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STUDENTS IN THE LONG VACATION.

MOST of the men engaged in some form of Christian work in the summer vacation. Twelve men worked in the great cities under the local scholarships, but more than twenty men served old established churches, or did pioneer work in new states. These fields stretched from Central New York to states beyond the Mississippi. It is a valuable service rendered country and village communities that are for the time, being without a pastor or unable to support a stable ministry. Young men put their enthusiasm into these old fields and often start impulses that lead to the larger life of the churches. The men in the East were especially interested in the country life movement, and in several instances, through men's clubs and the starting of Bible schools and preaching services in neglected districts, were able to give the church a larger view of community responsibility. The men in the Northwest and beyond the great river got a quickening touch of pioneer life and felt the call of the great West. In several cases they came in contact with immigrant populations and saw the problem that confronts the Church in America. The student year always counts for more after such a summer of practical service.

THE VACATION SOCIAL SCHOLARSHIPS.

TWELVE of our men did social work in cities the past vacation, seven in New York City, two in Auburn, one each in Buffalo, Cleveland and Chicago. Each man did good work and gained valuable experience. Words of appreciation and commendation have come from each place concerning their fidelity and efficiency. They did a great variety of work, from street preaching and Vacation Bible School to organized clubs for outdoor sports and vacation camps for boys and girls. In some cases this work was exceptional in character and quality, and more than one wrote—"We never had such good work from a student before." In every place the call has come for one of our men the coming summer. This is a most gratifying testimony to the spirit of the Seminary and to the success

THE CLASS OF 1852: A MEMORIAL.

BY EDWARD DAFYDD MORRIS.

Seminary classes are in various ways more interblent and unified than college classes generally are. Their members are as a rule more mature in experience and culture, are assembled for a more distinct purpose, are under the influence of more specific motives and a higher aspiration. Their community in studies draws them together more closely; their daily fellowship is more free and cordial; there is less room for ambitious rivalries and other segregating influences; a warmer religious vitality melts them into spiritual oneness, and the anticipation of a lifetime consecrated to one and the same supreme cause holds them heart to heart like a band of steel. Assuredly the affiliations and the intimacies in a theological seminary thus developed, become a very happy experience while it lasts, and remains a precious memory throughout the later life.

The eight years from 1844 to 1852, though few, constitute a special epoch in the history of Auburn Seminary. During the first, Dr. Laurens P. Hickok, following the revered Doctor Richards, took the chair of theology; during the last he resigned that chair to assume the vice-presidency and later the presidency of Union College where he had been graduated. Born and trained religiously in his New England home, he had studied for the ministry under private instructors, had filled for seven years the Litchfield pulpit where Lyman Beecher had aforetime thundered, and had passed eight more years as an instructor in the theological department of the Western Reserve College. He was now, at forty-five, in the prime of his manhood and well prepared for his brief, too brief Auburn service. An Edwardian in type and well grounded in his belief, and at a time when doctrinal discussions and controversies still filled the air, he accepted fully the affirmations of the "Auburn Declaration," and gave himself to the task of expounding and inculcating them. It would be indeed a delightful employ, were the writer permitted in this paper to portray the man and the teacher as he then appeared—to speak of his admirable methods of instruction, of his gentleness and patience and skill in the classroom, and generally of his strong and cordial and gracious personality. It is enough to say that his eight years of service constituted an epoch in the history of the Seminary which can never be forgotten or ignored.

During these eight years about one hundred and seventy students, according to the "General Catalogue" of 1883, shared more or less fully the instruction and the inspiring influence of Doctor Hickok—an average of more than twenty in the classes. A marked atmosphere, both intellectual and spiritual, pervaded the Seminary throughout this period. An earnest desire to utilize to the utmost the good training thus afforded, animated the several classes; a fine professional enthu-

siasm prevailed almost universally and, crowning all, warm brotherly love like an aroma filled the air. Into this goodly company the Class of 1852 entered—eighteen only at first, but increased to twenty-five in the second year, the largest class and the last. Nor is it out of place to say just here that such an atmosphere and such fellowship were both a privilege and an advantage to the entering class, which contributed much to make it all that it afterwards became. The complete roll of the class, all college graduates but two, was as follows:

Philander Anderson	Martin T. Gaylord	John Newbanks
David E. Blain	Francis Hendricks	Henry N. Peck
Robert R. Booth	John R. Herrick	James Pierpont
John Campbell	Yates Hickey	Julius H. Seelye
Nathaniel G. Clark	Joel Kennedy	Albert M. Stowe
Thomas Condon	Luther P. Mathews	Milton Waldo
S. Mills Day	Francis McCabe	Ransom B. Welch
Park S. Donelson	Edward D. Morris	
George P. Folsom	John C. Moses	

Three of those enrolled, Clark, Gaylord, Herrick, were Congregationalists, attracted from New England by the rising reputation of Doctor Hockok, and two, Blain and Donelson, were Methodists, though graduating from Presbyterian colleges. The rest were Presbyterians. At the end of the second year the roll was shortened by the withdrawal of Gaylord by reason of failing health, and of Donelson and Hickey to engage in some special forms of Christian service. All the rest—two and twenty—were duly graduated; but Fairbanks, though ordained, was very soon retired on account of brain trouble from which he never recovered; and Peck, a man of marked ability as an orator and musician, died early in 1854, just after he had entered with unusual promise on a pastorate in Michigan. Anderson also, though ordained, gave up the ministry after three or four years, and became a druggist and physician in Indiana. At the end of a quarter of a century, all the others, excepting Campbell (died 1869) were in active service in their chosen, widely varied fields.

It is of course impossible in this brief memorial to refer to the fields or the services or ministry of individual members of the class. As the "General Catalogue" shows, the majority of them found their sphere and their work within hailing distance of the loved institution. But the home missionary spirit also was strong among them, as is evident by the location of Peck in Michigan, Folsom in Wisconsin, Kennedy in Iowa, McCabe in Kansas, Condon in Oregon and Pierpont in California. Though none of the class volunteered for mission service abroad, while three members of the class preceding entered the foreign field, its missionary sentiment was fully represented in Clark, who was called from an important college professorship to

become a secretary of the A. B. C. F. M. in which position he served with marked acceptance as a most valuable counselor until his death.

Of the honors and dignities that befell the class, it may with due modesty be mentioned that three, Donelson, Herrick and Seelye, became presidents of colleges, and that Clark, Condon and two or three others were sometime professors or instructors in collegiate institutions. It is a special evidence of the thoroughness and soundness of our theological training that three, Herrick in Bangor, Morris in Lane, and Welch in Auburn, became professors of theology—one of them also for some years professor of church history. There is also another striking evidence on this point in the incident that when once the theological chair in Auburn became vacant, the nominating committee—so tradition asserts—had before it a list of suitable persons for the high position, no less than five members of the class received honorable mention, Booth, Herrick, Morris, Seelye and Welch—the last of whom was in fact elected, and filled that place of special honor with ability and success until his death. But there must be added just here the very marked fact that Seelye, while president of Amherst College, was elected to the National Congress, and worthily filled his place in that novel sphere, particularly during the critical period of political agitation which preceded the inauguration of President Hayes. Nor let it ever be forgotten that two members of the class were chosen as Moderators to the Presbyterian General Assembly—Morris in 1875, and Booth in 1895.

Referring to what Dr. Samuel Hanson Cox used amusingly to call the "semi-lunar fardels," no less than nine, and possibly one or two more of the class, are known as Doctors of Divinity, and five of these carry about them the additional degree, Doctor of Laws. What other like titles may have been conferred on other classmates, the writer is unable to testify. In the department of literature four at least are known as authors of some repute, Clark, Morris, Seelye, and Welch; the list might probably be lengthened. A number of others are known as occasional writers for our church reviews or for the religious press. The aggregate of sermons, addresses, pamphlets and sketches published at various times by members of the class would make a considerable volume, one or more, if they could be brought together.

But after all that has been said, this cursory memorial prepared as a tribute of affection for a noble class, and for many brethren still beloved though sainted, is no adequate contribution to the real history of that class—it is not, cannot, be presented as a fit record of the work and endeavor, the sacrifice and struggle, the sincere consecration or the grand fruitage which such a history should convey. The writer turns away from this showy recital to look with reverent interest into the remembered faces of those of the class who lived and wrought in humbler places, without noise or parade or title, and with less of earthly emolument, building up quietly in their several spheres the Church and Kingdom of God on this earth. One of them,

now deceased, who labored in a village pastorate for forty years and more, wrote at my request these touching words: "It is pleasant to note the tokens of honor and esteem bestowed on so many members of our class, but it is also equitable to recognize the large and faithful service in the pastorate that has become the chief work in life of other classmates during these fifty years. In quiet walks and ways was that service rendered, but by it the Master was honored, and souls were saved, and the blessing abides and goes into the future."

At the fiftieth anniversary of our graduation, eight of the class were still in life, and of these four met at the Auburn commencement for a final hour of loving companionship. Of the eight but two now survive, and very soon they also will be gone and the Class of 1852 will become only a memory.

THE FOLLOWING ITEM IS OF INTEREST BECAUSE DR. TAPPAN WAS A DISTINGUISHED SON OF AUBURN, HAVING GRADUATED WITH THE CLASS OF 1827.

One of the most impressive ceremonies of the week of commencement at the University of Michigan, was the unveiling of the magnificent bronze bas-relief of Chancellor Henry Tappan, the first president of the university, which took place in the Alumni Memorial building. The bronze is the work of Carl Bitter, the famous New York sculptor, and the gift to the university of the survivors of the classes from 1852 to 1863, the regime of Chancellor Tappan, a goodly number of whom were present at the unveiling.

The presentation speech was made by Judge Luther Mendenhall, of Duluth, Minn., a member of the class of '60, who said:

"Here on the campus came Dr. Tappan, its first president, to teach you and me and many more, the elements of the best thought and purpose. He taught us how best to meet the demands and responsibilities to be made upon us when we passed beyond the college walls into the busy, earnest, active world beyond, and he prepared us for those graver and heavier duties and responsibilities yet to come. This bronze, fashioned by a gifted hand, is a striking likeness of the original. As a work of art, it is worthy of a place in this beautiful building, and it carries with it the profound admiration and the lasting love of all these men. May I ask in their behalf, that you (President Hutchins) take it in your tender care, and give it always the respect and honor it deserves, that the young men and women who see it may in some measure receive from it the inspiration that we, who place it there, in full measure received from its original?"

President Hutchins, in accepting the gift for the regents, alumni and students of the university, referred feelingly to the great work the chancellor had accomplished at Michigan. "Dr. Tappan has come down to us," said President Hutchins, "through the decades as an essential part of the university. His life has been so woven into the