

Chapter 1 : David Avery, letter, to Eleazar Wheelock, June 13

David Avery was one of Wheelock's charity scholars and had a long career as a Congregationalist minister. He studied at Moor's and Yale, where he was David McClure's classmate, and received his Masters from Dartmouth in

In , he graduated from Yale College having won the first award of the Dean Berkeley Donation for the distinction in classics. He continued his theological studies at Yale until he was licensed to preach in May , and installed as pastor of the Second Congregational Church of Lebanon, Connecticut. He served as their minister for 35 years. On April 29, , he married Sarah Davenport. He participated fully and enthusiastically in the Great Awakening, which had begun to sweep the Connecticut River Valley around the time of his graduation from Yale. In , he took in a student named Samson Occom, a Mohegan who knew English, and had been converted to Christianity in his childhood. The school was to be supported by charitable contribution. He eventually decided to enlarge the school and add a college for the education of whites in the classics, philosophy, and literature and began to search for another location for the schools. Eleazar Wheelock died during the Revolutionary War, on April 24, He is buried in Hanover. Big hat tip to Nancy for this contribution!!! In the first article, Eric Kelly shares some history with us. Here is an extract of some of the text of the article: Indians are mentioned in about every book written about the college, yet outside of the names of Occom, Joseph Brant, Charles G. Eastman and more lately John Meyers of baseball fame, there is little familiarity among the alumni with the names of the Indians who have attended Dartmouth and the Moor School since Yet that unwritten history fairly sparkles with romance. Somewhere in Deansville, NY, in a cemetery discovered by Dr. Love and members of the Hamilton College Alumni, probably lies the body of Samson Occom, the grave unmarked, as far as I know, and not distinguishable from the graves of other Indians. The same is true of the Indians buried at St. Francis in Canada and New London, Conn. There were Indians from Dartmouth who blazed trails into the West. There were Dartmouth Indians who led scouting parties in the Revolution and engaged in the war on both American and British sides. One Indian in Hanover thought himself the Lost Dauphin or Louis 17th of France; another was a the age of 14 elected King of a tribe of Indians in Canada; another went back to Canada a hundred years ago and founded a church and a school that have been continued until this day. And this is but the beginning. The records are scattered over so many books, letters, diaries and manuscripts that it will require years of patient effort to collect them all. When the student only had one name, it is in the Last Name column. And who knew that rusticated meant expelled?

Chapter 2 : Wheelock, Eleazar, - Social Networks and Archival Context

Joseph Green to Stephen Williams. Caleb Smith to Jacob Green. David Parsons to Eleazar Wheelock. From Charles Nisbit to ? Skip to main content Search the history of over billion web pages on the Internet.

He had tutored Samson Occom , a Mohegan who became a Presbyterian minister and the first Native American to publish writings in English. The college was primarily for the sons of English colonists. Early life and education Eleazar Wheelock was born in Windham, Connecticut , to Ralph Wheelock and Ruth Huntington, who had a prosperous farm of acres. In , he graduated from Yale College , having won the first award of the Dean Berkeley Donation for distinction in classics. He continued his theological studies at Yale until he was licensed to preach in May Marriage and family Two months after beginning as pastor of a church, on April 29, , he married Sarah Davenport. She died in In total he had eight children with his wives and two step-children. He served as their minister for 34 years, while also acting as an itinerant preacher during the Great Awakening. He participated fully and enthusiastically in the Great Awakening , a religious revival that had begun to sweep the Connecticut River Valley around the time of his graduation from Yale. He was one of its greatest proponents in the state, serving as the "chief intelligencer of revival news". In addition, Wheelock was deeply concerned about Native Americans in New England, whose numbers had declined rapidly due to disease, warfare and social disruption, including continued encroachment on their lands by colonists. He taught Occom for four years; the youth was a ready student, learning to read and write in Hebrew as well as deeply studying theology. He planned to teach the boys in both secular and Christian subjects, so they could return to their native culture as missionaries. The girls would learn "housewifery" and English skills including reading and writing. Some students became homesick or even ill and died; few became missionaries. Establishment of Dartmouth and presidency After sending Occom and another minister on a speaking tour of England to raise money for the charity school, Wheelock decided to enlarge it, as well as adding college classes for the education of English colonists in the classics, philosophy, and literature. He began to search for another location for the schools. While some Native Americans attended Dartmouth, it primarily served the sons of English colonists. Wheelock died during the Revolutionary War , on April 24, He is buried in Hanover. His writings include "Narrative of the Indian School at Lebanon. This was a C-2 cargo ship outfitted to carry troops.

Chapter 3 : Wheelock Genealogy

David McClure, letter, to Eleazar Wheelock, May 21 ms-number: abstract: McClure writes that he has spoken to Occom, who is reluctant to write the Trust in England regarding the school, which Occom believes is now teaching more English than Indians.

These events at times called the Western Rebellion took place concurrent with those of the American Revolution, between and The original grant in New Hampshire to John Mason had encompassed land that reached from the Atlantic coast westward to a line approximately twenty miles east of the Connecticut River, thus excluding the river valley itself. This territory, extending from the northern border of Massachusetts in the south to Canada in the north, was therefore a constant source of boundary controversy, New Hampshire claiming sovereignty over the whole of the territory while New York sought title to a large part of it. And in the early s, New Hampshire Governor Benning Wentworth issued hundreds of grants to establish townships on either side of the river-even ignoring a royal decree declaring the western bank of the river the official boundary of New Hampshire. The four principal contenders in these disputes were the so-called New York State party; the Bennington party, with Ethan and Ira Allen and others promoting the emergence of the new state first called New Connecticut and soon changed to Vermont ; the Exeter party, representing New Hampshire; and the College party, which also included various towns along the river. All had highly distinguished careers, and the first three were at one time or another Trustees of Dartmouth College. In order to devote his time fully to the cause, Woodward resigned as Tutor at the College, but he remained as member and clerk of the Board of Trustees. The document then proceeds: To date, the reason has remained elusive as to why the name of the city of Dresden, on the Elbe River in the German state of Saxony, was applied to the College District. There is no evidence that any of the contemporary inhabitants of the region surrounding Dartmouth College came from Germany or that a town of that name existed within any of the thirteen American colonies. Names of other German cities were in use, and Dresden may have been a random choice. However, exploring the etymology of the word Dresden has led to a plausible explanation. Who among the people of the College District could have made such an unusual choice? The writer of this letter noted that with regard to the subjects taught at Dartmouth by Woodward, The arrangements of the University assigned to his department Mathematics, Natural Philosophy, Moral Philosophy and Geography. In the two last of these he seemed to teach with the most pleasure to himself. Geographical studies afforded the Professor an opportunity of elucidating the characteristic differences of nations; of comparing modes and customs; of interspersing anecdotes; and of communicating much of that sort of knowledge which living, and not lettered oracles can convey. It was declared of Smith: The Latin, the Greek and the Hebrew were almost familiar to him as his native language. He clearly comprehended the Samaritan and Chaldaic; and far extended his researches in the Arabic. His mind was not wholly isolated in one particular branch. Philosophy, geography, criticism, and other parts of philology held respectable rank in his acquirements; but these yielded to a prevailing bias: Sixteen towns east of the Connecticut River, including Dresden, joined. Voted, that the Revd Eleazar Wheelock D. President of Dartmouth College be appointed, and is hereby appointed a Justice of the peace for said incorporated Society. The brothers Ethan and Ira Allen were the principal agitators against the union of Vermont with any town on the east bank of the river, and after the dissolution of this connection with Dresden, Ethan Allen favored strong preventive action of the government of both Vermont and New Hampshire to suppress further attempts at such association-action particularly indicated to deal with the leaders of the Dresden party. I have this further Reason for the Exertion of Government; as I am confident that argument will be lost with them, for the heads of the schism at large are a Petulent, Pettefoging, Scribbling sort of Gentry, that will keep any Government in hot water, till they are Thoroughly brought under by the Exertions of authority. President of Dartmouth College on the east side of Connecticut River in the county of Grafton formerly supposed to be in, and now claimed by the State of New-Hampshire being infirm in Body and apprehensive that the time of my departure draws nigh. It was an unpopular alliance and lasted only one year. Citizens of Landaff, New Hampshire, chartered to the College on 19 January , declared in the autumn of

their dislike of this union in general and of the College party in particular: To promote the cause of the Western Rebellion, Eleazar Wheelock initiated a search for a printer and printing press. How long it appeared is not known-only five copies are extant, the latest dated 27 September Ballard Dartmouth, Professor of Biology at the College and one of the directors of the Town of Norwich School District, the new interstate compact was named Dresden School District, a name in regular use to this date. John Wilson and Son, 1: Daniell, Experiment in Republicanism: Harvard University Press, ; Jere R. Goffe, led it to be regranted in to Mark H. In Dartmouth was incorporated as the town of Jefferson. See also George C. Noone House, [], The Sorbs of Lusatia London: The Athlone Press of the University of London, Professor of the Learned Languages, at Dartmouth College. Wpear, 9, The exact wording varies among the copies. Poland, 2: See also Volume One of this set, pp. To Which is Added an Appendix, Containing. The Constitution of New Hampshire of Printed by Isaac Hill, 2: Details of its history have often been discussed: Rugg, The Dresden Press n. Dartmouth College Library, ; Marcus A. Statutes at Large 77 Childs, 19 April

Chapter 4 : Eleazar Wheelock | Revolv

Get this from a library! Letter, April 22, Londonderry, N.H., to Eleazar Wheelock.. [David McGregore; Eleazar Wheelock] -- Invites Wheelock to sojourn at Londonderry on his way to Portsmouth.

He went on to become a minister, and remained exceptionally loyal to Eleazar Wheelock throughout his life. McClure was exceptionally ill-suited to the missionary business. McClure had a long career as a minister, teacher, and writer. He remained close to Wheelock throughout his life: He was born into a very typical Congregationalist family, and began studying at Yale in , where he fell in with the emerging New Light clique. The evangelical network that he built in college propelled him to fame as an itinerant minister during the First Great Awakening and gave him many of the contacts that he later drew on to support his charity school for Native Americans. When the Colony of Connecticut retroactively punished itinerant preaching in , Wheelock was among those who lost his salary. Thus, in , he began operating a grammar school to support himself. He was joined that December by Samson Occom, a Mohegan Indian, who sought out an education in hopes of becoming a teacher among his people. Between and , when he relocated to New Hampshire, Wheelock trained approximately 60 male and female Native American students from nearby Algonquian tribes and from the Haudenosaunee Iroquois of central New York. At the same time, he navigated the complicated politics of missionary societies by setting up his own board of the Society in Scotland for Propagating Christian Knowledge, although he continued to feud with the Boston Board of the SSPCK and the London Commissioners in Boston more colloquially called the New England Company. By the late s, Wheelock had become disillusioned with the idea of Native American education. He was increasingly convinced that educating Native Americans was futile several of his students had failed to conform to his confusing and contradictory standards , and, in late , he lost his connection to the Haudenosaunee. With his inclination and ability to sponsor Native American missionaries largely depleted, Wheelock sought instead to fulfill his ultimate ambition of obtaining a charter and opening a college, which he did in . Although Wheelock tried to maintain at least some commitment to Native American education by recruiting students from Canadian communities, the move did a great deal of damage to his public image. He also went into debt for Dartmouth College, especially after the fund raised in Britain was exhausted. Avery went on several missions to Indian tribes before his health forced him to retire. His first mission, before his final year at Yale, was to Kanawalohale as a schoolteacher in the summer of . After graduating, he served on Long Island around Smithtown. He was ordained August 29, , at Dartmouth. In response, Wheelock charged him part of his tuition. The Sabbath after the battle of Lexington April 19 , he bade his Gageborough congregation farewell, mustered twenty men, and led them to Boston where he preached to the entire army. He enlisted as a chaplain, although he also fought in battle and served as a medic. He left the army in February , and spent the rest of his life in a variety of pulpits, with a stint under the Massachusetts Domestic Missionary Society. Occom began his public career in , when he was chosen as a tribal counselor to Ben Uncas II. The following year, he sought out Eleazar Wheelock, a young Anglo-American minister in Lebanon, CT, in hopes of obtaining some education and becoming a teacher at Mohegan. Wheelock agreed to take on Occom as a student, and though Occom had anticipated staying for a few weeks or months, he remained with Wheelock for four years. After his time with Wheelock, Occom embarked on a year mission to the Montauk of Long Island . He married a Montauk woman, Mary Fowler, and served as both teacher and missionary to the Montauk and nearby Shinnecock, although he was grievously underpaid for his services. Occom conducted two brief missions to the Oneida in and before embarking on one of the defining journeys of his career: Upon his return to Mohegan in , Occom discovered that Wheelock had failed to adequately care for his family while he was gone. Additionally, despite the vast sums of money that he had raised, Occom found himself unemployed. Wheelock tried to find Occom a missionary position, but Occom was in poor health and disinclined to leave his family again after seeing the treatment with which they had met while he was in Britain. In , Occom became further disillusioned when the Mason Land Case was decided in favor of the Colony of Connecticut. The details of the Mason Case are complicated, but to summarize: The conclusion of the case came as a blow to the

Mohegans, and further convinced Occom of Anglo-American corruption. They eventually settled in Oneida country in upstate New York. Occom moved there with his family in , spending the remaining years of his life serving as a minister to the Brothertown, Stockbridge, and Mohegan Indians. Harried by corrupt land agents, the Brothertown and Stockbridge groups relocated to the eastern shore of Lake Winnebago, though Occom died in before he could remove himself and his family there.

Chapter 5 : Eleazor Wheelock and the Dartmouth Indians | Native Heritage Project

Abstract "Reprinted October from the Bulletin of the New York public library of August "Joseph Green to Stephen Williams. Caleb Smith to Jacob Green. David Parsons to Eleazar Wheelock. From Charles Nisbit to --? ?--From John Sergeant to Enoch Hale. Mode of access: Internet.

Thomas Ford Wheelock , born 9 Nov Notes: At the age of thirteen he moved with his family to Boat Run, Ohio. After the deaths of his parents he entered the United States army and served first in the Ohio Militia and later as an ensign in the New York Twenty-first Infantry Regiment, seeing active duty during the War of 1812. After the war he settled in Illinois, where he became a successful businessman and in married Mary Prickett. Their daughter and four sons were all born in Illinois, but as early as Wheelock began to invest in Texas real estate. In he made his first visit to Texas, where he spent a year surveying the town of Tampico. During a second visit in he met Sterling C. Throughout his adult life he was active as a militiaman in several states and had risen to the rank of colonel by 1835, when he brought his family to Texas and established the town of Wheelock in what is now Robertson County. There he served as a surveyor, land agent, lawyer, rancher, farmer, and soldier. During the Texas Revolution he organized and captained a company of Texas Rangers. During the years of the Republic of Texas he served as a regional land commissioner. From through he was either advisor or leader on all expeditions that went out from Robertson and Milam counties against the Indians. During one of these raids his son in law was killed and he and his daughter taken prisoner, but like his friend Sam Houston, he was a defender of Indian rights. In he organized the Texas University Company and gave land generously for its support. The coeducational institution died aborning due to Indian raids. In the spring of the Mercer Colony contracted with Wheelock as subagent to aid in surveying sixteen townships on the west side of the Trinity River. By September he had traveled nearly 1,000 miles within the grant and had been captured by Indians several times. He supported Robertson in his winning dispute with Stephen F. Austin. After statehood Wheelock expanded his business interests to include plans for silver and copper mining and traveled to Washington, D. C. on his behalf. On his way home Wheelock died unexpectedly in Edwardsville, Illinois, on May 14, 1836, at the home of his brother-in-law. University of Texas at Arlington Press, This bibliography was found at the following web site:

Chapter 6 : Steve Condarcore's New England Genealogy Index (Family Pages)

Occom also notes Sir William Johnson's support for the emigration, plans of Wheelock's former students David and Jacob Fowler (brothers-in-law to Occom) and Joseph Johnson to move to New York, and his own need for "charity money" to cover the expense of a summer trip to the Oneida country.

Avery went on several missions to Indian tribes before his health forced him to retire. His first mission, before his final year at Yale, was to Kanawalohale as a schoolteacher in the summer of 1763. After graduating, he served on Long Island around Smithtown. He was ordained August 29, 1764, at Dartmouth. In response, Wheelock charged him part of his tuition. The Sabbath after the battle of Lexington April 19, 1775, he bade his Gageborough congregation farewell, mustered twenty men, and led them to Boston where he preached to the entire army. He enlisted as a chaplain, although he also fought in battle and served as a medic. He left the army in February 1776, and spent the rest of his life in a variety of pulpits, with a stint under the Massachusetts Domestic Missionary Society. He was born into a very typical Congregationalist family, and began studying at Yale in 1759, where he fell in with the emerging New Light clique. The evangelical network that he built in college propelled him to fame as an itinerant minister during the First Great Awakening and gave him many of the contacts that he later drew on to support his charity school for Native Americans. When the Colony of Connecticut retroactively punished itinerant preaching in 1775, Wheelock was among those who lost his salary. Thus, in 1776, he began operating a grammar school to support himself. He was joined that December by Samson Occom, a Mohegan Indian, who sought out an education in hopes of becoming a teacher among his people. Between 1776 and 1778, when he relocated to New Hampshire, Wheelock trained approximately 60 male and female Native American students from nearby Algonquian tribes and from the Haudenosaunee Iroquois of central New York. At the same time, he navigated the complicated politics of missionary societies by setting up his own board of the Society in Scotland for Propagating Christian Knowledge, although he continued to feud with the Boston Board of the SSPCK and the London Commissioners in Boston more colloquially called the New England Company. By the late 1770s, Wheelock had become disillusioned with the idea of Native American education. He was increasingly convinced that educating Native Americans was futile several of his students had failed to conform to his confusing and contradictory standards, and, in late 1778, he lost his connection to the Haudenosaunee. With his inclination and ability to sponsor Native American missionaries largely depleted, Wheelock sought instead to fulfill his ultimate ambition of obtaining a charter and opening a college, which he did in 1784. Although Wheelock tried to maintain at least some commitment to Native American education by recruiting students from Canadian communities, the move did a great deal of damage to his public image. He also went into debt for Dartmouth College, especially after the fund raised in Britain was exhausted. He returned in the summer of 1785 to substitute for Samuel Kirkland. Kinne was ordained in 1785 and became the minister of the Congregationalist church at Groton, Connecticut, where he served until he was dismissed in 1790. He also became a prolific scholar, and during the Revolution, served as chaplain to American troops, including those massacred at the Battle of Fort Griswold. After dismissal from Groton, Kinne lived in a variety of locations in New England and was sporadically employed as a missionary. He died in Ohio while visiting one of his daughters. He was a prolific writer and his papers are relatively well-preserved. He continued teaching in Oneida territory until the end of 1789, when Samuel Kirkland sent him home in disgrace for drunkenness and bad behavior. After a stint teaching at Providence, Rhode Island, and working on a whaling ship, Johnson returned to Mohegan in 1790 and became a zealous Christian. He opened a school at Farmington, CT, in 1791, for which he seems to have received some minimal support from the New England Company. The goal was to purchase land from the Oneidas, the most Christianized of the Six Nations, and form a Christian Indian town incorporating Algonquian and Anglo-American elements. Johnson spent the rest of his short life garnering necessary support and legal clearance for the Brothertown project. Johnson died sometime between June 10, 1791, and May 1792, at 25 or 26 years old, six or seven years before Brothertown was definitively established in 1797.

Chapter 7 : To Do Good to My Indian Brethren | University of Massachusetts Press

Biography. Eleazar Wheelock was born to Ralph and Ruth Wheelock on April 22, , in Windham, Connecticut. He graduated from Yale in and received his doctorate from the University of Edinburgh in

Chapter 8 : Occom, Samson, - Social Networks and Archival Context

Eleazar Louis Ripley Wheelock, soldier and surveyor, was born on March 31, , in Hanover, New Hampshire, the son of Col. Eleazar Wheelock, Jr., a Revolutionary War veteran, and Thankful (Pennock) Wheelock.

Chapter 9 : Boston Samson Occom's Harsh Words for Eleazar Wheelock

About Samson Occom. The Reverend Samson Occom, a member of the Mohegan nation, was born in on Mohegan land near New London, Connecticut. In , he began to study theology with Congregational minister Eleazar Wheelock.