Distinguished members and guests of the Historical Society of Western Pennsylvania and of the University of Pittsburgh: I esteem it a very real honor to be permitted to speak to you tonight. I have no claim to fame, since I was not born in Pennsylvania. But my wife was. You do not need to be told that there are many intelligent and good-natured people in the Keystone State. Just recently a friend of mine and his wife were vacationing there and were going along the road at a rate of speed in excess of that allowed by law. All at once, they heard a siren and were forced to the side of the road by a motorcycle cop, who said courteously: "Where do you think you’re goin’, to a fire?" My friend said: "No indeed. My wife and I are on our way to an antique shop." "Well," said the cop, "what's the big hurry?" My friend answered: "We are trying to get there before the antiques get any older." And believe it or not, the cop let them go.

But I must start my speech or all of us will be much older. About a month ago I drove to the near-by Wood County Airport, boarded a plane, and exactly four hours later, landed at Boston. The forty-eight Marietta pioneers who left their Massachusetts, Rhode Island, and Connecticut homes in ox-drawn Conestoga wagons from Ipswich, Massachusetts, took well over two months to cover the same distance. In short, I could have flown close to five hundred journeys between Ipswich and Marietta within the time limits of the original emigration.

It has been said: "Make good use of time if thou lovest Eternity, yesterday cannot be recalled; tomorrow cannot be secured; 'today' only is thine, which if lost, is lost forever." Nevertheless, yesterday should be recalled, if only to place the present in its proper context. The "meaning" of any individual, community, or government may be seen only in the light of the influence such individual, community, or government has wielded for the deterioration or betterment of the world in which we

1 An address delivered by Dr. Patterson, the Dean of Marietta College, Marietta, Ohio, at a dinner meeting held in Marietta on July 21, 1951, as the crowning event of the tenth annual historical tour conducted jointly by the Historical Society of Western Pennsylvania and the Summer Sessions of the University of Pittsburgh. The Honorable George White, former Governor of Ohio, served as toastmaster.—Ed.
live. There are three vital areas which should serve as touchstones in any such evaluation. They are: religion, education, and democratic government.

Let me briefly sketch some background material. The story of Marietta really began in the hard, cold winter at Valley Forge. General George Washington had come through this part of the country in 1770 on a surveying trip. He had liked this rich and untouched region so much that he had staked claim for two tracts of land. And he described in glowing terms to his officers the fertile valley cut by the broad expanse of the Ohio. During that bitter experience at Valley Forge many of the men—private soldiers scantily clad and ill-shod, with blood from lacerated feet tracing scarlet patterns on the snow, as well as officers hardly in better condition—had been sustained by the dream of settling in this paradise of the West after the war was over.

Eight long years went by before this dream could draw near to fruition. As in all human progress towards an ideal, there were the inevitable wranglings and disputes, prolonged negotiations and debates, on the future of the Northwest Territory. Finally, on March 1, 1786, a group of men assembled at the Bunch of Grapes Tavern, Boston, and the Ohio Company of Associates began its long and proud career in establishing the three great touchstones—religion, education, and democratic government—in what was then a foreign and hostile land.

Up to the time of the Revolutionary War the Ohio country had been a wilderness. Even the number of Indians was small. Occasionally a trader or a trapper penetrated the forests. Following the Revolution, however, these western lands were ceded to the government by the various states, and certain tracts were reserved for special purposes. Bordering the southern shore of Lake Erie and covering 2,800,000 acres was the Western Reserve, owned by Connecticut and sold to realize endowment for her public schools. West of this in an area called the Firelands were a half-million more acres retained to indemnify Connecticut's citizens whose property had been burned by the British. In the southern part of the territory, Virginia reserved 6,570,000 acres to pay the bounties promised to her Revolutionary soldiers.

The result was inevitable. Large tracts of land were thrown on the market and one of the nation's early land booms began. The Ohio Company drew up a document that became the guide of the federal government whenever legislation for later settlements came to be written. The
Ordinance of July 13, 1787, as one of our former United States Presidents remarked, "served as a highway, broad and safe, over which poured the westward march of our civilization." On this plan was the United States built.

As I said in the beginning, these forty-eight pioneers, after over two months of hard winter travel, arrived at Sumrill's Ferry near Fort Pitt and the town of Pittsburgh, where the Monongahela and the Allegheny join to form the Ohio. Here, at what is now West Newton, Pennsylvania, they built two crude flatboats in which with their scanty possessions they made their way to a landing on April 7, 1788, at the mouth of the Muskingum almost within shouting distance of where we are here assembled.

In July, the new town was christened Marietta, in honor of Marie Antoinette because of the part she and her father had had in securing aid from France for these patriots in their fight against tyranny. The Ohio Land Company promptly built a little office, which you have seen, within the stockade.

A month before, our great Constitution was ratified by the ninth and decisive state, and a new nation was born. Thus was the first permanent settlement—now, according to Mayor Hartline, the oldest city in the state—made in this great Northwest Territory. In other words, the history of Marietta began almost with the history of the Republic.

Of special interest to those gathered here is the fact that just one hundred and sixty-one years ago tomorrow, July 22, Governor Arthur St. Clair was inaugurated the first and practically the only governor of the Northwest Territory. Of additional interest—you see before you Mrs. George White, wife of our distinguished toastmaster, a collateral descendant and great-great-great-niece of St. Clair. If General St. Clair had been listened to more carefully, his knowledge of Indian fighting would have saved hundreds of lives of our settlers. He is also closely associated with the history of Pennsylvania, having lived in Ligonier and having served as representative of that community in the Continental Congress.

I once had the honor of impersonating the notable St. Clair in a pageant at the Marietta Sesquicentennial, 1938, Celebration, and of reenacting his landing and repeating his words of greeting in what is now Muskingum Park, directly opposite what became the Governor's Mansion. I had one advantage over the governor. I used a microphone. I
shall never forget being rowed in a leaky boat up to the landing stage, the governor's salute of fourteen guns, the vibrations of which almost capsized the boat, and my dress of musty, fusty brown, followed by my aide in gorgeous scarlet jacket.

In passing I might add that my only experience in the movies was as Mad Anthony Wayne. The scene was a WPA project, filmed in the Land Company Office, with me dressed in wig and appropriate costume, signing the famous treaty with the Indians—some of my students dressed more accurately than they realized in feathers and war paint. This treaty, as you know, was actually consummated at Greenville. Many months later, when I had entirely forgotten about this experience, I visited the World's Fair, went into the Ohio House, and sat down to watch some movies already in progress. As I looked with disfavor upon a bewigged creature waving his hands about, I kept saying to myself: "What a ham!" Suddenly it dawned upon me that I was looking at no other than Merrill Patterson. I have been content with teaching ever since!

But to return to my subject—once started, the tide of immigration began to flow toward the West more and more strongly, and largely through two main channels. The first came over the Alleghenies from Virginia, Maryland, and Pennsylvania, following the old trail along which Braddock and Washington traveled on their ill-fated expedition to Fort Duquesne—coming to the present site of Pittsburgh. Here boats were built by the emigrants, who floated down the Ohio river to their destinations. The more northerly route was across New York state to Buffalo, where some took ship on Lake Erie.

The area that is now Ohio rose rapidly from eighteenth to fifth place in population among the states in the space of twenty years—largely, of course, at the expense of the seaboard states. The menace to the East became acute. Efforts were made to curtail it. Propaganda was employed and stories circulated to the effect that the western country was inhospitable, unhealthful, the soil infertile, the forests filled with wild animals and wilder men. One significant cartoon appeared. On one side was shown a well-dressed man riding a well-groomed horse, both looking extremely hopeful and happy—with the inscription: "We are riding to Ohio." The companion picture showed the same man, ragged, forlorn, discouraged; the horse, crow-bait—hungry and woebegone, and apparently ready to stumble into a ditch. Beneath this the legend: "We have been to Ohio." Nevertheless, the immigration moved on.
The first settlers of Marietta were New Englanders, but the great movement from the New England states took the easier and more direct route across New York state with the pioneers settling on lands adjacent to the shore of Lake Erie. There was every reason for this, as there was reason why the Virginians and Marylanders should follow the natural road of the Ohio River to the southern part of the state, and that the Pennsylvanians should jump the line fence at any point along their western boundary.

Thus the northern portion became practically a detached part of New England, while southern Ohio reproduced, in large degree, the manners of Southern states. The effects of these migrations are evident today in the predominance of brick architecture in the south, with houses strung along a main street, in contrast to the use of timber in the north and the building of towns around village greens with a church or churches centrally located thereon.

Those who left for the Ohio country were more aggressive, self-reliant, and forceful than those who remained behind. Only persons of such character will volunteer to leave the comforts and safety of an established community and undertake to go to an unknown, unsettled, and inhospitable frontier.

To the rigor and character of its pioneers and early settlers is due the extraordinary record of Ohio. The East poured its very best into the melting pot of Ohio's population.

These apparently isolated historical facts become significant when we realize that Marietta was a combination of the two streams in which southern friendliness became mingled with the more austere virtues of the New Englander. Today Marietta has a deserved reputation for friendliness at the same time that it has a reputation for energetic and progressive enterprise.

Now, let me proceed with touchstone number one. The "meaning" of Marietta is to be found in its heritage of religion. In this section, the people did not have the same puritanical insistence upon religious observance that the New Englander carried with him into the Western Reserve to the north. Nevertheless, the religious beliefs of the Marietta pioneers were founded upon rock, and the influence of such persons as Mrs. Mary Bird Lake, first Sunday School teacher in Ohio, and later, Israel Ward Andrews, third president of Marietta College, has been transmitted down to the present time.
Mrs. Lake's background is interesting. Born in Bristol, England, she probably knew of the plan started by Robert Raikes, founder of the modern Sunday School, who had designed this idea for children deprived of religious training at home. She and her seaman husband moved to St. Johns, Newfoundland, where Archibald Lake engaged in fishing off the Grand Bank. The Lakes then came to New York, where, at the beginning of the American Revolution, her husband joined the cause of liberty. After the disaster at Long Island when General Washington evacuated New York City, the Lakes followed the Continental troops up the North River to Fishkill where an army hospital was established. There Mrs. Lake, wanting to help her adopted country, superintended the nursing of the sick and the wounded. General Washington visited this hospital frequently and thanked her personally for her valuable service. There she learned the treatment for smallpox and fever. This was to help her later in Marietta.

At the hospital Mrs. Lake met General Rufus Putnam, superintendent of the Ohio Company and leader of the original forty-eight. His house has been preserved as part of the State Museum in present-day Marietta. From Putnam she learned of the new settlement at Marietta and of its rich, fine soil. So they began the long journey with their eight children to Marietta and lived on the lower floor of the Block House. While they were all crowded together in this small confine because of an Indian uprising, smallpox broke out. It was feared that the colony would be wiped out. But here Mrs. Lake's knowledge was invaluable. She told the young doctors what to do and saved many lives. However, she felt it her duty to save souls as well as bodies. She took advantage of the two hours between the two religious services on Sunday observed by the pioneer settlers, and conducted her Sunday School at this time within the stockade where the inhabitants were forced for a period of time to gather. Therefore, as I have mentioned, she brought into being the first Sunday School at our own Campus Martius, and the school continued until the close of the Indian disturbances. Her religious influence upon the colony was far-reaching.

Later, Israel Ward Andrews, who served Marietta College and the city of Marietta for fifty years, continued the example established by many of the early settlers, of whom Mary Bird Lake was one. He combined within himself the three ideals we have mentioned. Throughout his life he stressed his unwavering faith and his complete absence of
doubt concerning God. Despite all his varied and numerous duties, he made it a point to watch over the religious well-being of his students. Many entries occur in his diary showing concern for the religious welfare of the young men in his charge. These entries also reveal a human side, not untouched by occasional piques and irritations, and lightened now and then by an unexpected ironic thrust of humor. He records: "Appointed an inquiry meeting at half past 6, preaching to commence at 7. Thirteen were present. Byington doubting about himself and McKimm in a cloud. . . . Bosworth and Holden appear fully resolved, as also Devol. . . . Felt my own weakness and inability to counsel."

Another entry reads: "Preached for Wm Wakefield in the evening. Attendance not large. The evening before (when Wakefield preached) twenty manifested their interest by remaining after meeting. Had some conversation with Goshorn. He has attended Methodist meetings a good deal, but with little profit." The vigorous tactics used by the Methodists to gain converts sometimes annoyed Doctor Andrews. He says: "Learned that Hubbell and Goshorn had given in their names at the Methodist Church. Yet the former is a member of the Presbyterian Church. There is too much proselyting among the Methodists."

On another occasion Andrews writes: "At prayer meeting, Freshman Goshorn spoke. Appears quite decided in his determination to live the Christian life. Had a little conversation with King. He thinks he has been trusting to his moral life. He is a most amiable young man, and I hope he may be led to Christ. . . . Commenced having a class in Cicero in the Prep School. . . . No faculty meeting."

Again he records: "At prayer meeting at College remarks were made by Bosworth (Freshman), and McDougall (Senior), both of whom expressed the hope that God had accepted them. This makes the number of converts thirteen in College. The meeting large so as to require extra seats." And once again several days later: "Learned from Grimes that he thinks he has found Christ." Finally this dry remark: "Had a long conversation with Hubbell. He thinks he was converted some years ago, but shows little evidence. I discouraged any reliance upon that old hope."

For forty-six years these young men with their doubts and troubles passed in review before this just and most religious of men. Many passed by thoughtlessly, heedlessly, often unconscious of the moral help they had received. Yet a heritage of character and moral conduct has been
disseminated down the years; a heritage seeded in Marietta soil, growing into tradition and environment, and bearing an intangible but precious fruit.

The democratic ideal, our second touchstone, became a mighty cornerstone in the new community from the first. Dr. Andrews carried on the tradition. He insisted that his students should have knowledge of and respect for the Constitution. Chief among his contributions is the Manual of the Constitution. This book, the outgrowth of many years of classroom teaching, won the unqualified recommendation of eminent statesmen and judges, and found immediate and progressively greater popularity. Published for the first time in 1874, it has been used as a textbook in many colleges and universities even to the present day. His Why Is Allegiance Due and Where Is It Due?, delivered before the National Union Association in Cincinnati eleven years earlier, created a great stir and was copied by newspapers from coast to coast. In his conclusion, he refers with some misgivings to the constitutional power of the President of the United States, and says: “Under the Articles of Confederation there was no executive; the Nation had no head. The experience of those few years was enough. The Constitution not only provided for an executive, but it conferred upon him almost unlimited power. The powers of Congress are clearly specified in it, but we look in vain for any specifications of the powers of the President. In him was vested the executive power. The President, then, has vast authority. Whether wisely or unwisely, the Constitution has conferred it upon him. In the hands of a wicked or imbecile ruler, this power might cause untold mis-chief; but the people should confer this high office upon no such man.”

He was always stressing sound and free government, and although holding fast to the classical curriculum, he nevertheless laid surprising emphasis upon political science and the study of government, believing that knowledge of government is essential to true scholarship and citizenship. He abhorred isms. Marietta College, through his direction, was one of the first institutions in the country to recognize the importance of political science and to offer a course in it. I might add that he was well-known and respected in the East, and considered the mental equal of the presidents of such universities as Yale and Harvard.

Over and above his immediate college tasks and his broad outside activities in the field of authorship, public speaking, education, business, government, history, and religion, Dr. Andrews early interested himself
The splendid Marietta public school system operating today is chiefly an outgrowth of his efforts. His business ability gained him a place as a director of the First National Bank of Marietta. His mathematical ability was chiefly responsible for the systems of drainage and grading of streets of Marietta, later realized, for which he made the surveys himself.

As already indicated, Dr. Andrews set the standard for education—the final touchstone—in this community. But his influence extended far beyond Marietta. He was carrying on the tradition of Major Anselm Tupper, who opened and taught the first school in the Marietta Block House. He was carrying on the traditions of the officers of the Ohio Company, always keenly alive to the importance of providing educational opportunities for the children of the frontier. He was living out the example of the first school established in the state, at Belpre, twelve miles to the south of us. He was following the precept of General Rufus Putnam, whose illiterate stepfather would not let the boy attend school after the age of nine. Yet Rufus Putnam, by waiting upon guests in the stepfather’s tavern and by blacking their boots, saved enough coppers to buy gunpowder with which he killed partridge. These he sold in order to buy a speller and an arithmetic book.

The high traditions of Marietta—as established by the original forty-eight and carried on by scores of men and women, of whom Rufus Putnam, Israel Ward Andrews, and Mary Bird Lake are examples, as well as symbols, of the spirit of the place—have made the soil of Marietta a fertile breeding ground for greatness.

The national significance of this little community is to be found not only in the Ordinance of 1787, so ably, reverently, and democratically created by the leaders within the ranks of the pioneers who settled Marietta, but also in such later men as your toastmaster, the Honorable George White, a trustee of Marietta College, who served in the Ohio General Assembly, in the 62nd, 63rd, and 65th Congresses from this district, and who served twice as chief executive of Ohio, achieving truly national prominence when he became the chairman of the Democratic National Committee.

On the other side of a two party system designed originally to beget wholesome competition, we find General Charles Gates Dawes, recently deceased, former Ambassador to Great Britain and Republican Vice
President of the United States, author of the Dawes Plan, who, with his brothers, Henry, Rufus, and Beman—all of them graduates of Marietta College—did much to shape the political and economic thought of our country, and even of the world.

That is the "meaning" of Marietta, epitomized in the lives of the men and women whom I have described. Example could be piled on example, from General Putnam through the Barlows, the Cutlers, the Devols, the Meigs, the Sproats, the Tuppens, and others of the forty-eight pioneers who founded Marietta, along with their descendants, and those who followed closely in their footsteps—men and women who carried out the greatest provision of the Ordinance of 1787, namely: "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

All these men and women had faith and hope and the will to work, but above all, they had love for this community, for the Ohio country, and for the nation. To me, the touchstones of religion, education, and good government have been satisfied. The average citizen labors and lives, often misunderstood and lonely, going his unheralded way. Yet, if he were articulate he might say, with Andrews, that the beauty of the town, the morality and social excellence of its citizens all have left their indelible stamp.

Nor can the College be divorced from the ultimate "meaning" of the community. Founded in spirit by the pioneers, it has sent to the far corners of the earth soldiers, scientists, scholars, artists, ministers, educators, physicians, statesmen—many of them achieving national and, in a number of instances, world prominence. I have always been touched by the heart-felt words of President Andrews, after fifty years of service to college and community, upon welcoming his successor—John Eaton: "Do you wonder, sir," he said, "that this College is dear to me?" The "meaning" of Marietta can hardly be distorted by re-applying these words to a community that has played an effective role in the building of a great and free nation.