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The Seminarium

Volume I

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Number 1

The proposal of this publication has come out of the student-body. The Faculty has welcomed it and given the project its approval. Its beginnings are very modest. It aims only to provide an outlet for that impulse to self-expression which is normal among young men who are learning to think clearly about the most important things in life. Thus it adds another healthy activity to our student life. We, of the Faculty, are glad for it.

Charles M. Jacobs

YOUR PAPER

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The make-up of the student-body of our Seminary is constantly changing; men come and go. There is one thing about our school, however, which never changes. It came but it does not leave. That ever-present something is the Spirit of the Seminary.

This Spirit was conceived when the first students entered back in the Fall of 1864 and mingled with one another. After a while it began to assume definite form and substance. With the passing of years this Spirit grew to be an accepted reality. Today it is a part of the Seminary.

What is it like? What is its office? Well, to attempt to limit its powers would be as foolish as ungenerous. In fact, as spirit, it almost eludes the possibility of description. Nevertheless it is real. This Spirit is the agency which compels one, soon after coming here, to write home to the folks: "Never have I lived in an atmosphere like this one"; it is that power which levels the men off to a common height; it is that force which brings to the surface the cream of man's heritage as a social creature; it is that which pushes down the "I" and which elevates the "Thou"; it is that - this Spirit of the Seminary - which, in short, creates an ever-increasing, indissoluble bond of fellowship among us.

Although it aims at providing "an outlet for that impulse to self-expression" and also at encouraging the art of writing well, the primary purpose of this paper, its sine qua non, is to add to, to build up, to give even more definite form to this Seminary Spirit. This may be accomplished, we believe, by compiling the elements which make it up in a visible, black-and-white, paper-and-ink pattern. We recognize this Spirit and we are glad for it. Even more cause shall we have to exult in it when we see it in the form of a student paper. Here, we may say, is matter-of-fact testimony of the Spirit of The Lutheran Theological Seminary at Philadelphia.

How is all this to come about? To answer this we leave the realm of the spirit and place our feet firmly on terra firma. To publish a paper means work. Nothing comes from nothing and vice versa. Nor ought the work required come from an over-burdened few; to be successful our paper must be an every-student-a-worker one.

Co-operation, then, offering the solution, we ask you - every single one - to help solve the problem. Consider yourself as the staff thinks of you - each student an equal contributor to this venture. Come, do your share!

The Staff

ONLY A CLOCK?

Like people, clocks please us when they are courteous. Our tower clock at first impressed me as being very rude and impolite. When I spent my first night at the Seminary he disturbed my sleep most annoyingly by his persistent booming of the hours. Nor did he annoy me less later; when I was seated in the rotunda I found the wheezy pumping of his old heart way up there in the tower to be most distracting.

As the ear becomes accustomed to the harmonies of modern music, so mine became accustomed to our clock. By his faithfulness he has won my admiration. Day by day he does his duty, and regulates the pulse of our school life. He wakes us in the morning, chases us to breakfast, calls us to chapel, and drags us to classes; after supper he urges us to our studies, and finally invites us to bed. For all this we admire him.

At times, however, he does things beyond what we expect a clock to do. And, just as the unexpected visit from an old friend endears that friend to us, so the clear, unexpected tones of the old clock have a way of endearing him to us on occasions. Like gems these occasions are rare, and like gems they are priceless. Perhaps you too experienced some.

You have strolled down Allen's Lane in the late afternoon of one of those warm Fall days to catch a last

breath of summer. The sky is ablaze with hues of rich red and amber deepening steadily into purple. Not a breath of air is stirring. All is quiet save for the far-off shouts of children. In the gathering dusk, supper lights begin to glow in homes where families are reuniting after the day's toil. Over this peaceful scene the old clock, like the Angelus, sends its evening benediction.

On a quite different occasion you are safe in your warm bed during a cold night in January, still unable to go to sleep after having counted innumerable sheep over as many fences. Sleep seems as far off as Utopia. Then into the loud silence our old friend sends his solemn tones, mellowed somehow by the cold so that they sound like the tones of a church bell across the water. Tones which, as they die away, leave only calm and rest and sleep.

Winter departs. May comes. One warm night you wander with a fellow student about the campus in the clear light of the full moon. Together you stand like shadows under the pines, feel the warm, mysterious night-wind, sense the resurgent life of an awakening Spring, think things past and future, of our Seminary family, its hopes, its aspirations, its sons across the sea; soon time and space slip away. Then amid this holy silence the clock pours its liquid tones into our souls, making us silent poets.

At times like these a clock is more than a clock, and I wonder if he knows.

Luther F. Schlenker, '38

A MOOT QUESTION

Into the hands of women have been relegated some of the major responsibilities of our Church. Notable among these are the responsibilities for religious education in our parishes, and for missionary work abroad. In sustaining the major portion of these enterprises the women have responded with faithful and noble service.

Nevertheless, the work in these fields can hardly be called efficient. At the last convention of the ULCA the following recommendation was adopted: "To help

compensate for the absence of religious training in the public schools, we call upon our congregations to find and develop more consecrated and more efficient workers for places of leadership in the educational program of the parish, especially for the senior and young peoples' groups." But it is obvious that the congregations cannot "find" more efficient workers to carry on the educational program for the young people. Educated leaders cannot be found; they must be developed. Where in our Church organization today can we discover an efficient developing agency?

The same need for efficiency is felt by The Women's Missionary Society in preparing young women for the foreign fields. Their only answer seems to be in granting scholarships for study at undenominational co-educational seminaries, e.g., the Biblical Seminary in New York. Women trained in such an institution represent our Church in large numbers in the fruitful fields abroad. Have we any right to expect the principles of Lutheranism to permeate those fields? Can we conscientiously seek funds from Lutheran laymen and laywomen to further the work of Lutheran missionaries not trained in the fundamentals of our Lutheran doctrine?

A challenge is facing us which we dare not ignore! Young Lutheran women eager to devote their lives to Christian service cannot obtain adequate training in the fundamentals of our faith. A steadily increasing number of them are college graduates. They are seeking postgraduate courses in theology and its related subjects. State and secular universities are not expected to answer this call; it must be answered by the Church.

Present-day religious illiteracy is largely the inescapable result of our own negligence. The ULCA has made only one consistent effort to offer a full-time theological curriculum to young women not desirous of entering the diaconate - The Training School at Baltimore. The standards of the school are such that they cannot attract many college graduates, which group is to form the nucleus of our future assembly of women leaders and missionaries.

If the Church is to grow and meet her opportunities in a larger and more efficient way in the future, the doors of this Seminary must be opened for the young women of our Church. Other denominations have found this to be a satisfactory and an economical answer to the problem. The longer Mount Airy shirks her responsibility, the more perverted will our Lutheran heritage become.

Women students must be admitted on the same terms as men. The special training of the full theological courses must be available to all those who would fit themselves for the ever-widening opportunities of Christian service. The ministry of preaching must be supplemented by effective missionary work at home and abroad, an able ministry within the parish, effective institutional work, and an efficient educational ministry in all its aspects. The women of our Church have proved themselves faithful servants. Will our Alma Mater refuse them the education they seek?

W. John Villaume, '38

RESTING PLACES!

In one of his early letters to Charles P. Krauth, Beale M. Schmucker apparently was urging the former to put his name up for a professor's chair at Gettysburg. In this manner Dr. Krauth replied: "No young man should be called. Let our professorships be havens of rest to which faithful and learned men who have borne the burden and heat of pastoral labor may look forward as resting places. While I can do a full day's work I desire no other field than that of pastoral life. If I can have the otium cum dignitate when I am old it will be all that I ask."

CLINICAL TRAINING*

Clinical training is becoming a regular feature in the study of theology. Distinct from the practice of student assistants working in established congregations, this training course takes 'theologues' to general hospitals, mental hospitals, and prisons. Just as the interne there studies the end-results of disease, or the student of sociology examines social maladjustment, so also the theological student evaluates the end-results of moral or spiritual disorder. The purpose of such practical work is to give him better insight into human needs. It should help him be a more effective pastor to his people.

The Council for the Clinical Training of Theological students, (abbreviated, C.C.T.T.S.), has since 1930 given training to 275 students at various medical, mental, and penal institutions. At its 'centres' the students work under both theological and secular supervisors. Staying for about three months, they come into close contact with people in spiritual need. They also familiarize themselves with the co-operative functions of social service, medicine, psychology, and so on. Thus the future pastor learns to see the basic inter-relationship between the various professions and services.

Last summer I was fortunate in being assigned by the C.C.T.T.S. to its new centre at the U. S. Industrial Reformatory, Chillicothe, Ohio. The inmates are men between the ages of 17 and 40. They are 'hopefuls', men regarded worth giving a fresh start. They are committed to U.S.I.R. only if this is their first federal offense. Most common among offenses is the violation of liquor laws. Then follow such crimes as auto and inter-state shipment theft, postal infractions, bank robbery, embezzlement, counterfeiting, white-slaving, or impersonating a federal officer. Dangerous offenders like murderers or kidnapers never come here but go straight to Waukegan, Leavenworth, or Alcatraz. But a sprinkling of

or more, see my "Religion in a Reformatory," Lutheran Church Quarterly, April 1937.

incorrigibles gives the place atmosphere.

The 1100 to 1600 inmates serve an average term of 18 months. The year-and-a-day minimum in prison slang is called 'a song and dance'. The average inmate is about 22, comes from the rural South, is white, and Protestant. Depending on his disposition, he is quartered either in a strong cell-block, open dormitory, or single-roomed honor dormitory. He spends his 6-hour workday either at common labor, on the farm, in the trade shops, or in one of the offices. In every case he is assigned to the type of work which the institution's Classification Committee thinks will be most useful to him upon his release. For recreation he has access to the large prison library; or he may take part in various local sports. All work is well supervised, and the men seem reasonably satisfied with their impartial treatment. Under the watchful eye of guards few inmates have tried to escape; and no one has ever succeeded in 'making bush'.

My job as a 'student assistant' was two-fold. Under my theological adviser, the local chaplain, I assisted in Sunday services, did some preaching, and conducted a discussion group. In addition I helped with interviewing newcomers regarding their religious and ethical make-up. Under the various institutional advisers I worked first as full-time clerk in the Parole Office. This meant more interviewing of new men, now for their personal and family history, their social and economic background. The findings of interviews were checked with replies to inquiries from parents, employers, and social agencies, the whole being written up in the form of a case history to be used by the Classification Committee. In addition I did some work with the psychiatrist, particularly in trying to discover more effective ways of meeting the religious needs of the men.

One of the most useful tasks was that of making detailed case studies of various types of offenders. Why did this bootlegger have a 'religious experience' in prison? Why did this hill-billy steal a car and turn bigamist? Why did this city chap pilfer mail boxes? Why did this respectable church member embezzle \$3,000?

Or, why does this 18 year old say he enjoyed goint to Sunday School while, at the same time, he stole a total of 15 autos? Talking several times weekly with such men was valuable experience. They accepted the 'Reverend' as one of the staff and usually spoke freely. Thus it was reasonably possible to approach a man in his special need and see what religion could do for him. All data drawn from conversations was written down after the meeting and kept entirely confidential.

It is hard to fix the value of this clinical work at U.X.I.R. Hot summer days passed rapidly amid the fascination of this unusual occupation. With ever something new to learn, my fellow theologue and I felt that ours was literally a problem-solving experience. For to meet a man in his particular spiritual need, to speak to him without a distracting self-consciousness, to treat him as an individual worthy of help; and then to see even a beginning of his change for the better - all this tends to be the fruit of clinical training. It can give the future pastor courage and confidence in the good news of the Gospel.

E. Theodore Bachmann, '37

FOLLOW-UP ON THE HOUSE-TO-HOUSE SURVEY

Mr. and Mrs. Jones admit churches are not so bad. But when it comes to choosing between churches - they can't or won't. What church has the privilege of corralling them? The nearest one geographically. Then they can't complain that the church is too far away on rainy days.

Mr. Jones' neighbors are more interested in church. They like the Methodists, Presbyterians, Lutherans, and Unitarians. What's the difference in a church? To keep things peacable, again the nearest church collects this gem.

The above data gives an idea of problems confronting those who slaved as sorting the cards turned in from the recent survey. But for students, an important fact is that they were trifles compared to a

student-caused problem. The poor handwriting of some rendered cards indecipherable.

A handy term to renew in your vocabulary - fellowship witnessing." It describes the method of contacting the unchurched. Church members visit them and witness to the faith of their religion. Thus, two benefit. The unchurched and the member. The one hears a Christian; the other strengthens his faith as only telling can. The administrator is Dr. George Irving of the Presbyterians. Mutual experiences have been exchanged and spiritual as well as physical stimuli have been provided at suppers for the "witnessers" every evening the past week at the First Presbyterian Church.

A glimpse at the results of the survey show 18,000 cards turned in. About 2,000 were completely unchurched. The 2,500 colored folks revealed more religious enthusiasm and church attendance than their white brethren.

The cost? Much less than anticipated. About \$600. Reason is that the expert canvassers covered the territory in half the time anticipated.

Most serious problem was the contacting of apartment houses. Most were not reached at all. Ingenious devices such as leaving the cards to be called for later revealed only a vast disinterestedness, even among known church members.

Hermann B. Miller, '38

LIBER LOQUITUR

The pyramids of Egypt tell a story without saying a word. So does the Ledger of the Father Heyer Missionary Society - the entries tell its history.

Born in 1888, when our venerable 'senes' were enterprising 'adolescentes', it records the movements of thousands of dollars. Naively it recounts the sources from which flowed the streams that became a mighty river which made areas of four continents fertile for the 'good seed'. Weekly collections among the students, collections from lectures in churches, mite offerings, assessments, special campaigns, and a football surplus are the tributaries.

The record is evidence of a lively interest in the missionary work. Publication of a tract indicates active work beyond raising funds. Many missions have received financial aid from the Society. Locally the Manayunk, the Diamond Street, the Italian, and the Jewish Missions as well as the Settlement House were beneficiaries. Besides these, the Mission of the English Conference, the Lutheran American Mission, the English Home Mission, and several other funds were beneficiaries.

Ever since the founding of the Society, India, the field opened for and preserved to our Lutheran Church by Father Heyer's zeal and devotion, has held its chief interest. For years a student was aided; then Andhra Christian College became the recipient; today a parish is supported.

The Puerto Rican, the South American, and the Japanese Missions received financial aid at regular intervals. Beginning with 1917 seven Missions were supported - Home and Foreign. The F.M.B. of the General Council received the Society's co-operation as did the Board of Foreign Missions of the ULCA later on. The Africans were not forgotten nor were the Lepers neglected.

The World War has left its imprint. Liberty bonds and a campaign for students in the War Prison Camps of Europe speak for themselves. Destitute Europe solicited sympathy and aid; it found both. The cost of the Honor Roll in the library is the silent mourner of those snatched away in the war.

There is a brighter aspect to the Society's activities. The book speaks of a Father Heyer Saving Fund, of a Bank Account (once upon a time....), of conventions and conferences, of speakers, of magazines, and of contribution to the Basketball Fund (strange!).

Prosperity, Depression, and Recovery have made the rounds several times. Depression was in his glory in 1912-13 when the total contributions amounted to a meager \$27; the Society started out with almost \$190 in 1888-89, but in the years from 1923 to 1927 Prosperity resided on the Seminary Campus. The annual contributions

amounted to about \$800.

Though man be silent, the ledger speaks.

Fredrik P. Nissen, '38

FOUR YEARS TERU SEMINARY

Four years thru Seminary is not a first cousin to college on the five-year plan (when the curriculum calls for four). Nor does it mean another year of futile attempts to conform our backbone to classroom chairs. It is something more revolutionary than either of these. The additional year would be one of practical work in a chosen field and would be inserted between the middle and senior years. According to the student's preference, this work could be spent in a congregation, or in the inner or home mission field, in each case under capable supervision. Lest toying with this idea seem too much like stealing 1970's thunder, we should be reminded that the possibility is not light-years away. Discussion over it is growing in ever-widening circles, and the Committee on Education of New York Synod has even set its stamp of commendation upon it.

Like all schemes, however, that would postpone our independence in the world outside, we are inclined at first to disfavor it. Three years of anticipation pass slowly enough. Besides, have we not the opportunity under present conditions to serve in local congregations once a week and during the summer for practical experience? To this question a "yes" with heavy reservations would fit as an answer. Such superficial work would be only scratching the surface compared to a full-time year's work under this plan. More weighty is the objection that once out, our appetite for textbooks might diminish as our appetite for active service is whetted, until return for a final seminary year would be an unwelcome pause.

Yet this idea is not without strength. Other professions require clinical work before acceptance into the profession. Shall the ministry turn out a product less fit than law or medicine? Also, first mistakes in the field would remain just mistakes, not disasters. Then, too, it is not hard to see how much more valuable would be the

final year of theological study, when tested for weakness by actual conditions that it will later face. Probably there are few pastors who do not look back with longing and appreciative eyes after a few years of activity in the pastorate.

This plan carries little official sponsoring as yet. Whatever momentum it has was earned on its own merits. However, the fact that it commands an appreciable following indicates a need in our present system. Whether that need can best be met by some such measure as this, or by a compromise plan, is a problem that deserves our careful thought.

Robert W. Stackel, '38

We anticipate criticism. Whatever the nature of such criticism, the staff encourages its being expressed. This will lead to the desirable thing - a healthy, wholesome atmosphere.

Already we are compiling articles for the second paper. Its date of issue will depend upon your response.

There is but one contribution of a fictional nature herein; this was not of our choosing, but of a necessity. Purely literary, as well as factual, articles are acceptable.

The Staff - Titus R. Scholl, Editor; Andrew T. Mazak, Robert W. Stackel, John N. Ritter, and Louis B. Sorensen, Associate Editors.