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MOUNT AIRY AND THE MISSION MAP

A score of the sons of Mount Airy are laboring today on our foreign mission frontiers. Many scores of them are mission pastors in the home mission field. A goodly number are engaged in inner-mission activities. A few are working on special projects: sending out regular mission letters to Sunday Schools, conducting evangelistic conferences, editing missionary magazines, and the like. A better-than-average proportion of Mount Airy men is represented in the office personnel of the various mission boards of the Church. And the boards themselves are not without a fair quota of Mount Airy graduates. In brief, Mount Airy is on the mission map.

Many of these workers received their initial inspiration during their undergraduate days. Mount Airy has always been mission-minded, and its students have invariably caught its missionary spirit. One of the forces that have made for mission consciousness on the part of the student body is the Father Heyer Missionary Society. It is no exaggeration to say that it has at times been a more potent force in developing mission-mindedness than have been mission courses, special lecturers, chapel addresses, and other similar educational activities. The Society's programs, discussion hours, prayer circles, and free-will missionary offerings have been no negligible factor in sending many a man into the mission field. The Society has helped

marvelously to put Mount Airy on the mission map.

At no time were the Father Heyer Missionary Society's opportunities greater than they are today. The Board of Foreign Missions is again beginning to send men into its fields. The Board of American Missions is about to launch a church-wide program of missionary expansion. The Inner Mission Board is developing ever new lines of service. Unless present indications prove deceptive, every phase of the mission map is destined for expansion. Herein lies the Father Heyer Missionary Society's opportunity: to inspire, to prepare, to furnish men for the new advance. It is no exaggeration to say that it can do more than any other factor in the Seminary's life to keep Mount Airy on the enlarging mission map.

To do so, however, the Society must be alertly alive to its opportunities. What can it do? First of all, it can enlist the entire student body in an interesting and varied mission study program; lectures, moving pictures, debates, discussions, question periods, and the like. Then it can maintain contacts with Mount Airy men in mission fields: send and receive communications for mutual enlightenment and encouragement, give such financial aid as means make possible, support mission enterprises by speaking in home congregations on their behalf. Further, it can actually sponsor mission activities in the field of home or inner missions: co-operate in planning and carrying on hospital visitation, settlement work, summer camps, house-to-house canvasses, and other such projects. Experiences gained here can then be introduced into meetings, to help make them more vital, more alive. There are other possibilities, but these will suffice to suggest how the Father Heyer Missionary Society can help to keep Mount Airy vividly on the Church's mission map.

Paul J. Hoh, '18

VIGNETTES OF MT. AIRY

(Editor's note: This is the first of a series of articles on the history of the grounds of the Seminary.)

Along the narrow dirt road above the village of Germantown rumbled a large phaeton coach. High up on his perch, the driver urged the four jet black horses on with his whip. He performed his duty with a pride well-deserved, for here was a whipman whose feats were the talk of the country-folk. Moreover, the coach itself was by no means common. It was one of the Landau type with a seat in front for the children and surely cost the owner all of 400 pounds sterling. There were only three or four like it in all the colonies, and it was no wonder that men should come to the gates, housekeepers to the windows, and children to the sidewalks to gaze in wonder as it thundered by. But unusual as was this coach with its fine-blooded team and its famous whipman, it was only an expression of the importance of its owner.

Everyone knew that inside those windows sat one of Pennsylvania's richest and most prominent men. Everyone knew that here was the master of that fine stone mansion, Mt. Airy, which stood out from all the dwellings in Cresheim district. That fine, square, stone house, unlike its fellows, was built directly on the road. So close was it, that the second floor porch extended over the walk, and the pedestrians had to make their way through the arcade as they went to town. Judge William Allen it was who had built this mansion for his summer home, and so dear had it become to him that he remarked at one time, "America is the finest country in the world, Pennsylvania, the garden of America, Philadelphia the first city of America, and my house the best situated of any in America." He had purchased the land piece by piece from 1750 to 1752 until he owned thirty-four acres. And to this home

he returned weary from his busy weeks in town.

Judge Allen was born in 1704, and was educated in London, becoming a well-known lawyer at a tender age. He returned to Philadelphia and took up his profession in this colony. He soon took an active part in the life, being elected a Common Councilman in 1727. In 1731 he became a member of the Assembly. It was at this time that he, with his father-in-law, Andrew Hamilton, planned the State House square between 5th and 6th Streets on Chestnut. Judge Allen advanced the money for the purchase of the property from his own pocket, for he was a man of great wealth. He had inherited a large amount from his family, and his wife was well-to-do in her own right. Moreover, as a merchant along the Delaware, he had done well, and his land speculations had resulted to his good advantage.

He was constantly in public office, being Mayor in 1735, Judge of the Orphans' Court and the Court of Common Pleas, and Recorder of the city. In the year 1750, when he built Mt. Airy, he was appointed Chief Justice of the Supreme Court of the Province, and here he won the respect of all until he resigned in 1774. Judge Allen was a hearty supporter of the colonies in their struggle against taxation. In 1763 he visited England and by his influence there checked a bill concerning Stamp Duty. In England the Judge was well thought of, and he on his part was loathe to dissolve the bonds with the Mother Country. When the clash came, though Judge Allen was sympathetic with the colonies, he strongly opposed Benjamin Franklin and the movement for separation. When the Declaration of Independence was signed, Allen was forced to retire quietly from public life, and as a Loyalist, he lived quietly until his death in Philadelphia or Mt. Airy in 1780. At the present writing the fate of the property at Mt. Airy has not been ascertained by the writer. Some say that because of the Loyalist sympathies of the Judge, the property was confiscated.

It is interesting that Judge Allen twice backed expeditions from Philadelphia to seek for the North-West passage. During his residence at Mt. Airy he had slaves, but these he freed before his death. It is said that Judge Allen was the richest man in Pennsylvania in his time, though he gave his entire salary as Justice to all sorts of philanthropies, the University and Pennsylvania Hospital being the chief institutions so benefitted. The tract of ground on which the city of Allentown now stands belonged to this interesting character, whose beloved home once stood on Germantown Avenue directly in front of the Gowen building. Allentown (formerly called Northampton) and Allen's Lane are the only things to remind us of these past glories of Mt. Airy.

Next time we will attempt to describe another part of the history of the site which we are so fortunate to hold, here at our Seminary.

Henry Fyster Horn, '37

THE MAJESTIC TEMPLE

"Mark her majestic fabric; she's a temple
Sacred by birth, and built by hands divine;
Her soul's the deity that lodges there;
Nor is the pile unworthy of God." - Dryden

Well can we associate the words of the poet Dryden with our own Schaeffer-Washmead Memorial Chapel. Without any doubt whatsoever, we can really see the majestic in the reconstructed chapel. To the Alumni and students, the addition and improvements are a revelation of beauty. Whereas formerly the effect was one of flatness and congestion, there is now a sense of depth and perspective. It seems to elevate the spirit of the individual and to carry one to ethereal heights. It serves to set one's mind at rest and to enable one to reflect on the richer values of life. Here

in the "majestic fabric" is reflected some of that motivating force which spurs man to higher and nobler attainments. There is a warmer spirit of reverence which permeates the whole place. One feels more conscious of the Divine and of being in His immediate presence.

The first service in the renovated church will be held on Sunday, December twelfth. It may be worth our while to consider the improvements, so that when the time comes we may better appreciate them.

As we enter the chapel, our attention is attracted first to the lofty sanctuary which was built as an extension to the east of the old chancel wall. In sharp contrast to the old arrangement, in which the platform projected into the chancel, the altar is now in the sanctuary with the communion rail extending straight across the rear of the chancel, thus providing more room within it.

Against the sanctuary wall is placed the original altar and reredos, a step higher than formerly. Above the altar is a rich, crimson, handwoven dossal made by the Talbot Studios of Germantown. This dossal, above which is a small but beautiful rose-window, adds color to the sanctuary.

The walls of the sanctuary are of a deep powder-blue which gives it a rich effect. The entire chancel floor is covered with Moravian tile, made at the Mercer factories at Doylestown, while the aisles of the nave are covered with Tiletex. This alone is a marked improvement over the old carpeted floor. The chancel will be named the Hassold Memorial Chancel, inasmuch as the first gift toward these improvements was presented by the brothers Karl and Victor Hassold, members of the Church of the Ascension, as a memorial to their parents, Mr. and Mrs. Frederick Hassold. Mr. Hassold had served on the board of directors of the Seminary for many years, and while in this capacity served as chairman of the property and refectory committee.

A fine lighting effect is produced in the nave by six memorial lanterns which were manufactured by the Steinmetz Company of Philadelphia. A number of lamps, hidden behind the chancel and sanctuary arches, light up the entire sanctuary.

Another great improvement is the completely rebuilt organ. The cost of the organ, in addition to the other improvements, amounting to approximately nine thousand dollars, is being met by the local congregation, the Seminary board, and friends of the Seminary.

The architect is Mr. Frank R. Watson of Watson and Thompson of Philadelphia, who also drew the plans for the Krauth Memorial Library, the stately Egner-Hartzel Memorial Chapel at Muhlenberg College, and St. John's Lutheran Church in Allentown.

George Machajdik, '40

THE WORLD VESUVIUS

If we have ears to hear and eyes to see, we find plenty of evidence to show us that we are living on a volcano, a World Vesuvius. Among the foremost elements that force us to this conclusion are the conflicting national governmental forms now existent. Three of these forms are worthy of note - Fascism, Communism, Democracy. It is the contention of the writer that these three are large contributors to the chaotic international situation which faces us today. We will list and compare these forms briefly. One word of caution: Any attempt to state in a few words the theory underlying a governmental form is bound to be only a surface scratch.

Communism: Russia, and to a lesser degree, Mexico embrace this form. To those theoretical judges of governments we would issue a word of warning. Neither in Russia nor in Mexico is

Communism to be confused with the Marxian theories of "Das Capital." Actually, the Communism practiced in the world today consists of state socialism, atheism, adoption of any practical non-Marxian elements found necessary to continue progress, and world propaganda. In both countries we find that in place of the principle of true communism ruling the people, a dictatorship of the highest type actually exists. In Russia this is called the "Dictatorship of the Proletariat." 2,000,000 people belong to the Communist Party which rules the nation. (Yet, 147,000,000 people inhabit the nation.) Of these 2,000,000 members less than 100 exercise the actual power of national government.

Fascism: Italy, Germany, and rapidly joining the procession, many other minor nations, compose the governments representing this form. Briefly, Fascism is "Everything within the state" to quote Mussolini. Fascist philosophy conceives of the state as a "totalitarian" entity which absorbs both groups and individuals. Its power and appeal lie in its offer of discipline and acquiescence to minds weary of skepticism and continually emphasized material ends; it renews also the romantic elements of national tradition. It requires worship of the mystical entity of the state.

Conflict of these: Communism conflicts with Fascism because it: first, embraces a different economic system; second, discards all religion; third, has a program of world propaganda which causes other forms to fear it. Fascism conflicts with Communism because it: first, embraces modified capitalism; second, it is national in scope while Communism's ultimate aim is international; third, it recognizes the value of religion to the state; fourth, it appeals on an emotional and psychological basis whereas Communism's appeal is fundamentally to the intellect and the material.

Conflict of these with Democracy: We now proceed on an assumption that there is no need to describe democracy. But there is a vital need to

clarify its conflict with other forms. The newspapers tell us more than adequately that Fascism is anathema. But little is said contra Communism which should be equally anathematized.

Democracy is the antithesis of Fascism because it: first, believes in government of, by, and for the people, whereas Fascism is dictatorial; second, believes in separation and balance of powers among the units within the national state which is an opposition to the Fascist principle of the "totalitarian entity" of the state; recognizes the rights of liberty belonging to the individual as such while there are no individual rights under Fascism which might cause loss of the mystical dictatorial feeling.

But Democracy is equally the antithesis of Communism. It is rather paradoxical that we should aid, as a nation, Spanish Loyalism which is Communism in its least desirable form, and at the same time, violently oppose and condemn Fascism in that nation. Informed men can favor neither element, for both are equally undesirable to a liberty loving people. Why? First, there are no rights of individuals in the communist state of today; second, as a natural correlative, Communism destroys private initiative; third, Communism rejects all religion while under democracy, as an individual right, it exists unhampered; Communism embraces the most violently opposing economic form to democratic capitalism; fourth, Communism is based on a materialistic philosophy entirely, whereas democracy is based on the broader Christian philosophy.

Conflict of governmental forms is obviously a contributing factor to a World Vesuvius. The digest just completed has attempted to show that conflict is inevitable among these forms because they are based on entirely different conceptions of man and man in his relations with his fellowmen.

CERTAIN AMERICAN WOMEN

- by a foreign observer.

Is there a beauty-type? The woman is more than the sum total of her masques. She expresses that peculiar quality, the "eternal feminine." It is an amazing discovery to find that most of the girls in the States look somewhat alike, they have the same model-type. They accept the same masques, smile, smoke in the particular unnatural way they learn on Broadway, wear hats as they see them in the movies, and hunger for this sensational interesting love they read about in the magazines. We do not claim to deal with the essence of women. We only describe certain features which belong to their appearance, which features, however, seem to be highly symbolical. For instance they usually have a very definite hunger for amusement, a quick way of dealing with serious matters, an inner emptiness which results in the mad scramble for sensational things. Corresponding to their outward appearance they sacrifice their individuality to conform to the Hollywood type. It is amazing to observe how far this ideal has influenced certain educational administrative measures. - Of course I do not speak of the few quiet, sweet girls who are capable of great love.

Over in Europe the women are more earth-bound. They do not rush as they do here. They do not say things that they do not mean. They have another way of kidding. As Mohammedan society is divided into two spheres, a man's world and a woman's world, divided so completely that the sons of the Prophet may not use the subway lest they touch a woman; so in some such manner the European man views social life as two distinct worlds, his own and the woman's. Hence when a European man talks to an American woman he presupposes her lack of knowledge of the world of affairs which he considers his. He starts out delineating what to her

is the obvious. The hostess listens with warm enthusiasm over her cup of tea, but while the tea cools so does her interest. What the American woman wants is the quick moving, always interesting speech with more jokes than words. Here we have to note the most startling phenomenon: Generally speaking the women in this country know much more than the men do. Men know their business and politics. But women lead in every general conversation.

There is a well known picture called **THE QUEEN**. A very beautiful woman sits upon a throne. In her hand she holds the sceptre as sign of rule. Smiling she looks down upon the poor little husband who kneels below and does not even dare to look up as he presents the check and touching the silk-garment asks for the key. In spite of the limitations of this picture one frequently finds homes where the first glance tells you that the wife is such a Queen. Only in America could such a creation like the "Toman's Club" in Portland, Oregon, be possible. Here the husbands are not admitted except once a week for dinner upon written request of the wife. She has to sign the dinner checks, and then sends him right home. Men, where is our dignity? Are we men or are we mice? The wife of a professor at N.Y.U. told me, "My husband wants me to be independent. He loves me because I am independent and stay in bed on Sunday morning. He would not like it if I got up because he got up." This is not an expression of Sabbath rest, but an expression of independence which would not appeal even to Ibsen.

The ideal of the cultured American woman, the type she wants to aspire to might be characterized in terms such as: independence, beauty in her way, smartness, quick temper - in short, queen.

The most disappointing factor is the predominant secular character of American civilization. The women go to church perhaps, but this does not influence their ideal of life. In many parts of Europe the old saying of Cradle, Kitchen, and

Church still holds true. They are not better over there. They are just different.

IMPRESSIONS GATHERED AT THE INTERSEMINARY MOVEMENT

To those who attended the recent regional conference of the Middle Atlantic Interseminary movement the realization came with deepening force that church unity was not a hope of the future but a thing of the present. Perhaps it is not church unity in the way most people think of it, an organized unity. It is rather a deeper and more abiding feeling of oneness that leads to greater activity together. Those of us in the present generation of seminary students will see the day when co-operation between the different denominations will be more wide-spread than it is now. If there was not an underlying feeling of unity already present there never would be an expression of it as was the case when men from twenty-four seminaries gathered at Auburn Theological Seminary on November 11 and 12.

From the speakers and from conversations with men from other seminaries we began to sense that possibly we are erring when we make our denominational names into nouns instead of keeping them as adjectives. The Gospel message as it is in the New Testament is told "according to" certain apostles. We too are telling the Gospel message according to our interpretation. Fundamentally many denominations are closer together in thought than we have realized. We have continually emphasized our differences rather than our agreements. By our very emphasis of our denominational beliefs we have brought about a situation out of which a voice from India said, "India wants your Christ, but not your Christianity." That was the cry of a native of India at the conference. We have emphasized "our" Christ in a narrow, denominational sense.

The theme of the conference was "Christianity and Our World," after the title of a little book by Professor Bennett of Auburn. Professor Bennett was adamant in his statement that the church should not ally herself with any political or economic group. Spain and Mexico are examples of what happens if there is too close a unity between the Church and a political organization. He predicted that in the next century our economic order would not be the same as it is today, but that the church would still exist in spite of any changes. It is for the church to test such structures by the Truth that has come down to her. She must be forceful in her attack on existing conditions. She must not fail to let her members see where they have been thinking too much of themselves, so that they claim that the present economic order is Divinely given. Because we can never be completely individualistic in this life, the Church must approach the problems both from an individual and also from a group point of view. Not only faults in individuals, but faults in the system must be attacked.

The only criticism of the meeting was the fact that there were six speakers, and it was almost impossible to assimilate the thoughts of one speaker before another was before us. Nevertheless the chance of meeting students from other seminaries and learning a little more about their beliefs and practices is one that no seminary student should neglect. It makes more concrete the subject of the Church Universal and the present attempts to define our common meeting ground.

Oswald Elbert, '40

FOURTEEN WEEKS IN A MENTAL HOSPITAL

Many of you, perhaps all of you, have at some time or other in the course of our associations during the past few months been forced to listen to my confessions. I have at divers times and in many places cornered my fellow seminarians, grasped my unfortunate victims by the throat, and blurted out the vehement acknowledgment—"I spent fourteen weeks in a mental hospital."

It is true—I am one of the six members of our student body who accepted the privilege and opportunity "to obtain practical experience in dealing with the infirmities of mankind." It was my lot to obtain my "practical experience" at the New Jersey State Mental Hospital, known to the former, less enlightened generation as an "insane asylum." One of the first facts with which I was keenly impressed within those cold, grey walls and sturdily barred windows was the realization that here I was dealing, not with people who were insane, but with people who were mentally ill.

Daily, we came into intimate contact with a few of the approximately 5500 patients who, driven by the demands of formal society or impelled by their own desires for recovery, were forced to seek the shelter of a state institution, where time and intensive psychotherapy heals many things. 5500 people...5500 souls...many of them writhing in agony at the figurative woes of life, many others rolling in fitful laughter at the gaiety of the worlds into which they have fled...5500 distinct worlds whose orbits cross, but have nothing in common, except perhaps that they have deviated from the orbit of the world of civilized society...5500 barrels of flesh and bones...some of them where the repressed, yet over-powering, desires have blown off the lids of conscience, giving free and unchecked play to any and all impulses as they come to the surface; others where the lid has been clamped down so tightly that nothing is permitted

to escape, causing the socially unacceptable desires to hit the lid, bounce back, and turn themselves inward where they pollute or destroy all the good which is there.

As one who is engaged in preparation for the Christian ministry enters such a hospital, he will quite naturally start thinking of the ultimate destiny of the souls of these poor unfortunates. For, quite obviously, they are not immediately responsible for their immediate actions. This seems to have been my earliest reaction. My deepest sympathies were aroused by those miserable wrecks of humanity, the products of misguided lives in a cruel tabu-laden society. I felt as though I had to help them. But we were told that we were at the hospital as students, not as pastors; that our present training was quite inadequate to cope with the functioning of the intricate machinery of the human mind, especially when that functioning was seriously impaired.

So we studied those people. To our surprise we came very soon to the point where we could see in our own personalities the more or less normal counter-parts of the cruder desires and characteristics which were freely exposed in our patients. Those people had minds, indeed sometimes very brilliant ones, but their minds were sick. Just as the body may become sick or run-down, so also it is with the mind. Just as the body requires the right kind of food, clothing, and care in order to bring it back to health, so the mind requires wholesome nourishment, the right kind of spiritual food, given in the proper amounts at the right time. Will it not be our task as ministers to supply the souls of our people with the proper kind of spiritual food, given at the proper time, in the right amounts? If it is not our whole task, then surely it must be a part. I therefore suggest that we take our study of spiritual dietetics a bit more seriously and urge as many of you as are able to take advantage of the

opportunity which will be offered to a limited number of our students for study under the Council for the Clinical Training of Theological Students next summer. It is the unanimous opinion of the 318 students who have thus far had the training, that such a summer will be one well spent.

Joseph L. Schantz, '39

A SONNET

When dawn breaks through upon some lonely hill
And fills the world with courage for the day;
It brings new hope for every daffodil,
The roses smile, and trees awaking, pray.
The skies above look down upon the land
That through the night was bathed in sparkling dew.
The sea retreats her fortress in the sand
While thrushes chant their songs of love anew.
Can there be any human mind or heart,
In this wide world of ours, that could begin
To vie for glory with the skies, apart
From all the beauty that the dawn can win?
There is a place where all such grandeur lies
In depth and height - the light in one girl's eyes.

E. Earl Schlotzhauer, '39