

**CHARLES CHAPIN TRACY,
MISSIONARY, PHILANTHROPIST,
EDUCATOR: FIRST PRESIDENT OF
ANATOLIA COLLEGE,
MARSOVAN, TURKEY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649410057

Charles Chapin Tracy, Missionary, Philanthropist, Educator: First President of Anatolia College, Marsovan, Turkey by George E. White

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

GEORGE E. WHITE

**CHARLES CHAPIN TRACY,
MISSIONARY, PHILANTHROPIST,
EDUCATOR: FIRST PRESIDENT OF
ANATOLIA COLLEGE,
MARSOVAN, TURKEY**

CHARLES CHAPIN TRACY



Charles L. Tracy

Charles Chapin Tracy

Missionary, Philanthropist, Educator

First President of Anatolia College, Marsovan, Turkey

BY

REV. GEORGE E. WHITE, D.D.

President of Anatolia College



THE PILGRIM PRESS

BOSTON

CHICAGO

c

CHARLES CHAPIN TRACY

BIRTH AND HOME

Charles Chapin Tracy, the son of Orramel and Cynthia Kellogg Tracy, was born at East Smithfield, Pennsylvania, October 31st, 1838. His father's family had emigrated in 1805 from East Haddam, Connecticut, and after a nine days' journey with ox wagons, reached a frontier settlement near Tioga Point at the junction of the Susquehanna and Chemung Rivers. This had been the rallying ground of six Indian nations for 200 years. The boy Orramel Tracy was then twelve years old. Cynthia Kellogg had already arrived with her father's family in 1801 from Poultney, Vermont, where three pilgrim households had been organized as a Congregational Church before they set out, like Abraham or the Pilgrim Fathers, to make a new home in the solemn and mysterious wilderness in the west. East Smithfield was the name given the new community. Those were the days of real pioneering. Bears lurked among the trees, panthers tracked lone travelers, and children's blood often ran cold as they listened to the howling of a wolf pack. Traditions in the Tracy and Kellogg families told how children often cried themselves to sleep without supper if the father was too late or too tired to get the bag of grist home from the mill on his shoulder before bedtime.

Charles Chapin was the sixth of seven children born in the home of his pioneer parents. The dwelling was

a cabin of two rooms and a loft, built around a huge fireplace and boarded with heavy planks. Outside, part of the land was cleared for cultivation, with inspiring upland views over river, field and forest beyond. The family bread was made of rye and Indian flour cooked in a kettle banked in coals and ashes. The child watched his father swingling and hetcheling flax, his sisters spinning it, and his mother weaving it on the hand loom, after which she made the coarse garments for her frontier family. Again, the sheep were washed and sheared by the men folks, and then the women spun and wove the wool for winter clothing. Once a year the boy got a pair of shoes, when an itinerant shoemaker visited the home and wrought out of the tanned and waiting hides a meagre supply of foot-gear for the household. In later years Dr. Tracy loved to review the scenes of his childhood with his children and grandchildren. There were the woods where he carried his one-pound ax and chopped beside the men; the field in which he toiled with hoe and scythe, rake and fork; the mountain brook, where he and his little brother began fishing at sunrise, and suddenly found night had come; the berry patch, in which he eagerly hunted the first ripe strawberries, and interpreted the songs which hilarious, intoxicated bobolinks poured into his poet ears; the big stone fireplace, with its evening light and warmth and home cheer. Beside that happy hearth the children gathered winter evenings, one knitting, another sewing, others shelling corn by drawing the ears across a shovel held over a tub, while the father read aloud from "Pilgrim's Progress." "We hold our breath while Greatheart

fighters with Giant Despair; we wander on the Delectable Mountains; we saunter by the River of the Water of Life amid scenes of unearthly beauty; we look through the gates of the Celestial City. The vision of the wonderful dreamer became wrought into the warp and woof of our lives." Dr. Tracy was a descendant of Sir William de Traci, and traced his ancestors back to Alfred the Great, but he would hold patents of nobility worth while only as they harmonized with the standards of John Bunyan.

Oh! those halcyon days of hardy, wholesome boyhood! Chapin was one of a group of brothers and cousins at home in the great forest with its brooks and mill-ponds, its wild life and wood lore, its sunny clearings and enchanting vistas. Their hearts were pure, their bodies sound, and their lips were free from the taint of profanity.

CONVERSION AND CALL

The Tracy family rode to church every Sunday in the farm wagon, or sled, three and one-half miles each way, or more commonly they walked. In thirty-four years the father was never known to miss a service and he was upright and generous in his dealings through the week. Family prayers were offered twice a day in that humble, God-fearing home; the Bible was read through twenty-two times from Genesis to Revelation at that family altar; when the father was away the mother led. And such prayers! "How my mother prayed! That voice speaks to me from the far past, as if from another world. She prayed for every one of

us. I was fifteen years old when she died, but feel as if she had never left me through these eventful years." No wonder all of the seven children grew up as Christians and were active in the church. The poetic temperament and thirst for education were part of the heritage transmitted by the mother to her youngest son.

When Chapin was about sixteen years of age he discovered that God was his Father, and the decision to live in the light of that discovery was made in an evening walk home from church. Conversion with him meant a call to the Christian ministry and he began resolutely to prepare for his life work. Before the Pennsylvania Legislature passed laws establishing a public school system for the state, four Tracy brothers, living on neighboring farms, united to maintain a family school for their children three months each winter. In this way our boy had received a good common school education. When an Academy was built in the village, he attended it a term or two. He also attended a debating society meeting at the Academy, and some papers which he contributed to its publication, "The Mental Summary," were long preserved as indications of budding genius by his friends. By fifteen years of age he was writing occasional poems. For a short time he was in the High School at Athens, Pennsylvania, and for one term was a schoolmaster himself. He became a champion speller and the first time he ever met his future wife was at the Bradford County Teachers' Convention, at which he spelled down the whole company.

But the classics and higher mathematics were be-