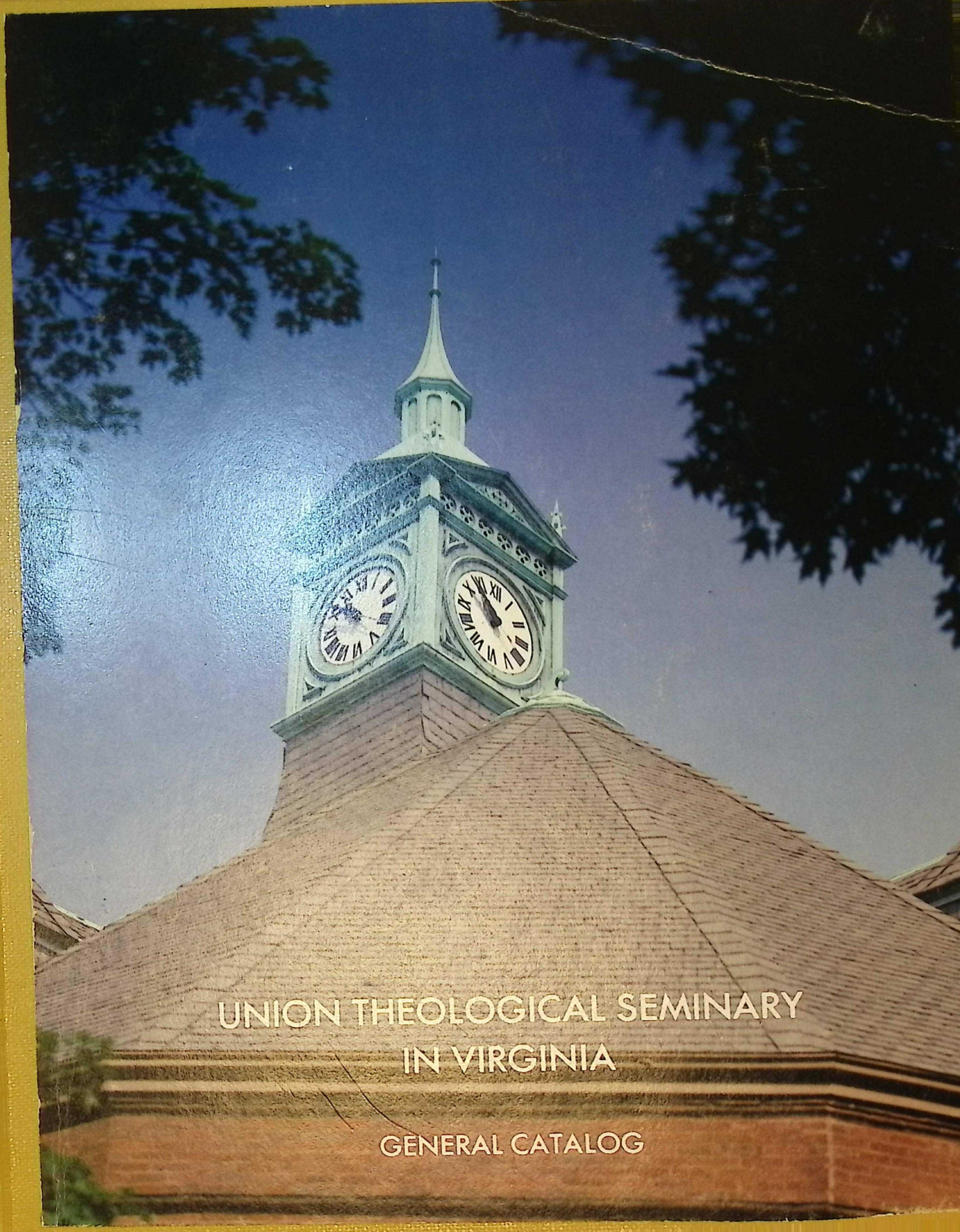

UNION THEOLOGICAL SEMINARY IN VIRGINIA

GENERAL CATALOG

A
GENERAL CATALOG

OF
TRUSTEES, OFFICERS, PROFESSORS, AND STUDENTS

OF
UNION THEOLOGICAL SEMINARY IN VIRGINIA

Compiled By Eleanor R. Millard

and

A HISTORY OF
UNION THEOLOGICAL SEMINARY IN VIRGINIA

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History of Union Theological Seminary in Virginia

The first Presbyterians in America came from England, Scotland, and the north of Ireland. The ministers who nourished the earliest congregations were graduates of English or Scottish universities. As the number of such ministers came to be insufficient, William Tennant established his Log College at Neshamity, Pennsylvania, and it was mainly graduates of that institution who followed the Scotch-Irish pioneers into the South with the gospel of Christ. After 1746 it was to the College of New Jersey, now Princeton University, that the churches of the South, as well as those of the Middle Colonies, looked for their supply of ministers. In 1771 Hanover Presbytery, the mother of Southern Presbyterianism, recognized "the great expediency of creating a seminary of learning somewhere within the bounds of this Presbytery." Three years later the Presbytery took under its patronage Augusta Academy, near Staunton, on the west side of the Blue Ridge, and at the same time began a movement for the erection of "a public school for the liberal education of youth . . . on the south side of the Blue Ridge." The first of these schools became in time Liberty Hall Academy and later Washington and Lee University. The other opened its doors as Hampden-Sydney College on January 1, 1776, the second institution of higher education in the South.

A primary purpose in the founding of these and later Presbyterian institutions of higher learning was that there might be a sufficient supply of ministers. The ideal of an educated ministry was one which Puritans, Scots, and Scotch-Irish had brought with them from their motherlands, conforming to the requirements of the Westminster Directory and to the uniform practice of the Synod of Ulster and the Scottish Kirk.

A college education did not suffice for the making of a Presbyterian minister, even though some training in the Bible and in Christian beliefs was given to all college students. As early as 1761 the Presbyterian Synod, the highest church court in that period, ruled that every ministerial student, after having obtained his first degree in college, should spend one year under the care of some minister who was skilled in theology, "to discuss difficult points in divinity, study the sacred Scriptures, form sermons, lectures, and such other useful exercises as he may be directed to in the course of his studies."

The Beginning, 1806-1823

Since clergymen of scholarly proclivities headed the educational institutions of the church it was natural that they should be employed in this capacity. With this in mind, the Presbytery of Hanover in 1806, "taking into consideration the deplorable state of the country in regard to religious instruction, the very small number of ministers possessing the qualifications required by the Scriptures and the prevalence of ignorance and error, on motion resolved:

"1. That an attempt be made to establish at Hampden-Sydney College a complete theological library for the benefit of students in divinity.

"2. That an attempt be also made to establish a fund for the education of poor and pious youth for the ministry of the gospel."

This fund, it may be noted, was to be put in the care of the college trustees but was appropriated by the Presbytery. By the spring of 1807 funds to the amount of $2,500 had been raised for this purpose. The opportunity to serve as head of this budding theological school induced the Reverend Moses Hoge, pastor of the Presbyterian Church in Shepherdstown, now West Virginia, to come the same year to Hampden-Sydney as its president. Five years later in 1812 Dr. Hoge wrote: "We have now nine or ten who intend to preach the gospel and about the same number of my alumni are now preaching."

Congregationalists meanwhile had established in Andover, Massachusetts, an independent theological seminary for the training of ministers, and the General Assembly of the Presbyterian Church had resolved to do likewise. Presbyteries were asked to vote whether they preferred one theological seminary for the entire church, one in the North and another in the South, or a seminary for each Synod. The first choice prevailed and Princeton Theological Seminary was founded as an Assembly institution in 1812.

The Synod of Virginia was convinced that a northern seminary would not supply the needs of the South for ministers and in this same year, 1812, it unanimously resolved to establish a theological seminary within its own bounds and concurred in the appointment of Dr. Hoge as professor. Satisfactory arrangements were made with the trustees of the college so that Dr. Hoge could perform the duties of both the presidency of Hampden-Sydney and the synod's professorship of theology, and for the remaining eight years of his life he prosecuted the work with signal ability and success, sending more than thirty young men from his classes into the ministry.

Dr. Hoge died in 1820. Failing to secure a successor the Synod of Virginia seemed ready to abandon its experiment and throw its support to the General Assembly's institution at Princeton. John Holt Rice, founder and pastor of the First Presbyterian Church in Richmond, was elected moderator of the General Assembly in 1819, one of the youngest men ever to hold this office. He strenuously opposed this move. A seminary in the South, he argued, was essential to the advancement of Presbyterianism in this region. Almost alone he persuaded the Presbytery of Hanover to carry on the experiment. The Synod transferred the funds which had been collected to the Presbytery to hold in trust for the object of its founders, and to do so under its own management but subject to the supervision and control of the Synod. The Presbytery in 1822 appointed a new Board of Trustees and unanimously elected Dr. Rice as its professor of theology.

Dr. Rice had just been asked to accept the presidency of Nassau Hall (Princeton College). After mature deliberation he declined the call to New Jersey though at a great pecuniary sacrifice, and some months later accepted the Presbytery's election. Dr. Rice was then recovering from a severe and protracted illness and, with a view to restoring his health, he made a journey by sea to New York, traveling on to Saratoga Springs and other points, and improving the opportunity thus afforded to raise additional funds for the proposed seminary. He did not reach Hampden-Sydney until Autumn. Finding that no accommodations had yet been provided for him he accepted the invitation of President Cushing of the College to lodge with him temporarily, and soon thereafter he began his first class, with three students, in one end of President Cushing's kitchen. The services of Professor James Marsh of Hampden-Sydney College were secured to teach the Hebrew language.

Development Under John Holt Rice

On January 1, 1824, the Board of Trustees met in the College church and in the presence of a large congregation the Seminary was formally opened after which Dr. Rice was regularly installed as Professor of Theology. The total endowment of the Seminary at the time was approximately $10,000. There was also a contingent fund of about $1,000 per annum, made up of contributions from the churches of the Presbytery. That was all. Dr. Rice's immediate task was to secure more students and then to find the means to support them: to build dormitories and class rooms for the students and residencies for the faculty: to build a library "to instruct students in all branches of theological education"; to raise and secure funds for the enlargement and permanent endowments of the institution; and last but not least to win for the Seminary the support of the Presbyterians in Virginia and especially of North Carolina. That this last was not the least of Dr. Rice's difficulties is revealed in a letter which in 1825 he wrote to his friend, Archibald Alexander, President of Princeton Theological Seminary:

> The state of things here is such that I have everything to discourage me. The other Presbyteries have avowedly thrown off all interest in our Seminary. The elder brethren of Hanover Presbytery have kept themselves so insulated, and are so far behind the progress of things in this country, and the general state of the world, that they think of nothing beyond the old plans and fashions which prevailed seventy years ago.

The task seemed almost impossible of fulfillment, but Dr. Rice accomplished it by almost superhuman labors in the seven years that remained of his life. He secured a library, a building for lecture rooms, chapel and dormitories, two residences, three instructors, and an enrollment of nearly forty students. In addition there was a goodly endowment providing for the satisfactory maintenance of the school. Endowment for one professorship, $30,000, had come from New York. For the second, Philadelphia had given $10,000 and Virginia approximately $30,000. Best of all, the Seminary had back of it the unanimous support of the Synods of Virginia and North Carolina.

In 1826 the Seminary had been taken under the care of the General Assembly, the trustees of that body taking charge of the funds, and in 1827 the Presbytery of Hanover surrendered the institution to the joint management and control of the Synods of Virginia and North Carolina. In commemoration of this partnership the name of the school was changed to Union Theological Seminary. It was the only theological postgraduate school south of Princeton between the Atlantic and the Pacific and had become one of the leading theological institutions of the nation. Dr. Rice had high ideals for his growing institution. He believed that students for the ministry should be thoroughly grounded in the Word of God, and well trained of course in the great evangelical doctrines. He believed also that the minister should be a scholar, acquainted with the problems and the interests of the day, and able to give a reason for the faith that was in him. Dr. Rice lived in the time when practically all of the benevolent work of the American churches got its start. There was a great forward step in home missions; foreign missionaries were sent out for the first time from American soil; Bible societies, tract societies, Sunday schools, and education societies were organized; the first religious journals were founded. Most of these movements were promoted by voluntary agencies which cut across denominational boundaries. Many of them Dr. Rice himself introduced into the South. (He had begun to edit a religious journal in 1815, first *The Christian Monitor,* which appeared weekly, later biweekly, and then the *Virginia Evangelical and Literary Magazine,* which appeared monthly, one of the earliest such ventures in the South.) All such movements received his enthusiastic support. He hoped that ministers in the Presbyterian Church in the South would learn in the Seminary to welcome these new movements for the advancement of the Kingdom and to cooperate with their brethren in other churches in every good work. In an age of mounting controversy, Dr. Rice maintained his irenic temper, holding that "the church is not purified by controversy but by holy love."

Twenty Years of Depression, 1831-1851

Attendance at the Seminary reached a peak during the last year of Dr. Rice's administration, when there was an enrollment of 37. After his death there began a slow decline, due not only to the loss of this beloved church leader, but also to an industrial depression and to the disturbed state of the church. As the Old and New School controversy reached its shattering culmination in 1837-1838 the faculty divided. Two of its members, the Reverend Hiram P. Goodrich, a native of Massachusetts, who had come to the Seminary in 1827 as Dr. Rice's assistant and the following year had been elected as professor in the newly established Henry Young Chair of Biblical Literature, and the Reverend Stephen Taylor, also a native of Massachusetts, who in 1835 had been elected to the Chair of ecclesiastical history and ecclesiastical polity, favored the New School. The Reverend George A. Baxter, who succeeded Dr. Rice as professor of systematic theology, became an ardent champion of the Old School. It was he, in fact, who proposed the strategy which led to the expulsion of the New School synods in 1837.

The division within the faculty and the corresponding division within the Synod adversely affected the Seminary's fortunes. Individuals and societies opposed to the Assembly's actions declined to honor their pledges because of the role played by Dr. Baxter in the controversy; those who approved the Assembly's action were disaffected because a majority of the instructors took a contrary view. In April of 1838 the faculty called the attention of the Board to the small number of students, a drop from thirty-one in the previous year to nineteen, with nine in the Senior class, eight in the Middle, and two in the Junior, stating that they expected a still smaller number in the next session. In fact there were only thirteen. The two New School professors, who would not consent to hold their peace, were asked to resign, and the tutor, Mr. Ballentine, likewise involved, offered his resignation.

To supply the vacancies thus made, the Board elected the Reverend Samuel L. Graham of North Carolina as professor of ecclesiastical history and polity and appointed the Reverend Francis S. Sampson, from Virginia, assistant instructor, a position which he held for the next ten years. In 1849 Dr. Sampson was made professor of oriental literature, a chair which he occupied during the remaining five years of his life.

Dr. Baxter died in 1841 and was succeeded in the chair of systematic theology and so in the leadership of the Seminary, by the Reverend Samuel B. Wilson, pastor of the Presbyterian Church in Fredericksburg, Virginia, who spent the rest of his life, twenty-eight years, in the service of the seminary.

The Old School—New School controversy determined the direction of the Seminary for the rest of the century. It was to be Old School: rigidly orthodox in theology, a largely sectional and rather provincial institution, drawing its professors and its point of view, as well as its students and financial support, from a limited geographical and ecclesiastical area.

During the 1840's the Seminary was engaged in repairing the damage done by the great depression and the theological controversy. There were continuing financial problems, and the Seminary subsisted on a very meager and often quite inadequate income. For lack of financial resources throughout the decade the faculty was seriously depleted. Dr. Francis B. Sampson served as an instructor on a salary of $500 a year from 1839 until his election to the professorship of oriental literature ten years later. There was a continuing slow decline in the number of candidates offering themselves for the ministry and in the enrollment of the institution. In 1841 thirty students had been enrolled, but by 1851 the enrollment had reached its lowest point, with a total of eleven students. The following year there was the same number. Then came a decided movement forward.

A Decade of Growth—1851-1861

Factors contributing to the change included the general improvement in the economic situation of the country as it began to recover from the depression which had plagued the preceding period. Significant also was a revival of religious interest which began among the students of Hampden-Sydney College around 1850 and which considerably increased the number of candidates offering themselves for the ministry. The change in the tide of the institution's fortunes was affected also by the addition to the faculty of two men who were to make major contributions to the seminary in the ensuing years. In 1853 Robert Lewis Dabney was elected to the chair of ecclesiastical history and polity, and in the following year Benjamin M. Smith was elected professor of oriental literature. Both were native Virginians. Dr. Dabney had received his master's degree from the University of Virginia, and Dr. Smith had carried on graduate studies overseas, chiefly at the University of Halle. In 1856 the Seminary faculty was brought to full strength by the election of William J. Hoge as professor of biblical introduction and New Testament literature (the long anticipated fourth professorship). Dr. Hoge remained only until 1859 when he moved to a pastorate in New York City. In 1860 Thomas E. Peck, a South Carolinian, became professor of church history and polity, Dr. Dabney having become adjunct professor of theology.

Largely through the efforts of these men the affairs of the Seminary were set forward upon a promising course. Financial conditions were improved; endowments were increased; professors' salaries were substantially raised; a considerable number of scholarships were added; and the holdings of the institution in real estate were expanded by purchase

and construction. A full complement was maintained in the teaching faculty. The student body increased until 1854-1855 when there were twenty-eight students in attendance; it then fell off until the 1858-1859 session when there were only eighteen. The next year there were twice that number and in 1860-1861 there were thirty nine, about the same number that had been enrolled during the last year of Dr. Rice's life, thirty years before.

During the War Between the States, 1861-1865

The Seminary's forward movement was rudely checked by the conflict into which the country was plunged in 1861. In the autumn of that year the number of students fell to twenty-two and in the following spring, on May 12, 1862, the faculty reported that of the students enrolled there were present only four, "all of whom were in the service of their country, were made prisoners at Rich Mountain last summer, were released on parole, and have not been exchanged. The remainder left the Seminary in March under the urgent call of the government for more troops, and are all, or nearly all, now in the army."

In the fall of 1863 there were only three students enrolled in the Seminary, and in 1864 there was only one. In December of that year the Board held a special meeting for the purpose of making some provision for the sustentation of the professors, and "taking some provisions to preserve the buildings of the Seminary from the injury resulting from their continuing vacancy, and with a view to do all in the power of the Board to relieve the wants of those made houseless by the war." The records of this meeting contain various indications of the distress of the times. For example, "It was resolved, that for the purpose of making comfortable provision for the support of Rev. Dr. Wilson, and also of Mrs. Dr. Rice, our agent . . . is hereby instructed to make special and immediate application to such persons as he may deem advisable for donations of money and provisions." A committee was appointed "to receive and make distribution of these donations to such extent as may be deemed necessary to their proper maintenance." The professors meanwhile were authorized to seek such employment among the churches as might be necessary to support themselves and their families, "provided they make such arrangements as they may agree upon among themselves for the instruction of any students who may come to the institution."

On the ninth of April, 1865, General Lee surrendered at Appomattox, thirty miles from Hampden-Sydney. The war was over. Dr. Peck, in his report that year as Intendant, informed the Board that the United States soldiers had visited the premises on the 7th and 11th of April but had done no damage to the property of the institution.

The Post-Bellum Period, 1865-1883

During the war the Board of Directors had invested $46,000 of its funds in Confederate securities. These were a total loss, as were the institution's investments in bank stock (about $20,000) and a smaller amount in railroad stocks. The investment in Virginia state bonds ($100,000) and the much smaller amount in North Carolina state bonds would ultimately be productive, but the payment of interest had been suspended and there was no prospect that it would be resumed in the near future. There was for the present not one cent of income. The physical plant was in bad state because of a lack of repairs during the war years and because of depredations committed by lawless wanderers during the latter part of the war. Members of the faculty were under the necessity of securing their own support. During the autumn, winter, and spring of 1865-1866 Dr. Dabney taught a girls' school: eight house boarders and eleven day scholars.

Relief was not long in coming. In June of 1865, Mrs. Harmon Brown of Baltimore came bringing $100 in cash to each of the professors and cloth and clothing for their families. She acted as representative of a group of friends who proposed that a member of the faculty accompany her back to explain the Seminary's plight to those who were in a position to help. Somewhat reluctantly Dr. B. M. Smith undertook the mission. He hoped to raise as much as four or five hundred dollars. Within four weeks' time, two weeks in Baltimore and two weeks in New York, he had secured $4,000, a sum which made possible the immediate resumption of the Seminary's work.

Students were invited to return whether they had money or not. Twenty-four accepted the invitation, most of them wearing Confederate uniforms with buttons covered in black, since it was unlawful to wear "rebel" buttons. In November, 1865, Dr. Smith returned to Baltimore and New York and secured funds for student aid and professors' salaries. By the end of the school year a total of $9,500 had been secured. Approximately $1,000 of this had come in money and in provisions from the impoverished Virginia churches.

In the spring of 1866 the Board of Directors issued an address to the Christian public stating that it was desirable to raise $100,000 for the Seminary as soon as possible. "To effect this," they declared, "it is proposed to appeal to the benevolent both North and South. The institution welcomes to its advantages all who seek instruction in the Word of God as interpreted and set forth in the time-honored standards of the Presbyterian Church . . . ."

Commissioned to secure the needed endowment, Dr. Smith visited Baltimore, New York, and Boston in the summer of 1866 and succeeded in raising about $50,000. Of this amount $30,000 was given by Mr. Cyrus McCormick of Chicago,

a native Virginian, and $10,000 by Mrs. George Brown of Baltimore. The first of these gifts endowed the professorship of oriental literature; the second which through wise investment had increased by 1879 to $18,000 was used for the building of a library. Other gifts for the Seminary were secured by Dr. Smith in Louisville, St. Louis, and Memphis, and from other friends in Baltimore and New York. Included, apparently through his efforts was a gift of $30,000 from Mr. Henry Young of New York which went for the endowment of the professorship of New Testament exegesis. Altogether, and largely through the efforts of Dr. Smith, a hundred thousand dollars was raised for the benefit of the Seminary, most of it from friends outside the bounds of the Confederacy.

Dr. Wilson died on August 1, 1869, having been for twenty-eight years professor of systematic theology. On January 1, 1870, the Reverend Henry C. Alexander entered upon his duties as professor of biblical literature and the interpretation of the New Testament.

During the latter half of this decade the increase in the number of students was notable, running up from thirty-five in 1869-1870 to seventy-seven in 1874-1875, the increase being due in part to the temporary closing of the seminary at Columbia, South Carolina. For the next seven years, however, there was a steady falling off in attendance, the number in 1881-1882 being only forty-five. The decline came in part because Columbia Theological Seminary had now reopened its doors. More students were also being attracted to northern institutions.

In 1877 it was pointed out that only one-half of the members of the senior class at Union Seminary received certificates from the faculty for having completed the full course of study in the Seminary, and of having passed satisfactory examinations. Written examinations in addition to the traditional oral examinations which were conducted in the presence of the Board of Trustees and which were largely a farce had only recently been introduced to raise the level of scholarship. In 1881 the institution began to issue diplomas in lieu of certificates.

During these years Dr. Dabney, then at the height of his powers, was the dominant force in the Seminary and a potent voice throughout the Church. Strongly conservative, he held to the traditional Old School interpretation of the Westminster Standards and to the Thornwellian doctrine of the spirituality of the Church. Recitations were still expected in Turrentine, a 17th century theologian read by the students in Latin. In 1883, Dr. Dabney's health broke and on the advice of his physician that he seek a warmer climate, he resigned his post at Hampden-Sydney and moved to Texas. Looking back on his removal in later life, he acknowledged that health was not the only factor in his decision. "The introduction of the railways and the Fall of the Confederacy," he wrote, "left the Seminary in an undesirable location, no longer on a grand thoroughfare as when Dr. Rice placed it near Hampden-Sydney College, but isolated and in the middle of the black belt, and without the excellent society of country gentlemen, once so congenial a society for it . . . ."

It is perhaps significant that in 1884, the year following Dr. Dabney's removal to Texas, the Reverend Walter W. Moore, pastor of the church at Millersburg, Kentucky, and only two years out of the Seminary, came to the Seminary as assistant instructor in oriental literature. Here he would remain for forty-two years, and under his leadership the Seminary, first at Hampden-Sydney, and then more largely in Richmond, would come to exert its greatest influence in the Church. Reconstruction was ended. A new generation of leaders was arriving on the scene.

The Last Years at Hampden-Sydney, 1883-1898

Thomas E. Peck succeeded Dr. Dabney in the chair of systematic theology and the Reverend James F. Latimer, pastor of the Second Church in Memphis, was elected to the chair of ecclesiastical history and polity, made vacant by the transfer of Dr. Peck. The Presbytery of Memphis at first refused to release Dr. Latimer from his charge, but the call was renewed, and in September 1884, Dr. Latimer entered upon the office.

Pressure was now being brought for the introduction of a course on the English Bible, without the traditional requirement of Hebrew and Greek. Some persons had charged that these requirements were a waste of time, discouraged many young men from entering the ministry, and explained the widespread ignorance of the English Bible on the part of candidates for the ministry. Others denied the charges, and the General Assembly refused to change the requirements for the two languages in the *Book of Church Order.*

In May, 1883, however, the Board initiated measures for the establishment of a fifth professorship to be known as the Chair of English biblical study and pastoral theology. At the meeting of 1889, in consideration of the liberality of the members of the Second Church of Louisville, Kentucky, it was ordered by the Board that in accordance with the wishes of some of these generous donors, and in honor of an eminent servant of God and a distinguished alumnus of the Seminary, the new chair when established should be known as the Stuart Robinson professorship. In May 1891, the Reverend Thomas Cary Johnson, pastor of the Third Church, Louisville, was chosen to fill this position, and he entered upon the work of the chair in the following September. In the meantime, Dr. Alexander had resigned the chair of biblical literature and the interpretation of the New Testament and at the same meeting of the Board the Reverend C. C. Hersman, Chancellor of the Southwestern Presbyterian University, was elected to succeed him.

Dr. Latimer died on February 29, 1892. At the following meeting of the Board in May, 1892, Dr. Johnson was transferred to the chair of ecclesiastical history and polity, and the Reverend T. R. English, pastor of the church at Yorkville, South Carolina, was elected to the professorship on English biblical study and pastoral theology. Dr. Smith died March 14, 1893, having spent more than forty years of his life in the service of the Seminary. In the autumn of the same year Dr. Peck died after thirty-three years of continuous service as a professor. At the request of the Executive Committee of the Board of Trustees, the Reverend C. R. Vaughan consented to teach Dr. Peck's classes in theology for the rest of the session and immediately entered upon the work. The following spring Dr. Vaughan was elected professor of systematic and polemic theology and continued to discharge the duties of the position until May 1896 when he was succeeded by the Reverend G. B. Strickler, pastor of the Central Presbyterian Church of Atlanta.

Removal to Richmond, 1895-1898

Before the War Between the States the Seminary at Hampden-Sydney had been located in the midst of a prosperous countryside. After the War this was no longer the case. Friends of the institution, especially those connected with its work, had recognized for many years that changed conditions would sooner or later require the school to move to a more central location.

In 1892 Dr. Moore reported to the Board of Trustees that among the difficulties he had encountered in attempting to raise money for the Seminary "was the widespread dissatisfaction with the location of the Seminary, and the consequent indisposition to contribute to the erection of any more buildings in the wrong place . . . Many of our private members, as well as many of our ministers and ruling elders," he continued, "seem to think that the officers of the Seminary have been blind to the changed conditions of the country since the war and have not recognized the vital importance of planting our principal training school for ministers in some center of population . . . where its accessibility and metropolitan advantages would command a much larger patronage, where the best methods of Christian work could be seen in actual operation . . . ."

The loss of twelve students in one year and of eight in the next, men who stated that they would have gone to Union but for its unfavorable location, added weight to Dr. Moore's argument. Ultimately, he stressed, it was a question as to whether the Synod could educate its candidates at its own institution, within its own bounds, or whether they should go to the newly established Seminary in Louisville, or to McCormick, or to Princeton.

Louisville Seminary, sensing its opportunity, invited Dr. Moore to accept a chair in their new institution. Convinced that Union had no future in its isolated location, Dr. Moore accepted and was retained at Union only because of an overlooked clause in his contract which would not permit him to leave Union for another year.

The Board could no longer delay. In 1894 it announced that it was prepared to consider offers for a new site in the state. In May, 1895, the committee reported that twelve sites had been offered but recommended that no proposition for removal should be considered unless accompanied with a guarantee of not less than $100,000 in addition to a site. It was at once proposed that if the people of Richmond, which was obviously the best location for the institution, would raise $50,000 an equal amount would be raised outside of Richmond. This was accomplished chiefly through the munificence of Mr. George W. Watts of Durham, North Carolina, a member of the Board of Directors, and Mr. W. W. Spence of Baltimore, whose generous gifts carried the total amount far beyond the $50,000 at first proposed. Major Lewis Ginter of Richmond, donated twelve acres of land in Ginter Park, a highly improved suburban section of the city, and other Richmond friends made contributions of money, material, and lands, aggregating about $50,000. The Board of Directors promptly recommended the acceptance of this offer, and in 1895 the Synods of North Carolina (unanimously) and Virginia (by divided vote after a very hard and sometimes bitter debate) ordered the removal to be made.

Eight substantial buildings were erected: Watts Hall (without its present Chapel), Spence Library (the older portion of the present building), Westminster Hall (containing the refectory), and five faculty residences. On October 6, 1898 the Seminary began work in these new quarters in Richmond.

In Richmond—The First Quarter Century, 1898-1926

For several years after the removal to Richmond there was no administrative head as professors served in order of seniority as chairman of the faculty for a year at a time. It soon became evident, however, that one man must be placed in a position where he could give continuity to management of the institution and effective representation before the Church. Dr. Moore, who more than any other had been responsible for the removal of the Seminary to Richmond, was clearly the man, and in 1904 he was elected as the first president of the institution.

The average number of students attending the Seminary per annum for the twenty-five years preceding the removal to Richmond was forty-three, and at the end of the period there had been a decided drift to other institutions in more advantageous locations. The first year after the move there were eighty-eight students, a new high in attendance. For the

next quarter of a century there was a steady increase in the number of students, except for two short periods, one at the turn of the century when there was a slump in the number of student candidates for all denominations, and the second during the course of World War I. In 1925-1926, Dr. Moore's last year in office, 157 students were registered, the largest number enrolled up to this time in any Southern Presbyterian seminary.

At the time of the removal fear had been expressed that the conveniences of modern life, absent in rural Hampden-Sydney but available at Richmond, might unfit students for enduring hardship on the field. Students' acceptance of calls to difficult and dangerous fields at home and abroad quickly showed this to be a delusion. In fact, the larger opportunities for mission in Richmond gave the students far better training for their future ministry. One of the old student organizations which continued active long after the removal to Richmond was the Society of Missionary Inquiry (Organized in 1818). This Society, controlled by the students themselves, set up mission study classes, secured speakers on mission themes, and sponsored a wide variety of mission activities throughout the Richmond area.

The growth of the faculty during Dr. Moore's tenure of office from five to eight kept pace with the increase of the student body.

Dr. Moore continued as President to lecture in the Old Testament. Reverend A. D. P. Gilmour was elected associate professor in this department in 1908; and was succeeded in 1912 by the Reverend Walter L. Lingle, pastor of the First Church in Atlanta, Georgia. Dr. Lingle was followed two years later by the Reverend Eugene C. Caldwell, Professor in Austin Presbyterian Theological Seminary, and the following year by the Reverend Edward Mack, professor in Lane Theological Seminary.

Dr. Hersman retired from the Chair of New Testament in 1908 and was succeeded by Dr. English, transferred from the Chair of English Bible, and he by Dr. Caldwell in 1915.

Dr. English was succeeded in the English Bible department in 1908 by Dr. Theron H. Rice, pastor of the Central Presbyterian Church of Atlanta, Georgia. Dr. Rice died in 1922, and the work of the department was taken over for the next three years by the Reverend Ernest Trice Thompson, pastor in El Paso, Texas. His successor was the Reverend James Gray McAllister, professor in Louisville Presbyterian Theological Seminary.

Dr. Strickler died in 1914 and was succeeded as professor of systematic theology by Dr. Thomas Cary Johnson, transferring from the chair of church history. Dr. Lingle followed Dr. Johnson in the chair of church history. He resigned this position in 1923 to become the first full time President of the General Assembly's Training School, now the Presbyterian School of Christian Education. He was succeeded after an interim of two years by Ernest T. Thompson from the department of English Bible.

There were in addition to these changes two new professorships. The Reverend W. Taliaferro Thompson was elected professor of religious education in 1920, the first full time professor to serve in what became known as the practical, later pastoral, department. Some of the older members of the faculty were apprehensive that the new emphasis on religious psychology might lead to a depreciation of the work of the Holy Spirit, if not by Dr. Thompson, then at the hands of his successors. In 1923 Mr. F. S. Royster of Norfolk, Virginia completed the endowment of The F. S. Royster Professorship of Christian Missions. Instruction was given in this department by the Reverend John Russell Woods, 1924-1928.

Dr. Moore had long hoped for a lectureship foundation on which men eminent in specialized lines might be brought annually to the Seminary. This dream became a reality in 1911 when Dr. James Sprunt of Wilmington, North Carolina created a foundation which has continued to bring distinguished scholars to the Seminary campus. One of the most notable of these lecturers during Dr. Moore's regime was William Jennings Bryan, thrice defeated candidate for the Presidency on the Democratic ticket. Here on the campus of Union Theological Seminary Mr. Bryan, a devout but none too scholarly Christian, launched his crusade against the theory of evolution, culminating in the famous Scopes trial, which both amazed and shamed a large part of the Christian world.

Dr. Moore had also hoped to establish a department of graduate studies at the Seminary. A step was taken in this direction in 1901 when friends of the late Moses D. Hoge, eminent pastor of the Second Presbyterian Church of Richmond, established in his honor the Moses D. Hoge Fellowship, providing for one year of graduate study in Union Theological Seminary in Virginia. A graduate department, however, did not emerge until after the arrival of Dr. Edward Mack. In 1916, under his guidance and direction, courses of advanced postgraduate study were offered leading to the degree of Doctor of Divinity, which was later changed to Doctor of Theology. The Bachelor of Divinity degree had first been granted in 1900, being made retroactive for the class graduating in 1899.

The purpose of this new graduate department was to stimulate busy pastors to advanced study in a well rounded program that would enrich their ministry. Work on the degree was done mostly in absentia. The course of study proved immensely popular from the outset and quickly obtained the largest enrollment that circumstances would permit. An annual midwinter course during a short but intensive January term was also introduced and attracted ministers back to the campus for short periods of resident study.

Dr. Moore looked forward to the time when fellowships would provide for a year of graduate study in each department of the Seminary. A second fellowship permitting a year of graduate study in Richmond was added during his lifetime,

the Charles D. Larus Fellowship, established in 1922; the Salem Fellowship, established by the Presbyterian Church in Salem, Virginia was on its way; Dr. Moore in his Will provided for the fourth fellowship; and the Thomas Cary Johnson Fellowship followed soon thereafter. These later fellowships permitted graduate study at institutions other than Union Seminary. It would be difficult to overestimate the influence of these and latter fellowships, which annually enabled some of the school's ablest students to study at home and abroad, broadening their own minds and serving also to bring the Church out of its insularity and into the full sweep of the ecumenical tradition.

Dr. Moore was long exercised by the fact that missionaries on furlough had no abiding place in their home land. In 1912 he obtained permission from the Trustees to offer to the Women's Foreign Mission Union of the Synod of Virginia a site for a residence for missionaries at a nominal cost. In 1920 a corporation bearing the name of Mission Court was formed for the purpose of establishing and maintaining such a home, whereupon the Board in 1928 leased the Corporation a site for ninety-nine years at the cost of $1.00 a year.

In 1908 members of the faculty began to offer a two-year course, without charge, to young women who wished to prepare themselves for mission work at home and abroad. Requests for this sort of preparation multiplied. A separate organization developed and became the General Assembly's Training School for Lay Workers, now the Presbyterian School of Christian Education, located in Richmond, in close proximity to the Seminary largely through the efforts of Dr. Moore. This fact was disturbing to some friends of the Seminary, and to at least one member of the faculty, who feared that the presence of attractive young women so close at hand might draw the young men's attention away from serious study of theology. Members of the Seminary faculty continued for many years to contribute a considerable portion of the instruction offered at the Training School. Close relations of the two institutions have continued, each serving to strengthen and enrich the other.

In 1917 the name of the *Union Seminary Magazine,* which had been published under that title for twenty-eight years, was changed to *Union Seminary Review.* Since 1904 it had been the sole historical and theological journal published in the interests of the Presbyterian Church in the United States.

The increase in numbers of student body and faculty, the expanding services of the Seminary to its own constituency and to the Church at large was necessarily accompanied and made possible only by a corresponding increase in resources and facilities. Dr. Moore had been enabled to move the Seminary to Richmond only because he was able to win the friendship and secure the aid of generous individuals who provided the necessary means. Mr. George Watts of Durham, North Carolina and Mr. W. W. Spence of Baltimore had given the original gifts which enabled the Seminary to erect the two buildings that bear their names. These benefactions were continued in the years that followed. Shortly after the removal Mr. Watts provided for the erection of the present chapel as an addition to the original building. Richmond Hall, a dormitory and refectory, came in 1908 as a gift from the people of Richmond. The original campus, the present Quadrangle, which had been deeded to the Seminary by Major Lewis Ginter in consideration of the sum of $5.00, included approximately twelve acres of land. Across the street was an ancient farmhouse which is still standing and which has been occupied by a notable succession of married students and their families. Its latest owner, Dr. Hunter McGuire, was dead and the property covering thirty-four acres was placed on the market for $17,000, a large sum in those days. The Seminary was in debt for buildings and was running a small annual deficit. It had become evident that the original campus was insufficient in size for the proper development and here was an opportunity to secure space adequate for all future time. The Westwood Land Company was organized and bought the land, the twelve incorporators being chosen from among generous friends of the institution. Their avowed object was to hold the land until the Seminary could purchase it at the same figure and meantime to allow the Seminary to make full use of it. Within a few years nearly all of the stockholders had donated their stock to the Seminary, and so the institution acquired for almost nothing land whose value is now hard to compute.

In 1906—1907 an endowment of about $50,000 was secured for the professorship of systematic theology, a chair named in honor of the late Professor Robert L. Dabney. The controlling synods about the same time set on foot an effort to raise a Centennial Fund of $300,000, an effort to be crowned with success. Mr. George W. Watts made a large contribution to this fund for the establishment of the Walter W. Moore Foundation as an endowment for the presidency of the institution. The professorship of church history and polity was endowed by John Q. Dickinson of Charleston, West Virginia, in 1913.

In 1914 the Synod of West Virginia, newly formed out of the Synod of Virginia, entered into cooperation with the Synods of Virginia and North Carolina in the ownership and control of the Seminary, and the following year the newly formed Synod of Appalachia entered into a similar relationship.

Schauffler Hall was erected in 1919 through the generosity of Mrs. John S. Kennedy, at the suggestion of Dr. A. F. Schauffler, whose name it now bears. It was intended to serve as a model Sunday school building, with facilities for the careful study of all phases of school organization, equipment, management, and instruction, including teacher training and field extension. It has proved a most useful building although not constructed ideally for its original purpose. It served for many years as a house of worship for the Ginter Park Presbyterian congregation. Two years later in 1921—1923 Samuel Davies and Francis Makemie Halls were erected as dwellings for married students.

The endowment meanwhile had increased from $262,000 in 1898 to $1,218,672 in 1926. In 1898 there had been eight buildings and the total value of the property was $80,000. In 1926 there were thirteen buildings and the total value was $1,260,000.

In the beginning the Seminary faculty had divided among themselves the responsibility for maintaining the Seminary plant; later responsibility was assumed by Dr. Moore. By 1914 the Board of Trustees had come to recognize the need for an executive officer in charge of all the business affairs of the Seminary, and Mr. William R. Miller, who had been Treasurer of the Board since 1908, was chosen for this position. This did not mean that Dr. Moore, or the faculty, were relieved of all burdensome details. As Mr. Miller wrote, Dr. Moore "held the salaries down. Not that he wished to take aught from the professors, but because there were so many things to be done and the resources were so small. He even made the professors put in their own furnaces and maintain their own repairs, applying the rule as rigorously to himself as to others. His classroom furniture was a hodgepodge of all sorts of benches in various stages of dilapidation, because this was one place where he could save an outlay. He sat on a cane bottomed chair with three slats in the back that did not cost $1.50. His desk was not so good as many office boys have. He did without a telephone in his office, and frequently trimmed the hedges around the campus with his own hands to save the wages of a laborer. Not until late in his life did he have a private secretary, and this luxury was made possible only through the gift of a friend. Year after year Dr. Moore scrutinized every expenditure and audited every bill personally. In other words he set an example of watchful economy, the like of which is seldom seen; all the while he was reaching out to get more funds for the wants of the rapidly growing student body."

A tablet to the memory of Dr. Moore has been placed in Watts Chapel alongside the tablet commemorating the services of John Holt Rice, for these two men more than any others, have left their impress upon the institution.

Three Decades of Progress, 1925-1956

When Dr. Walter W. Moore was finally compelled by ill health to resign his office on May 11, 1926, the trustees elected as his successor the Reverend Benjamin Rice Lacy, Jr., a graduate of Davidson College and of Union Theological Seminary in Virginia, for three years a Rhodes Scholar in Oxford, an army chaplain cited for bravery in World War I, who had served for some years as a home mission pastor and who at the time of his call was pastor of the Central Presbyterian Church in Atlanta.

In his inaugural address Dr. Lacy stressed three points which were to become in a sense the key to his administration: First, that church people must make it possible for theological seminaries to advance equally with other professional schools, if the church itself was not to lose ground; second, that Union Theological Seminary in Virginia must prepare its students to meet the challenge of the new age, the problems raised by biblical scholars, by philosophers and scientists; and third, that the Seminary must render larger services to the church as a whole, including ministers in the field. To prepare itself for this wider service Dr. Lacy saw as the Seminary's most pressing needs an increase in faculty and a new library, with a full time librarian, who could keep its facilities open for ten, perhaps eleven hours a day. The enlarged faculty had become necessary not only to render the church the larger service that Dr. Lacy envisaged, but also to give instruction to a rapidly growing student body.

For some years, it is true, the undergraduate enrollment declined, from 140 in 1925-1926 to a low of 77 in the depression years, 1935-1936; for another decade the number never reached the century mark. There were only a few more, if any, than had attended the opening session in Richmond almost half a century earlier.

As the Second World War drew to an end, however, the admissions increased rapidly. In the five years 1946 through 1951 the number doubled, from 96 to 198; for five more years it hovered around the 200 mark; then came a new spurt, from 200 in 1954 to 251 in 1960. Graduate students in residence, including candidates for higher degrees and summer students had also increased, giving a total enrollment approaching the 300 mark.

Particularly noticeable in this period was the increase in the number of married undergraduates. There had always been a few married men in the Seminary, but prior to World War II they were the exception rather than the rule, mostly older men who had come into the ministry from other occupations. Beginning in the late forties married students, mostly returning veterans, outnumbered single students, and the proportion of married to unmarried students has continued high.

The Seminary as a matter of course received members of other denominations into its student body. It was a loss when increasing enrollment and pressure on Seminary facilities compelled the Board in 1953 to limit the number of such students to one-eighth of the total student body. Six years later the quota was lifted, but it was agreed that only non-Presbyterians of promise would be admitted. After World War II a limited number of foreign students came annually to the Seminary for study. Particularly close ties were formed with the Seminary of the Reformed Church in France located at Montpellier. The war, followed by the German occupation, had left that institution in precarious financial condition. Correspondence and material help in these difficult days led to provision for a Montpellier student to come each

year to Union Seminary for study, and ultimately to an annual interchange of students which has continued to the present time.

For many years, from 1927 on, the Seminary enrolled Black students in its graduate department, the first Th.M. degree was awarded in 1935, and opened its library and other facilities not only to these graduate students but also to undergraduates in Virginia Union University. Union Seminary, in fact, has been recognized as the first educational institution in the South to drop the bars of segregation. For some time the only applicants or enrollees were graduate students. Nine Black ministers, for example, were included among the graduate students enrolled in 1948-1949. The denomination's own Black undergraduates were trained in the Theological Department of Stillman College, where admission standards were less stringent. In 1946 the General Assembly looked forward to the building of a first class theological institution for the specific purpose of training Black ministers. In December of this same year the Seminary faculty, replying to a query, stated, "We believe that the wise policy for our church in training its Negro ministers would be to send them to our white Seminaries. Subject to the approval of the Board of Trustees, we would be willing and able to admit Negro students to our student body at the present time . . . ." In 1952, the Board replied to a query from the Synod of West Virginia that when a properly qualified Presbyterian undergraduate Black student applied for admission his application would be considered on its merits. Four years later, in a time of high tension, the Board of Trustees expressed its readiness, in accordance with its long time policy, to receive not only unmarried students, but also married students along with their families, to the use of all its facilities.

The faculty had never had any prejudice against women in the classrooms. Instruction given to young women, as already indicated, had led to the establishment of the Presbyterian School of Christian Education, and almost from the beginning Seminary classrooms were open to qualified students from that institution. But the first B.D. awarded to a woman crept in almost by accident. She was a Methodist, middle-aged and eager to prepare herself for teaching by studying the Scriptures in the original languages. As a special student she took first one course and then another until one day the faculty discovered that she would soon have enough credits for graduation. The faculty agreed to award the degree, but expressly stated that this should not become a precedent for the future. Two years later, in 1951, Mrs. Elizabeth Etchison received her degree. When, shortly thereafter, first a Methodist and then a Presbyterian young woman applied for regular matriculation the precedent, regardless of the faculty's statement had been established, and in 1957 the Board approved the admission of women candidates for the B.D. degree without restrictions.

The faculty increase during Dr. Lacy's administration came not only because of the growing student body, but also because more courses needed to be offered and greater specialization was demanded. The two Thompsons, holdovers from the previous administration, had of necessity taught various disciplines and some courses in all Seminary departments. But the time had now come for work in greater depth. It is significant that at the time of Dr. Moore's death only one member of the faculty had an earned doctoral degree. Younger members of the faculty added during Dr. Lacy's administration had received more thorough training in their particular specialties, a development which was to affect the total life of the Seminary.

From pre-Richmond days on, the faculty had complained periodically that presbyteries insisted on sending candidates not intellectually qualified for seminary work. Students without college degrees were regularly admitted, and frequently there were some with no college experience at all. Thus in the last year of Dr. Moore's administration, 1925-1926, 157 men were enrolled. Of these 103 were reported as college graduates; 32 had some college courses; 22 were said to have had no college training. Twelve years later, however, the constitution of the Seminary was amended to read that "no one without a college degree will be admitted except in an extraordinary case." The following year it was reported that for the first time in years all regular undergraduates had college degrees.

To meet the needs of poorly prepared students, or the desires of those unwilling to toil over the original languages of Scripture, a special English course without a degree was offered. For a time, from 1933 to 1948, only one of the two biblical languages was required for graduation though for most of this period few students were excused from this double requirement. Prospective students came to be more carefully screened; preparatory reading was required in essential courses where there had been insufficient training; each student was required to pass a comprehensive examination in the English Bible.

Students were allowed to choose elective courses for the first time in 1926-1927. Seminars and honors courses, with opportunities for independent research began to be offered in 1930-1931. Quality credits were introduced in 1942-1943. Penalties for failure became more severe.

In his inaugural address in 1926 Dr. Lacy had warned that the Seminary must adjust itself to a new age. This adjustment came gradually, in some ways that could not have been foreseen at the time. To put it very simply, it may be said, not unfairly and not critically, that the faculty which came to Richmond from Hampden-Sydney looked largely to the past, back to Appomattox and beyond. They believed in the Old South and held tenaciously to traditional views regarding Scripture (verbal inerrancy), regarding doctrine (Reformed Scholasticism), regarding polity (*jure divino* Presbyterianism), regarding the church and its mission (a strict doctrine of the "spirituality of the church"), regarding the Christian life (rigid Puritanism), and regarding ecumenicity (no Presbyterian reunion and only limited cooperation). New currents of thought were blowing through the campus before Dr. Lacy assumed office, but they were to become stronger as the

years passed and yet, significantly, never unduly ruffling the waves, never disturbing the amazing harmony that has always existed in the faculty of Union Theological Seminary, and never affecting the confidence of the larger part of its constituency.

The Bible Department continued to be the heart and center of the Seminary's instruction. It absorbed most of the student's time and was the most adequately staffed. Eugene C. Caldwell died in 1931 and was followed in the New Testament chair by James E. Bear, a former missionary in China. Edward Mack retired from the Old Testament chair in 1939 and was succeeded by John Bright. Howard T. Kuist, professor in Biblical Seminary, New York, was elected to the newly established Walter H. Robertson Chair of New Testament in 1938, the first man without a Southern Presbyterian background to accept a professorship in the Seminary since the War Between the States. Dr. Kuist resigned five years later and was succeeded by Donald G. Miller, an associate pastor in the Highland Park Church in Dallas, Texas. Balmer H. Kelly joined the faculty the same year, teaching in both Old and New Testaments. With these men came a deeper interest in biblical theology and in biblical preaching, based on a reverent, yet critical, study of the text, that had wide influence in the church. Howard Macrae began his instruction in the two biblical languages in 1949. James L. Mays was elected a member of the teaching staff in 1955, although he did not assume office until two years later. James Gray McAllister, who reached retirement age in 1943, was the last occupant of a specific chair of English Bible.

James Porter Smith succeeded Thomas Cary Johnson in the chair of systematic theology in 1931. He replaced Robert L. Dabney's *Theology* as the basis of instruction with the theological works of a Baptist, Augustus H. Strong, soundly Calvinistic in all respects save those concerning the distinctive beliefs of his own denomination. The passing of "Dabney" marked the end of an era in the Seminary's life. John Newton Thomas, who succeeded Dr. Smith in 1940, required students for the first time to read widely in modern theology as well as in John Calvin, to whose writing students previously had seldom been introduced. Prior to 1940 theological students were carefully trained by professors of systematic theology in one system of theology only and that was old line Calvinism. Since 1940 they have been made increasingly aware of a wider spectrum of theological thought. Calvinism has remained the accepted system of theology, but it is not the rigid, unyielding Calvinism of earlier years; it is rather a Reformed theology prepared to accept insights from modern theologians, all subject to revision in light of a growing understanding of Scripture.

Dr. Thomas carried the course in theology alone, with some assistance from the history department, where courses in the history of doctrine had been introduced some years earlier. William McIlwaine Thompson, a son of Dr. W. T. Thompson, was elected in 1951, as professor of christian ethics in a new Chair of which the Seminary had long been in need and the establishment of which reflected a growing concern with the social implications of the gospel. McIlwaine Thompson died two years later and was succeeded by Frank Bell Lewis, President of Mary Baldwin College, who also taught courses in apologetics and theology proper.

There were no changes in the Chair of church history during Dr. Lacy's administration. Charges that the incumbent of this Chair "openly and actively supports doctrines and interpretations of Scriptures which are foreign to our interpretation of the Faith" were widely circulated throughout the Church in the early forties. Dismissal of these charges by the institution's Board of Trustees and Dr. Thompson's Presbytery, as sustained by Synod and accepted by the General Assembly, reflected a freer climate in which the faculty could now carry on its scholarly activity.

The Chair of Missions, established shortly before Dr. Moore's death, was filled successively by Donald W. Richardson (1928-1950), formerly Dean in Nanking Theological Seminary, and then by James E. Bear, transferring from the New Testament department, continuing however to teach some courses in this area.

The greatest expansion in the faculty came during this period in the department of pastoral theology. For many years the burden of the work fell upon the shoulders of Dr. W. T. Thompson in the Robert Critz Chair of Christian Education, established in 1927-1928, although President Lacy offered the basic course in Homiletics. James R. Sydnor, a member of the faculty of the Assembly's Training School, gave brief courses in music and in the training of the speaking voice. In 1946, Robert W. Kirkpatrick, who had previously given some help in this department, was elected instructor in homiletics, continuing to serve meanwhile as pastor of the Westminster Presbyterian Church of Richmond. In 1949-1950 he became a fulltime member of the faculty. Three years later Dr. Kirkpatrick had developed an audio-visual center, which made use of closed circuit television, along with films, filmstrips, and sound motion pictures. Tape recordings were made of the entire platform work of each student, both in public speaking and homiletics, and soon became an invaluable aid in this department of seminary instruction. James Appleby, Pastor of the First Presbyterian Church in Anderson, South Carolina, came to the Seminary in 1946 as its first director of field work, serving also as professor of evangelism. Students had engaged in a wide variety of mission projects since the removal to Richmond. These activities, greatly expanded, came now for the first time under faculty supervision and for the first time were correlated with other academic pursuits. The Society of Missionary Inquiry now became less important; it was absorbed into the larger student organization and after 1956-1957 ceased to exist even in name. In 1949 William B. Oglesby, Jr. began his labors as professor of the newly established chair of pastoral counseling.

The General Assembly had requested in May 1925 that its four theological seminaries add to their curriculum a special course on the country church. In response to this request the Reverend Henry W. McLaughlin, director of the Assembly's Country Church Work, offered for some years such a course, which developed into the Town and Country Pas-

tors' Institute, which was continued with changing format by Dr. McLaughlin and his successors, with the collaboration of the Seminary, until 1970.

In 1932-1933 Sprunt Lectures Week became an established Seminary event for which classes were suspended. Large audiences heard two eminent lecturers in addition to the official Sprunt Lecturer, who was obligated to produce a published volume. The annual alumni gathering, formerly set for Commencement Week, was changed to this week and quickly became a widely attended affair.

In 1947-1948 the first student conference for the informal discussion of the Christian ministry was held at the Seminary, with students attending from twenty universities and colleges. Such conferences, undergoing modification as the years passed, became from this time an annual feature of the Seminary program and a primary means of Seminary recruitment. For many years a somewhat similar Christian vocational conference was held for high school students.

Sabbatic leaves for faculty members, permitting time for additional study, began with the year 1932-1933. In 1946 the Seminary became a charter member of the newly founded University Center in Virginia, including sixteen or more of the educational institutions of the state. The Center provides for an exchange of professors and students among the cooperating institutions, pooling of library facilities, and sharing of visiting professors and lecturers. In 1953 Dr. W. T. Thompson became the faculty's first Dean of Instruction. The following year Suzanne de Dietrich, Professor in the Ecumenical Institute, Celigny, Switzerland, came to the Seminary as its first visiting professor in a program which has continued and been enlarged, bringing to the campus each year distinguished scholars from this and other lands.

In his inaugural address, Dr. Lacy had indicated that the immediate needs of the Seminary were first an enlarged faculty, and second a new library with a fulltime librarian. The latter was secured in 1930, with the coming of Henry M. Brimm, the first layman ever to serve on the faculty of Union Theological Seminary in Virginia. Spence Library, however, was no longer adequate for the Seminary's growing needs. Fourteen years after Dr. Brimm's arrival the Edward D. Latta Memorial Library, incorporating the old Spence Library as one wing, was completed. That it had been completed and partially equipped during the Great Depression was regarded as "little short of a miracle."

The importance of this branch of the Seminary's instruction had been recognized from the outset. John Holt Rice, Benjamin M. Smith, Walter W. Moore, and Benjamin R. Lacy, Jr. had all given it a central place in their dreams. A valuable collection of books had been brought to Richmond from Hampden-Sydney, and that collection had steadily increased until it threatened to burst out of the seams of the original building. But there was no endowment and no stated funds by which new books could be purchased and needed collections completed. Dr. Johnson gave loving service as a librarian but it was only part time and he had insufficient help. The Library consequently, before Dr. Brimm's arrival, did not play a vital part in the Seminary's educational program; indeed, judged by modern standards, it could not. The change was quickly apparent. The Library for the first time remained open for a full working day; students were coaxed, stimulated, and enticed by one means or another to read; at last the library was integrated into the total curriculum, becoming for the first time the nerve center of the instructional program of the Seminary.

From the beginning, Dr. Brimm sought to make the library of service to an outside constituency. Its facilities were made available to ministers of all denominations, to laymen, and to students of other institutions. The library accepted special responsibility for ministers with budgets inadequate to purchase the books needed for their own intellectual and spiritual development. In every possible way such ministers were encouraged to borrow from the Seminary's collection. In 1930 there were 272 such borrowers; ten years later the number had more than doubled; by 1961 the number of registered borrowers was more than two thousand.

In 1946 the first edition of *Essential Books for a Pastor's Library: Basic and Recommended Works* appeared and quickly gained wide popularity. Subsequent editions have continued to appear every few years. *Scholars' Choice,* a select bibliography of significant current theological literature from abroad was first put out by the Library in 1960. It appears twice annually and is distributed gratis to over 600 libraries and to scholars at home and abroad.

In August 1942 a summer session was held for graduate and special students. Thereafter it became a regular feature of Seminary life, undergoing modification as the years passed. Enrollment in the graduate school reached a high point in 1946-1947 when graduates in residence, including the summer term, numbered 112. There were twenty candidates for the Th.D. degree; 72 candidates for the Th.M. degree; and twenty special students. Three years later, in 1950, Dr. John Newton Thomas succeeded Donald W. Richardson as dean of the graduate school. The following year the faculty explicitly agreed that its obligation to the church extended beyond the three year course of study leading to the B.D. degree, and that it would seek to discharge this responsibility (1) through a continuing educational program for ministers who were or might be induced to become interested in sustained systematic study, and (2) through a graduate school with limited enrollment, in which those who were qualified and who could give the necessary time might study for the degrees of Th.M. and Th.D. The new emphasis on careful scholarship which had begun to make itself felt in the early forties was from this time particularly evident in the graduate school. The original purpose had been to encourage busy pastors to broaden their intellectual base in a number of related areas by attending the Seminary at stated periods over a number of years and with a minimum of direction on the part of the already burdened faculty. Now requirements for the two advanced degrees were gradually tightened and the number of enrollees drastically reduced. Attention was cen-

tered increasingly not on the busy pastor, who would be cared for in far greater numbers by the continuing education program, but on the serious student who sought to prepare himself to teach.

Additional fellowships for graduate study established during this period include the Nelly Payne Drum Fellowship in 1949, the Warwick Cecil Carpenter Memorial Fellowship in 1949, the Alsop Fellowship in 1948, and the Sallie Shepherd Perkins Fellowship also in 1949.

In 1951 the Faculty had agreed that, since it would not be able to admit so many graduate students in the future, the Seminary should develop a program of in-service education then being carried on under the auspices of the Library. To this end in 1952 an assistant librarian, Connolly C. Gamble, who was later to become professor of bibliography and director of continuing education, was secured and charged with these particular responsibilities. Under his leadership there emerged an imaginative and highly popular program of continuing education which has kept the Seminary in the forefront of this important endeavor. Guided Study programs were offered from the beginning, the number steadily increasing. By 1974 more than a hundred such guides, with recommended books, were available to ministers. In 1953 the faculty introduced an intensive program of seminars and clinics for working pastors to replace the former summer program for graduate students. It developed into a Summer Institute of Theology which offers a two-week period of study with clinical procedures in preaching, theological, and exegetical disciplines, pastoral counseling, and other fields. In 1957 came the highly popular Tower Room program, which has continued to bring small groups of ministers to the campus throughout the year. Participants in this program spend the major part of their time in independent study, but also confer daily with a member of the faculty regarding recent developments in their particular disciplines.

The Seminar began during this period to serve an ever widening constituency through its theological and biblical quarterly, *Interpretation.* For more than half a century students and faculty had published the *Union Seminary Review,* which became after 1904 the only serious theological publication within the denomination. It encouraged ministers of the church to write, kept ministers and laymen informed of issues before the church, and from time to time published articles of enduring worth. It served as an invaluable aid to the wider theological education of its own constituency, but its circulation was limited and did not reach to any appreciable extent beyond its own denominational bounds. In 1946 *Interpretation,* devoted particularly to biblical theology a subject of growing interest throughout Christendom, was launched. Enlisting the support of leading biblical scholars throughout the Christian world, this quarterly soon established itself as one of the outstanding theological journals of the day. By 1960 there were subscribers in every state in the Union and in over thirty different countries. Though most of its contributors came from other branches of the church, *Interpretation* was a medium through which the Southern Presbyterian Church was at last beginning to speak to the larger Christian world.

The Seminary made progress in the instructional realm during Dr. Lacy's administration only because it was also increasing in material resources. Careful management, however, remained a necessity. The Seminary had faced heavy financial pressure for many years. Since 1914 the Board had been forced to carry a current fund deficit which in turn forced the administration to economize and prevented it from carrying out cherished plans. The Seminary came through the financial crisis of the early thirties without increasing the deficit through careful management, some timely gifts, and some new economies, including a ten percent cut in salaries. Up to this time students had been charged no room rent and no tuition costs; they paid only for the food that was purchased for their board. In the 1933-1934 session students were asked for the first time to render some service to the institution in return for scholarship aid. In 1939 the charge for board was increased from $15 to $20 a month, providing for a portion of the overhead. The following year students were asked to pay $64 a year for room rent, heat, and light, and a registration fee of $16, making total charges to a student of $250 per annum. In the years that followed fees were gradually increased but scholarships provided for those unable to pay the costs. The current operating deficit, however, was not eliminated until 1942. After sixteen years the Lacy administration was finally deficit free.

Mr. William R. Miller, who had given such careful attention to the Seminary's financial affairs in the early days in Richmond, died in 1936 and was succeeded by the Reverend Marmaduke W. Norfleet, Jr., who had rendered emergency service in the treasurer's office during his fellowship year while Mr. Miller was ill. The resources of the Seminary grew under Dr. Lacy's administration, not so much through the large benefactions of a few men, as in Dr. Moore's day, but through gifts both large and small from an increasing number of friends.

In 1936 alterations were made in Watts Hall so that the president of the institution for the first time was able to receive visitors in his own private office. In 1938 Schauffler Hall was beautified by the Ginter Park Church congregation which was using it as a house of worship. In 1944 the new greatly enlarged library, the Edward D. Latta Memorial, was dedicated.

In the Fall of 1945, the Friends of the Seminary was organized, a movement which has grown until in 1973-1974 there were approximately 10,000 Friends enrolled. The organization was not intended to be exclusively or even primarily financial, yet year after year the Friends contributed $12,000 or more, an equivalent to the income from an investment of $225,000, and the total gifts through 1960 were over $200,000. By 1973 total gifts amounted to more than half a million dollars, approximately $560,000, and annual giving was around $35,000. The first proceeds from these funds went to the Seminary's recruitment program, particularly for the Conference on Christian Vocation or other programs

for college students. Included in the annual improvement made by funds provided by Friends of the Seminary are modern equipment for the dormitories, the electronic clock system for the campus, a blessed relief from the old bell ringing system depending upon the fidelity of a bell pusher, a walk-in refrigerator and other modern equipment for the kitchen, and the student center. In the 70's gifts were going largely for three categories of Friends Fellowship: college graduates entering the Seminary, nationals coming to the Seminary, and missionary interns.

In 1949 the Neill Ray House was secured, and during the following year the Reigner Apartments were furnished. Generous gifts by Mr. Charles G. Reigner of Baltimore, over the years also made possible large additions to the resources of the library, including the Reigner Collection of Ecumenical Literature and the Reigner Recording Library.

Permanent outdoor athletic facilities were built following a successful Richmond drive for funds in 1949-1950. In 1950 the Quadrangle was landscaped and improved, among other things by the exclusion of vehicular traffic.

Two years later began the Mid-Century Development Campaign, the first public financial campaign conducted on behalf of the Seminary in the supporting synods for forty years, and to this time by far the most ambitious. The campaign was successful beyond the expectations of its most optimistic supporters. More than 19,000 people contributed and the goal of $2,500,000 was surpassed, although the promoters had estimated that the Seminary would be fortunate to secure half that amount. But the campaign was more than a financial success; it stimulated, reports indicate, a spiritual awakening. In one respect, however, at least the campaign was disillusioning. It was discovered that many Presbyterians within the four supporting synods knew little or nothing of the Seminary or how the church secured its ministers. The Campaign did create new interest and secure new friends whose support of the Seminary would mean much in the years ahead.

With money secured from the campaign the Seminary entered upon its largest building program to this date. Included were five new faculty homes, remodeling of Melrose Hall, originally a faculty two-flat residence, the erection of the Rice Apartment Building for married students with children. Additional stories were placed on the library, and Schauffler Hall was largely remodeled and made more useful for class instruction and for the audio-visual center.

In 1955, shortly after the completion of the Mid-Century Campaign, President Ben R. Lacy, Jr. reached retirement age. During his administration undergraduate enrollment had grown from 140 to 217, the total student body from 157 to 279, the faculty from 8 to 15, and the endowment from a little over a million dollars to more than four million dollars.

Drive Toward Excellence, 1956-1974

Dr. Lacy's successor in office was the Reverend James A. Jones, who came to the Seminary on January 1, 1956 from a highly successful pastorate in Charlotte, North Carolina. Ill health led to short periods of absence during his latter years and to his untimely death in November 1966. Dean Balmer H. Kelly served as acting president during Dr. Jones' periods of indisposition and after Dr. Jones' death until President-elect Fred Rogers Stair, Jr., pastor of the Central Presbyterian Church of Atlanta, Georgia assumed office in October 1967.

During these two decades the Seminary continued to develop along lines laid down in the preceding administration but at an accelerated pace. There came to be an explicitly accepted drive toward excellence which gained momentum as the years passed.

The faculty was increased and strengthened. James L. Mays was added to the Biblical Department in 1957. James Perry Martin, a Canadian by birth, came to the New Testament department from Princeton in 1962. For a century or more the Seminary had drawn its faculty largely from its own alumni or at least from men bred in the Southern tradition. President Jones expressed his judgment that additions to the faculty hereafter should include men who did not conform to the traditional pattern. As a replacement for Donald G. Miller, resigned in 1962 to become President of Pittsburgh Theological Seminary, he turned to Switzerland and in 1963 brought Mathias Rissi to occupy the Walter H. Robertson Chair of New Testament. Patrick D. Miller, Jr., a Union Graduate, was added to the Old Testament department in 1966, and Paul J. Achtemeier from Lancaster Theological Seminary to the New Testament department in the fall of 1973.

John Haddon Leith, pastor of the First Presbyterian Church in Auburn, Alabama, came as a third man in the doctrinal department in 1959. Dean Lewis, who had continued to teach in the field of ethics and theology, died in October, 1967, and was succeeded in the field of ethics first by Donald Woods Shriver, Jr. (1967-1968) and then by Terence R. Anderson from Stephens College, Alberta, Canada (1968-1973). Donald G. Dawe came from Macalester College in Minnesota to teach Theology in June 1969. Dr. John Newton Thomas retired from the Dabney Chair of Theology in 1972. James Deotis Roberts, dean of the theological department of Virginia Union University and a Black man, was elected adjunct professor with voting rights in the field of Christian ethics in the fall of 1973. Professor Paul L. Lehmann, retiring from the faculty of Union Theological Seminary in New York, was elected professor of theology and ethics for a two-year term beginning February 1, 1974. Charles M. Swezey, campus minister in Lexington, Virginia, was elected assistant professor of christian ethics beginning with the fall term of 1974-1975.

James E. Bear retired from the Royster Chair of Missions in 1963 and was succeeded two years later by Henry McKennie Goodpasture who had served for six years as a missionary in Portugal. Ernest T. Thompson, sole instructor for many years in the field of church history, retired in 1964. James H. Smylie had come from Princeton Seminary to occupy the chair of American church history two years earlier and J. A. Ross Mackenzie, a transplanted Scot, followed as a second man in history in the fall of 1964.

In these two decades of advancement the pastoral department continued to gain in importance. Benjamin Lacy Rose became the first incumbent of the Benjamin R. Lacy, Jr., Chair of Pastoral Leadership and Homiletics in 1956. William B. Kennedy replaced William Taliaferro Thompson, who reached the age of retirement in 1957. Dr. Kennedy resigned eight years later to become an associate secretary in the Board of Christian Education and was succeeded by Neely Dixon McCarter, professor in Columbia Theological Seminary. Sara Little and James R. Sydnor, professors in the Presbyterian School of Christian Education, both of whom had given instruction to Seminary students, the first in the field of Christian education, the second for many years in the field of music, were elected as adjunct professors, beginning in July 1967. Five years later Dr. Little was elected jointly with the Presbyterian School of Christian Education as professor of christian education in the two institutions, the first woman to serve as full professor at Union Seminary. For some years chaplains in the adjacent Richmond Memorial Hospital had given clinical training to Seminary students, although instruction in hospital visitation by outside specialists had been offered as early as 1945. Robert Lee Myers, III, who had given such instruction since 1963 became adjunct professor in clinical training in 1968. Bruce L. Robertson became director of church and society program and associate in field work in 1969. He resigned four years later to take an administrative position in the Assembly's General Executive Board. James Appleby, "a pioneer in theological education in the development of field work," retired in 1971 and was succeeded by Maclyn N. Turnage. In 1973 Ben L. Rose took up his residence in Wilmington, North Carolina where he became pastor of a local congregation and General Pastor of Wilmington Presbytery, continuing as part-time professor in the Seminary. In the same year Thomas A. Cutting, Jr., former Executive Director of the San Antonio Urban Council, came to the Seminary as assistant professor of ministry and associate in the dean's office. A year later, Francis Wellford Hobbie, pastor of the Second Presbyterian Church, Little Rock, Arkansas came to the Seminary as professor of homiletics.

Connolly C. Gamble became professor of bibliography and director of continuing education in 1960, being thus relieved of any responsibility as associate librarian. Dr. Brimm retired as librarian and professor in the Seminary in 1970 and was succeeded by John Boone Trotti, who had served as assistant to Dr. Brimm for the two preceding years.

In 1956 when Dr. Lacy retired, there were 15 members of the faculty; in the 1973-1974 session there were 25, including two adjunct professors.

In 1964 the faculty, responding to a direct question regarding the infallibility of Scripture declared in a unanimous statement approved by the Board of Trustees:

"1. Infallibility as a term associated with Biblical and theological perspectives, has had varied meanings in the history of the whole church. In order to be as clear as possible in our use of the word, we affirm:

"a. That Union Seminary believes and teaches the infallibility of the Scriptures in the sense that the Bible, illuminated by the Holy Spirit, is definitive and authoritative for the church's faith and life.

"b. That since the Bible is God's gracious gift to the church to communicate knowledge of himself, to elicit the response of faith from the believer, and to manifest those procedures by which the redemption wrought by Christ has been established, we teach and believe that all use of the Scripture must be in the light of the sovereign purpose for which it has been provided and employed by the Holy Ghost.

"c. That in some matters of history, science and nature not related to the Bible's controlling message, the literal accuracy of the Scriptures is not necessary for its purpose.

"2. Union Seminary is committed to the careful, critical, historical and linguistic study of the Scriptures, employing every tool and skill of reverent scholarship, as being the duty of those who are convinced that the Holy Spirit employs such means to make plain what Christ has said and would say to the church of which he is the head.

"3. Union Seminary deliberately and decisively has given to the study of the Bible the central place in its curriculum, under the conviction that the 'Teaching Elder', for whose preparation the Seminary exists, is encouraged thereby to believe the Scriptures, to love them, to search them, to submit to them and to proclaim them."

In the Jones administration with funds made available through the Mid-Century Development Campaign measures were taken which were designed to remove unnecessary loads from the faculty's shoulders and to enable them to function more effectively as teachers and to become more productive as scholars. Salaries were gradually raised, making it less necessary for the faculty to depend on outside activities for the adequate support of their families. Secretarial help was provided. In 1937 the Treasurer had reported to the Board that $7.00 had been expended for stenographic aid for the members of the faculty. In 1953 hope was held out that all members of the faculty might have some secretarial help in the near future. In his first report to the Board of Trustees, Dr. Jones stressed the importance of fulfilling this hope. "It appears to me unwise," he said, "to tax the time of such competent men . . . by forcing them to do clerical work,

when their efforts could be turned elsewhere more productively." Within a year a pool of secretaries, which provided this greatly needed assistance, had been formed. The reduction of faculty teaching loads and the provision of student assistants were further steps in this same direction. Four years later (1961-1962) faculty offices were opened on the top floors of Watts Hall, making faculty members more easily accessible to students. In 1968 the mandatory retirement age for all future calls was set at 65, and two years later the rule was applied to all faculty members. This same year a new policy was established which enabled faculty members, under certain conditions, to secure their own homes in lieu of those provided by the Seminary. Tenure provisions, as required by accreditation procedures, were approved by the Board in 1972.

In the course of the Mid-Century Development Campaign a succession of assistants to the president began to take the load of administrative details off the latter's shoulders. Fred R. Stair, Jr., had served as assistant to President Lacy for five years, 1948-1953. He had been followed by Archie Glenn McKee, 1953-1955; H. M. Goodpasture, 1956; and David Rice Holt, 1957. W. Priestley Conyers, III, served as executive associate to the president from 1958 to 1964. W. Robert Martin, Jr. was assistant to the president and dean of students from 1962 through 1965. Kenneth B. Orr entered the administration in 1966, was elected vice president of the Seminary in May 1968, and resigned this office six years later to become President of the Presbyterian School of Christian Education. With the aid of these men the seminary administration gained in efficiency in such areas as student recruitment, faculty-student relations and public relations. Charles M. Durham, a returning fourth level student, began a three-year term as assistant to the president in September 1974. The Friends of the Seminary, of which Miss Elizabeth McKnight was director from 1954 to 1974, and the Alumni Association, with the help and inspiration of Vice President Orr, contributed ever more largely to the Seminary's advancement. *Affirmation,* published at intervals and carrying addresses by members of the faculty, and *As I See It Today,* a brief article of opinion, published ten times a year and written by alumni, faculty, students, and friends of the institution, both began their appearance during Mr. Orr's administration.

M. W. Norfleet, Jr. died suddenly in November 1968 and was succeeded as treasurer and business manager by Ruling Elder Dallas W. Wampler, Vice-President and Controller of Richmond Hotels, Inc., on April 1, 1969. One year later it was reported that the business office had been renovated, a modern computer system installed, and the accounting system redesigned.

The student body which had grown rapidly after the close of World War II, reaching an all time high shortly after the close of Dr. Lacy's administration, dropped decidedly in undergraduate enrollment in the 60's, then rose slightly to approximately what it had been two decades earlier. There was a similar decline in other theological institutions, indicating that more than local factors were involved. The curve had followed to a considerable extent the pattern of growth in the evangelical churches generally.

With the long run increase in the student body, including both married and unmarried students, with many of the latter necessarily living off the campus, with faculty homes scattered about the Park, with little opportunity for persons to work together, to plan together, to worship together, the sense of seminary community had become weakened, although the close fellowship so long characteristic of the institution remained as nostalgic memory. Various steps were taken by Dr. Jones to remedy this situation. The restructuring of Watts Hall, which provided for on-campus faculty offices, made faculty members more accessible to the students; a student center was created in Richmond Hall; stated occasions on which the total Seminary family gathered for fellowship and worship became red letter days in the Seminary calendar.

In the late fifties and throughout the sixties, when the body politic and the churches as well were torn first by the racial revolution and then by mounting opposition to the Vietnam War, student unrest, evidenced on campuses throughout the nation, was reflected in a lesser degree on the campuses of theological seminaries, not excluding Union. Some Richmonders were shocked when a handful of Seminary students joined Black university students in picketing one of the city's largest department stores and later showed their sympathies in other ways with Black hopes and aspirations. More friends of the Seminary protested when opposition to the unpopular war in Vietnam was manifested. The President, with faculty and Board support, upheld the students' right to protest, even when there were questions regarding the particular form of protest. The faculty, too, after 1964 for the first time took occasional stands on matters of public policy where moral issues were involved.

During the sixties there seemed for a time to be a growing disinclination to consider the claims of the parish ministry. Dissatisfaction also appeared to the process and end of theological education. Student morale reached its lowest ebb in the 1969-1970 session after which, paralleling America's disengagement in Vietnam, student morale returned rather rapidly to normal, as it did on other campuses throughout the nation.

One important consequence of the student unrest in the 60's was improved faculty student relations and increasing participation, invited by faculty and accepted by students, in the affairs of the Seminary. Student representation, for example, began in meetings of both faculty and Board. The Seminary Council was expanded also to include faculty and student representation, along with administrative staff.

For some years women students, at the request of the Presbyterian School of Christian Education, were not admitted to Seminary classes unless they had first enrolled in the other school. In May 1957, however, the Board, on faculty re-

quest, approved the admission of qualified women candidates for the B.D. degree. After that date the number of women candidates, able to look forward now toward ordination, steadily increased.

Early in Dr. Jones' administration (January 10, 1956) the Board of Trustees approved the admission of Black students and their families into Seminary quarters. For many years it had been Seminary policy to admit qualified students without regard to race. Only now had there been application for the reception of Black students and their families since such housing had been prohibited by state law until cut down by Federal action. The Seminary's open door policy was put into effect despite objection on the part of neighborhood residents, but few Black candidates, with or without families, applied for admission.

In the two decades under review there were various campus changes: the faculty residence on the corner of Chamberlayne Avenue and Melrose Avenue, renamed Smith Hall, was converted into a dormitory for married students; Westminster Hall was redecorated; joint dining facilities with the Presbyterian School of Christian Education were established in the latter's Virginia Hall, so that the first floor of Richmond Hall could be turned into a student center. The first and second floors of Watts Hall were rearranged to provide additional office space, permitting new classrooms to be opened on the second floor; the library was given an elevator and air conditioned; a large residence (Dabney Hall) was purchased on property adjoining the Seminary and made into a dormitory with a conference center for graduate students; Schauffler Hall was air conditioned; and Watts Chapel was provided with a pipe organ, a gift of the Presbyterian Church in Bedford, Virginia.

Shortly after Dr. Jones took office the Board, at his suggestion, instructed the Executive Committee to survey the immediate and prospective needs of the Seminary for physical facilities and financial undergirding and to report to the Board at the earliest possible moment. In the light of this survey, made by a notable firm of educational consultants, and of careful studies made simultaneously by faculty and Board, it was agreed that "the Seminary now devise and initiate a greatly expanded strategy of training for excellence in service for the ministry of the church in today's world." To inaugurate and support this strategy of expansion a major financial campaign for four million dollars or more was authorized among the supporting synods for the years 1966-1968. This goal, intended as the first phase of continuing program of Advance, was later increased to six million dollars. The Union Seminary Advance Campaign for capital funds, preceded by a trial run in the city of Richmond and followed by intensive efforts in all four supporting synods, proved notably successful. The total amount pledged approximated eight million dollars.

Beneficial results of the campaign were quickly evidenced, even though growing inflation postponed realization of some of its anticipated goals. Accommodations for married students had become a major problem for the Seminary. That problem was now largely solved by the erection of the Advance Apartments for married students, four buildings on the Westwood Tract with 60 units for families of varying sizes. Two additional floors of stacks were added to the library. The Library's East Wing was renovated to house the Reigner Recording Library and other non-book learning resources, and all learning resources were now brought under the library in a single location. The reference room and circulation areas were redecorated. An adjoining building, a former faculty home, was made into a five-faculty office building, with conference rooms and secretarial space, and renamed the Thomas Cary Johnson Building.

Ezra Bailey, superintendent of buildings and grounds for 21 years, retired in May 1972. He had supervised a staff of 24 men and women and was responsible for the care of 78 acres in three tracts of campus lands, along with the upkeep of 45 buildings, of which 24 were single family residences.

There were some especially notable bequests received prior to or during the course of the Advance Campaign, undergirding the Seminary and enabling it to increase its services to the church. Among them were the Samuel Spahrs and Ann Maria Laws Professorship of Biblical languages, established by a testamentary bequest in 1962, and the Herbert Worth and Annie H. Jackson Chair of Biblical Interpretation, established in 1965. The following year came the John Franklin and Mary Jane McNair Chair of Biblical Studies established by their children under the Will of Dr. James A. Jones. The Henry M. Brimm Chair of Bibliography was established in 1965 through funds contributed to the Advance Campaign by the Alumni of the Seminary. In 1971 the Mary Elizabeth Pemberton Chair of Theology was established. As part of the Advance came a gift of 460 acres of land in Goochland County received from Mrs. R. S. Reynolds, Sr., the balance of a million dollar pledge. Established by the Board in honor of the Campaign chairmen were the Charles F. Myers, Jr. Scholarship to be awarded annually to an overseas student; the Andrew R. Bird, Jr., Scholarship to be awarded annually to a Board of World Missions trainee or an overseas or Union Theological Student; and the James L. Fowle Evangelistic Fund, underwriting the Seminary evangelistic teams. Out of the Campaign too came the Warner L. Hall Fellowship for Clinical Enterprises and Intern Years, established by the Covenant Presbyterian Church of Charlotte, North Carolina. In 1967 the Board created the James A. Jones Memorial Graduate Fellowships.

In the fall of 1968 the Board approved recommendations of President Fred R. Stair, Jr., leading to the formation of the Richmond Theological Center, which began effective operation the following year. Participating institutions were Union Theological Seminary in Virginia, the Presbyterian School of Christian Education, and the School of Theology of Virginia Union University. Each school retained its individual existence, awarded its own degrees, and had prior use of its own facilities. Otherwise facilities of each institution were made available to the others. The Center was designed to provide for sharing physical and human resources and to cooperate to the fullest extent practicable. A single student asso-

ciation was formed to include all three student bodies. This new experiment was described by the President of the American Association of Theological Schools as "one of the four exciting new developments in theological education on this continent."

The reorganization of the synods ordered by the General Assembly and completed in 1972 somewhat altered and clearly reduced the Seminary's base of support. A portion of the Synod of Virginia and the Baltimore area were transferred to the United Presbyterian Church: The Synods of Virginia and West Virginia were united with no loss to the Seminary; but dissolution of the Synod of Appalachia meant a loss of territory in East Tennessee and Southeastern Kentucky. Other portions of the Synod of Appalachia were reunited with the Synod of North Carolina. The Seminary was now owned and controlled by the same two Synods which in 1827 had first joined in the ownership and control of the Seminary which gave it, in 1827, the new name—Union Theological Seminary.

Much of the strength of the Seminary in the past and one of the bases for its hope in the future is in the strong ties it has had through all these years with its supporting constituency. The Synods have affirmed theological education as one of their primary responsibilities. They have nominated a long line of trustees who have been active, informed, and generous with the Seminary. During the recent thirty years, a particular group of lay men and women in congregations throughout the constituency have been banded together as "Friends of the Seminary" who pray each Wednesday for the Seminary, and participate in recruiting able men and women for the Gospel ministry, sponsor Seminary Sunday in their local congregations, and convene each autumn on the campus at the annual "Friends Day" to become better acquainted with both the students and the faculty. Even the financial success of the capital funds campaigns, like the Mid-Century Development Campaign and the Advance, has been made possible by the tens of thousands of individuals whose loyalty and stewardship support their School of the Prophets.

Looking to the future and recognizing the need for continual search for new funds, the Board in the spring of 1973 established an Office of Development and announced that Robert W. Trusdell, headmaster of St. Catherine's School in Richmond, would become development executive in June 1974.

The increase in funds and the improvement in facilities were regarded from the beginning as a means toward an end of better preparation of gospel ministers. Constant effort to improve the quality of education, notably advanced from the 1940's on, was intensified even more during the administrations of Presidents Jones and Stair under the leadership first of Dean Frank B. Lewis (1958-1965), followed by that of Dean Balmer H. Kelly (1965-1972).

The faculty in 1957 began a study of the immediate and prospective needs of the Seminary based on and inspired by a study directed and sponsored by the American Association of Theological Schools, from which the Seminary received its accreditation. At the outset a comprehensive statement was adopted recognizing a fundamental responsibility for the education of its undergraduate students, but recognizing at the same time responsibility to develop the best possible graduate department, and also to provide non-degree studies for active pastors seeking to equip themselves for more efficient service. These three aspects of the Seminary's educational task were kept under almost constant review in the years that followed.

Changes raising the standards of achievement in the undergraduate curriculum began to be made almost immediately. In 1958-1959 arrangements were made for clinical training in cooperation with Richmond Memorial Hospital. The following year the faculty voted that noncredit instruction in Beginner's Greek would be required for all students, entering the Seminary in 1960-1961 and thereafter, who lacked adequate reading knowledge in this language, and that such instruction would be made available in the latter part of each preceding summer. So far as is known, the seminary was the first and only institution to make such a requirement. The Faculty recognized that this was a factor in the decline in enrollment which followed but insisted that it was sound academic procedure that was to be continued.

In 1962-1963 the faculty began a second major review of its total curriculum, prompted in part by the H. Richard Niebuhr study of theological education in America and subsequent studies. Curriculum revisions that followed involved a reduction in required hours, an increase in electives and the initiation of pedagogical procedures which encouraged study apart from classroom attendance.

An important element in this new curriculum was the institution of an extended intern arrangement. An internship year, as recommended by the Niebuhr study, had been emphasized for the past ten years. It was now strengthened and enlarged. By 1970 the seminary had the highest proportion of its students taking an intern year of any theological seminary in this country, except those of the Lutheran Church, where an internship was obligatory. The program was now more carefully supervised and more effectively correlated with the academic program. In addition to the regular internship program, a cooperative arrangement with Duke University Divinity School and the Virginia Episcopal Theological Seminary was announced in the spring of 1967. Under this arrangement interns from the three schools spent a year working under proper supervision in some industrial, scientific, or political complex.

With the new curriculum came a new calendar, providing for a short January term in which members of the Senior Class were set free from all class assignments and freed for independent and off-campus studies. Electives were offered for the first time during this period by specially invited Roman Catholic and Jewish scholars. Visiting lecturers were being brought to the Seminary in much larger numbers and with far wider range.

There had been significant changes meanwhile in the graduate curriculum. In the light of its expanded program for the benefit of working pastors, a program which included summer clinics, audio-visual services, and the continuing education facilities, the purpose of the Graduate school was declared in 1957 to be the advancement of scholarship, the Th.M. to be designed for scholarly advancement, and the Th.D. for high scholarly attainment through independent study. This led to more stringent residence and other requirements and to a substantial reduction in the number of candidates for these two degrees. It was agreed that Seminary requirements would henceforth be kept in accord with those approved by the American Association of Theological Schools for the doctorate in religion and theology. Fellowships offered to seminary students for graduate work, no longer sufficient for this purpose, were consolidated in 1961 into four annual fellowships providing $1,500 each for this purpose.

In 1966-1967 the Seminary inaugurated a new program, linking academic studies with pastoral experiences and leading to a Master of Sacred Theology degree, a type of program beginning to find favor in theological circles. Eighty-one new men were involved in the first year of this new experiment. In the spring of 1970 there were in the seminary eight candidates for the Th.D. degree, 19 for the Th.M., and 127 for the S.T.M.

A radical change in the Seminary curriculum was called for when the American Association of Theological Schools recommended that the traditional Bachelor of Divinity degree be phased out, and that the Master of Divinity degree become the first professional degree, and that a fourth year of study be followed by a Doctor of Ministry degree program. Union Seminary offered its first M.Div. degree to the graduating class of 1970-1971. The degree was made available to previous holders of the B.D. degree.

A curriculum prepared for the new M.Div. and D.Min. degrees and organized on radically different principles from its predecessors was launched in the academic year of 1972-1973. It offered a basic, four-year in-sequence program, in which the candidates for the D.Min. moved upward on four successive "levels." Three types of courses were offered: (1) basic courses, offering a broad introduction to the general fields: Bible, doctrine, history, human development and communication; (2) advanced courses, which moved beyond the introductory courses into specific areas of study, and (3) "ministry" courses designed to be both integrative and functional. Students-in-ministry courses, under careful supervision were largely self-designed field courses, which took the place of the old intern program, and were taken mostly on the third level. Basic to the process was a new pattern of course evaluation. Faculty members under the new arrangement spent less time in formal class instruction, far more time in ancillary instruction and in the evaluative process. The aim was achievement not only of scholastic excellence but also demonstrated competence for the work of a minister.

In 1968 Union Seminary was reaccredited with a grade of A. Four years later the Seminary sought and received accreditation also by the Southern Association of Schools and Colleges.

During this same year, 1972, Dean Kelly, who had served seven years as dean of the faculty and two periods as acting president, returned to full-time teaching and was succeeded as Dean of the Faculty by Neely D. McCarter.

In the fall of 1956, when the Seminary's thrust toward excellence may be said to have had its beginning, the faculty recognized that the institution had a responsibility to the church in three distinct areas: undergraduate education, graduate education, and continuing services to the parish minister. This last was exemplified by the recently established preaching clinic, the continuing education program, the audio-visual offerings and the Library extension service. Such services have continued to expand.

The summer preaching clinic was expanded during this period to include clinics or workshops in counseling, theological studies, biblical exegesis and Christian education. The continuing education program has continued to attract ministers to the Seminary for brief periods of study under a variety of programs. In 1963-1964 a series of advanced study seminars was introduced, in which approximately twelve pastors participated in twelve-day study periods under the full time guidance of distinguished visiting scholars. In 1969-1970 area alumni seminars were introduced, in which alumni directors arranged programs which were led by Seminary faculty members in about a dozen off-campus centers.

The Seminary's radio station had been set up by Professor Robert W. Kirkpatrick as a memorial to his father as a ten watt campus radio operation. It began public operations as a noncommercial educational FM station in May 1967. It had at this time an effective power of little more than 16,000 watts. In May 1972 it became a self-supporting operation with its full-time station manager and full-time broadcasting schedule. It was at this time a 50,000 watt, non commercial radio station broadcasting high fidelity in a radius of 100 miles. The station was a charter member of the Southern Educational Network and of the National Public Radio Network. It was the only fine music station in the Richmond area.

Associated with WRFK/FM was the Reigner Recording Library, a free circulating library of reels and magnetic tape and 16mm sound motion pictures of lectures, sermons, and worship services by leading churchmen throughout the world. In 1968 it was announced that more than 15,000 items had been in circulation during the preceding three years.

Alumni support for Union Theological Seminary, financial as well as moral, had increased over the years. The Alumni Association was more thoroughly organized and more actively at work. Eleven projects were supported by the Association in the year 1973-1974. Area seminars conducted by members of the faculty were increasing in number and attendance. In the fall of 1973 the 1951 Alumni of Union Theological Seminary in Virginia were to be found in 38 of the 50

states of the Union and in more than twenty-five foreign countries. One-fourth of the alumni were non-Presbyterian. Union Theological Seminary in Virginia remained distinctly Presbyterian, yet in outlook and outreach had become definitely ecumenical.