEORGE BENTON WELTY,  
ALBERT WILLARD WISHARD,  
ABEL MILLIGAN WORK.

## DISCOURSE.

*“And behold waters issued out from under the threshold of the house eastward: \* \* \* and the waters came down from under from the right side of the house, at the south side of the altar \* \* \* \* and when the man that had the line in his hand went forth eastward he measured 1,000 cubits, and he brought me through the waters; the waters were to the ankles. Again he measured 1,000 and brought me through the waters; the waters were to the knees. Again he measured 1,000 and brought me through; the waters were to the loins. Afterwards he measured a thousand; and it was a river that I could not pass over; for the waters were risen, waters to swim in, a river that could not be passed over, etc.—Ezek. xvii: 1-12.*

It is neither desirable nor possible to indulge in a minute criticism of this remarkable passage. It is sufficient to direct attention to the figure of the water issuing from beneath the temple, and rapidly increasing in volume until it became a river of such marvelous virtue that not only were its banks lined with trees that were beautiful and full of delicious and life-giving fruits and leaves, but the river itself poured into the Dead Sea, made its waters pure, and filled it with fish for the fishermen.

Let me presume on your forbearance as I thus select this truly magnificent passage as the text for a discourse designed to be a modest contribution to our history in this centennial year. You understand me as referring to the history of Wabash College.

From the nature of the case I can only glance at that history, especially the earlier portions of it, hoping at no distant day to give to the public a fuller history of an institution which claims so much interest from us.

Sallust asserts that “certain ancient nations were wont to build altars at the sources of their great rivers.” It is a fact that most of the great institutions of learning, both in England and this country, have originated either directly in the Christian Church, or in the piety of individual Christians. It was this spirit of piety which, six years after the colony of Massachusetts was begun, led “the court to agree to give £400 towards a school or college,” the origin of Harvard, over whose portals were the words, “For Christ and the Church.” Its founders said, “They dreaded to leave an illiterate ministry to the church when our present ministers shall lie in the dust.”

The same spirit led "ten ministers, acting by general consent for the ministry and the churches of the colony of Connecticut, to hold a meeting at New Haven (1700) for the purpose of founding a collegiate school"—the origin of Yale. Princeton College originated in a school founded by the Rev. William Tennent, an Irish clergyman, for educating young men for the ministry.

Williams College originated in the wish of a pious militia colonel, who died defending the western frontiers of Massachusetts, to provide "for the support and maintenance of a free school in the township west of Fort Massachusetts forever." Hamilton College originated in the pious plans of Kirkland, a missionary to the Oneidas, "to found and support a school or academy for the mutual benefit of the young men and flourishing settlements in Herkimer county, and the various tribes of confederated Indians." The founders of Amherst College "had prominently in view the gratuitous education of pious young men for the ministry." It may not be known by all that the endowment of common schools and universities in the new States originated in a provision inserted in the article of purchase of the Ohio Company's lands by its agent, the Rev. Manasseh Cutler of Massachusetts, a truly "Godly gentleman." He also inserted a clause which forever excluded slavery from most of the Western States.

It is indeed most remarkable to what extent the great educational institutions of this country, previous to the founding of the University of Virginia, 1819, and between that and the founding of the University of Michigan, 1837, might be described as was the founding of Harvard College: "It pleased God to stir up the heart of one Mr. Harvard, a Godly gentleman, a lover of learning, to give the one-half of his estate, it being in all about £1,700, towards the erection of a college." Almost all these great colleges and other institutions of learning may be traced back "to some Godly gentleman and lover of learning."

And when Sir Walter Wildmay had founded a college at Cambridge he said to Queen Elizabeth: "I have set an acorn, and when it becomes an oak God alone knows what will be the fruit thereof." How goodly the fruit of the acorns planted by these "Godly gentlemen" in England, Scotland and this country I need not announce, but add that it is to be hoped that the day is far off when the work of these men shall be forgotten through the agency of those who seek to make all education, above the com-

mon school, as also all professional schools of art, law and medicine, a burden on the public treasury.

Forty-nine years ago—1827—a young clergyman penetrated the wilderness in the midst of which Crawfordsville now stands. He had a comfortable settlement in an older community in the eastern part of the State, but he had an unconquerable desire “to found a college somewhere in the Wabash country.” In 1829 a second young minister—a younger brother of the first—came to Fountain county, and on Christmas day of the same year a third reached the valley at Logansport. In the spring of 1830 a fourth young minister settled in Tippecanoe county. Late in the fall of 1831 a fifth entered the valley and settled in Fountain county. Their names in the order mentioned are James Thomson, John S. Thomson, Martin M. Post, James A. Carnahan and Edmund O. Hovey. The united property of the whole of these was not enough to have purchased and stocked a small farm. The animating purpose of the first one named “to found a college somewhere in the Wabash country,” gradually took possession of the whole five. They made long journeys through the wilderness that they might discuss around the cabin fires this dominant purpose. In these sacred communings they bowed before Him whom they served, to seek light, wisdom, and power. Politicians in those days sought, as they do now, by powerful combinations and expenditures, to secure the triumph of party. Sagacious business men that very year were uniting Lake Erie and the Ohio by a canal, were establishing a State bank on a sure basis, and within a year began a railway at Madison and secured the charter for “a railway from Indianapolis to Lafayette, by way of Crawfordsville.” Sturdy men were felling the forests and building dwellings in this country, and merchants and capitalists were making money by trade and investment. Nine thousand nine hundred and ninety-nine out of every ten thousand then in “the Wabash country” were devoting themselves to their own personal interests, providing homes for themselves and accumulating something for a “rainy day.”

These five home missionaries, as their subsequent career proved, devoted themselves with persistent singleness of purpose to the establishment of the institutions of religion in this new country. They soon ascertained that either they must do without ministers, or put up with an illiterate ministry, if means were not taken to found an institution in which to educate young men. They felt

the same necessity that drove the "Godly gentlemen" of the past to found Harvard, Yale, Princeton, Williams, Amherst, Hamilton, and many of the older institutions. And yet what could they do? They preached to feeble churches, and their constituency of both churches and individuals was at best small and poor; and yet they said "we must found a college to educate young men who have the ministry in view in this region."

On the 21st of November, 1832, four of these men, Mr. Post not being present, with the Rev. John M. Ellis, of Illinois, and three elders of the Crawfordsville church, John Gilliland, John McConnell, and Hezekiah Robinson, met in a small brick house that is still to be seen half a mile west of town. It also happened that one more, a stranger in town, met with them, "Mr. Bradford King, a member of the Presbyterian church in Rochester, New York."

There were nine in that convention in the little brick house. Devoutly did they open their meeting with "singing and reading of the scriptures, and prayer by the Rev. John S. Thomson."

During the sessions that day, with the utmost seriousness, as if engaged in the most important business, they considered all the arguments for and against the proposed measure. It was then unanimously resolved "that in view of the wants of this section of the country, it is expedient to attempt the establishment of a literary institution connected with a system of manual labor." One of them afterward said of the transaction: "They (the founders,) adopted as their motto the noble sentiment of the venerated Carey: 'What ought to be done can be done!'" Having settled the question that the interests of religion and the general good of the country demanded an institution of the kind, they fully believed that the means could be procured.

Sixteen years afterward the Rev. Mr. Ellis, who presided on the occasion, described the purpose and spirit of the convention. He was honored as one of the founders of Illinois College, and in 1832 was an agent of the American Education Society, and as such he says: "I became acquainted with the painful destitution of educated ministers in Indiana, and I learned from the brethren that for the last four years they had been urging the moral destitution of that State in the eastern churches and theological seminaries, imploring their aid in sending more laborers into that great field whitening and perishing for the harvest, and



that for these four years of agonizing entreaty only two additional ministers could be obtained for a population of 400,000. This was a most depressing demonstration that the East could not be relied upon to furnish pastors for the teeming multitudes of that great State. At the same time it was found there were some twelve or fifteen pious young men, of the best promise, in the churches in the Wabash country, who would study for the ministry could they but have the facilities of education.

“This seemed in those circumstances the clearest providential indication to found a college for the education of such young men. After conversation and correspondence with all the brethren for six or eight weeks, a general meeting for maturer deliberation and prayer was held at Crawfordsville, in which the most solemn and delightful sense of the divine presence seemed to pervade every bosom. In the end, the judgment of the meeting was expressed in a unanimous vote, trusting in God to attempt the founding of a college for the education of young men for the Christian ministry.”

The convention selected Crawfordsville as the best place for the proposed college, “no mercenary or selfish consideration being allowed to have any influence.” The simple question, “How will the public good, in connection with the enterprise contemplated, be best promoted?” was the only one to be answered.

Judge Williamson Dunn, formerly land register at this point, authorized James Thomson, in his behalf, to offer fifteen acres of land west of town as a gift to the enterprise, and to sell additional land at the rate of \$20 an acre, both of which offers were carried out in good faith. Judge Dunn, in 1824, had been one of the original members who were formed into the Presbyterian Church of Crawfordsville by the Rev. Isaac Reed. He had been associated with the founding of Hanover College, and in 1830 had gone back to Hanover. He was held in great esteem here. His gift was valued as equal to \$300.

It was resolved that the board of trustees was never to exceed fifteen in number, and immediately to elect eight by ballot. Their names were Williamson Dunn, Edmund O. Hovey, James Thomson, James A. Carnahan, John S. Thomson, Martin M. Post, Samuel G. Lowry and John Gilliland. It was also “resolved that the institution be at first a classical and English High-School, rising into a College as soon as the wants of the country demand.” The

name subsequently selected was the somewhat long one of "The Wabash Manual Labor College and Teachers' Seminary," which, at once, in common speech, shrunk itself into "Wabash College," an honored name now known very widely over the world.

The board of trustees held its first meeting the same evening, and the next evening, 22d, the first public meeting in its behalf was held in the "Brick Meeting-house," at which addresses were made and a subscription started, but so little noise did the movement make that the town paper, for nearly a year, made not a single reference to it, except the notice that "the Rev. J. M. Ellis will preach in the Presbyterian Church on Sunday next, at 12 o'clock." As the kingdom of heaven cometh not by observation, so did Wabash College come into Crawfordsville without a trumpet blown before it, and almost without a welcome of any sort, although in fact, for the sake of its business, its name and its future, neither in that year nor in any succeeding year, has so important an incident occurred.

This public meeting was on Thursday night, and is said to have been a spirited affair. That night the four ministers from abroad, John S. Thomson, Edmund O. Hovey, James A. Carnahan, John M. Ellis, were the guests of James Thomson, at the little brick house where the convention was held. After breakfast, all but James Thomson and Mr. Ellis having donned overcoats and leggings for a ride on horseback homeward through the forests and mud, the five ministers went to the land presented by Judge Dunn to select a spot for the building to be erected the next season. Snow had fallen during the night. As to the splendid and memorable scene which was there enacted, I may quote the description as given by two of the participants. One of them, Prof. Hovey, sixteen years after the scene occurred, said: "Those present \* \* \* will never forget the earnest prayer offered for the Divine guidance and blessing, especially the closing scene, when upon the spot selected for Wabash College, in the midst of nature's unbroken loveliness, they consecrated this enterprise to the furtherance of virtue and knowledge among mankind to God, and solemnly invoked upon it the divine blessing." Mr. Ellis, describing the incident already narrated, adds these beautiful words: "We then proceeded in a body to the intended location in the primeval forest, and there kneeling in the snow we dedicated the grounds to the Father, the Son, and the Holy

Ghost, for a Christian college." It should be added that Mr. Ellis offered the prayer.\*

And now came "the tug of war." The discussions, resolutions and the dramatic presentations—if they may be so called without irreverence—as described, were all admirable; but a building was needed, and that could not be had without money.

The newspaper of the town did not even name the enterprise for a whole year, until the building was up and the school ready to open; and if that were a sign of the popular interest, it boded no good in the form of large gifts. It is true, shrewd President Bishop of Miami University had said to his former pupils, the brothers James and John S. Thomson: "Your citizens at Crawfordsville should wake up to their interests, for every ten young men who come to the college will bring \$1,000 a year." He might have said, had he known what we know, every ten students bring, on the average, \$3,000 a year, instead of the amount he named, and yet the question is whether the citizens of Crawfordsville will wake up to their interest and help this enterprise as they would a manufactory or a railway!

Mr. Ellis speaks of the chief men in this college enterprise as "almost penniless home missionaries," and the laymen associated with them directly in the enterprise were also poor men. Through Judge Dunn's liberality they have land for their building, but the very plain structure they were to put up—"thirty by forty feet, two stories above the basement"—would cost \$2,000. It is true, they modestly purposed only to have an English and Classical High School that was "to rise into a College" when the condition of the country should require it, but that did not remove the necessities for money to build with.

The first subscriptions were commenced at a public meeting of the citizens of Crawfordsville on the evening of November 22d, 1832. How much was subscribed I am not able to tell; but aside from the site given and rated at \$300, all the subscriptions from that first meeting—they were from this town chiefly—and through all the next year, amounted to \$1,243.10. Four gentlemen gave \$100 each, six gave \$50 each, one gave \$40, and eight gave \$25 each. So that eighteen men gave a little less than \$950 of the \$1,243. Of the entire sum subscribed, \$170 were not paid.

\*Fifth Annual Report of Western College Society, 3; Hovey's History Wabash College, 195; and Starrevant's Quarter Century Illinois College.

The next year, 1834, \$971 were subscribed by persons outside this town, the subscriptions of the two years amounting to \$2,514. of which about \$700, not including what was given by the founders themselves, were from Crawfordsville, and out of this most of the \$170 not paid must be deducted, since the books show that the almost penniless home missionaries paid up their pledges, whilst some others did not.

The part of Crawfordsville in the actual founding of the college, then, did not exceed \$600; nor was this sum much increased until after the catastrophe, in 1838, which laid the main building in ruins.

During the year 1833 the founders were straining every nerve to build and pay for the very unpretending house, which may yet be seen (now known as "Forest Hall"), in which to hold the High School that was "gradually to rise into a college." A yoke of oxen and a wagon were bought, and a man hired to drive them; the timbers were hewed at three cents a foot, "and the stone delivered at a dollar and fifty cents a perch."

One of the trustees, on his own note, borrowed "on good terms" a hundred dollars, because the lender refused to take the note of the trustees. The result was that by the beginning of winter the building was so far finished that on the 3d of December 1833, Prof. Caleb Mills opened the school with twelve students. Twelve months had passed since the memorable convention in James Thomson's house, and the touching dedication "by the almost penniless home missionaries," who knelt in the snow as they made their offering to the Lord. They have a building, a small farm, a small school, and a debt! And the last was so vigorous that it resembled the water-tiger of the microscopist that voraciously swallows animals as large as itself!

No sooner was the board of trustees organized than a committee was appointed to secure a charter, but soon found in the community itself such hostility that they reported it unwise to press the matter at that time. The next fall (1833) the Legislature was asked for a charter, and strange as it may now seem, not only did the Representative of this county resist its being granted, except with conditions that apparently were meant to kill the enterprise, but a lobby from this county appeared to defeat it. One letter, still preserved, describes this humiliating and disgraceful fact, and no charter could be obtained which did not make the

college a sort of stock company—\$10 subscribed, whether paid or not, giving the right to one vote in its management. When the large subscriptions from the East were obtained the subscribers gave the agent their proxies, lest some scheming person should by this feature of the charter concentrate malcontents and take possession of the college. The records of elections are still preserved, with the tickets used.

And under this illiberal charter—a sort of legislative strait-jacket—the college was forced to act for twenty years, and even then its new and noble charter was due to a Scotchman, who urged the Legislature to be “liberal in their grants to these Presbyterians, who were by nature and grace educators!” His name was David Dale Owen.

In these statements we find the dark back-ground of the picture in which the little and scarcely alive college is the central figure. You will not regard me as condemning the citizens of this place for their lack of confidence in those days of trial. The college was yet an experiment, and, sum up its assets as it would, they closed with the damaging word “debt,” and I do not blame any business man for standing aloof then. But what shall we say of those who sought to crush it?

And here let me go back a little to bring up an important item in this history. In 1828 two men were graduated at Dartmouth College, Edmund O. Hovey and Caleb Mills. Both were also graduates of Andover. In the fall of 1831 Mr. Hovey came to the Wabash country, and as a home missionary was preaching in Fountain county. In 1832 he bore a part in the scenes already described in connection with the founding of the college. At his suggestion his classmate, Mr. Caleb Mills, who had as an agent for a religious society traveled through the South and West, was elected the Principal of the new school, and entered on his duties as already related. The names of these two men have been closely identified with the history of Wabash College during a period of forty-three years. The fate of institutions like this often depends on the men who have them in charge. The persistent loyalty of these two men so many years, their faith and courage, and their wisdom to plan and their force to execute, have proved of inestimable value. Had they, and half a dozen others like them that could be named, faltered when others grew weak, or had they made their life-work fragmentary instead of the grand

unit which it is, the fate of Wabash College might have been very different. Let the names of the men who knelt in the snow be supplemented by those of Martin M. Post and Caleb Mills, and you have the names of those whose heroic faith bore this college triumphant through the perils of its infancy.

And yet faith is not money, and in the spring of 1834 the farm, building, school, in a word Wabash College, was confronted with debt that alarmed some who wished it well, and the enterprise was in deadly peril. The Thomsons were soliciting with almost no success at the West. Mills, aided in 1834 by John S. Thomson, was teaching his growing classes with success, but in every direction "the blackness of darkness" seemed gathering over the college. Business was prostrate, confidence in the enterprise had failed in all but the grand hearts of the "almost penniless home missionaries," and yet money must be had or the college die. That was precisely the state of things in March 1834, when the board induced Mr. Hovey to go East, and if possible raise some money. I can never reproduce this juncture in our history without profound emotion, as the agent went forth to a well-nigh hopeless task. The roads and streams were impassable for wagons to Cincinnati, and so he went to Lafayette and took the steamer to Pittsburg via Wabash river. As a commissioner in the General Assembly at Philadelphia he sought three weeks for an encouraging sign in the form of money, but there, in New York, and in Boston he could not get a dollar for the college. His own lean purse was so exhausted that he resolved to abandon his agency in despair, and preach for some vacant church long enough to get the means to bring his family back to Indiana. He had actually written that resignation, but had not mailed it, when Mr. Ellis, who had counseled with him in that memorable convention in November 1832, opportunely came in, and his words of cheer about an enterprise begun as Wabash College had been both inspired the despondent agent with courage for a new effort and sent him to Andover to lay the matter before the theological faculty for their advice. These men told him to go forward, and cordially commended him to the confidence of the churches of New England. Dr. Woods advised him to "appeal to the country churches, for the hard times had not yet reached them." Scarcely had he left the presence of what seemed to him "God's angels" when he met an old friend seeking for some one to sup-

ply the church at Amesbury Mills the next Sabbath, and to Amesbury Mills he went, and told his story about Wabash College so well that he received for it \$60.25! Day broke on his mission at Amesbury Mills June 23, 1834. In four months from that date he had collected \$1,500 from the New England churches. The treasurer's book in the fall of 1834 began to show what Mr. Hovey was doing by such sprightly and cheering entries as drafts for \$250 and \$300 per Edmund O. Hovey. The salary of Professor Mills was on the sliding scale. For preaching to a church in the Shanklin neighborhood the Home Missionary Society gave him a hundred dollars a year, and the trustees promised him the tuition fees. Unfortunately these fees had to be paid to the treasurer, and he paid them to the creditors of the college. When the Boston drafts began to come in 1834, the professor thought, of course, his claims would be paid, but the creditors got the money before he did, and in his characteristically scriptural way he wrote to Prof. Hovey that his "tuition bills and the Boston drafts all went down into the belly of Jonah's whale before he could get anything."

But to return to Mr. Hovey. In November, 1834, he went to New York in search of a President for the college, a step which all declared to be of the greatest importance, and so well and wisely did he execute this mission that he induced the Rev. Elihu W. Baldwin, the popular pastor of a large city church, to remove from New York to Crawfordsville; and not merely that, but during the winter and the following summer the President-elect and himself secured pledges in New York, Brooklyn, and other Eastern cities, to the amount of \$24,000, to be expended at Crawfordsville, which at that time had itself given to the enterprise less than \$600, and with the entire county less than \$1,000. All things considered, Mr. Hovey's agency, which was continued to November 1835, gaining such large pledges of money, and such a President as was Dr. Baldwin, was a very important part of the early history of the college.

Meanwhile the Wabash Manual Labor College and Teachers' Seminary was growing in numbers. The result of the agency at the East seems to have inspired the people at home with the hope, not only that the institution would survive, but would bring large sums of money from abroad to be expended here, an expectation that was fully realized. In truth, the college was regarded with

greater favor at home than it had been before Eastern men agreed to send \$24,000 to be expended here.

Let me now go back briefly to recount some facts which belong to this history. As you are aware, the land given by Judge Dunn was west of town. Market street now passes through it. It was conceded that the finest spot for the college was that on which the buildings now stand. The contract for a new building on the Dunn tract had been let in June 1835, but before anything was done an effort was made to secure either by gift or purchase ten acres of the tract just named. This having failed, the trustees in July 1835, bought the entire quarter-section at \$40 an acre, a price deemed large by most persons at that time, and in November following sold all but about forty acres at auction, in parcels, at such prices as to give them the present campus as the clear profit of the transaction. Never was there a wiser move in the history of the college than that which resulted in its removal to its present incomparable acres, not less an honor and glory to the town than pecuniarily an unproductive utility to the institution itself. Without that peerless park Crawfordsville would be on a par with many another county seat in this and other Western States, but with it Crawfordsville has a name that is known in the distant parts of the earth.

At once the contract for the building was modified as to location, and in some other respects, and chiefly with funds from the East the new college edifice went up where it now is. The books show that the students were becoming more numerous and the institution was expending in this community large sums of money in building and through its faculty and students for their current expenses. Even in those straitened times "every ten students brought \$2,000 a year to the town!"

President Baldwin was duly inaugurated, and the new building, after three years of terrible struggle, was so far finished as in 1838 to have in it a temporary chapel, the library of 2,500 volumes, some philosophical apparatus, and the rooms in the south and middle divisions occupied by students. Nothing had been done to the north division as yet. To the citizens it was an imposing edifice, but to its "almost penniless" builders it seemed as glorious as the Temple of Solomon. The feelings of these men cannot be imagined as they looked at this fruit of their deliberations, this answer to the prayer they offered as they knelt in the snow.



The building was to be paid for—such was the confident expectation—when President Baldwin returned from the East with money collected there.

No one knows positively the origin of the great catastrophe which laid this new building in ruins on the morning of September 23d 1838. The records of the college simply say under that date: "About two o'clock this morning the cry of fire, 'the college is on fire!' was heard, and by half-past two the whole roof and fourth story of our beautiful edifice was in one complete blaze. The first impression was that nothing could be done to save any part of it, but after a little consideration a few resolved to make an effort to save the lower stories of the south division; most, however, were faithless.

"A few took hold in good earnest, and eight rooms were saved from the devouring element, being but slightly damaged; but the college library, society libraries, and the philosophical apparatus were entirely destroyed."

Judge Cowan, who was present, says the terrible scene of the fire in his recollections is in a measure effaced by the recollection of the shrieks of anguish which Prof. Mills uttered as he left his house and rushed toward the burning building. Before daylight that dreadful morning fifteen thousand dollars—precious and hardly earned dollars—had perished in the flames. If the day began to dawn on the college at Amesbury Mills on the 23d of June 1834, midnight darkness once more settled down upon it on the 23d of September 1838. As the fitful flames shot up from the dying embers of that building they barely sufficed to show how dark it then was.

The next day, which was the Sabbath, Prof. John S. Thomson preached a discourse that touched the sympathies of a large congregation. His text was a sermon, or rather an elegy, whose plaint wrung tears from many eyes. "Our holy and our beautiful house \* \* \* is burned up with fire, and all our pleasant things are laid waste."—(Isa. lxiv; 11.)

At once the citizens of this town and county showed their sense of the calamity to the town as well as to the college, and made subscriptions which were, for the time and circumstances of the community, liberal, as they were also of the highest importance: although, all told, they amounted to less than \$5,000. Although "our beautiful house was burned up with fire," the men that built

it in God's name resolved to rebuild it, and by aid given by people both at the East and West, and a loan from the State, in one year the work was done. Meanwhile the second and third stories of the Hanna building—"Graham corner,"—were rented for the use of the classes.

The payment of the loan of the State and the purchase money for the quarter-section, of which the campus is a part, is itself an entertaining chapter, but I dare not here relate it. It is enough to say that the college paid both debts in full. Yet let me add a little incident. When the quarter-section was bought on terms with which no fault should be found, the seller would not secure his debt by mortgage on the land itself, as is usual in such cases, but required personal security. Two citizens of this county indorsed the notes of the college for over six thousand dollars, without any security for themselves. Their names were William Burbridge and Andrew Shanklin. They deserve to be held in honor by this college, as they certainly will be. And yet no one can appreciate the work done to bring this institution to its present position without inspecting the work of its agents, and noting how much it required to induce men of means to help, and how many, after they had promised, failed to pay. Some died, some paid in part, and some declined payment. One Presbyterian minister "declined from conscientious reasons!" Like an army in an enemy's country, liable at any time to be destroyed, the college lived with destruction constantly hanging over it.

On the 10th of July, 1838, the first class was graduated. On the 23d of September the fire occurred. In September 1839, the college building was again occupied, but at its door stood the voracious debt. On the 15th of October 1840, President Baldwin died, a calamity greater than the fire; and yet though "the workman died the work went on." In October 1841 the Rev. Charles White, D.D., came with his family, and was inaugurated the second president of the college in July 1842.

Of Dr. White's gifts I have often spoken, and they shed luster to this day on the college. He found it in perilous straits, and from the time when in the little school-room still back of Center Church he preached his "Nehemiah sermon" to that night when he ascended to heaven "in a moment, in the twinkling of an eye," he fought the college debt. His appeals for years through the Western College Society brought money from the East that saved the

life of the college. The college records show many names of Western men who in their limited means did what they could; but noble as they were they could not carry the debt. Before his sudden death, October 29th 1861, Dr. White began to be cheered by some large Western subscriptions—one of \$10,000—and yet when he passed away amid almost supernal glory, the college was still deep in debt, its income was exceeded by its outgoes by more than \$2,300 a year! He once declared that he would “mount the college steeple and swing his hat exultantly when he should see a hundred students here;” and he lived to see one year 167.

When Dr. White died the college had brought a million of dollars from abroad to be expended in Crawfordsville, and yet she herself was slowly bleeding to death, and not a hand in this community, outside of the college itself, was stretched out to staunch the wound! It is not pleasant to state the fact, but it is a fact that the “good Samaritans” that dried up this deadly hemorrhage lived elsewhere, and they did it in magnificent style. It were easy to name the men who saved the college, but it would offend them.

And since Dr. White's death the history has been most inspiring. It is a statement to be recalled with gratitude, that \$70,000 have been spent in buildings, and several thousands in making our cabinet and library famous in their richness; that one citizen of Indiana has given the college \$84,000; several others \$10,000 each, and a goodly number \$1,000 and \$500 each; that one citizen of New Jersey has given \$48,000; that from men not residing here, and for purely benevolent reasons, the college has received not less than \$200,000. The aggregate of the gifts received from this city and county in forty-three years, not including the Faculty, is less than \$10,000. This great institution, which now dispenses not less than \$50,000 a year here, is mainly the gift of benevolent men who never lived here—a gift of the greatest importance to this city.

Recently I was in the city of Jacksonville, Illinois, which numbers about 12,000. Like Crawfordsville, it is the county town of a rich county, and has about the same railway and manufacturing facilities. Its business would amount to that of a good inland town in a farming district like scores of others, but it is rich and celebrated for a single reason: it has four educational institutions which bring from abroad some 500 or 600 students, who spend

not less than \$150,000 a year there. This does not include the State asylums located there.

These institutions have spent large sums in buildings, and they have brought thither a large number of families to educate their children. It is a moderate statement that these institutions bring not less than \$200,000 a year to the business of the place. I said to a leading gentleman: "Does your city tax these colleges?" He stared at me as if he doubted my sanity, and exclaimed: "Tax these colleges! Of course not! We are what we are because of them!" And the leading daily of the city closed its editorial notice of the recent commencement week with these words:

"No wonder, then, that the people of Jacksonville and Morgan county love their schools and take a peculiar pride in their welfare and prosperity. If they shall continue to do so, and speak a good word for them at every opportunity, the morn of their prosperity and mighty power will just now have only dawned, and Jacksonville will continue to send out a constant stream of healthful influences which shall bless the whole land and make her own name ever glorious."

In a letter from the President of Knox College, at Galesburg, Illinois, occur these words: "The citizens of Galesburg have added nearly \$30,000 to the college endowment during the year now closing." And so keenly alive are the people of Madison in our own State, to the value of an institution of learning to their own interests as a city, that they have, within a year, subscribed some \$20,000 in aid of Hanover College, which is six miles from the city. Marietta College received \$100,000 from the city and county about it, and Wooster University, also in Ohio, over \$200,000.

I have similar views, not only from Ohio and Illinois, but other States. Wabash College does a great work for this city. If the college were withdrawn and the campus cleared of its trees and sold out in small building lots, the city would be shorn of its glory and become a mere county town, and no more. The damage to its property interests could not be estimated.

I have been detailing at some length our weary fight with debt from 1832 to 1864, and have described to you the hemorrhage that was taking its life; and I am sure we all feel glad that somebody was found to staunch the bleeding that was hurrying the college on to death. Nay, I am sure that this community rejoices

in what it is now and what it promises to be. My eye seems to catch a glimpse of the days not far off. Forty-three years ago those five "almost penniless home missionaries" pressed the snow as they knelt before God, and lo! where they knelt bursts up a fountain of water! Its stream swells and it reaches the ankles, and then the knees, and then the loins. I look again, and lo! the rivulet that burst out of that consecrated spot has become a great river; wherever it flows it brings life and beauty. Its fruits are for food and its leaves for medicine. It has educated, with more or less thoroughness, 3,000 young men, and they are scattered very widely over the land.

From the midst of its prayer-halls have gone forth revival influences, as Ezekiel saw the stream issuing from beneath the temple, and, swelling to a river, it has overflowed the town, and carried joy to the ends of the earth. Its students have entered the various professions in honorable competition for their honors. So wholesome was the patriotism here inculcated that when the great rebellion broke out an entire company of its under-graduates enlisted in a single evening, under the lead of one of our honored citizens, and during that awful period of four years such were the zeal and patriotism of both its under-graduates and its old students, as shown in every part of the field of war, that Miss Woolsey of Brooklyn, who had gathered the facts into form, accompanied with pictures and photographs for presentation to the Minister of Foreign Affairs of France, who had been our staunch friend, wrote over her own name that in proportion to our numbers no more magnificent record had been made by any college or university in America.

The richest and most life-giving influences of this divinely originated stream have been found in connection with the labors of its Christian men in the Gospel ministry, and also its lay-graduates in the church. This stream has carried life to the islands of the sea, the dead nations of Asia, and to many waste places in our own land.

Wordsworth's "Gray-haired Man of Glee" said of the fountain that "gurgled at his feet:"

"No check, no stay, this streamlet fears;"

But this stream, which bursts from the spot which the knees of our founders had touched, shall be more than a streamlet; it shall become a river. "And by the river upon the bank thereof, on this

side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters they issued from the sanctuary; and the fruit thereof shall be for meat and the leaf thereof for medicine." A streamlet when it welled up so beautifully from beneath God's altar there in the forest, where our founders knelt in the snow, it has become a great river, and of that river we might say:

"No check, no stay this river fears;  
How merrily it goes!  
'Twill murmur on a thousand years,  
And flow as now it flows."

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#### YOUNG GENTLEMEN OF THE SENIOR CLASS:

Yielding to the general tendency of this year I have sketched the history of the College at which you are soon to be graduated.

That history carefully studied conveys to you the lesson appropriate to this hour. It is true the one necessity which pressed the founders to their knees, as they gave Wabash College to the world, was the lack of well-educated ministers to supply the rapidly increasing population of this State. And right nobly has that purpose been accomplished.

But this germinal idea contains in itself the education of good men for all the professions of society. As the years have passed along this has been realized in the education of men who have advanced not only the pulpit, but the bar, the tripod, the Senate Chamber and the healing art. The record of this college is luminous with the names of men who have honored their Alma Mater in all the professions.

And now you are to go forth to join your brethren who have gone before you. If you shall prove yourselves to be honest and thorough thinkers, honest and humane workers in society, in every honorable pursuit for the good of mankind; honest and devout believers in God, your Father, and Jesus Christ, his Son, our Saviour; in one word, if you go forth from these halls men of culture in every mental faculty and Christian grace, truly strong and good men, then shall those of the founders who still survive rejoice in what they see; and the college they founded shall also glory as it brings from its portals on this Centennial

year its largest class for the good of man and the glory of God. I seem to feel hovering above this sacred spot the spirits of the departed founders, clasping hands with the living who still linger here.

Forty-three years ago they knelt before God as they dedicated Wabash College to Him and the good of mankind! To-day, they—the living and the dead—bow not in the agony of prayer, but in the gladness of thanksgiving for what Wabash College now is, and for this the greatest class it has yet given to the world.

Praying then all rich blessing to be on you, young men, “our joy and our crown of rejoicing,” go forth to your work, the worthy gifts of Wabash College to our country this Centennial year!

UNIVERSITY OF ILLINOIS-URBANA



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