

1853

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Sale

DISCOURSE

COMMEMORATIVE OF

ABIEL CHANDLER,

FOUNDER OF

THE CHANDLER SCHOOL AT DARTMOUTH COLLEGE,

DELIVERED AT

COMMENCEMENT;

JULY 29, 1852.

BY NATHAN LORD,

PRESIDENT.

BOSTON:

PRINTED BY JOHN WILSON & SON,
22, SCHOOL STREET.

1852.

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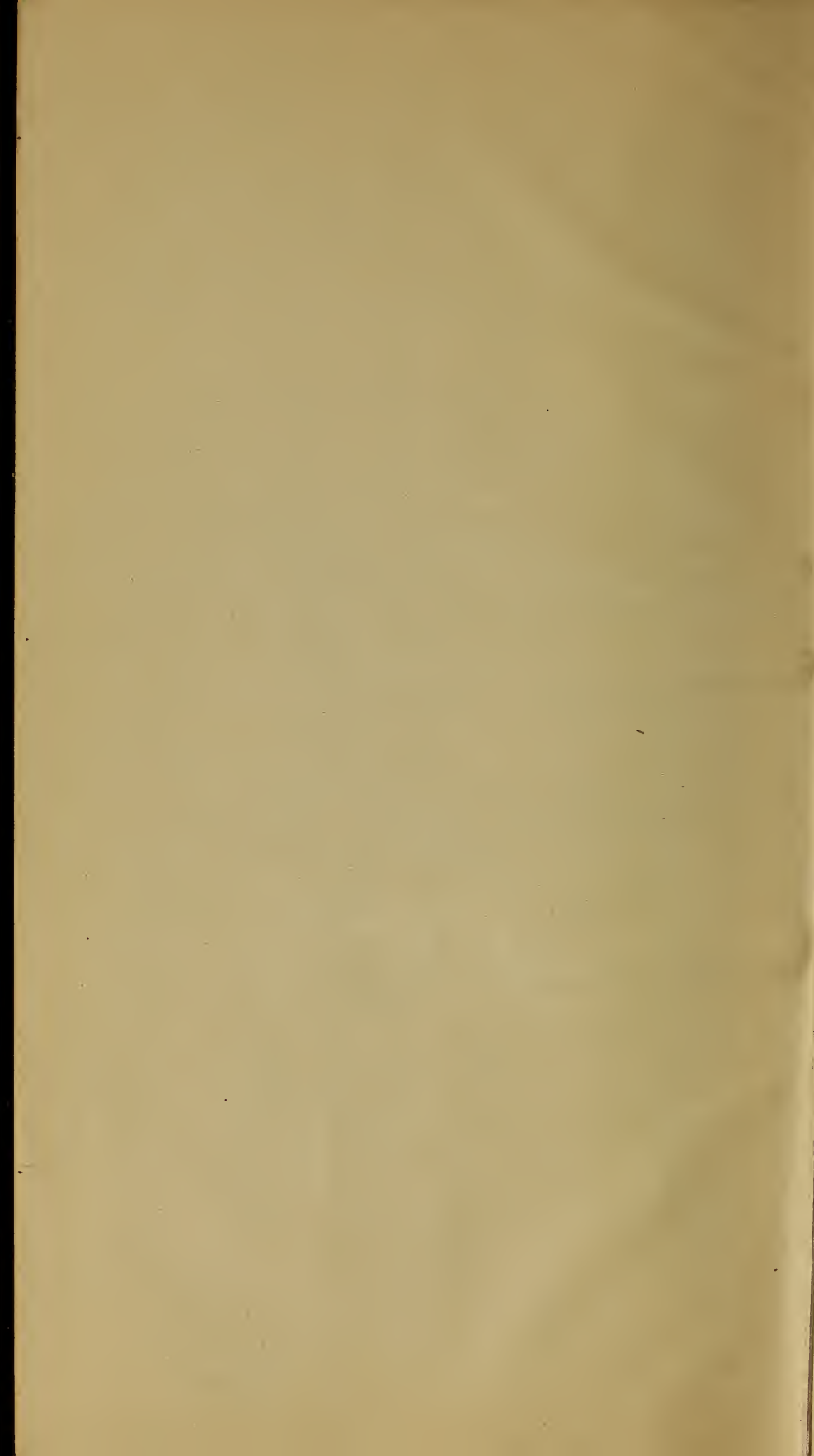




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IN EXCHANGE

N. E. Hist. Genl. Soc.

MEMBER

DISCOURSE.

I RISE, by order of the Trustees, to announce the organization of THE CHANDLER SCHOOL OF SCIENCE AND THE ARTS, as a new department of instruction in the College.

The School is constituted by the last Will and Testament of ABIEL CHANDLER. In that document, remarkable as well for learned propriety as for benevolence, the sum of fifty thousand dollars is bequeathed to the Trustees of Dartmouth College, "in trust, for the establishment and support of a permanent department or school of instruction in said College, in the practical and useful arts of life, comprised chiefly in the branches of mechanics and civil engineering, the invention and manufacture of machinery, carpentry, masonry, architecture, and drawing; the investigation of the properties and uses of materials employed in the arts; the modern lan-

guages and English literature ; together with book-keeping, and such other branches of knowledge as may best qualify young persons for the duties and employments of active life.”

In order to the faithful observance of the wishes of the testator in respect to this foundation, a perpetual Board of Visitors is constituted by his Will, whose duty it is to examine the condition of its funds, the management and disposition of the same, as well as the management of the affairs of the School in general.

In accordance with these and other provisions of the Will, an experimental basis and scheme of instruction and discipline have been adopted by the Trustees; and the School will be opened to young men at the beginning of the next College term.

In connection with this announcement, it is made my duty by the Board of Trustees, in public testimonial of the honor due from them, and from the friends of learning in general, to the memory of this distinguished patron and benefactor, to discourse, at this time, of his life and character, and of the value of his benefactions.

ABIEL CHANDLER was a native of New Hampshire. He was born at Concord, February 26th, 1777, son of

Daniel Chandler, and grandson of Capt. John Chandler, who was an original proprietor and settler of that town. His mother, Sarah Merrill, was a daughter of Deacon John Merrill, also an original proprietor and settler, — a devout man, and the ancestor of several ministers of the gospel, of that name.

Mr. Chandler's parents were highly respectable and worthy, but poor. In his childhood, they removed to Fryeburg, Me., where he labored on a farm till the age of twenty-one years. Then, by the aid of a brother, he fitted for college at Phillips Exeter Academy, and graduated, in 1806, at Harvard.

After leaving college, he was a teacher at Salem and Newburyport till 1817, a term of eleven years. To the good reputation which he had previously gained as a student, he added that of an excellent preceptor. He was an exact disciplinarian and a thorough teacher. By great faithfulness and propriety, he gained the confidence of the best citizens, who were his friends through life. He left this employment with money sufficient to liquidate the expenses of his education, and to establish himself as a merchant.

After a year's experimental but unsatisfactory residence at Baltimore, he then, by advice of his excellent and eminent friend, the late Dr. Bowditch, began

mercantile life at Boston. He was of the house of Chandler & Howard, and afterwards Chandler, Howard, & Company, till 1845, — more than a quarter of a century, — when he retired with a fortune. He purchased a beautiful seat at Walpole, in his native State, where he died, March 21, 1851, at the age of seventy-four years.

In 1828 he married a daughter of Epes Sargent, Esq., of Boston, — a lady of great personal attractions and endowments, and distinguished worth. His domestic life was unusually serene and happy, — answerable to the purity of his character, and the ease and dignity of his social position. Upon the decease of Mrs. Chandler, in 1837, he gradually relinquished the cares of business, and, being childless, occupied himself mainly in various occasional offices of charity, and in maturing those plans of enlarged and patriotic beneficence, for which generations will honor him.

This occasion does not admit of an extended portraiture of our munificent benefactor. It will be a sufficient use of the sketches with which I have been favored by the courtesy of his friends, to remark a singular grouping of qualities, which gave him a peculiar individuality and excellence. I do not observe any one trait for which alone he would have

been likely to acquire a popular distinction. He was not a genius. He exhibited no striking prominences of character. But his assemblage of traits was beautiful. It required, but rewarded, attentive study. It could endure the most intelligent and searching criticism. The combined effect of his most characteristic qualities upon those who knew him was always agreeable; and it remained with them. They ever turned to him again, more approving, confiding, and loving. He would not have been thought likely to have great success in any of his different pursuits; for his abilities were hidden by his modesty. But success always followed him, and he gained a higher mark than many who exceeded him in occasional popularity. He affected nothing. He was not ambitious. He did not boast. He never figured. He distrusted those who did. But his companionship was with the wisest and best men. His friends were the supporters of society, and they were sure of him. They were confident where he would stand on the great questions of life, and were never disappointed. They never thought of the possibility that he should be false to them or to himself; that he would balk a good purpose, or dishonor his place. He was one of the few men who consider well their enterprise, and never fail. His course was slow, because it was

deliberate ; but, for the same reason, it was sure, and its issue alike honorable to himself, and useful to mankind.

The qualities of Mr. Chandler which constituted this sterling excellence I judge to have been great singleness of heart, fixed principle, pure affections, intelligence, comprehension, judgment, caution, precision, order, propriety, with unusual benevolence, tenderness, suavity, meekness, a fearful but settled determination, anxious but unflinching courage, prudent, quiet, but unyielding firmness. Certain it must have been that these qualities existed largely, and were consistently educated. They were in remarkable proportion and harmony. They never crowded one upon another. They were admirably sustained and tempered ; and they distinguished him to the end of life.

On the whole, I seem to myself to have observed in Mr. Chandler's character, as learned from others, a remarkable propriety, symmetry, and finish, on a higher scale than is common, even in the circles which he contributed to adorn. Had I known him, these views might have been modified by my own method of observation. It is unsafe to portray, except from life ; but it would be difficult in his case, even with that disadvantage, not to make a likeness. It cannot be doubtful that he was religious, moral,

and wise; that he was resolute, diligent, and untiring; that he was affectionate, gentle, and benevolent; that he was just, but humane; scrupulous, but generous; requiring, but forgiving; holding others to a strict accountability, but confiding and liberal, and submitting himself to a righteous scrutiny. He knew what was right, and not less what was prudent and becoming; and his behavior was conformable, not as an artist, but an honest man. He allowed to others liberty of judgment, and stood equally to his own; but admitted neither on his own part or theirs any independence of legitimate authority. He asked advice of his neighbors when he wanted it, but followed it only upon conviction. He would never provoke their opposition, but would not flatter them for their good opinion. He loved a good name, but he could live without it; and a good estate, but not at the expense of virtue; and an honorable standing, but not well enough to be a sycophant or a demagogue. He was never unfaithful to himself or his friends, his country or his church. His religious associations were Unitarian. But he was brought up in Calvinism; and I am told by those who knew him best, that a distinct vein of that old metal ran through him.

Mr. Chandler's last Will and Testament is now a

printed document. It is eminently characteristic. It is significant of his mental and moral habits, and his methods as a man of business. In respect to beneficence, it has hardly a parallel: his ample fortune was all bestowed in charity. To numerous relatives, less prospered than himself, who, for a quarter of a century, had been receiving constant and substantial tokens of his sympathy, he made liberal bequests, with great delicacy and judgment. After his legacy to the College, the residue of his estate, amounting to about \$25,000, was bequeathed to the New Hampshire Asylum for the Insane.

The Trustees, having received from J. J. Dixwell and Francis B. Hayes, Esquires, — Mr. Chandler's executors, and the Visitors designated by his will, — the full amount of his munificent bequest, will proceed, in good faith, to apply it, with a profound sense of its value to learning, and with corresponding expectations of advantage.

But such prospective values and advantages are, of course, speculative: they admit not of reckoning. Our hopes may be disappointed. The presumption is reasonable, that, in such cases, what is benevolently, is also wisely, given; that equal wisdom and benevolence will preside over the use of it; and that the

benefits will be proportioned to the magnitude of the gift. Wherefore we regard it, gratefully, as the gift of God. Liberal endowments to learned institutions are, theoretically, necessary to the public welfare, inasmuch as such institutions are necessary, and could not otherwise be advanced, nor even, without the greatest difficulty, be sustained. Wherefore we reasonably honor the founders of such public charities; we honor the institutions which, by such means, are put in a greater capacity of doing good. But no human project, however sincerely benevolent, is absolutely wise; no administration is likely, in the long run, to answer the original design; no foresight or sagacity, however wisely and benevolently exercised, can anticipate all the vicissitudes of society, or devise measures suited to all the providential changes and contingencies of life. Our congratulations, therefore, in the receipt of valuable favors, must be moderated by our experimental knowledge of the imbecility of man, our recollections of his failures in important trusts, and our conscious incapacity to measure or control the providence of God.

There are reasons which justify anxiety in regard to the distinguished charity which we now acknowledge. Experience has taught the danger of change in institutions long existing, and, on the whole,

successfully carried on. Change, if it contemplates great results, has a corresponding reach. It is, then, likely to affect not merely what is accidental, and therefore of little consequence, but also what is essential, and therefore necessary to a healthful and permanent existence. Some things are true. Some things are settled. They are vital. They are adapted to the nature of man and of society; they are demanded by the common necessities, and grow out of them, and are in accordance with the will of God. Any infringement upon what is so established cannot be useful. There may be a great apparent reason for it in the stress of adverse circumstances, in public opinion, in tempting offers, in magnificent speculative calculations; but a bad reaction is as certain as the violation of a settled law. Experience has shown, also, that wise and good men are likely to mistake, and sometimes in matters of the greatest consequence; that they confound the essential and the accidental; that they disregard the real in their over-estimates of the apparent; that they neglect the present, in their zealous arrangements for the expected future; till they find, to their cost, that their fact, though dull, was better than their hypothesis, though splendid. But this is not always true. Perhaps it is never necessary. Changes are frequently demanded in

learned institutions by new and different conditions of learning itself, by important changes in the social state, or by peculiar providences of God. They may be of great consequence in removing obstacles to learning and virtue, or in introducing principles and methods more effective in raising society to a higher level. But we cannot calculate these conditions, nor the consequences of change, beforehand. We take a risk; and no wise man takes a risk on which great results depend, without anxiety.

The dangers of change are also sometimes increased by the peculiar temper of society. Such dangers are not inconsiderable at the present time. Society is now highly excited. Its fancies are lively. It is eager, speculative, and notional. It is feverish and impatient; impatient of restraint, of thought, of judgment, of labor, of care, of responsibility; impatient of what is old, and soon impatient, equally, of what is new. It is urgent in its demands; romantic in its expectations; sanguine in its professions; extravagant and boastful when its humors are gratified; fretful, sharp, and malignant in its disappointments. Learned institutions are liable to be unduly affected by this extreme irritability of society; either tempted, in their adversity, to suit themselves to the popular caprice to obtain advantage, or, in

their prosperity, to keep or to extend it. But to begin change, under such an atmospheric stimulus, is, generally, to continue it; and a succession of changes is likely to take away the power of continuance in the best supposable conditions. Yet, even in the most dangerous moods of society, change may be important to head off otherwise destructive tendencies, or to hang upon and restrain them, or to defer or limit their catastrophes. It is supposable that a hard and unyielding conservatism should exasperate a dangerous spirit that could otherwise be tempered or diverted, and aggravate an explosion that could have been prevented, or rendered comparatively harmless. But in such difficult cases it is still more impossible to make, satisfactorily, any *a priori* reckoning of probabilities. We take a risk.

The management of Mr. Chandler's trust requires a change in the organization of the College. The change is adopted because of certain wants of society, and corresponding social tendencies, which are thought sufficient to warrant, if not to demand, such a modification of the College order. But the change will be modal, and not essential. It will be simple, and, for the present, experimental. It will consist mainly of addition. The regular College course is left untouched. No arrangement is made or contem-

plated that will diminish the number, quantity, or proportion of the studies or exercises heretofore established as a foundation for the learned professions. These will be liable to be inter-penetrated by the spirit and genius of the new department. But the influence will be reciprocal. Nothing will necessarily be lost by either. The system is intended to be one of mutual giving and receiving, with a view to the more natural and perfect development of all the branches, and a greater corresponding usefulness and dignity of the College.

By this new organization the College receives preparatory students, and classes of under-graduates, who contemplate, not the professional but active pursuits of life. It introduces new branches and methods of study adapted to this description of young men; and it creates a new degree, — the degree of Bachelor in Science, — intended to be equivalent to the degree of Bachelor of Arts. The spirit of the department is popular, in distinction from the professional, but with a view to the same beneficial ends. Its scope is to elevate mechanical and industrial pursuits, and give to material science and labor a social and political consequence in a higher proportion than they have heretofore held to the professional. It implies that all the departments of knowledge and occupa-

tion, though not equally important, are equally necessary to the subsistence and well-being of society; and that they have hitherto not held their natural and proper relation to each other. Its aim is to restore that natural and constitutional propriety. This is its theory. Whether it be legitimate, and how far; or practicable, and in what conditions; or by what methods, — are the problems to be solved.

The Trustees, having accepted Mr. Chandler's trust, are bound to carry it on according to his ideas. But they accepted his ideas first, or they would not have undertaken his proposed work. The elementary principle of his charity, as they understand it from his Will, and as it is interpreted to them by his Visitors, corresponds with the theory of the College. That is, it is not social or political, but moral. The College is a moral being. Its organization and its responsibility are moral. Its end is not utility, but right; not happiness, but virtue. It rejects not the lower: it labors to promote them, but only in subserviency to the higher, and according to a higher law than that of any temporary or occasional expediency. It is for God, and not for man. It is for man only in his relations as a creature of God and accountable. Mr. Chandler's theory is also moral, in distinction from the social and political. It is social

and political only in reference to a moral end. The moral, in his view, is both beginning and end. He propounds it "as first of all, and above all." He professes not to stand on any speculative basis. He plants not his charity on any speculative ideas of liberty, equality, or the rights of man; or any natural perfectibility of society through physical organizations, or intellectual discipline, or material civilization. He requires not the Trustees to erect a model school, after any pattern of romantic reform, or any partisan or sectarian peculiarities, but on the principles which have been settled for ages and generations. The Trustees consent to perform his work upon these ideas. Upon any other, they would think it visionary and impossible. They look for success in it only so far as these principles are intended by the Divine Providence to have effect in society, and so far as the methods of instruction and discipline, from time to time adopted, shall proceed from them, and be conformable.

The Trustees appreciate Mr. Chandler's proximate reasons for making this endowment, — reasons growing out of the importance of knowledge to society. Its origin is referable to an incident that occurred to him when a young man at Fryeburg. Being there a laborer, at the age of twenty-one years, comparatively

uneducated and ignorant, he fell in company with some students of Dartmouth College. He was impressed by their superiority — not affected, but real — to himself. They knew more than he did, and could better tell what they knew. He was humbled in their presence. But he was not ashamed. He conceived the purpose of being himself a scholar; and he fulfilled it. Upon graduating at Harvard, he became a teacher, — as good, without doubt, as the young men of Dartmouth who had inspired him. When, after a few years of honorable industry as a teacher, he became a merchant, then the idea conceived at Fryeburg was freshened by the peculiarities of his new position. He saw himself, though now a scholar, ignorant, to a great extent, of the principles and methods of mercantile life. Whereupon he set himself to a new variety of learning. He gained it, and with it gained a fortune. He saw other men around him, in different spheres, suffering, as he had done, from a similar want of knowledge. Merchants, traders, ship-masters, artisans, farmers, laborers, — all failed, under his observation, to make their respective callings lucrative, beneficial, and honorable, to any adequate degree. They were ignorant, to a great extent, of the best books, the best tools, the best methods of use, and the best results. They were

ignorant of the relations naturally subsisting between the different branches of science and art, and their comprehensive influence upon society. They were consequently incapable of turning their abilities to the best account, and subjected themselves to injurious temptations. His idea grew upon him. It would not let him rest. He long revolved expedients for giving it the best effect as a public benefactor. It assumed shape and definiteness, at length, in his last Will and Testament. The result is the Chandler School; not the product of an impulse or a sentiment, but of the hard thinking and experience of a life; the ripened fruit of a well-considered purpose to benefit mankind.

His charity, in its conception and design, is sound, comprehensive, and benevolent. It is adapted to the conditions of society, its wants and interests. But the mode of it is, till recently in this country, new, peculiar, and consequently uncertain. It has difficulties. They consist, mainly, in defining hitherto unknown relations; in adjusting the unknown to the known, without sufficient advantage of precedent and example, so as not to harm a comprehensive unity of design; and in providing for the results, — that is, in controlling the bad tendencies of learning and skill when they become accumulated. It is historically

certain, even if it be not necessary from the laws of disordered mind, that learning and skill, like any natural endowment or acquired possession, beyond certain limits, become exorbitant, overreaching, and destructive. Society has a violent propensity to overstep these constitutional limits. It is captivated by ideal advantages in prospect; it rushes on, unconsciously, to seize them; it encourages and urges its institutions to a corresponding enterprise, and perceives not its danger till it is driven back or destroyed: just as most men aspire to riches, station, power, glory, without limit or restraint, and perceive not the evils likely to ensue to themselves and their children till it is too late.

These difficulties attending the advancement of learning, as of civilization in general, belong not to learning itself, or any of the material benefits resulting from it, but to the moral infirmity of our nature. Nothing is good without virtue. But most men have not virtue; and virtuous men are sometimes so imperfect that their very virtues serve but to give a greater currency to their faults and errors. Divine Providence, therefore, restrains society in this respect, as in all others, for its good. It keeps us as near as possible to a state of nonage and discipline, so long as it pleases to give us sound intelligence, or true

prosperity and glory. When it leaves us to our excited imaginations to anticipate our inheritance, to forestall our period of maturity, and to dream of possibilities, then it is natural for actual truth and goodness to be succeeded by fictions and chimeras, and these to issue in decline and revolution. There are no exceptions to this in the history of society. In an unmoralized state of the world, or any part of it, when a few have attained to great intellectual eminence, the many have become victims of their cupidity and ambition. Such is the philosophy of despotism. It blackens the history of the past. But, by equal reason, to make these physical attainments universal, whether in respect to material or mental progress, in the same moral conditions of society, would be universally destructive. A general increase of the sources and instruments of power, by the general diffusion of knowledge, would produce, by a natural law, a commensurate increase of competition, overreaching, and dissension, and, by consequence, extreme individualism, disintegration, anarchy, and ruin. If all Frenchmen or Germans were, in this respect, like the few philosophers and schoolmen who represent them, France and Germany would, without a long interval, anticipate their doom; just as a great forest would soon become a desert, if all the beasts were wild, and

all the wild beasts were lions. It should not be forgotten that society may be educated to its ruin, not in being educated too much, but, according to disordered nature, falsely; and that the ruin is likely to be severe and terrible in proportion as the falsehood and the consequent danger are subtle and unperceived. Sophistry and chicane, however refined and dignified by learning, or sanctioned by expediency, cannot countervail the ordinances of God. The highest law ultimately prevails.

Recognizing the universal and active government of God, we observe the success of this particular experiment to depend mainly upon two questions, — namely, whether it is the will of God that the progress of learning and skill, during the present disturbed and deranged state of things, shall be, in respect to the generality, subservient to virtue, contrary to all past experience; and whether the old and new departments of the College can be harmonized in reference to their common moral end, about which experience has yet taught nothing. The former of these questions is very high and difficult. It can be settled only by a science higher than has yet been taught adequately in any of the schools, — the science of Biblical interpretation. The latter, at least for the present, may be resolved. It would be a short

method of resolving it to say, that the extraordinary accession which the College has received to the physical departments of instruction should be accompanied by equal accessions to the other and higher departments. But that is utterly improbable. It would be inconvenient. It might be injurious. It would make a being too large for the space it has to live in. We are ordained to grow in this world only to a determinate stature, and for a corresponding period. Up to our appointed limits, we can expand in general. But the natural maximum is soon attained; and, beyond that, accession is not growth, but excrescence; not development, but inflation; which are both signs of disease, and tokens of dissolution. We must take another ground, which is the true one, and which, it is to be hoped, will have attentive consideration from the friends and benefactors of the College, — that none of its higher departments have yet, by far, attained their respective limits. They all need and want, each for itself, and in its relations to the whole, the stimulus of a higher patronage. They must be made to keep their respective places, to hold their rank, to perform their offices; each made more productive by the general fruitfulness, and the whole more effective by the increased vigor of every part. If it were supposed that the new department, from

the remarkable and dangerous development of physical science at the present time, would become encroaching, and disproportionate to more essential varieties of learning, yet that evil is, at the worst, remote, and perhaps never necessary. The new accession to the College is not yet of learning, but of the means of learning. The learning is yet to be acquired by the instruments which are put into our hands. While the process is going on, other departments may receive a more adequate support, and a corresponding impulse. The new may consist with a higher advancement of the old, and be a natural occasion of it; and the old become effectual in giving temper and direction to the new. Up to the natural limits, all the departments may attain to a higher proportion, symmetry, and finish, and become in general more subservient to the ends of the common foundation. Within these limits we cast our anchor; we work with good hope, and with devout gratitude for whatever means of growth the Divine Providence may appoint. Beyond these limits we take no responsibility. That is the natural inheritance of our children. Every age must have its own probation.

Meanwhile, the higher and more ultimate question — namely, whether learning, in general, and its institutions, in their higher advancement, will be made

subservient to virtue, and the consequent well-being of society — should not greatly disturb us. As wise and Christian men we must consider it. It will, of right, affect our judgments and our measures. This, history demands of us. History is full of admonition to the men of this generation, — the history of ancient nations, from whose successive schools flowed the currents of false wisdom which bore them to their destruction; and not less of the modern nations, which, from the same causes, are now revolutionized to their centres, driven hither and thither by the antagonisms of superstition and fanaticism, absolutism and anarchy. These lessons should have our profound and attentive study. It is no part of wisdom to slur or to misinterpret them. It is no part of manhood to be unmoved by them. But equally it is no part of wisdom or manhood to shrink from the difficulties of our own position because of the mistakes of others; or to faint in view of the uncertainties and dangers of the future, because of the errors of men, and the judgments of God, which have happened to the past.

Indeed it should be considered, that our educational difficulties, and, by consequence, the dangers of society, great and manifold as they are, beyond the reckoning of superficial observers, who see nothing but glory in every thing that is magnificent, and

nothing but suns or gems in every thing that shines, present no reason for discouragement; but, on the contrary, a higher inducement to manly enterprise and benevolent exertion. For it is the order of Providence, that the good gifts which mankind in general abuse and pervert to their own undoing shall yet, though at such great expense, ensue to an end higher than human happiness, — even the more perfect exhibition of moral government. Or, if one law of Heaven become severe upon good men, in the way of a necessary discipline, another and a more benignant law comes in to temper it. And there is a higher law by which all things, in the general winding up of a probationary state, will be seen to have worked together for good to the men of true virtue and religion, who honored God in the trials and difficulties to which they were subjected on account of their deference to his will. God has an order of progress which is his own, though we, in our blindness, endeavor to reverse it; and out of his destructions spring up new creations, before which the ancient things had no glory, by reason of the glory that excelleth.

Under these impressions we open the Chandler School, and attempt the accumulated and difficult work before us. At present, if I mistake not, the

wisest feel, in regard to it, very much like children. Equally, if I mistake not, it will be well for us, and for the institution, if we lose not our simplicity. We would go forward, not with profession, but in submission; not in self-confidence, but hope; not taking our way presumptuously, but feeling it by faith. None of the great questions of life dependent on human judgment — the questions of philosophy, of government, of legislation, of politics, of trade, of finance, of education, of propagandism — have yet been settled by experiment. They are becoming more doubtful among thinking and uncommitted men. Men's hearts are failing them, on this account, for fear of the things that are coming upon the earth. Nothing has been made certain in this world but the uncertainty of all things that belong to it. It is wise to be sure of nothing, aside from God and his word, but our good intentions, and to be resolute in nothing but the performance of our duties. That was the example of the founder of this School; and to depart from it will be likely to frustrate his designs. For years he followed this great idea of his life, — doubtful whether it could be realized, not less doubtful of the best methods of making the attempt. He considered, hesitated, feared, took counsel, modified his judgments, and at length, in a conflict of doubts and

anxieties, resolved. He saw that something should be done, and that he should do it; but that the work must be undertaken at a risk. When he was ready, he took it; and then the heavens might have fallen before he would have been turned from his purpose. He was above sordid calculations. He sought not his own glory. He had confidence in the importance of his object, the integrity of his aims, the wisdom of his advisers; and he could do no more. He bestowed his charity with a hearty good-will, surrounded it with all imaginable safeguards, gave it what seemed the best direction, and left the event with God. With a like mind we shall best administer his rich endowment, shall give the surest effect to his generous wishes, and bring about to society, so far as it is the will of God, the good which he so disinterestedly sought.

A P P E N D I X.

EXTRACT FROM THE WILL OF ABIEL CHANDLER, RECITING THE BEQUEST TO DARTMOUTH COLLEGE.

AND after all the foregoing legacies, devises, and other directions, which are in their nature to be paid, performed, and satisfied without delay, have been fully paid, satisfied, and performed, and after provision has been made by my executors for the payment, satisfaction, and performance of those in regard to which a postponement of the same may be needful, I give and dispose of the surplus and rest and residue of my estate, real, personal, and mixed, as follows, — that is to say, I give and devise the sum of fifty thousand dollars thereof to the Trustees of Dartmouth College, an institution established at Hanover, in the county of Grafton and State of New Hampshire, to have and to hold the same to the said corporation of the Trustees of Dartmouth College for ever, — but in trust, to carefully and prudently invest or fund the principal sum, and to faithfully apply and appropriate the income and interest thereof for the establishment and support of a permanent department or school of instruction in said College, in the practical and useful arts of life, comprised chiefly in the branches of mechanics and civil engineering, the invention and manufacture of machinery, carpentry, masonry, architecture, and drawing; the investigation of the properties and uses of the materials employed in the arts; the modern languages and English literature; together with book-keeping and such other branches of knowledge as may best qualify young persons for the duties and employments of active life: but, first of all and above all, I would enjoin, in connection with the above branches, the careful inculcation of the principles of pure morality, piety, and religion, without introducing topics of controversial theology, that the benefits of said department or school may be equally enjoyed by all religious denominations without distinction. No other or higher preparatory

studies are to be required, in order to enter said department or school, than are pursued in the common schools of New England.

It is my earnest desire that the aforesaid Trustees of Dartmouth College should conform to my wishes as herein expressed, in regard to the management of the property, and the disposal of the same, and of the interest and income thereof, which they may receive under my Will; and, to the end that my wishes in respect to the foregoing legacy may be observed, I do hereby constitute a perpetual Board of Visitors, consisting of two persons, who shall, during the term of their respective natural lives, visit the said department or school as often as they may deem it necessary and advisable to do so, and at least once in each year one or both of said Visitors shall examine the condition of its funds, and the management and disposition of the same, as well as the management of the affairs of the said department or school generally; and I hereby direct that all the expenses incurred by the said Visitors in performing the duties assigned to them under this Will, shall be paid by said Trustees of Dartmouth College from the income derived from this legacy.

The said Board of Visitors shall have full power to determine, interpret, and explain my wishes in respect to this foundation; to redress grievances, both with respect to professors and students; to hear appeals from the decisions of the Board of Trustees, and to remedy upon complaint duly exhibited in behalf of the professors or students; to review and reverse any censure passed by said Trustees upon any professor or student on this foundation; to declare void all rules and regulations made by said Trustees relative to this foundation, which may be in their opinion inconsistent with my wishes as herein expressed, or improper or injudicious; to take care that the duties of every professor or other officer on this foundation be intelligently and faithfully discharged, and to admonish or remove such professor or officer either for misbehavior, incapacity, or neglect of the duties of his office; to examine into the proficiency of the students, and to admonish, dismiss, or suspend any student for negligence, contumacy, or crime, or disobedience to the rules hereafter to be established for the government of said school or department; and to see that my true intentions in regard to this foundation be faithfully executed.

And, in order that said Board of Visitors may not be limited in their powers by the foregoing recital, I further confer upon the said Board of Visitors all the visitatorial powers and privileges,

which, by the law of the land, belong and are intrusted to any visitor of any eleemosynary corporation.

In case of the decease or resignation of either of the two persons constituting said Board of Visitors, or in case of the disability, refusal, or neglect of one of the members of said Board of Visitors to discharge the duties incumbent on him as Visitor, I direct that while such vacancy, disability, or refusal, or neglect happens and exists, the other of said Visitors may and shall proceed to discharge, and shall fulfil, all the duties incumbent upon said Board of Visitors, with as full and ample powers, to all intents and purposes, as if the said Visitors jointly and concurrently acted in the premises.

As I have perfect confidence in the integrity and ability of my two esteemed friends, John J. Dixwell and Francis B. Hayes, both of Boston aforesaid, and as I know their capacity to perform what I desire they should do under this proviso of my Will, I constitute and appoint them to be the first Board of Visitors.

But if either of my said esteemed friends, John J. Dixwell and Francis B. Hayes, shall decline accepting the appointment, or in case of the decease or resignation of either of them, or in case of the decease or resignation of either of the persons who may at any time compose said Board of Visitors, I direct that the other shall have the power to fill the vacancy, whenever the same may occur in said Board, and shall, within one year from the time when such vacancy is known by him to have occurred, proceed to fill and shall fill the same, by nominating and appointing to such vacancy an individual resident in New England, and who shall be, in the opinion of the person having the appointing power, qualified by his integrity, sound judgment, and good learning, to counsel and advise the Trustees of Dartmouth College in respect to the best management of the aforesaid department or school and the property thereof, and to perform generally the duties of a Visitor of this foundation, hereby investing the said Board of Visitors with the power of perpetuating themselves; but, if the said John J. Dixwell or Francis B. Hayes, his or their appointees or successors, or the survivor of them, shall fail or neglect to appoint to and supply the vacancy in the Board of Visitors as aforesaid, within one year from the time when such vacancy is known by him or them to have occurred, I request the Judges of the Superior or highest State Court in the State of New Hampshire, by whatever name said Court may be designated, or a majority of said Judges, to appoint to and fill such vacancy in the same manner, subject

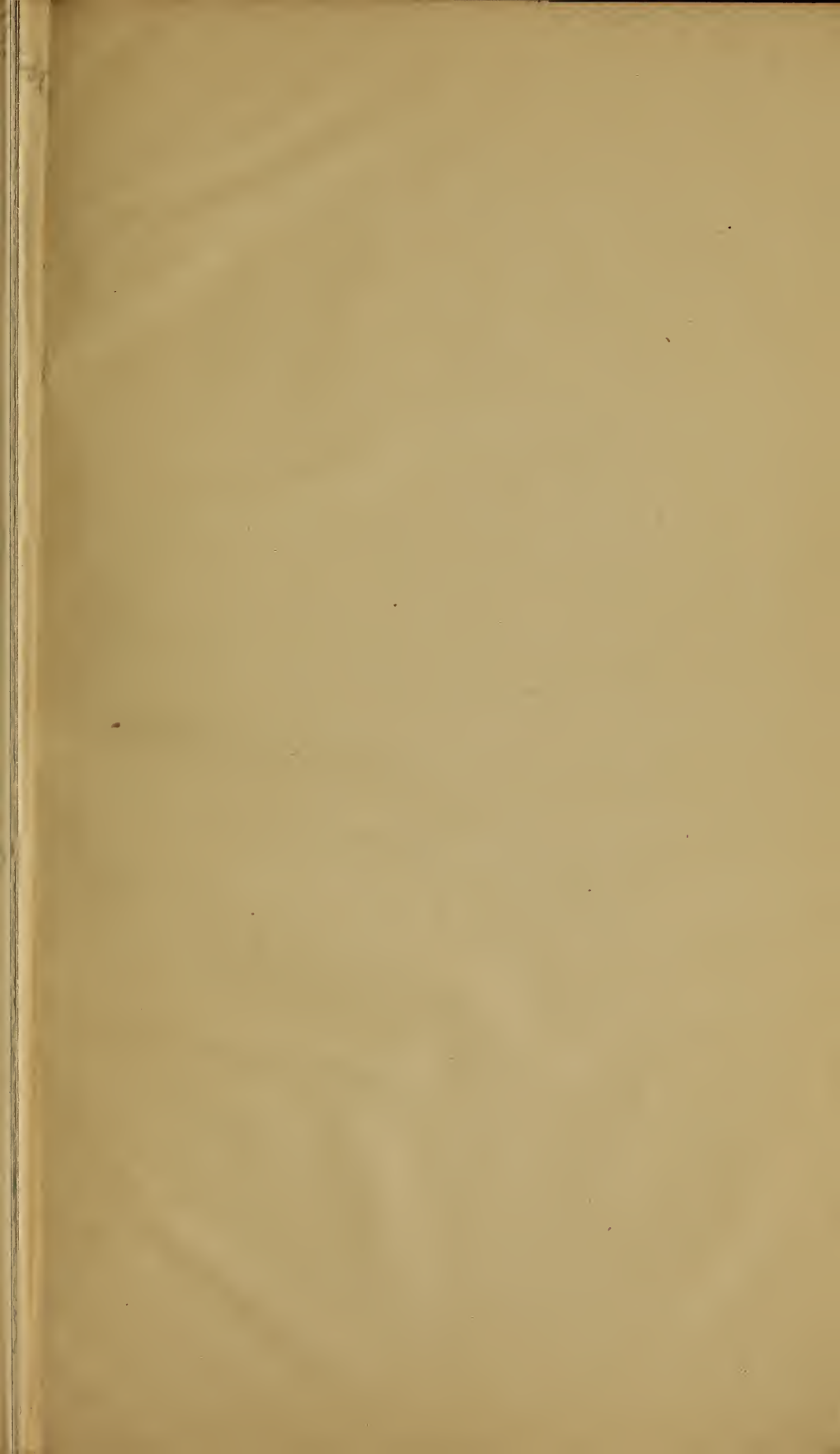
to the same restrictions in regard to the person or persons to be selected as Visitors, as the said Dixwell and Hayes, their appointees and successors, or survivor of them, might have done.

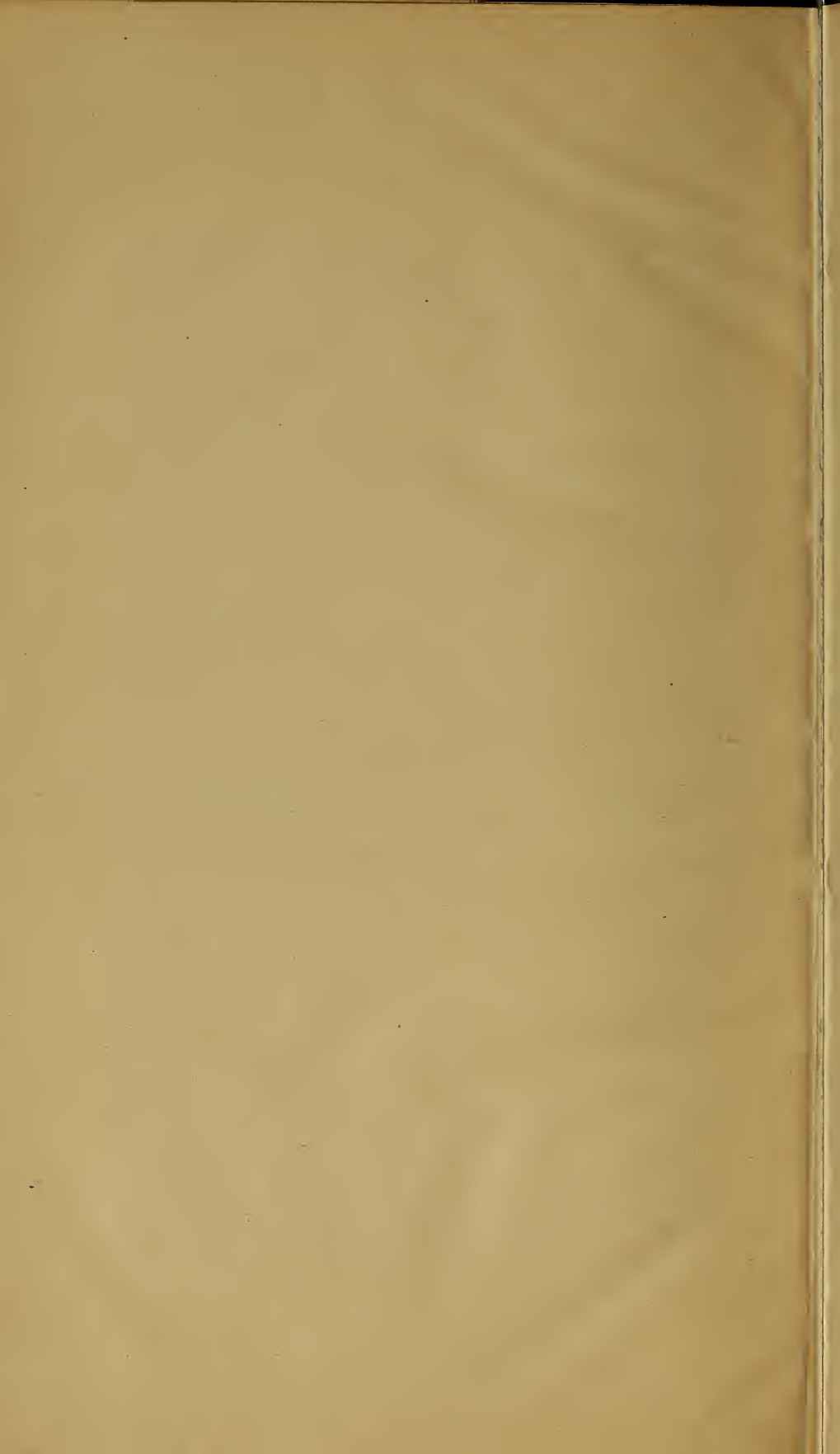
I further direct that the persons who shall hereafter be appointed, in the manner above set forth to supply the vacancies in said Board of Visitors, shall have and exercise all the powers and privileges herein given to said Board of Visitors, as fully as if they were herein specifically named.

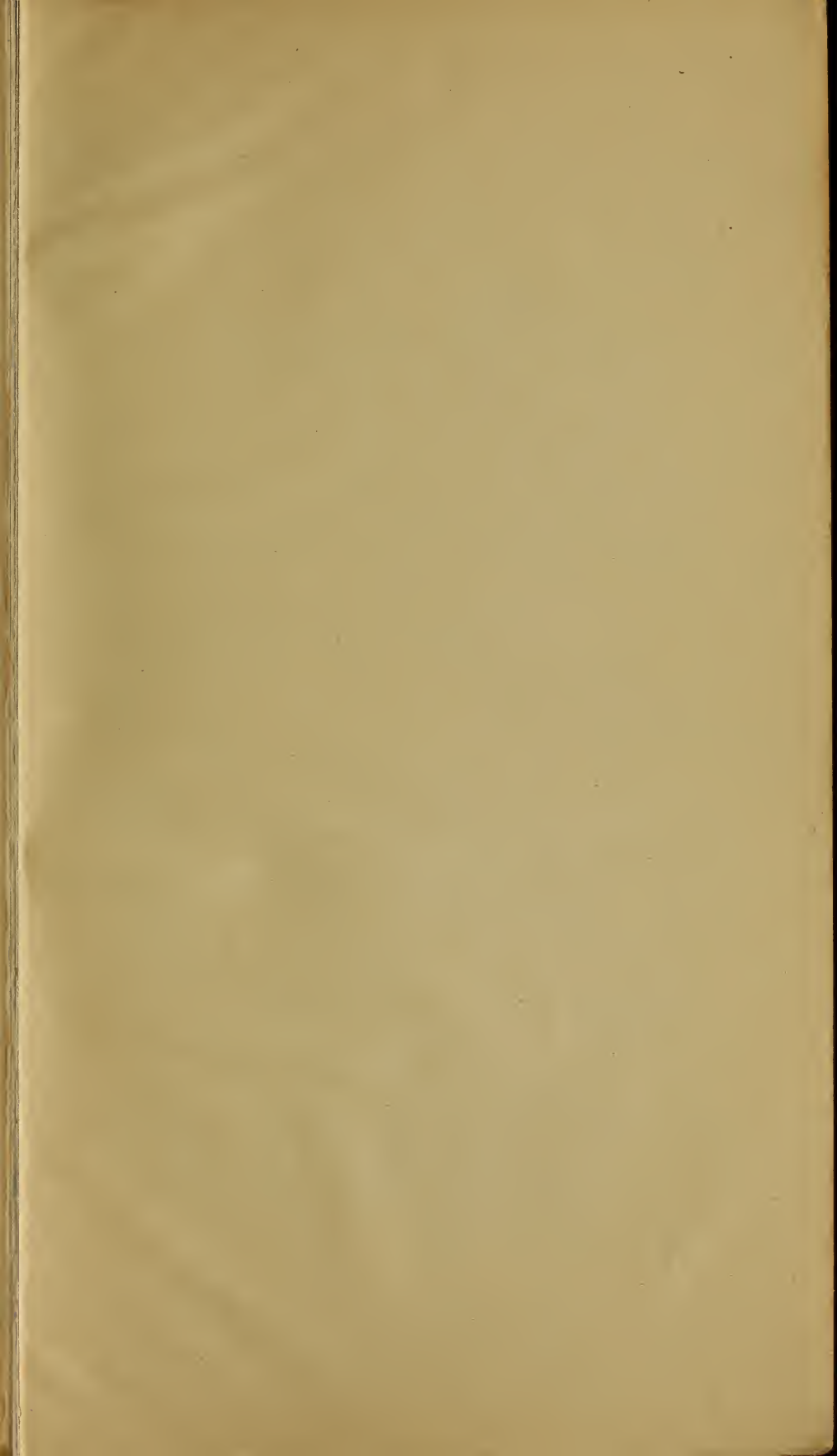
If any differences or divisions in opinion should arise and exist at any time between the members of said Board of Visitors in respect to the matters herewith intrusted to them, I desire that the same may be referred, on petition of either member of said Board of Visitors, to the Judges of the Superior or highest State Court in the State of New Hampshire, by whatever name said Court may be designated; the decision of whom, or a majority of whom, shall be final.

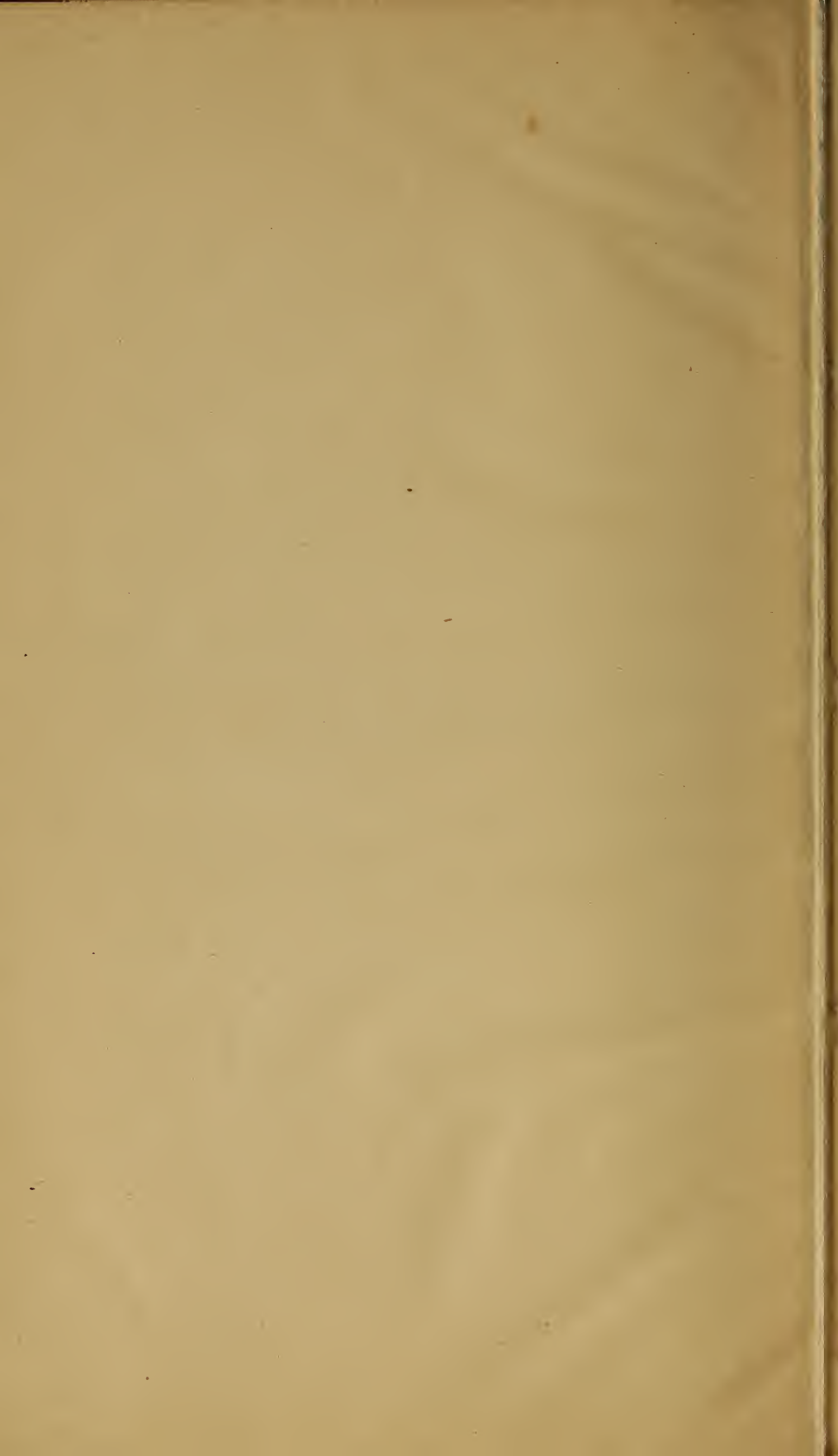
In order to extend to the whole community, as far as is practicable, the benefits of said department or school, and at the same time to ensure its growth and prosperity, I consider it indispensable that the fees for tuition be moderate, and that the said department or school be always open to a limited number of indigent and worthy students for gratuitous instruction, — the number of beneficiaries and persons to be designated from time to time by said Trustees, subject to the approval of said Board of Visitors; and also that the income of the instructors be to some substantial extent made to depend on the number of the students in actual attendance; and I, therefore, hereby order and direct the said Trustees to establish from time to time such rules as may best attain these objects, but subject to the approval and ratification of said Board of Visitors.

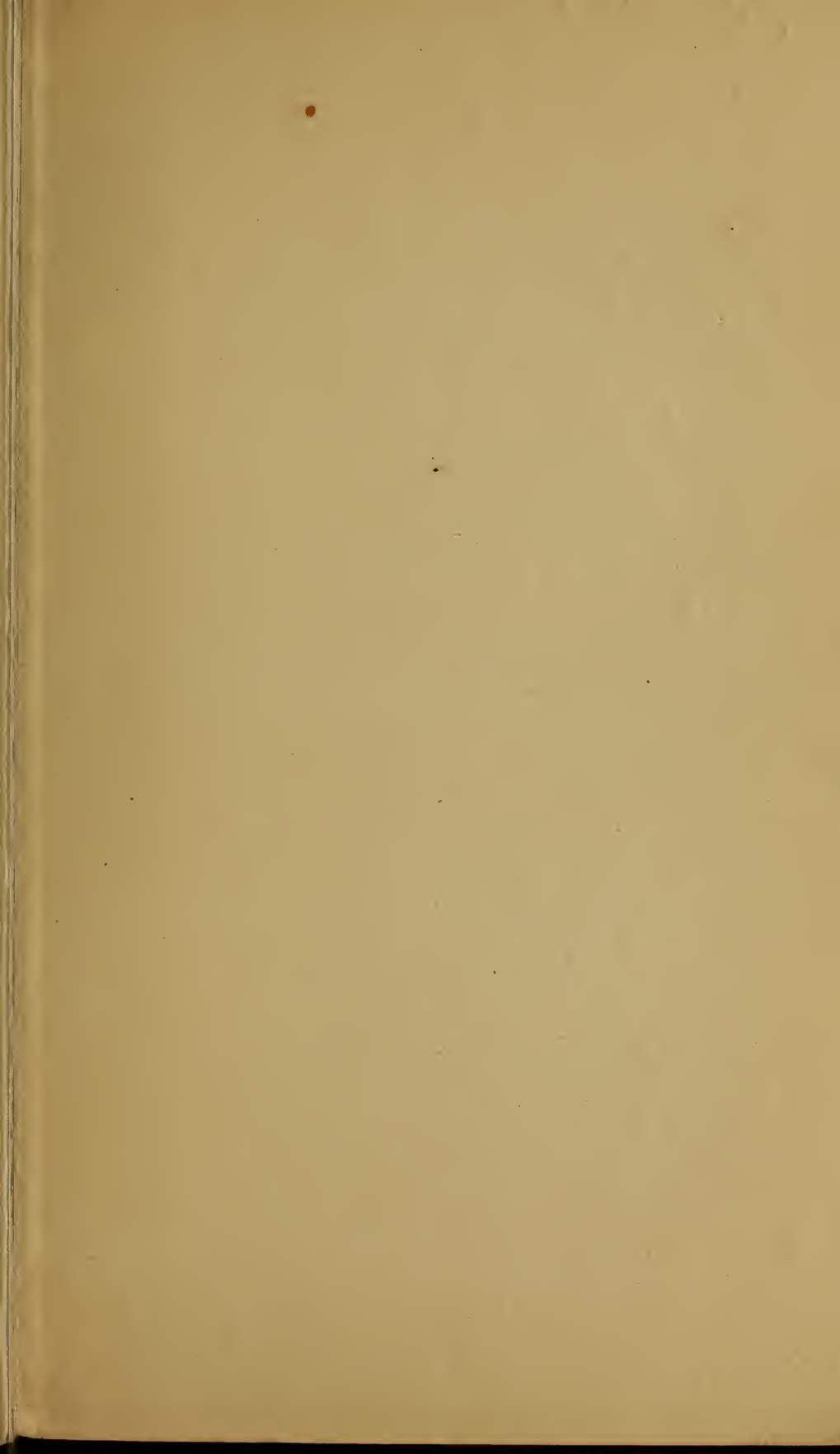
And if said rest and residue shall not amount to fifty thousand dollars when received by said Trustees, my will is that said Trustees of Dartmouth College shall take the whole of said residue, and the whole amount shall be carefully invested and funded on interest, and the interest and income added thereto from time to time until a capital of fifty thousand dollars shall, by accumulation, or by donations from others, be created; and that said capital of fifty thousand dollars shall then be secured in the best manner, having regard to the safety as well as the productiveness of it, and the yearly income thereof be for ever applied to the purposes aforesaid; the principal sum to be kept safe and entire.



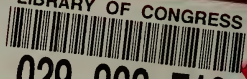








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