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*Continuing the Old and New Testament Student*  
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(p. 374) Exploration and Discovery  
Some Notes From Palestine.  
By **DEAN A. WALKER**, M.A.  
The University of Chicago.

#### I. FUTURE OF THE SAMARITAN CHURCH.

The tourist in Palestine to-day misses some of the principal features that the travelers of twenty years ago enjoyed. The miraculous light in the Church of the Holy Sepulchre at Easter, with the accompanying broil between the Greeks and Latins, is a thing of the past, though the spirit that prompted such unchristian disturbances still survives. The playful custom of stoning strangers in the streets of Hebron no longer adds spice to the traveler's experiences in the Holy Land. It seems likely that another of the principal features of interest which has often been described, the passover celebration of the Samaritans at Nablous, may soon be seen no more.

The Samaritan community now numbers not more than a hundred souls, and is said to be steadily decreasing. The rising generation does not feel the same loyalty to the church that their fathers showed, and various influences are at work to undermine their organization. The High Priest is a man well advanced in years, and his assistant, a young man of thirty to thirty-five years, who should succeed to the office and who now has charge of the parochial school, seems not very enthusiastic over the prospect. In an interview we had with him three years ago, he expressed his doubts as to the future of the church, and seemed to be seriously considering whether it would not be wiser for him to abandon his office, as likely, in the near future, to fail to insure him a comfortable living. With this possibility in view, he had many questions to ask about America, and inquired whether at the Syrian Protestant College in Beirut he would be allowed to study English only, as a preparation for emigrating to the United States.

With its prospective High Priest in such an attitude, the prospects of the Samaritan church are not encouraging, and if his views are shared by the rest of the younger members of the community, the dissolution of their organization seems near at hand.

Comments on this section from the Editor of theSamaritanUpdate.com

This reference is not located in *A Bibliography of the Samaritans, Third Edition, Revised, Expanded, and Annotated*, by Alan David Crown and Reinhard Pummer, ATLA Bibliography, No. 51, The Scarecrow Press, Inc. Lanham, Maryland, Toronto, Oxford. 2005

It is believed that this is **PROFESSOR DEAN A. WALKER**, (1860-1914 )A.M., B.D., PH.D., Wells College, Aurora, N. Y., author of [\*The Semitic Negative with Special Reference to the Negative in Hebrew\*](#)

Dean Augustus Walker, B.A. 1884

Born February 3, 1860, in Diarbekir, Turkey- Died September 6, 1914, in Auburndale, Mass.

Dean Augustus Walker was born in Diarbekir, Turkey, on February 3, 1860, the son of Augustus Walker, a graduate of Yale in the Class of 1849 and of Andover Theological Seminary in 1852, who served as a missionary in Diarbekir, under the American Board of Commissioners for Foreign Missions, from 1853 m<sup>^</sup> his death in the cholera scourge of 1866. His mother, who was Eliza Mercy, daughter of Rev. Sewall Harding and Eliza (Wheeler) Harding, and a sister of John Wheeler Harding (B.A. 1845), m<sup>^</sup>ner later years founded the Walker Home for Missionaries' Children in Auburndale, Mass. His great-great-grandfather, Dr. Abijah Richardson, was surgeon on General Washington's staff and one of the original members of the Society of the Cincinnati, while two of his great-grandfathers held commissions in the Revolutionary War. Dean Walker, who was fitted for college in the public schools of Newton, Mass., took two third prizes in mathematics at Yale, was given a first Berkeley premium for excellence in Latin composition, received Oration appointments and an election to Phi Beta Kappa, served on the Class Ivy Committee, and was a member of the Lacrosse Team in 1882.

Following graduation he taught for a time in the Hopkins Grammar School and in Colorado College, after which he entered the Theological Department at Yale, graduating in 1889. He took an M.A. degree the following year.

For the next three years he taught, part of the time as principal, in the preparatory department of the Syrian Protestant College at Beirut, devoting his spare time to the study of Arabic. **From 1893 until 1895 he was Fellow and extension lecturer at the University of Chicago, from which he received his Ph.D. in Semitics in 1895.** The next five years were spent in Aurora, N. Y. where he occupied the chair of Biblical literature and sociology at Wells College.

The balance of his career was devoted to pastoral work, his first charge being the combined parishes of South West Harbor and Bass Harbor, Maine, where he served for three years. His second and last charge was the West Parish Church (Congregational) of Andover, Mass., where he went in 1908. For some time his health had been failing, and about a year before his death he was compelled to take a leave of absence from his pastorate, to which, however, he had hoped to be able to return later. During his absence from Andover he was living at his early home in Auburndale, where on September 6, 1914, he died of arterio sclerosis. His body was taken to Newton for burial.

He was married on June 16, 1896, in Auburndale to Mary Ladd, daughter of Rev. William Spooner Smith (B.A. Amherst 1848) and Elinor Mary (Ladd) Smith. Mrs. Walker survives him with their adopted son, Wendell Augustus Walker.

[Obituary Record of Graduates of Yale University](#)