

The Seminary and the City: Their First Century Together

An address by Thorp L. Wolford delivered on Founders Day 1977 at

The Southern Baptist Theological Seminary

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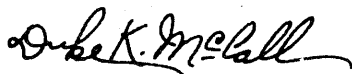
LOUISVILLE, KY.

Prominent in the earliest diplomas awarded after 1877 was the new hometown of Southern Seminary. In fact, the name of the city was printed in bolder type than the name of the seminary! As the century has unfolded, the city and the seminary have grown up together until today, when Southern Seminary is the largest private educational institution in Kentucky.

When Southern Seminary prepared to celebrate its centennial as a Louisville institution in the fall of 1977, we looked for someone who could explore that hundred-year history with a fresh perspective, to produce a memoir of the shared achievements of the city and the seminary that grew together.

We found our historian in attorney Thorp L. Wolford, a graduate of Harvard College, Harvard Law School and the University of Louisville, member of Louisville's Filson Club, and one whose personal ties to both city and seminary run deep. His father, the late Leo T. Wolford, was for 25 years a valued trustee of Southern Seminary.

Proudly we present to you this souvenir album of our first 100 years in the city by the river. Mr. Wolford captures in a unique way the charm, the magic, the special qualities which have made this a wonderful century. May there be many more!



DUKE K. MCCALL, *President*

No novel can be as dramatic as history; no dream as impressive as reality.

What novelist would dare create an institution celebrating in a single year the sesquicentennial of its first two presidents' birth, the centennial of its removal to this city shortly after Louisville's own centennial, the fiftieth anniversary of its first full session on this campus and the twenty-fifth anniversary of the inauguration of its current president? The coincidence of these important milestones in 1977, however, provides Southern Baptist Theological Seminary a unique point from which to measure its present and its future in reference to its past.

One hundred years ago this week James P. Boyce stood before the faculty and students of this Seminary in Louisville, its new home, to deliver the opening address of the school year. The place: a borrowed lecture room in Walnut Street Baptist Church. Other buildings had been rented on Second and Jefferson and Fourth and Main for dormitories. Space on Fourth Street between Liberty (then Green) and Walnut was rented for the library and lecture rooms. No building would be owned until eleven more years had passed. The faculty numbered four, including Boyce; there were under ninety students.

An inauspicious start it might appear today, but not to Boyce in 1877, who could recall the Seminary, his child, from its years of uncertain gestation to its humble birth in 1859. He had witnessed its suspension for the War Between the States and resumption in the first year of Reconstruc-

tion with only seven students and an endowment of worthless Confederate bonds. Broadus it was who said in 1865, "Suppose we quietly agree that the Seminary may die, but we'll die first," and the matter was decided.

As Boyce addressed the school that day he must have thought of five years he had left his teaching to raise money. He must have thought of those sincere, misguided souls who had opposed an educated ministry. But his words were these:

Let the history, when written, tell only of the toil and trials and sacrifices, and wisdom and prudence and foresight, and prayers and tears and faith, of the people of God to whom the institution will have owed its existence and its possibilities of blessing. And God grant that it may go down to succeeding ages to bless his cause and glorify his name when all of us here have been forgotten in this world forever!

What was this Louisville to which the school had come in 1877? A city bursting forth in commerce, numbers and already in nostalgia. Its population grew from under 20,000 in 1835 to 125,000 by 1880. Its *Courier-Journal* was owned by Henry Watterson, who had helped prevent secession. A second Galt House, far more sumptuous than that which Dickens slept in, now proudly stood at Second Street and Main. As recently as 1875 Aristides had won the first Kentucky Derby.

Louisville was a river town. "The Gateway to the South" it called itself. Steamboats went up and down the river. The *Courier-Journal*, one hundred years ago, gave large amounts of space to news of other river towns as well as items on Queen Victoria, Indian skirmishes in Idaho, the death of Crazy Horse and advertisements for ladies' kid gloves at ten cents a pair. Sunday activities prohibited included playing marbles, quarreling and fishing.

Louisville was a theatre town. By 1877 Macauley had built his theatre on Walnut Street where the Starks Building now stands, a block then chiefly residential. Here, Louisville's own Mary Anderson, age sixteen, made her debut as Juliet. Born the same year the Seminary began in Greenville, she kept her purity with her talent, advising Sarah Bernhardt that she would look "far better with less paint on her cheeks and lips." It was while in Louisville as an actor that George C. Lorimer was converted by a visitation from Walnut Street Baptist Church, later to become its minister and a noted preacher.

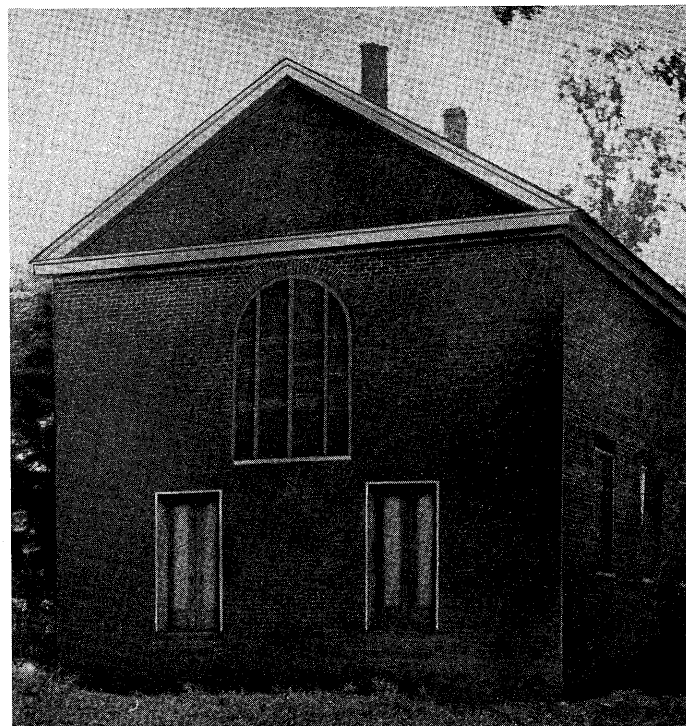
Louisville boasted many mansions. James Anderson's on Sixth and Chestnut was one. It had its 30-foot "long parlor," mirrors in gold Florentine frames, carved marble mantel, library and innumerable ornaments. After 1877, such homes expanded south to Hill Street, built in French

Renaissance or Richardson Romanesque or neo-Gothic styles. Certain streets had certain visiting days for ladies who made fifteen-minute calls while coachmen waited outside. Loyalties were strong, Dr. David Yandell declaring, "I'm for the United States; I'm for Kentucky; I'm for Louisville; and I'm for *my side* of Chestnut Street."

Eighteen seventy-seven in Louisville was a time of gas-lights, mule cars, railroad workers' rioting brought to order by armed citizens, and a grand visit by the new President Hayes.

Louisvillians in 1877 were reading fiction by Bret Harte and Twain and many travel articles. Addressed to Rev. James P. Boyce of Chestnut Street and now present in your library are 1877 *Atlantic Monthly* magazines containing poetry by Whittier, Longfellow and Holmes and an article on South Carolina Morals, signed "A South Carolinian," concluding that in "all ordinary cases Southerners act morally quite like other people," and that their taste for liquor was attributable in part to "the effect of the warm climate, which requires stimulants."

More disturbing was the skepticism of the times. Darwin's *Origin of Species*, like the Seminary, created no unusual attention when it appeared in 1859; but it reached its sixth edition by 1872. Tyndall's Belfast Address of 1874



This was the original home of Southern Seminary from its humble beginnings in Greenville, South Carolina, in 1859, until it was moved to Louisville 100 years ago. This building saw its first class of 26 students and four professors.



After occupying a series of rented buildings, the seminary was able to build its first permanent campus at Fifth and Broadway in downtown Louisville in 1888. This was Norton Hall, the main administration and classroom building.

stated that "we . . . shall wrest from theology, the entire domain of cosmological theory." The scientist, Romanes, complained of loss of faith that had caused the universe for him to lose "its soul of loveliness." Meanwhile, John R. Sampey, age thirteen, simply prayed for help and his prayer was answered. The historical significance of this for him is reflected in his words: "I looked up to the old family clock on the mantel, and it was five minutes to eight o'clock on the evening of March 3, 1877, the day Rutherford B. Hayes was inaugurated as President of the United States."

In Louisville under the guidance of Dr. Boyce and his small but able faculty, the Seminary prospered. Dr. Manly, one of the four founders and author of the *Abstract of Principles* signed by every Southern Seminary professor since 1859, returned in 1878; Sampey began his 57-year teaching career and A. T. Robertson was added to the faculty. A gift of \$50,000 by former Governor Brown of Georgia in 1880 gave the school needed stability. Gifts from Rockefeller and others made possible the first New York Hall.

Dr. Boyce led the faculty from 1859 until his death in 1888 when the enrollment was 164 and the Seminary finally owned its property at Fifth and Broadway. It was then the largest Baptist Seminary in the country. Its survival is attributable to him, although he was ably assisted by his

colleagues. Born to great wealth, reared in the culture of Charleston, educated at Brown and Princeton, he declined the presidency of two great universities, a bank, and railroad to guide his infant seminary. He used his own resources to nurture it. A teacher of theology, he also taught his students courtesy — how to eat, to place a lady's chair and answer letters — for he wanted Southern Baptist ministers to be gentlemen.

Let me digress and tell you an incident from my own student days. Near the end of class the teacher caught a pupil napping. He told the other students to be quiet as they left, and to caution the next class to enter softly. Poor Willy who fell asleep in history woke up in chemistry and made an ignominious retreat. I thought the tale amusing; then I read of Dr. Boyce. On one lazy afternoon a student in his class awoke to ask the identical question Boyce had just spent ten to fifteen minutes answering. Boyce knew he had been sleeping but without faltering, patiently turned back and trod the same intellectual road again. The Christian character of Boyce somehow eclipsed the cleverness of the other master.

While the Seminary was experiencing steady growth these early years, the city was spectacular. Perhaps the greatest single event was the Southern Exposition, held on thirty acres of the duPont estate comprising the present Central Park. President Arthur came for the dedication in 1883. One hundred men spent thirty days installing Mr. Edison's fabulous display of 4,800 incandescent lights. Families came in daylight and waited until dusk to observe with voices hushed the amber glow that grew to what appeared aisles of blinding light and beauty in the night. Some brave ones rode the electric train, being reassured that the electricity would not run through the cars and affect the passengers.

Other great attractions of the 1880's were pyrotechnic pageants, such as "The Last Days of Pompeii," at the Amphitheatre at Fourth and Hill, presenting 250 lavishly costumed performers on a stage 250 by 400 feet — all for 25 cents or 10 cents for children. From 1889 to 1904 an auditorium there featured performances by Edwin Booth, Strauss and his Vienna orchestra, the Metropolitan Opera Company, John Philip Sousa and many others.

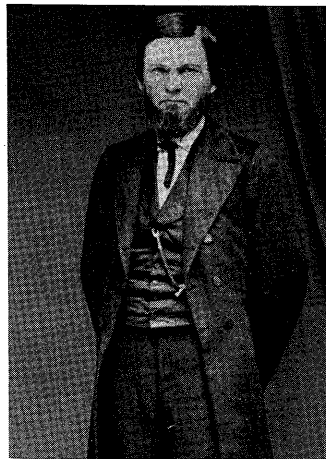
Of special interest to the Seminary were the Moody revivals. John Sampey, recalling the 5,000-seat tabernacle built for the occasion on the Seminary's vacant lot on Broadway, spoke of the cooperation given by Broadus and other Seminary faculty and students. When Ira Sankey sang "The Ninety and Nine," he wrote, "I was swept away to the gates of heaven."

John A. Broadus was president of the Seminary from 1889 to 1895, having been one of its four founders. In his administration Memorial Library, a gift from Mrs. John Lawrence Smith of Louisville, was built, and the original Norton Hall was completed, made possible by Norton generosity.

Together Broadus and Boyce had worked, encouraging one another in times of stress. Broadus was the scholar, the great preacher. He became a strong force, not only in the denomination but in the Commonwealth and city. The afternoon of his death the *Evening Post* announced: "Dr. Broadus, our first citizen, is dying . . ." Louisville's Rabbi Moses from his own pulpit declared, "The glory of Louisville has departed from her with the departure of John A. Broadus." "Broadus," he said, "was the precious fruit by which I learned to judge the tree of Christianity."

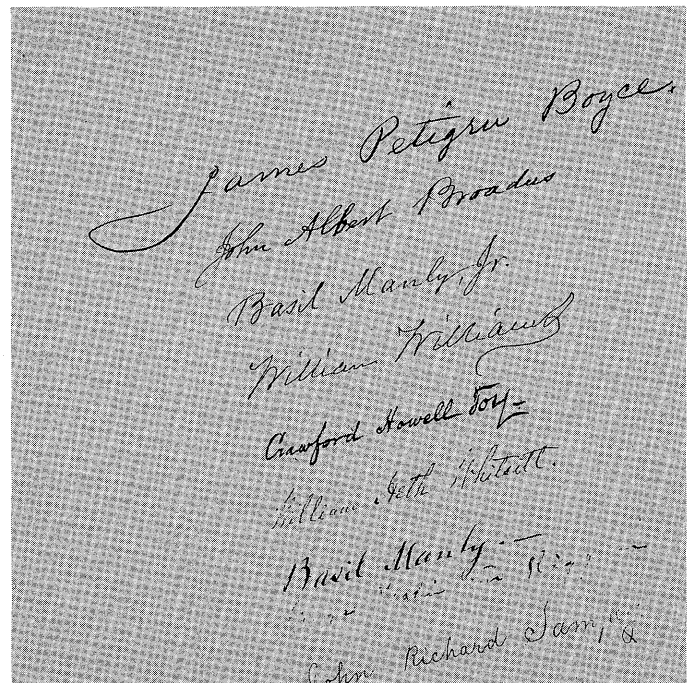


James Petigru Boyce
President, 1859-1888

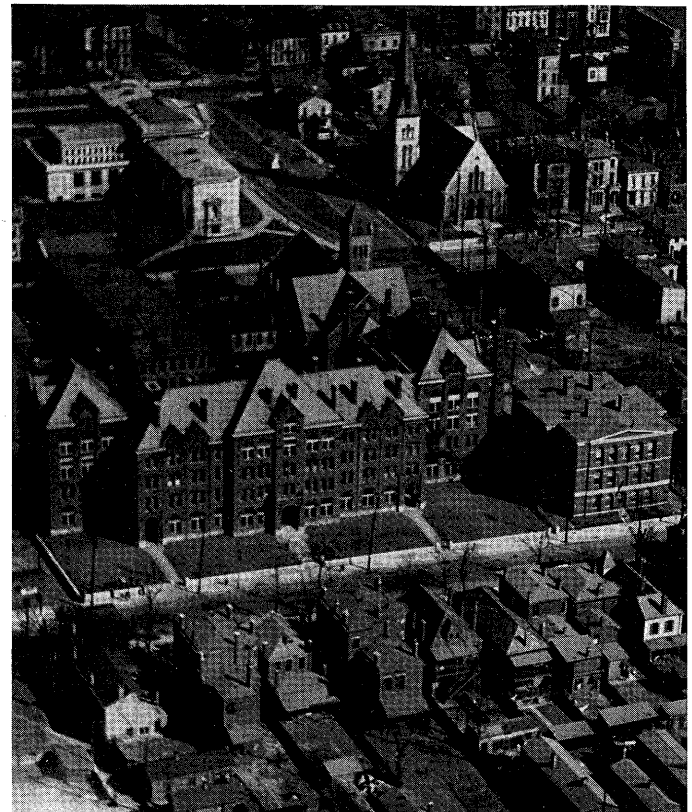


John Albert Broadus
President, 1889-1895

Whitsitt became president in 1896 and served three years until his resignation. He was a genius at knowing people personally and perhaps, for some, too erudite a teacher in a day when almost half the Seminary students lacked college degrees and others had no high school diplomas. Unfortunately a doctrinal dispute arose, marked more by heat than light as *The Western Recorder* carried an article, "Who Lied — Dr. Whitsitt or Jesus Christ?" Finally accepting his resignation, tendered to insure the Seminary's growth, the trustees reaffirmed their adherence to the principle of freedom of research. Eight years later Whitsitt graciously returned to speak on Founders Day of his good friend, John Broadus, to congratulate the Seminary on its success since his departure and to tender his affection to all Kentucky Baptists who would receive it.



The signatures of the first small faculty of the seminary are penned permanently to the seminary's original Abstract of Principles, an unamended charter of faith which is still signed today by all who teach in the seminary.



This aerial view shows New York Hall, the original dormitory at Fifth and York Streets, built in the 1880's with help from John D. Rockefeller and other northern Baptists. In the background is the Louisville Free Public Library building.



Around the turn of the twentieth century, a seminary portrait is struck, with the student body gathered on the sidewalk in front of Norton Hall on Broadway in downtown Louisville. Even then, it was a major theological school which far outpaced its contemporary institutions in size.

The Seminary began a new chapter in its development when E. Y. Mullins was president from 1899 to 1928. The Norton Lectures were established. Founders Day was inaugurated and at first all classes were dismissed in celebration. *The Review and Expositor* began publication. The Seminary moved to its new home, The Beeches. And exams were shortened to five hours! Until 1899 two all-day examinations were required for every course.

Dr. Mullins' many interests and activities brought Southern into closer contact with the community. He was a trustee of the Public Library and a member of numerous clubs where he met men helpful to the Seminary. He gave much time to helping trainees at Camp Taylor during World War I. Others, too, were drawn to secular activities. Dr. McGlothlin was on a relief mission headed by Herbert Hoover and Sampey gave fully half his time to war-related work.

In the 1920's the evolution crisis grew, culminating in the Scopes Trial of 1925. Many feared science as a threat to religion. Mullins was a conciliatory force, feeling as he did, that whatever is true by scientific reason must also be true spiritually. In *The Review and Expositor* of April,

1927, Dr. Stakely argued that the Seminary should encourage the archaeologist, historian, physicist and philosopher and view science as a part of God's revelation.

The city experienced many changes in the twenty-nine years of Mullins' administration and most of these affected life within the school. In 1922 WHAS went on the air two and one-half hours a day and carried Dr. Sampey's Bible lessons. The Seminary continued religious broadcasts through the Depression when the need for public service prevailed over financial desperation.

In the Twenties when Mullins was president of the Baptist World Alliance, marathon dances were the rage. Louisvillians were reading Dreiser, Sinclair Lewis, and Fitzgerald. Their greatest hero then was Lindbergh. A changing scale of values was suggested as the death of Rudolph Valentino, fifty-one years ago today, attracted more attention than that of Harvard's President Eliot, the day before.

The Seminary and the city had changed since the dawn of the new century when "Prof" Johnson's father watched mules pull trolley cars on Market Street and took a paddle-wheeled steamboat to reach his student church at Madison

each Sunday. Gone now were the flickering gas jets in New York Hall, the kerosene lamps, the grate fires, and student charges based upon how warm he kept his room, how late he sat up studying and how clean he kept his shirts. Gone were the early days of male telephone operators — all replaced by women who were found to be more courteous.

Sampey, as president in 1929, inherited almost a million-dollar debt, made serious by the Great Depression. With the help of Gaines S. Dobbins, and a dedicated faculty who accepted a substantial cut in pay through 1942 without a protest, the crisis was surmounted.

John Sampey was militant in his service for his God and country. I knew him first as he told students in World War II no one should come to Southern to escape the draft. My first impression then was negative. The more I learned of him the more admirable he became. No teacher was more colorful; none had more compassion. At a meeting of the Executive Committee of the Southern Baptist Convention in 1933, he moved that Southwestern Seminary receive a portion of the support due Southern. Thus he alone prevented Southwestern's closing. This was while Southern still had a huge indebtedness.

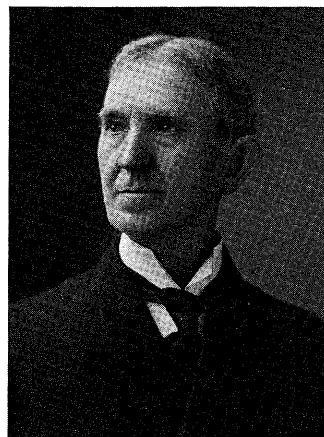
He shunned pretense. At an ecumenical meeting where he wore street clothes in the company of other dignitaries in a variety of vestments, he was asked by a small effeminate priest, "To which one of the sects do you belong?"

"To the male sex!" he snapped back. "To which sex do you belong?"

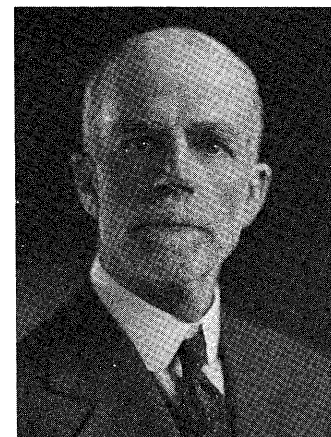
Dobbins gratefully remembered his Old Testament classes where, he wrote, Sampey made Moses, the prophets and the kings "march across the stage of history with the vividness of a motion picture," yet with remarkable accuracy of detail.

When President Sampey retired he was concerned because the Seminary was beginning to exceed its optimum enrollment of five hundred; but to Dr. Fuller, president from 1942 to 1950, this was no unwelcome problem. The enrollment nearly doubled to over one thousand by the 1950-51 session, but the faculty and plant grew also. A School of Church Music had its first session in 1943. Upon the death of Mrs. George W. Norton II in 1950, the Seminary received a 22-acre estate. In March this beautiful chapel was completed, a particular interest of Ellis Fuller. Ironically, but fittingly, one of its first services was his funeral.

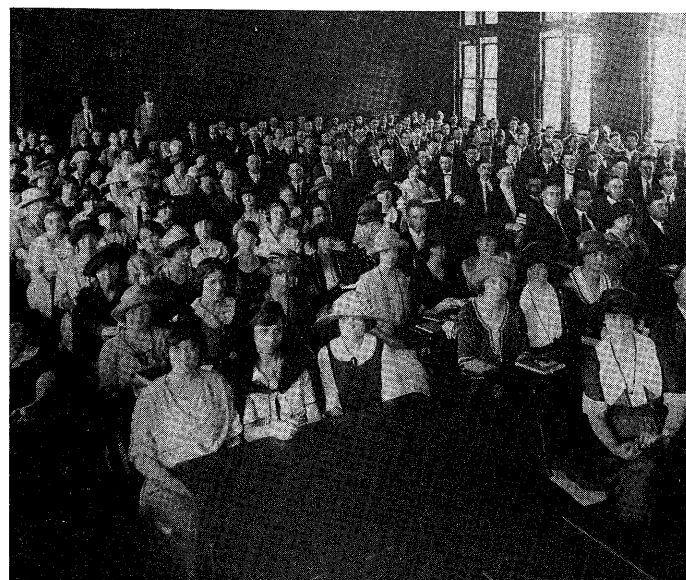
When Dr. McCall became the seventh president, he found an endowment well over \$2,000,000, new classrooms and dormitories; and still the Seminary grew. A much-needed apartment project was acquired and named



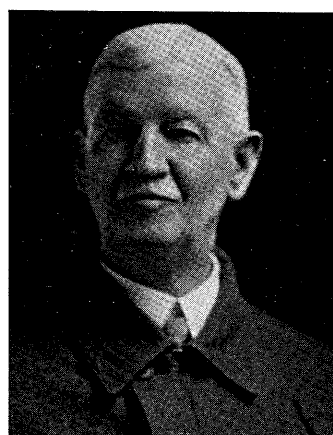
*William Heth Whitsitt
President, 1896-1899*



*Edgar Young Mullins
President, 1899-1928*



The crowded classrooms of the old downtown campus, shown here in a 1924 photo, are soon to give way to the spacious new Georgian buildings of the Lexington Road campus, which opened in 1926-27. The seminary continued to grow.



*John Richard Sampey
President, 1929-1942*



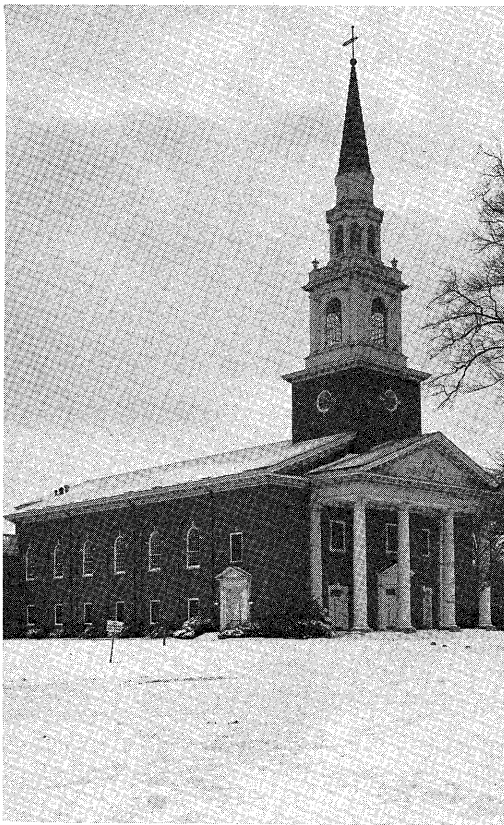
*Ellis Adams Fuller
President, 1942-1950*

Seminary Village. The Seminary was organized into three schools with their own deans — Theology, Church Music and Religious Education — making Southern, in effect, a university. Teaching methods were re-examined, with more attention given to research, seminars and electives. In 1959 the Boyce Centennial Library was occupied and in 1963 the Carver School of Missions and Social Work merged with the Seminary. The Billy Graham Chair of Evangelism was established and a Chair of Church and Community was created to meet the changing needs of a changing society. This dream child of James Boyce is now the largest private educational institution in Kentucky with an academic program in religion ranking at the top in excellence with that of Harvard, Yale and thirteen others in the nation. Enrollment last year reached five times the number dreamed by Boyce.

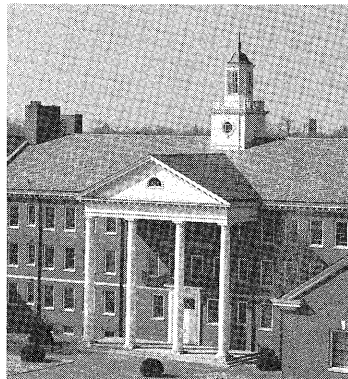
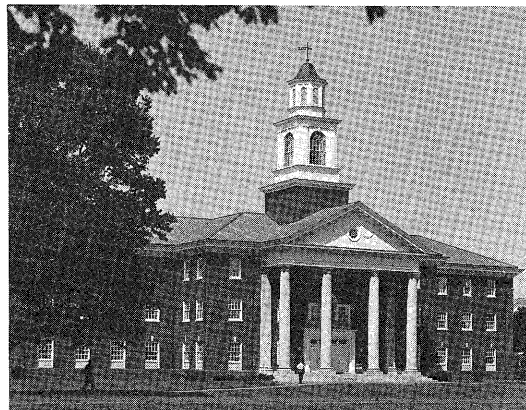
This would have been impossible without the support of many through the years. Without the gifts of Governor Brown in time of special need, of Levering, Cooke, Gheens, Mrs. Smith, the Mullinses and McCalls, the succeeding generations of the Norton family and countless other donors, this Seminary could not exist as we know it now.

Above all were the gifts of energy and love. One cannot read the history of leaders of this school without reverence: Boyce, who shunned a life of wealth and ease to beg and borrow for his cherished child; Broadus, whose scholarship equipped him for a more prestigious position but who instead in 1865 taught homiletics to a single student; Whitsitt, who left under pressure because he deemed it best for his beloved Seminary; Mullins, who desired a foreign field; Sampey, who declined to exercise his senior privilege to teach New Testament and Greek when he thought the Seminary would be better served by Robertson, with the result that they both achieved eminence in their fields; Fuller, whose untimely death spoke more than words of that selfless energy he gave to lead the school to greater heights; McCall, who left a powerful Convention post to answer what he deemed to be his call; the faculty, always dedicated, especially those who served at meager salaries when the Seminary was in debt. All these were donors, too.

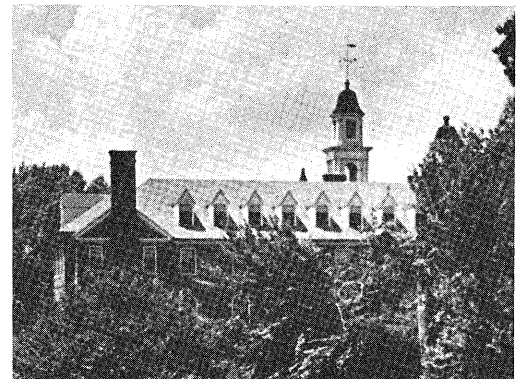
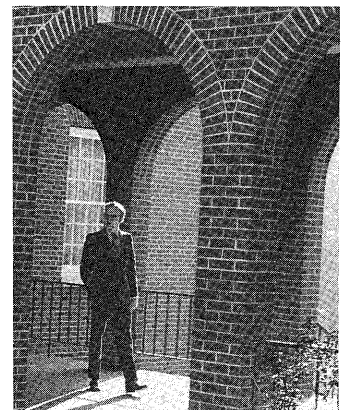
As the citizens of the city have contributed to the Seminary, so has the Seminary given to the city its services and support. Local and nearby churches have used Seminary



Alumni Memorial Chapel, with its graceful spire punctuating the suburban landscape, was built in 1950 under the leadership of Ellis Fuller.



A modern campus in distinguished Georgian architecture now fills 123 acres with 40 buildings, among them the James P. Boyce Centennial Library, V. V. Cooke Hall, above, and Fuller Hall apartments and the Woman's Missionary Union-Carver School facility, below.



students and faculty for pastors, teachers, trainers of church workers and choir directors. When in the flood of 1937 two-thirds of Louisville's citizens were driven from their homes, all facilities of the school were put at the disposal of the mayor. For two weeks this campus was headquarters for the Crescent Hill area of the Mayor's Committee. Norton Hall housed 130 orphans. Three thousand refugees passed through these halls to other destinations the first night. Faculty and students rowed boats, helped give typhoid shots, directed traffic, wrote letters, published bulletins and did religious ministry.

Three years ago, when the Seminary itself suffered nearly a million dollars damage in the tornado, classes were cancelled "to permit students . . . working in the devastated Crescent Hill area to continue their volunteer efforts." They worked into the night helping families move. A hall was made available to provide disaster victims with food, shelter and clothing. Civil Defense officials said Seminary students were the backbone of relief efforts.

I speak in personal gratitude. As I surveyed the debris around my home, I saw two Seminary students quietly gathering fallen bricks and stacking them by the house. By



The seminary's seventh president, Duke Kimbrough McCall, was inaugurated in 1952 and has led the seminary through a phenomenal period of growth from 1,000 students to almost 3,000, and to a position of national leadership in theological education.

some coincidence this had been designated Missions Emphasis Week. President McCall called it the finest one in terms of service in his memory. In crises and less traumatic times the Seminary has served this region.

Today the Seminary's faculty contribute to the social work, archaeology, and theology of this city. A charter member of Kentuckiana Metroversity, its graduates include Catholics, Jews and Protestants. Its music students perform with the Louisville Orchestra and Kentucky Opera Association and in churches. It attracts 5,000 visitors yearly to its campus. Its archaeology museum is open to the public. It sends its graduates to all fifty states and foreign nations, ambassadors of good will from Louisville. It is estimated to generate a population increase of 6,737 in Louisville and retail sales of over ten million dollars annually. Southern Baptists, when they think of Southern Seminary, think of Louisville. It is a steadying influence in an age of rapid change.

Many years ago a Frenchman visited this new nation and wrote of its beginnings. He saw her fields and mines, observed her commerce. But "not until I went into the churches of America," he said, "and heard her pulpits aflame with righteousness, did I understand the secret of her genius and power." Another European visitor, seven decades ago, when asked what most distinguished this country from his own, replied, "Your observance of the Sabbath." A more recent visitor, asked the same, responded, "The litter on your streets."

Social changes in our time move at an accelerating pace. I read recently that "Keep off the grass" signs are now posted *inside* college dormitories. President Wesley Haines, addressing parents of Franklin College students, put it this way:

Remember when hippie meant big in the hips
And a trip involved travel in cars, planes and ships
When pot was a vessel for cooking things in
And hooked was what grandmother's rug may have been

When neat meant well organized, tidy and clean
And grass was ground cover, normally green
When groovy meant furrowed with channels and hollows
And birds were winged creatures like robins and swallows

When fuzz was a substance real fluffy like lint
And bread came from bakeries and not from the mint
When roll meant a bun and rock was a stone
And hang up was something you did on the phone.

Increasingly the "hang-ups" of the world and nation are the problems of the city and the Seminary. As recently as Dr. Fuller's years, issues of DNA, pollution, integration,

STRATEGIC CITY OF THE SEVENTIES

Greater Louisville

Area Code 502

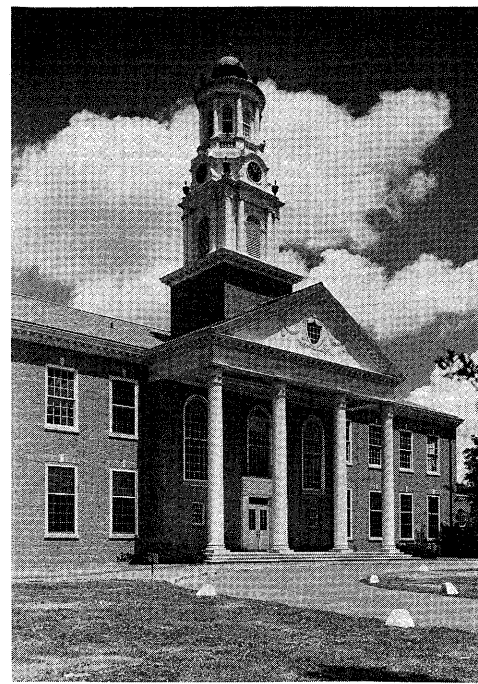
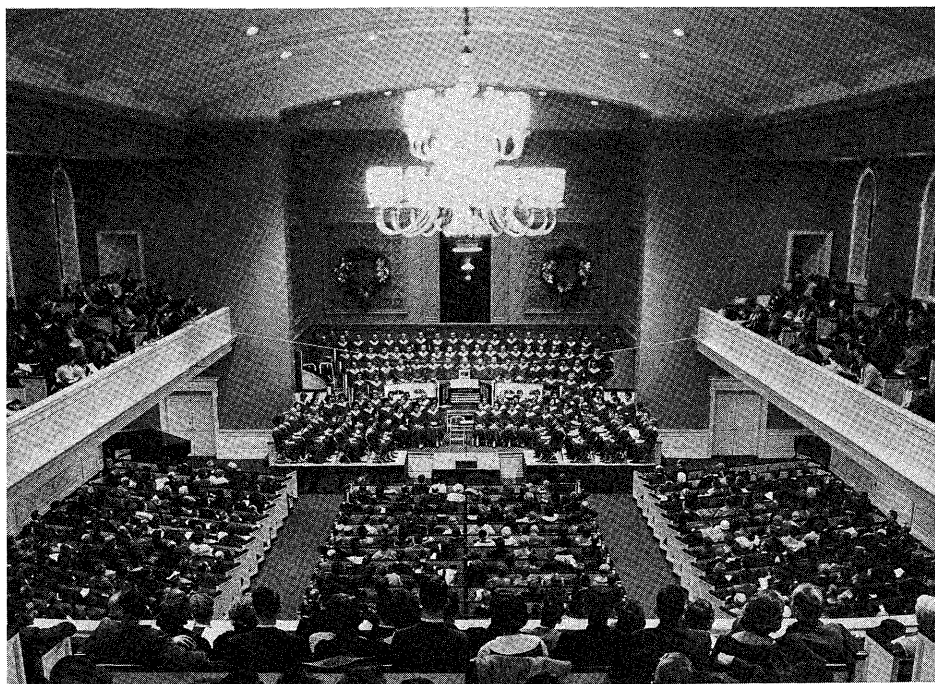


South Central Bell

Telephone Directory

October 1977





The seminary campus today is a spot of surpassing beauty, the product of superb architecture and a landscape plan developed by the firm of Olmstead Associates of Brookline, Massachusetts, the designers of Louisville's famed city park system.

pornography, drugs and sexual freedom as we know them today were unforeseen. These problems must be faced in the light of well-established Christian principles.

In an age when suicides by adolescents are rapidly increasing, there is a need for roots, not simply biological but moral and religious. This Seminary must teach those Christian standards that have challenged this fair city and great nation through the years.

Intellectual humanism and a hedonistic life style — renamed doing one's own thing — are the Scylla and Charybdis of our day. Avoiding these twin lures, we need to keep on course and show the way for others who are confused and often desperate. You will be called upon for this. Since this Seminary was born, your training and your leadership have never been more needed. Give all you have as those great men did before you.

You will graduate, leaving here the influence you have had, some taking with you to a great city church a part of Louisville, of Southern Seminary, its faculty and your classmates. Some will go to small communities. In either case, be not discouraged. In its infant days Boyce said of the Seminary, when chided about its smallness, "Watch the beginning of things." Mordecai Ham in his fifty years of preaching had 300,000 converts; but if there had been just one and that one Billy Graham, who did come forward one night in North Carolina, those years would not have

been spent in vain. Dr. Dobbins declared a teacher's greatness is not measured by the number of his students. Anne Sullivan taught but one, a blind deaf-mute named Helen Keller.

I have spoken today of one hundred years of growth. Since Southern came to Louisville the city has increased four-fold; the Seminary more than thirty-fold. Its most impressive source of strength is its adherence to the faith and spirit of the founding fathers. So it must be with each of you. You are the founders for the future. As students you have the power to make of Louisville a city noted for its Christian love, a gem illuminating this great state and nation, as truly as those original disciples had power to shake the world.

This school can have no nobler dwelling than the manger; no higher tower than the cross; no smaller parish than this globe we live on; no greater light than that which each of you inherited — the light of Jesus Christ.

There are no more appropriate words to end this history than those majestic ones with which John Broadus concluded his *Memoir of James P. Boyce*:

Oh Brother beloved, true yokefellow through years of toil, best and dearest friend, sweet shall be thy memory till we meet again! And may the men be always ready, as the years come and go, to carry on, with widening reach and heightened power, the work we sought to do, and did begin!