The Calvin Forum

Calvin College and Seminary

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THE CALVIN FORUM

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THE CALVIN FORUM * * * AUGUST - SEPTEMBER, 1945
Our First Decade

WITH deep gratitude to God and genuine appreciation to our readers we are celebrating the tenth anniversary of THE CALVIN FORUM. As the appearance of this issue opens the eleventh year of our existence, we may perhaps be permitted a few reflections.

Our magazine was not called into existence as a promotional agency for any institution. Though all its editors and board members are teachers at Calvin College and Calvin Seminary, there is scarcely a subject on which less has been written in our magazine than the subject of these two educational institutions. Much less was our journal placed on the market with a view to financial gain. No one identified with this journalistic project has any ambitions of financial gain. It was—and is—a highly idealistic venture, a venture of faith. The magazine was born from the deep conviction that Calvinism is the need of the age because it is the highest and richest formulation of the truth of God. Our journal is the embodiment of the conviction that we must propagate the God-centered view of the Scriptures in its application to every phase of scholarly endeavor and to the solution of every problem of Christian living.

Believing that this world and life view is not merely a source of guidance and inspiration for the scholar and his academic endeavors, but also for every intelligent Christian man and woman, our magazine made its appeal to the intelligent layman no less than to those moving in academic circles. We have striven to make the Forum semi-scholarly and semi-popular. Just as there is need for purely academic and scholarly magazines, so there is a great need for the type of journal we have aimed to give. Calvinism has ever appealed to the intelligent layman as well as to the scholar. Our readers have understood and appreciated our attempt on this score. For one lone bird who recently wrote in criticism of an article, "I have no time to be going through a dictionary with every sentence to find the meaning of words," we have scores of intelligent laymen, often self-made men without much schooling, who would express themselves on this score as did one of them a while ago when he wrote: "I must admit that on account of my limited schooling I at times find it hard to follow, to digest the offered material. But that is no hindrance. Don't lower the standard! I am perfectly willing to exert myself." It is Calvinistic laymen like these who are the constant inspiration of ye editor!

We have also striven to keep everything dusty and musty from our pages. We have proceeded upon the assumption that if anything is worth presenting to the public, it is worth being presented in a fresh, forthright, clear-cut, incisive way, and yet in a way that can be called dignified. That we set ourselves this aim, of this we are certain. Whether we have attained it, is for our readers to judge. That we have not entirely failed in this, may possibly be concluded from a testimony which recently came to our desk from the typewriter of an Oxford-trained Hindu Christian gentleman: "Let me say how much I admire and appreciate the topical nature of your editorials and articles and the way you always seek to apply tried, orthodox Christian principles to current problems—and this in the face of criticism from those who do not see eye-to-eye with you. This is what makes THE FORUM a virile journal with a punch—yet, I am glad to note, with the all too popular sensationalism rigidly excluded!"

We rejoice at the response which THE CALVIN FORUM has received. There is no need to rehearse our editorial stand on the great issues which have engaged our attention and clamored for solution in this past decade. It is all in the record. New and difficult problems are before us. As we seek to view the life and thought of man in the light of the Word of God, we are deeply conscious that we see only in part. But we are also convinced that only by diligent study of the great principles of the Word of God and their fearless application to the issues of the day can we even remotely hope to do our duty in the midst of life's turmoil and confusion.

In the prosecution of that task we hope to be kept from all dead-weight conservatism on the one hand, and from all radicalism that would mean departure from the truth of God on the other. We must face new issues. We must face them fearlessly. May THE CALVIN FORUM, now that its position is established after a trial period of ten years, make its contribution to this end in the fear and the favor of the Sovereign God who is the Lord of all truth and the Lord of our lives! — C. B.

A Good Suggestion

ANY of our readers preserve their files of THE CALVIN FORUM for later perusal and future reference. There is a wealth of material stored in the files of our magazine on subjects of a religious,
polemical, doctrinal, and ethical nature which our readers will use to great advantage when called to prepare a paper or essay. In the words of one of our readers: "Truly, a year's collection of CALVIN FORUMS makes a worthy addition to anyone's library."

To make such material available, two things are necessary. The one is an index, and the other is the proper preservation of the monthly issues from year to year. The first need is met by the careful Subject Index which we have furnished every year from the first in the closing pages of the last issue of each volume. The second need is readily met by having each volume bound. In this way the Index will appear at the close of each bound volume. Ten such bound volumes stand on the shelf of the editor.

That also many of our readers are interested in making their files of our magazine permanently useful appears from the following note which reached us this summer from one of our progressive California subscribers. "I am sure that most readers of THE CALVIN FORUM keep their FORUMs for future reference. For some time I have been contemplating securing some suitable binding for my FORUMS. I am enclosing a leaflet which was sent to me. Wouldn't it be a grand idea if the FORUM would make suitable titled bindings available for its readers? Perhaps you have something like this available of which I am not aware. I would be pleased to hear from you and receive your suggestions." Some day we may have such titled bindings, but we regret to say that this is not yet possible. We gladly pass this suggestion of our alert subscriber on to others. The descriptive leaflet offers a suitable adjustable binding for a magazine of the size of THE CALVIN FORUM for about $1.40. Interested parties may write to: The Suckert Loose Leaf Cover Co., 234 W. Larned St., Detroit, Mich.

C. B.

Some Forms of Spiritual Relief

The world looks toward America for help and relief in the midst of its need and poverty. In many ways and through many different channels such relief is already beginning to stream from this side of the ocean to the other. We are still somewhat at a loss what may be the most effective form in which such relief is to be given. In addition to food and other necessaries for the physical life, there are also other ways in which we can fill the needs of European sufferers. There are spiritual needs that must not be overlooked. These often furnish us an unusual opportunity to share our spiritual blessings with others. Spiritual propaganda and spiritual relief may here clasp hands. For instance, we are told that there is a great need of Bibles and other religious books in the countries that have been in the grip of war these four, five years. These Bibles must, of course, be printed in the language of the people to be helped. Such Bibles and New Testaments are available and might well be sent in large quantities. Then also, there is need of religious books. There is an acute shortage of theological books on the continent today. As soon as we have more definite information of conditions on this score among the Calvinists in the Netherlands and other countries, we shall be glad to share it. Possibly an agency can be set up that will make it its business to collect and distribute such books. As it is, such an agency for European students and professors of theology in general has been set up by the Inter-Seminary Movement in the United States. The well-known Dutch theologian and churchman, Dr. Visser 't Hooft, who is associated with the World Council of Churches, has recommended this form of intellectual and spiritual relief to needy European students and teachers of theology. Such books can be sent to: Robert S. Bilheimer, Executive Secretary, The Inter-Seminary Movement, 347 Madison Avenue, New York 17, N. Y. By donating books that represent the convictions of our faith we can make this agency the bearer and distributor of views and beliefs that are dear to our heart. These books should be sent prepaid. Perhaps before long we shall hear of other ways in which we can combine spiritual relief with the promotion of our faith.

One other way in which this may be done is by offering scholarship aid to promising students in countries impoverished by the war. What a fine way of promoting the cause of truth and propagating our faith by contributing a few hundred dollars for a year or two, so that promising but needy students may come and study at Calvinistic institutions of learning in the United States. There are such students in a country like Hungary today. In fact, even before the war broke out, a scholar like Professor Jeno Sebestyen of the theological faculty of the Budapest University, himself an ardent Calvinist, told us when last we met him at Cambridge in 1939 that he was eager to send some of his most promising students for graduate study to our American institutions of Calvinistic learning rather than to the liberal universities of the continent. Let American Calvinists be on the alert for such opportunities. The investment will pay large spiritual dividends. C. B.

Filling Empty Souls

It is very difficult for us to be sympathetic toward the German people. The cruelty and inhumanity of the Nazi armies have been unparalleled. Even in their defeat they have gone about robbing their helpless victims in such a fiendish way that the victor is in many ways the victim of this war. All this is true. All this also we Christians know. And for all this the day of justice and retribution will soon come. But there is also another side to our atti-
tude toward the German people. I am not so much thinking now of the nation as such, of its armies, and political leaders awaiting their trials, as of the people of God in Germany. I am thinking of the Christian core of this nation which in earlier days had risen so high and has in these days fallen so low. These Christian people, many of whom deep down in their heart never were at one with the Nazi ideology and practice, are our brethren in Christ. For them our prayer ascended to heaven in the days of the war.

Of these German Christians Martin Niemoeller is the respected spokesman when in a recent statement he analyzed the state of their soul. Said he: "My impression is that nothing is left in the innermost soul of my people, and that this poverty surpasses all physical suffering. We Christians have our share in this affliction. We lost our sons and daughters, our homes, our fortunes, our freedom, and our chances for the future, as well as everyone else. But we did not lose our ideal. On the contrary, strange as it may seem, we have made no small gain. We have found that God does not fail us, and that therefore our faith does not let us down. We do not question God's love, despite the graves, the ruins, the crimes, and therefore we will try to hand over this love to our people in order to fill their empty souls."

When Christians speak of empty souls and the power of the love of God to fill them, there is no difference between victor and vanquished. In such moments there is only one source of consolation and strength for all. Filling empty souls will be the great task of Christian people after this war, and it will be a dire need in the country of the vanquished, but no less of the victor. As Christians we have striven during this war not to yield to vengeance, vindictiveness, hatred. We have prayed for our enemies, even when we had to fight them in battle. Now that peace has come and the diabolical designs of the Nazi war criminals have failed, we can and ought sincerely to remember our fellow Christians in Germany—not in mere pity but in deep Christian sympathy. The scars have been carved deep in the souls of men in this most terrible of all wars, but the Christian knows the fount of healing also for these. The love of God is greater than all the hatred of war. That love in the heart of God's children, whatever their nationality, was greater than all weapons of destruction in the days of the war. That love is the only healing power in the days of peace. Niemoeller is right: only that love can fill the empty souls of a spiritually bankrupt humanity. For Germany has no monopoly on the empty souls that need to be filled.

C. B.

A Crying Need

In these days of disillusionment, of the bankruptcy of the spirit of the age, and of a growing sense of need for a supernatural gospel and a God-centered world and life view, there is a great need for sound, scholarly literature that is true to the Word of God and thoroughly abreast of the times in which we live.

This need must be met. Liberalism has failed to meet it. It has offered an avalanche of religious and scholarly books in recent decades, but these have served not to build up but to tear down the truth as it is in Christ. Fundamentalism is beginning to produce an abundance of books of late, but most of them are of a devotional nature and do not command the attention of the informed and scholarly mind. One of the reasons our colleges have in the past succumbed so readily to the onslaughts of an ungodly philosophy and science, is found in the influence of text-books that were the very opposite of being biblical and theistic. Even now there is a growing demand for a scholarly presentation of the Christian Faith from quarters which until recently compromised that faith with anti-Christian theories and ideologies. Here Calvinism has a great opportunity and is meeting a real challenge.

Would that Christian people understood how important it is to set men to work to produce such scholarly works. Many such works are the incidental by-products of class room teaching and have come into existence that way. But what we need is men who are given time and opportunity to concentrate on such writing. It is needed much more sorely than teaching classes in many cases. The number of scholarly minds, thoroughly committed to the Christian Faith, possessing the necessary intellectual equipment to produce such works, is not very great. Such men ought to be given an opportunity to produce. Some liberal universities and seminaries have appointed a few faculty members with the proper equipment and enthusiasm to devote themselves exclusively or largely to research and writing rather than to teaching. It was a forward-looking move on the part of the authorities behind Westminster Seminary at Philadelphia to offer their more experienced faculty members a sabbatical year in turn for precisely this purpose. Even such a school as the Moody Bible Institute has recently given Dr. Wilbur M. Smith a three months leave of absence in the middle of the school year to enable him to prepare a valuable work in Christian Apologetics which is just off the press.

Provided the men who are to be put to this task are more or less mature, able to write, and themselves enthusiastic about the undertaking, it may well be questioned if the cause of a genuinely Christian scholarship could at present be served more effectively in this country than just in this fashion. If Calvinism is to be propagated it must be done both in popular and in scholarly form. The latter is by far the most difficult and exacting. We need a body of up-to-date scholarly works written from the biblical, God-centered point of view that can command the respectful attention of scholars, of those who are searching, and of the students in
our higher educational institutions. Since the English language is our vernacular, the utilization and distribution of such works would be world-wide.

C. B.

The Calvin Forum

The first number of The Calvin Forum, a sample issue, appeared in May, 1935. Regular publication of the magazine began in August of that year and has continued uninterruptedly for the ten-year period which is now completed.

Although The Calvin Forum is not an official publication of Calvin College and Seminary, it is published by a group composed of all the members of the College and Seminary faculties. The personnel of this board of publication has remained the same throughout the past ten years except for changes occasioned by additions to or departure from the faculties.

The work of getting out the paper has been, in large part, the task of the editorial committee. Four members of this committee, Professors Bouma, Ryskamp, Schultze, and Van Andel, have served from the time the paper was first published. Professor Van Den Bosch took the place of Professor R. Stob in 1937. The lion's share of the committee work has fallen to the managing editor, Dr. Bouma. Throughout the ten-year period he has always succeeded in getting material for each issue and in getting it out on time. The members of the publication group feel deeply grateful to him. They know that the success of the magazine thus far has been due, in great part, to his untiring efforts.

Because his many duties had become too burdensome for him, Dr. Bouma asked the publication group to be relieved of part or all of his responsibilities in connection with the editing of The Calvin Forum. He was persuaded, however, to continue as a member of a reorganized editorial committee. All the members of the editorial committee were newly elected at a recent meeting of the publishing group. The burdens which Dr. Bouma has always willingly assumed as managing editor will hereafter be divided between an editor-in-chief, a managing editor, and a book editor. In addition to these editors the editorial committee will have three associate editors. Dr. Bouma, as editor-in-chief, will continue to have the responsibility of the editorial section of the paper, of the general correspondence, and of the placing of articles. The newly chosen managing editor, Professor Lambert J. Flokstra, will assume responsibility for the arranging of the contents of each issue and for seeing each issue through the press. The book editor who was chosen by the group did not find it possible to accept. One of the newly chosen associate editors, President Henry Schultze, will serve temporarily as the book editor. He and the other newly chosen associate editors, Professors H. J. Ryskamp and M. J. Wyngaarden, will serve as the associate editors have in the past, as regular contributors and, whenever possible, to solicit articles from others.

The opening sentences of the statement published in the first issue ten years ago are as pertinent now as they were then: "The intelligent Christian is facing a serious and challenging situation today. He is living in an age of intellectual ferment and spiritual perplexity. He is called to grapple with new and difficult problems, problems which in many cases go to the roots of his religious convictions. Everywhere there is apparent a tension between the traditional formulation of our spiritual convictions and the issues which modern life and thought force upon us." The problems of the war and the problems of the era of peace to follow have been added to the national and international problems which perplexed us in the thirties. The challenge which faced us in 1935 was a serious one. It is certainly no less serious now in 1945 as we face the future. We are convinced now, as we were then, "that there is no hope for the solution of these new and urgent problems except on the basis of the distinctively Christian outlook upon life." It is appropriate that we repeat the sentiment expressed in the statement published in May, 1935: "In humble reliance upon God Almighty we would continue the task we have begun."

H. J. RYSKAMP
Secretary Editorial Committee
The San Francisco Conference and Charter

Amry Vandenbosch
Professor of Political Science
University of Kentucky
Committee Secretary, San Francisco Conference

The United Nations Conference on International Organization, which recently concluded its sessions at San Francisco, was not a peace conference in the popular sense of the term. It was very fortunate that it was not, for had such thorny questions as the disposition of territories and the payment of reparations been on the agenda of the conference it might very well have ended in disaster. While it was not the function of the conference to liquidate a war, it was in a very true sense a peace conference. Its task was to draft a charter, a constitution for a world organization which can prevent war, first of all, by suppressing, wherever it threatens, or actually breaks out, and secondly, to remove the causes which lead to war and stimulate the forces which make for peace. In short, the work of the San Francisco Conference was none other than to organize the peace. It has been too long assumed that peace is merely an absence of war. What must be universally understood is that peace is something positive which can come only as the result of much thought, labor, and active cooperation.

Leading Personalities

Among the delegates were many able men, but there was no one there of the stature of Woodrow Wilson to give the conference the moral and dynamic leadership which he gave the Paris Peace Conference. Only President Roosevelt could have filled that role. Though departed, his influence on the work of the conference was considerable. His name was often mentioned and his ideals were frequently pleaded.

During the period he was in attendance at the conference Eden was the dominating figure. His speech at the opening of the sessions made a tremendous impression on the huge gathering and gave the conference the lift which it very much needed at the beginning of its gruelling labors. Molotov was also without doubt one of the outstanding personalities among the conference delegates, but he did not remain very long and he suffered from the handicap of language. The fact that the Russians spoke a language understood by very few of the delegates made it more difficult for them than for other delegates to make their impression as individual personalities and it certainly also helps to explain their methods. The barrier of language isolated them probably as much as their ideology. The few Russian delegates who spoke French or English fluently gave evidence of great ability and were very effective. Bidault of France was a disappointment both as a personality and as a force. One man served as a historical link between the Paris and the San Francisco Conferences, and that was the massive personality and character of Field Marshal Smuts. However, it cannot be said that he played a role in this conference commensurate with his attainments and personality. He succeeded in considerably modifying the wording of the preamble and general principles; these chapters bear the imprint of his great idealism. But as for the rest Smuts seemed chieflly, and greatly, concerned about security. Among the Small Power delegates he was the foremost, and often rather lonely, supporter of the special position of the Big Five Powers in the proposed organization. One can understand this in a man of 75 years who has actively participated in three terrible wars. It is doubtful, however, whether in this respect he represented the basic views of his country.

Delegations

The strongest delegation at the Conference, in the opinion of the writer, was that of the United Kingdom. In its first line it had Eden, Attlee, Cranborne and Halifax, and as assistant delegates Tomlinson, Miss Wilkinson, Miss Horsbrugh, Mabane and Foot. Among the advisers were such men as Sir Alexander Cadogan, Permanent Under Secretary for Foreign Affairs, Sir Archibald Clark Kerr, Ambassador to Russia, and Professor Webster. Probably due to the fact that the conference was held on American soil, the United States delegation was supported by a very large, able staff of advisers and technical experts.

Among the small states there were remarkably strong delegations. All of the British Dominions were represented by excellent delegations, as were also Belgium and the Netherlands, to name only a few. These delegations gave the conference its most outstanding men, such as Evatt of Australia; Spaak, de Schrijver, de Laveleye, de Visscher, Rolin and de Housse of Belgium; King, St. Laurent,
Morask and Wilgress of Canada; Belt of Cuba; Masaryk of Czechoslovakia; Pasha Badawi of Egypt; Mudaliar of India; Padilla of Mexico; van Kleffens, Loudon, van Mook, van der Plas and Pelt of the Netherlands; Fraser of New Zealand; Morgenstierne, Raestod and worm-Muller of Norway; and Smuts of South Africa.

The number of women among the delegates was rather small. The only women delegates were Dr. Bertha Lutz of Brazil, Mrs. Cora T. Casselman of Canada, Miss Wu Afl-Lang of China, Miss Minerva Bernardino of the Dominican Republic, Miss Virginia C. Gildersleeve of the United States, Mrs. Isabel D. de Vidal of Uruguay and Miss Ellen Wilkinson and Miss Florence Horsbrugh for the United Kingdom. The ability of these women was certainly not below that of the average for the men delegates and their contribution to the work of the conference not less. They were especially interested in the provisions of the charter dealing with international economic and social cooperation.

Major Alignments and Blocs

The chief issue at the conference was between the small and large states on the role of each group in the new world organization. While this also represented the major alignment among the delegations the amount of solidarity in each group can be easily overestimated. The Five Great Powers were first of all divided into the sponsoring states and France. France had not participated in the drafting of the Dumbarton Oaks Proposals and at the last moment had refused the invitation to serve as one of the sponsoring states. This made its position with respect to Dumbarton Oaks quite different from that of the other four Great Powers. At the opening of the conference it was thought that France might lead the revolt of the small states against some of the provisions of Dumbarton Oaks, but its delegation did not follow this policy. Indeed, the French policy was halting and uncertain and with the outbreak of the Syrian trouble, French influence was much weakened. The policies of the individual Great Powers was affected by another division among them, namely, that between the Super-Powers of the United Kingdom, Russia, and the United States, and France and China, which are only regional great powers. The Anglo-American solidarity on practically all issues was marked, with China balanced on a tight rope between Russia on the one hand and the United Kingdom and the United States on the other.

The smaller states were likewise divided among themselves. The stronger of the small states, like Australia, Canada, the Netherlands and Brazil, also sometimes called the middle states, desired semi-permanent representation on the Security Council and the Social and Economic Council. The small states were also divided into groups or blocs, such as the Latin American states, and the Pan-Arab League. The latter, only recently formed, functioned well. This was especially noticeable in the drafting of the trusteeship provisions, where issues arose in which they were vitally interested. The old Northern Neutral, or Oslo, bloc, which, frequently joined by Switzerland and sometimes by Portugal, played a role in the League of Nations out of all proportion to the population represented by these states, was not in evidence for obvious reasons. Of these states only Norway, Netherlands, Belgium, Luxembourg, and Denmark were represented at the conference, and Denmark only during the concluding days.

Especially worthy of attention is the way the blocs composed of both small and large states operated at the conference. The Pan-American group functioned most notably on the issue of admission of the Argentine Delegation, and its effects, at the outset of the conference, were wholly bad. In the chief issue before the conference, that of the Great Power veto in the Security Conference, the Pan-American states were badly split, with Brazil, Chile, Columbia, Cuba, Mexico and Panama, in the committee stage, opposed to granting the veto. The British Commonwealth of Nations fared even less well. On few important issues did the United Kingdom and the Dominions vote solidly. In fact, the leadership of the small state opposition came from Australia and New Zealand. The Union of South Africa almost invariably voted with the Great Powers. Canada and India were not consistently with either group. These facts ought to be emphasized, for the argument that Great Britain controlled six votes in the Assembly was used after the last war to defeat our membership in the League of Nations. The myth that the United Kingdom controls the votes of the Dominions, for it never was more than a myth, ought now to be completely exploded. Not even India at the conference always voted with the United Kingdom.

Favored Position of the Great Powers

The Dumbarton Oaks proposals gave the Great Powers a favored position, chiefly by giving them permanent membership in the Security Council and by the right of veto in all substantive questions coming before that body. The small states sought by every conceivable device to pare down the value of this privileged position of the Big Powers. In addition to the frontal attack on the veto itself they sought to strengthen their own position relative to the Big Powers by increasing the powers of the General Assembly, by increasing the number of non-permanent members of the Security Council and of the Social and Economic Council, and by conferring automatic jurisdiction on the International Court of Justice. The Big Five stood their ground firmly and for a while it looked as if it might not be possible to draft a Charter acceptable to both large and small states. There will continue to
be much dissatisfaction with certain provisions of
the Charter, yet it is not likely that many states
will choose to remain out of the proposed organi-
ation. The necessity for such a body is so great and
the advantages of membership in it so obvious that
no state will long be able to afford to remain aloof.

The issue between the great and the small states
is not as simple as many people would make out.
The principle of one vote for each state regardless
of its population and economic and military
strength is by no means a democratic principle, as
is so often asserted. Quite to the contrary, it is a
very undemocratic principle because it accords the
individual citizen of the small states a very much
larger share in the determination of decisions than
the citizens of the larger states. A delegate from
one of the very small states declared privately at
the conference that he really thought it was fan-
tastic that his vote should count just as much as
the vote of the American delegate on the commit-
tee. A better, but a more difficult, solution might
have been to have assigned votes to the various
states weighted on the basis of a number of criteria,
such as population, economic strength and military
power. It would, of course, be very difficult to
agree on the components of voting strength but
once the problem had been settled in this way all
need and justification for special rights would be
removed. In the absence of some special system
of weighted voting the only solution is that of giv-
ing the Great Powers a favored or special position
in the structure and in the procedure of the organi-
zation. This special position of the Great Powers
may not prove to be very important. Our own con-
stitutional history may have a lesson to teach in
this regard. The conflict between the great and the
small states was acute at the time of the drafting
of the constitution, and the small states gained a
victory over the more populous states in the provi-
sion which gives them equality of representation
in the Senate, but in all our national history there
have been few, if any, occasions when the small
states stood on one side of an issue and the large
states on another. Once the organization begins to
function it is probable that the member states will
rarely, if ever, divide on the basis of the size of the
state. This may be hoped for if the world enters a
fairly long period of peace.

Trusteeship
Question

Another issue which attracted a great deal of at-
tention was the trusteeship question. Many will be
inclined to brand the provisions of the charter with
respect to the dependent peoples as weak. First of
all, it ought to be noted that the charter contains a
section covering the obligations of all countries
governing dependent areas. This is something
which we have never had before and is not found
in the Covenant of the League of Nations. An is-

sue which attracted a great deal of attention was

the inclusion or exclusion of independence as a goal
of administering dependent areas. The British, the
Dutch, and the French were opposed to including
the term in either the general section dealing with
dependent areas in general or the provisions deal-
ing with trusteeship, whereas, the Chinese, Rus-
sians and some others, notably the Philippines,
wished to have the term incorporated in both sec-
tions. The outcome was a compromise which is
rather illogical, as most compromises are. Inde-
pendence was left out of the section dealing with
dependencies in general but included as one of the
provisions for trusteeship areas. The American
press was much disturbed about the failure of the
American delegation to demand the inclusion of
the term in both sections of the trusteeship chapter.
Many asked how it was that the United States,
which fought a war for independence and still cele-
brates the Fourth of July as Independence Day,
could be satisfied with anything less than inde-
pendence as a goal for all colonies. We ought not
to forget that union is also an ideal, and an Ameri-
can ideal, as we fought a long and bloody war over
this issue. It is difficult for Americans to under-
stand the position and sentiments of old imperial
states like France, Great Britain, and the Nether-
lands. The Dutch, for example, have been in the
East Indies for over three centuries. Many Dutch
families have lived there for generations and many
Indo-Europeans, and even Indonesians, are making
their home in the Netherlands. One Indo-European
was for years mayor of Amsterdam and was later a
member of the Council of State. Among the Nether-
lands delegates at the conference, two delega-
tes regard the Indies rather than the Netherlands
as their home. Van Mook was born in the Indies
and spent his life there and van den Plas comes
from a family which has been in the Indies for
generations. It is not easy for people with numer-
ous ties of this sort with their dependencies to think
in terms of complete separation. They point out
that self-government means independence if the
people so choose, but they hope that when the de-
pendent people have attained self-government,
they will choose to remain in association with the
metropolitan state, on the basis of equality.

An Evaluation
of the Charter

The Charter will, no doubt, be attacked from
many sides. Some will consider it weak because
the organization it sets up is not a super-state;
others will allege that if the United States be-
comes a member it will lose its freedom. And, alack
and alas, there will even be those who will argue both
ways. The truth of the matter is that the Ameri-
can Delegation was insistent upon the individual
veto for the Great Powers because it feared that
the Senate would never give its consent to ratifica-
tion of the Charter if under it the United States

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could be bound without its consent. The best is often the enemy of the good. The most bitter enemies of the Charter are likely to be the perfectionists. This Charter is not the best that could be drafted; it is the best mankind can at the moment be induced to accept. Most Americans, at long last, have come to see that the world today needs an international organization of some sort as much as we needed a national government a century and a half ago.

How to Deal With Doubt

HAVING dealt in a previous article (The Calvin Forum, June-July issue) with the attitude of our Lord to the doubting disciples, let us now strive to apply his example to the problem as we face it.

How shall we deal with doubt? Jesus said, . . . “learn of me” (Mat. 11:29). The first requirement is that we have the proper approach. It is set forth in the words: “And Jesus came to them.” We must recognize the fact of doubt. Says George Arthur Buttrick in his The Christian Faith and Modern Doubt: “This is an age of doubt . . . . For the first time in history, belief seems to be the exception and unbelief the rule. Certainly nowadays faith is uncertain, while scepticism is almost dogmatic.” One need not subscribe to all that Mr. Buttrick alleges, but no one can quarrel with his characterization of our times as the time of doubt. Our main concern is not to ascertain whether Jesus chose Thomas as one of the apostles because or despite his doubtings; our task is to deal with doubt as we find it and we have not far to seek to discover it.

Anyone who has but little pastoral experience can appreciate the value of our Lord’s approach. Almost irreparable damage has been done to many a troubled soul by the failure to learn of the Lord in this matter. Many a doubter has been literally frightened away not so much by the incompetency as by the well-founded suspicion that those whom he might consult in his perplexity would not assume the attitude of Jesus. The doubter sensed only too well that the revelation of his doubts would expose him to censure; that it would horrify his consultant, and that as a result he would receive no help whatsoever. Consequently, he was compelled to bear his burden in secret and to suffer in silence; and both the secrecy and the silence increased his doubt.

* * *

Accepting the fact of doubt we should receive the doubter with sympathy and understanding. Instead of excluding him we should come to him. Make him feel that he is still one of us and that we expect him to remain one of us. Observe that Jesus did just that. While ‘some’ of the eleven doubted, Jesus came to all of them. The worst thing one can do to a doubter is to shun him or exclude him. Loneliness is bad enough; but to condemn a person to loneliness is much worse. When Pilate’s wife, Claudia Procula, said to her husband, “Have thou nothing to do with this man”; she was by anticipation pitching the Christ into the very depths of hellish agony. For in the darkest hour of that Black Friday, Jesus cried out in effect, “My God, my God, why wilt thou have nothing to do with me?”

There are doubters that have suffered untold agony because their doubt made them feel apart, and worst of all, because others condemned them to isolation when their doubt was discovered. Some doubters were saved from despair because they still had recourse to God; it was this that preserved Job in the hour of his darkest trial. For this reason it is important not only to keep the doubter in contact with his fellows in loving and sincere fellowship, but it is also necessary to point them to the Christ who once came and today still comes to the doubter in his perplexity. If I were an artist, I should like to paint a picture of Jesus as he came to the doubting disciples. His eyes, his facial expression, his hands, and even his gait would somehow convey the truth and sincerity, the love and compassion, the sympathy and understanding, the strength and helpfulness which marked him in his dealings with men in need. The glory of his coming would be in the fullness of grace and truth. This would be the Christ who said: “Come unto me, all ye that labor and are heavy-laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.”

* * *

However important the proper approach may be, it is only the beginning. It must be supplemented by the proper diagnosis. It is not within the province of this paper to discuss the nature, causes, and types of doubt. But it may be well nonetheless to emphasize the importance of facing the doubt head-on. Two extremes ought to be avoided. There are those whom Job properly called miserable comforters. People there are who come to commiserate with you in your trouble; they overestimate your

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difficulties and bemoan and bewail your sorry state to such an extent, that after they have left, your condition is much worse than it was before. "Zulke menschen douden je nog dieper in de put." Others seek to believe you by minimizing your doubt. They tell you that it is only a passing phase; that it will soon clear up of itself. Or they make the mistake of telling you to get busy and thus imagine that you can be made to forget your doubts. Now there is a definite place for ‘getting busy,’ so to say; and taking part in a worthwhile program of activity is indeed salutary and necessary in dealing with doubt; but this is not the place to give such counsel. The effort to remove doubt by this type of sublimation is bound to fail. Before advising one to engage in some work, a prior step must be taken. This prior step is suggested in the words: "And Jesus . . . spake unto them, saying, 'All authority hath been given to me' . . . " In other words, having diagnosed the doubt, one must say the proper thing. This is not an easy task but it must be done. We cannot excuse ourselves from it by confessing our inferiority to the Christ. The same Christ declared that his followers could do great things in his name and by his power through the enabling grace of the Holy Spirit.

What must be said to the doubter? There is no magic formula, no panacea. doubts and doubters differ. Jesus did not say the same thing to Thomas and John the Baptist. In every case he carefully diagnosed the doubt and appraised the doubter. In effect, Christ said the following in a general way. Doubt need not lead to despair. Doubt may be but is not necessarily in each instance sin. Doubt is the necessary concomitant of growth in knowledge and character. Conversion, both initial and subsequent repeated conversions, always involve some measure of doubt. Doubts are never purely intellectual; morality and plain duty are always involved in doubt. Consider the case of the Samaritan woman, of Nicodemus, of John the Baptist and of the disciples in the passage we have been studying. One of the things which the doubter must not fail to do is to perform the obvious task which is placed before him. Was it not by force of the circumstance of Jesus' prior appointment with the disciples that they were led to Galilee where their doubts were dispelled?

At the same time, there may be wrong and definite sin back of one's doubt. Consider the case of Thomas. One cannot overlook the character and temperament of Thomas in diagnosing and treating his doubt. He was pessimistic by nature. Buttrick says: "But John, we think, drank in faith with his mother's milk; and Peter could 'Cleave ever to the sunnier side of doubt' while Thomas, dour like gray ocean wastes, could not believe, yet would not betray." Thomas, the honest doubter, was grieved and utterly disillusioned when Jesus died. But it must not be forgotten that Thomas was also faithless. He was not only faithless in not having remembered and believed the repeated prediction of Christ regarding his resurrection. In this respect he differed not at all from the other disciples. But he was faithless especially in the attitude he assumed to his fellow-disciples both in not believing their testimony and in particular in neglecting the fellowship of his brethren. The misery of Thomas was the direct result of this faithlessness. It brought him to the verge of despair.

Observe how Jesus dealt with him. Jesus made it a point not to appear to Thomas individually although he did appear so to Peter. Thomas had no right to shun the other disciples. It was particularly at this point that Thomas deserved the rebuke the Lord administered to him. It was only in a secondary way that Thomas needed to be instructed concerning another important aspect of doubt. This Jesus did by accepting the challenge of Thomas and repeating his arrogant statement to the effect that he would not believe if he did not see and touch. We cannot believe that Thomas dared to avail himself of the opportunity given him by Christ to place his finger on the print of the nails or his hand in the wound in his side. Having seen the Christ, Thomas had no need to touch the Christ. This led him psychologically to realize that if sight made touch unnecessary, then faith would make sight unneedful. For in the great confession of Thomas, "My Lord and my God," he reached far beyond what he could see even with the Christ standing before him. This important aspect of doubt is referred to by the great Dr. Abraham Kuyper in his Het Werk van den Heiligen Geest in which he treats of faith and knowledge. "The things which are seen are temporal but the things which are not seen are eternal," says Paul. Faith is required to attain to certainty of the unseen things while sensation and reason are employed in the things of sense. To say, "I believe it is ten o'clock" is not very convincing; one should say, "I know it is ten o'clock." Likewise and conversely, to say, "I know that my sins are forgiven" is not half as convincing as to say, "I believe that my sins are forgiven." The recognition of the difference in the two levels of life will prove helpful in dealing with doubt.

The third step in dealing with doubt is suggested by the words of The Great Commission. It is only after the proper approach has been made and the correct words have been said to the doubter that the task can be given. It remains true that "Ijdelheid is des duivels oorkussen." But the purpose of this commission, even in the particular context of doubt in which we view it, is not to seek to forget the doubt by over-much activity. That would be sidestepping the issue. When God came to Abraham (Genesis 22) and said to him: "Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of," Abraham may have attempted momentarily to evade the issue by overmuch activity as is evident from the words: "And Abraham rose early in the morning, and
saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt-offering, and rose up, and went to the place of which God had told him.” But the Lord took care that Abraham had all the time in the world to ponder and reflect and consider just what it was that he had to do; for the journey took three days. These three days were at one and the same time the shortest but also the longest days of his life. They were the shortest because each second brought him nearer to the dreadful task. They were the longest days of his entire life because he lived and died a thousand deaths on the way to Mount Moriah. These three days were thus an integral part of the trial. Similarly, the words of the commission to the disciples form an integral part of Jesus’ method of dealing with doubt.

In the first place these words serve as the vindication of Jesus’ stupendous claim to universal authority. The disciples needed to know this. Jesus meant just what he said. He Himself took seriously the conferment of authority upon him by the Father. He believed and acted upon his belief in the Father. Moreover, this was the only way in which the disciples could confirm for themselves the truth and reality of Jesus’ claim and of the consolation which this claim had brought to them initially. They could only continue to draw upon the comfort he gave them by acting upon the truth of it. This is the truth of Jesus’ statement in John 7: “If any man willeth to do his will, he shall know of the teaching whether it is of God . . .” This is the message of the Epistle of James, that great treatise on the Faith that Works. There is still a third value in this commission to the disciples. Leslie D. Weatherhead, in his Psychology in the Service of the Soul, points out that the origin of most tiredness is in the mind. He adds that the best way to refresh the mind is not by nonactivity but that one of the finest releasers is service in the kingdom of God. It is not overwork that hurts us, he says, but working at that which does not give full play to our personalities. The lives of many people are preoccupied with trivialities. The soul of man needs to build more stately mansions. The mind of man must be fired by a worthy ideal. Was not this precisely what the Lord gave to his disciples? Think of the great and grand task he gave them. Their life attained new meaning and value through the dignity of their calling. They have something to live for, to work for, and to die for.

The practical significance of this is obvious. Many a Christian would be a far better Christian if he only did something for Christ. The finest types of spirituality are found among those who are active in the church and school and civic affairs. They are serving the Lord; they are learning by doing. They have an outlet, a channel through which their personalities can function and grow. This is especially important for the introverts. The introverts are the doubters partly because they are introverts. Observe that the fourth step is a necessary complement to the preceding three. Despite all that was said above, life sometimes gets to be too great a burden. The very activity which is salutary in its place may become too difficult. There are times too when one cannot engage in work. At this point,—and all along the road too,—the value of the promise of Christ cannot be overestimated. “Lo, I am with you always even unto the end of the world.” This is the promise of the personal, perceptible, and perennial presence of the Lord. It is personal because he says, “I will be with you.” Nothing less will do. It is perceptible for he says “Lo;” there will be the awareness of his reality and nearness. It is perennial for the Lord will be with them to the very end of the world. There will remain many questions that cannot be answered but in the consciousness of the favor and love of the personal Christ, there is rest and peace and joy. Thus life becomes a glorious partnership; even more, it is the walking of a friend with a friend to the end of the road.

People need to learn the indispensability of Christ as a Friend. Life gets too big for people; it gets out of hand. Earthly friends, even the dearest, husband and wife,—all of them prove to be inadequate at a given point. This suggests the last point to which we must briefly refer.

In the December 6, 1943, issue of Monday Morning there is an incisive article by Robert D. Bulkley, pastor of the First Presbyterian Church at Bowling Green, Ohio. After showing that the Puritans envisaged a theocracy in America, the author goes on to say: “. . . the Yankee rose in the heart of the Puritan domain, and soon the Yankee devotion to gain swept aside the Puritan devotion to God.” Continuing his analysis, he states: “From these early days down to the present, two factors have characterized American life . . . ; its progressive secularization and the shoving of God more and more to the periphery of our consciousness and our consideration, and the almost subconscious, but none the less very real, feeling that somehow this is wrong and that a place ought to be made for him at a more central point in our life.” He concludes his arraignment: “So here we are, we Americans, with our split personalities, with our determination to go our own way irrespective of God, and our uncomfortable feeling that somehow God must not be entirely ignored. The domination of secularism has been largely undisputed, and now we are reaping the harvest—the world’s most magnificent natural resources sadly depleted at the altar of private acquisitiveness; an unresolved problem of minority groups, Negroes, Orientals, South Europeans, Jews, which have never been adequately made a part of our common life; poverty of the most terrible sort in the midst of the greatest abundance the world has ever known; class rivalry and suspicion adding still more power to those forces which prevent us
from being truly united; war and international hatred, which are the result of competing nationalisms and the doctrine of international anarchy; a vast population who never attained to true personality, but who feel frustrated and inadequate to meet the problems of life, and who embark therefore on orgies of pseudo-sophisticated pleasure-seeking in order to hide from themselves and from others the emptiness of their own souls."

The message of the pastor of Bowling Green is the word of God to the nations: Stop counting God out of your calculations. We need indeed the proper approach to doubt, the adequate facing of it, the salutary activity, and the consoling promise of the everpresent Christ. But there is one provision which needs to be met; there is one condition to be fulfilled. As in the days of long ago our Lord guided the moral choice of the eleven disciples to the mountain in Galilee by the force of circumstance, so today every event in the world is telling man with an urgency that will not be denied: Keep your appointment with Jesus!

Will the Liberal Arts Come Back?

HENRY SCHULTZE
President Calvin College

DURING the months immediately following the entrance of the United States into World War II there was a general belief that the days of the liberal arts were rapidly coming to a close. Educational leaders were filled with fear or glee depending upon their evaluation as to the worth of liberal arts in education. These leaders were called Jeffersonians and Jacksonians. The former were adherents of the educational policy of Jefferson who advocated special training in special fields as the talents and the desires of the several students may indicate. The latter were those who were convinced that there should be a basic education for everyone in which a people in a free society can find their common ground. The former groups were ready to bid liberal arts a final adieu. They were the allies of the leaders in our war effort. Indeed, manpower commissioner McNutt informed the educators interested in liberal arts that they must convert their institutions or be liquidated. Many were liquidated. Many more were nigh unto liquidation. Such liquidation was regarded with considerable regret by the friends of small privately owned colleges and by the Christian leaders in general.

Leaders Alarmed

There were many leaders not directly connected with educational institutions who were deeply disturbed by the probable effect of this policy upon our future educational programs. In a powerful address delivered in 1943 by the New York Representative Celler, the following declaration was made: "As the great books are closed, different books are being opened in great profusion. These are the detailed books on how to do this and that—from how to weld to how to run a drill press—the technical books for training in skills. And the big colleges are to be the training centers for the mechanical trades: the small privately controlled colleges, which have perhaps most effectively educated in those studies that prepare men to be free, are evidently not going to be given a chance even to survive as training centers." Wendell Wilkie radio-ed his fears with these words, "The destruction of the tradition of liberal arts, at this crisis in our history, when freedom is more than ever at stake, would be a crime comparable with the burning of the books by the Nazis. Burn your books—or what amounts to the same thing, neglect your books—and you will lose freedom as surely as if you were to invite Hitler and his henchmen to rule over you." Said Irwin Edman, "If the humanities or the humanistic temper which they promote, are permitted to lapse now, we shall have lost the peace before we have gained it, and the real victory after the war will be the way of life, inhuman, tyrannical, mechanical, of those whom we ourselves have conquered." Such testimonies clearly indicate that not only democracy but even Christianity may be mightily effected by the removal of the liberal arts idea from our educational programs.

Educators' Reaction

The educators as a whole were quite upset after the Baltimore Conference in which they were told in blunt language that they must convert or else. Yet the majority of them quickly adjusted themselves to what was held by the government to be war time emergency programs in the field of education. However, the practical minded authorities who are responsible for their institutions of learning, and who are usually more interested in the number of students enrolled and the amount of funds securable than in the educational policies, soon adjusted their programs to fit the exigencies

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of the times. They secured as many units of the army and navy boys as they could, and they discovered that this type of education proved to be a gold mine. The Government paid well for the training of its men in the armed forces. Vast readjustments in the building plans were made. Tremendous changes in the curriculum were made. It cost the institution nothing. The Government paid for it. The liberal arts courses were sidetracked. The army and navy established training centers of their own. The boys were of the opinion that they were receiving an excellent education in these institutes, but the educators have debated whether it is of any academic value at all. However, they are watching the competing colleges with great care, hoping that they will not have to yield too much in the keen competition for a larger student enrolment. The vets or the prospective vets are already writing to the various colleges to determine where they can sell the work done in the armed forces to the highest bidder in terms of credits allowed. The program of giving indiscriminate credit for army and navy work taught us a tremendous lesson after World War I. But judging from the reaction of many educational authorities, we have forgotten what was taught. The old warfare for enrolment. The vets or the prospective vets are already writing to the various colleges to determine where they can sell the work done in the armed forces to the highest bidder in terms of credits allowed. The program of giving indiscriminate credit for army and navy work taught us a tremendous lesson after World War I. But judging from the reaction of many educational authorities, we have forgotten what was taught. The old warfare for students is on again. Credit is offered for non-academic work. And the bids may soar. The real sufferer in this program is the student who will graduate after a while without an education, and be thus unfit for the niche he expected to occupy after graduation.

A Ray of Hope

However, in the last year or two many of the great institutions of America have appointed committees to study this matter of an adequate college course. It is remarkable how generally these committees, working entirely independently, agree. The University of Michigan, the University of Chicago, the Michigan State College, Harvard University and many others are or have been receiving reports which call for nothing less than two years of work in the field of liberal arts. The most publicized of these reports is perhaps that of Harvard under the title, General Education in a Free Society. A committee of twelve investigators has been working on it for two years and spent 60,000 dollars on its work. The report recommends that three-eighths of the number of courses required for graduation must be in the humanities, sciences, and social sciences. This is less than half, it is true, but what a remarkable thing that the school that has made the system of electives so popular in America can now after due consideration look favorably upon a compulsory selection of courses.

It is also interesting that the committee blames the high schools for the tragic state of affairs in America. It is generally conceded that the high-schools, feeling that they constitute a sort of an end in themselves, have not been too concerned about preparing students for college work. In fact, only 1,250,000 of the 7,000,000 high school students will go on to college. This means that three-fourths of them are going on into life with practically no arts at all. It is interesting to note that the Harvard committee recommends an adequate training for high school students planning to go on to college. The recommended requirements are not much different from those always insisted upon by Calvin for college entrance. Strange though it may seem, even more of the liberal arts courses are recommended for those who do not go on into college.

This is indeed something that has been born, I fear, too late. It was born at a time when the government furnished the students and dictated what they were to receive, when men therefore did not need to worry too much about the financial situation of the institutions, when men could see their previous philosophy driven to extremes and could therefore clearly ascertain how uneducational their program really was. Will it grow and maintain itself in America?

Hurdles to Surmount

It will have to overcome the tremendous spirit of commercialism which has our country firmly within its grip. Liberal education does not bring in dollars and cents. And we are quite generally sold on the idea that the purpose of education is to train men so that they can earn more money with less effort. There must be some unity in a democracy, but we have been educating as many individual competing units as we have had students in our schools. Neither democracy nor the church of Christ would be able long to survive unless cooperation rather than competition takes possession. If money remains our God, we will stick to technological courses and our vocational schools will remain popular.

It will have to leap over America's rank individualism. If it is right that each man must be able to do what seemeth good in his own eyes, one can't have the type of training that seeks to develop a unity of ideals. We have been proud of our individualism. In fact, we have fostered a type of education which we dare to call progressive but which tends to break down any restrained efforts to co-

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operate with others. Liberal arts tend to unify, but such tendency is counter to our distinctive brand of individualism.

It will have to get by the general spirit of furnishing the public with what it wants. The American educational system has given the students everything from electronics to eel-husbandry, from cooking to tap dancing, and the common body of tradition and culture that once bound men together has been regarded as impractical and useless. If schools continue to follow the policy of giving people what they want, the education will continue to be a smattering of everything. Trained medical men prescribe what the patient needs, and not what they want. Surely, the educators have no less a responsibility in their field.

The entire idea of a liberal arts course is foreign to the pragmatic philosophy of America with its relativism. One can teach in the field of ideals, but philosophies are also varied and controlling there. There seems little hope of arriving at any unified principles of training in schools and of thinking in a democracy, and of living in a church, until we have found an agreement in the field of basic thinking. There seems little likelihood of success unless we accept the basic principles of some authority. And the only principles that have shown real abiding value are those of God. Commitment to some such principle demands the liberal arts course not only but is the only sure way of securing a general cooperative spirit in the preservation of the democracy and that is what the reforming educators seem to be looking for.

China, the Reluctant Dragon

CHUNGKING is cosmopolitan in a sense that no other city in the world can be, I think. There are few people in Chungking who would not rather be elsewhere. And there are few natives of Chungking who would not rather have the coastal Chinese and foreign military and civilian missions leave the city. This backwoods war capital is a conglomerate hodge-podge of construction and humanity. No situation short of this cataclysmic war could conceivably have produced it. Literally nearly every square foot of space in the city is utilized for living. This means no lawns or shrubbery, no vacant fields or expansive parks. On all the numerous hills of Chungking are living-quarters, from substantial to ramshackle; and where a building is not, a vegetable garden or chicken yard is. The hill-sides nearly quadruple the surface area within the bounds of Chungking; they also cause a fearful congestion which creates problems not only of traffic (pedestrian) and transportation, but the much graver problems of sanitation, food supply, disease and vice.

Over all the city is the thick pall of poverty and disability. New York has its upper and lower Fifth Avenue. Chungking has its even greater extremes of wealth and poverty. Poverty is all about you. Wealth is modestly contained within brick enclosures where are the only lawns and terraces in the city; within these enclosures are large houses with separate servants’ quarters and ample garages with expensive American cars of late manufacture inside. These square feet are devoted to the genteel existence of a few people who have by fair means or foul (and there is not too much distinction in China) acquired much of China’s little current wealth. The wealthy and poor alike, however, are not only accustomed but acquiescent to disparity and general sordidness. When the wealthy go through the city, they accept as a normal thing the wretchedness on every street. The poor are glad enough to earn a few cents for rendering menial service to the wealthy. This is not exclusively Chinese, but it is true also in Chungking.

The masses of poor and the select circle of the rich are two elements in this war-time capital. Another important element is the Central Government itself, with the Kuomintang and all administrative headquarters. The government, in addition to many international problems, has also to deal with some very disturbing internal problems. The most prominent is the familiar Communist-Kuomintang friction.

Social Fluidity
Normal in China

Locally in Chungking, as in all of the interior, a further social complication exists, arising from the resentment of natives to the coastal refugees who, arriving in impressive numbers, soon by reason of wealth, education and prestige are in virtual control of the city. Chinese of the interior are almost as hostile toward the coastal Chinese as they are toward foreigners. The feeling seems to combine envy with provincialism. It is, of course, true that the influx of refugees and foreigners does materially affect the city experiencing it, not always adversely but never entirely beneficially. Such localized places as Kweilin, Chungking, and Kunming were congested with people from all of Eastern
China. In Kweilin I once observed friends meeting casually on the street for the first time in many years after childhood association in Hongkong. In Kunming long-separated friends of mature Chinese are likely to greet them in almost any restaurant. The situation would be paralleled in this country if you were to leave Boston and, five or ten years later, walk into a restaurant in Seattle and be greeted by a Bostonian. The social impact on the native town is tremendous; problems of food, housing, health and education become critical. Generally the tradesmen flourish with the increased purchasing power represented. But living standards are smothered by immediate necessity. Add to this Chinese social pattern the extraneous and ebullient element of the American military personnel.

The complete picture is a bit macabre, and the more so because city government in China is very limited in function and effectiveness. Public services and social welfare are practically non-existent. In China a clamorous individual need overwhelms and suppresses whatever faint social consciousness may stir in a few Chinese minds. Complete reliance on individual resources is the product of centuries of vertical rather than lateral administration of government. Governments in China collect revenue, conscript armies and impose restrictions. The benefits flow from the masses below to the rulers above. The governments do not in any significant degree promote social welfare, economic stability, industrial initiative, public health and public education. The citizen has never experienced and therefore never expects or demands government beneficences.

**Political Ineptitude Retards Nation**

In a well organized society the citizen and his government contribute mutually to the establishment, maintenance and improvement of living standards. But in China there is scant recognition by the government of its social trust, nor any recognition by the masses of national solidarity. The Chinese masses today have nothing to lose, for their standards now are minimal. The lack of nationalism in time of war is fatal in itself. In China it is understandable and might be fatal save for the dogged support of the present regime by our State Department.

Abuse of public trust is admittedly universal. It is not peculiar to China. American history itself is replete with instances. However in the Western world, graft, bribery, undue influence, malfeasance in office all bear a moral stigma and invite criminal indictment. In the Orient the only criterion is not moral but economic; not idealistic but pragmatic. “Squeeze” is a low-level term for dishonest gain on all levels, from the coolie who adds twenty-five per cent to the cost of his master’s groceries to the general who sells his soldiers’ rations and pockets the money. The government official employs official prestige for personal advancement, diverts public funds to private pockets. These are “open secrets.” A Chinese banker, American educated, told me of a minister of a government department who demonstrated his integrity by ostentatiously selling items of his household furniture periodically, thus showing that although he held such high position and influence in the government, the salary in these inflationary days was wholly inadequate to maintain his family. Yet he willingly sacrificed personal comfort to serve the state and refused to appropriate public funds—a thing he could easily do—to his own advantage. My friend, himself a wealthy man, concluded this touching account with the scathing words, “This pillar of righteousness, this ‘poor but honest man’, has a larger bank account, a greater reserve of American money than any other man in Chungking.” And many Chinese bank officials in Chungking were fabulously wealthy.

**Petty Politics and Personal Standards**

A young Chinese named Li joined the Kuomintang (Central Government Party) one day. I was much surprised to hear of it because his father was eloquent in his distrust of the Central Government, and the young man himself was critical of the party and the government. Why did he join? Because he wished to study in America. Before joining the Kuomintang he had unsuccessfully explored every possibility of going to America. Yet at this time the government was sending individuals and groups to America for training and other purposes more or less bearing on the prosecution of the war against Japan. Li therefore joined the Kuomintang (about equivalent to owning a seat on the New York Stock Exchange), feeling confident that through military and political channels he could gain his personal objective of getting to America for study at least until all of China was freed from Japan’s occupation. Analogy (simplified): A Californian running for senatorship in order to see the Capital.

Then, too, last fall the national conscription program began to get uncomfortably inclusive of even educated youths. Prior to this time Chinese soldiers were the peasant and coolie youths. Chinese of good family did not enter the army either voluntarily or as conscripts, except as officers. Much publicity was therefore given to the new conscription. Conscriptionees were accorded much fanfare. They considered themselves heroes before they ever received a uniform; one of these, touched with his own destiny and sacrifice, naïvely said farewell to me with an almost mystic melancholy, smiling as he spoke: “Tomorrow I leave to join the Army; we are going to fight in Burma; perhaps I shall never return.” None of this for my friend Li; he was beyond this naïve idealism of the college youth and beyond faith in the military organization of his country. He was too well informed on Chinese
army life to submit to conscription. And by join-
ing the Kuomintang and drawing on his father's
financial prestige, Li became a full colonel within
twenty-four hours of entrance to the Party. He is
twenty-seven years old and had never before worn
a uniform.

I do not adduce these instances either as enter-
tainment or as exceptional cases; rather to indicate
the normal approach of the Chinese to the problem
of living. It is obvious that his approach is rad-
cially different from that of the Christian world,
and largely so because of the materialistic concept
by which he judges all effort, all conduct, all pres-
tige, enjoyment and existence. To call it "crass"
would be to apply foreign criteria rashly to a civi-
лизation historically and culturally dissimilar to and
divergent from our own.

Time for
Toil Only

America in general is fortunately so far removed
from individual material want that we can spare
mental and physical energy to pursue what we af-
fectedly call "the finer things of life". Our social
advancement relieves us individually of much of
the drudgery to which the Chinese must devote his
time. Water runs from our city reservoir to every
home. But the Chinese use buckets to carry water
from distant wells to his home. This con-
sumes much time; in crowded districts where lines form
at the well, one may have to wait in place for hours
before getting any water at all—water which must
be boiled before it becomes potable. The same is
ture at rice distributing points; the women with
their baskets may line the streets for hours. Wood
is fetched in the same way. In Chungking many
natives wait hours for intra-city bus transportation.
Add to these time-consuming tasks the work of the
day, the domestic cares and worries, the decreasing
value of currency, the uncertainty of national sur-
vival itself, and, as a corollary, the inner sense of
insecurity of property and job, the constant sub-
jection to privation consequent to social and politi-
cal stagnation and hostile encroachments. There is
little time left for culture in its "finer" aspects.
There is reason for Chinese pragmatism. Spiritu-
ality and philosophy are not as nourishing as rice
and eggs to a man who is unaware of his soul but
painfully aware of a demanding body.

Today it is difficult to suggest a middle course of
decent survival and cultural progress. The tragic
physical circumstances of existences in China auto-
matically submerge the social and religious poten-
tialities which may eventually confirm China as a
great modern power. Her size, her population, her
arms, her sheer physical labor are not enough. It
is true that cattle survive on forage. But it has long
been demonstrated that man does not live by bread
alone.

A Weird Economy
Unregimented

The difficulties of physical survival in China are
grave enough in themselves and graver still in a
period of restricted wartime economy. These hard-
ships are intensified by the unfortunate currency
problem which has long plagued Chinese economic
life. The theme of fluctuating currency values in
China has been given some publicity in the Ameri-
can press and needs little elaboration in this paper.
However, perhaps a few examples of the effects of
this changing value may be apropos at this point.
What has happened in China and is still happening
today can well serve as an object lesson to those
in this country who are impatient with such eco-
nomic controls as rationing and price-fixing.

From simple flat the rate of exchange governing
the value of Chinese money in relation to American
currency has passed through several stages until
today it represents a rather complicated scheme.
In 1942 the official over-all rate of exchange was
20 to 1. That is, twenty Chinese yuan (the basic
unit of Chinese currency) were declared worth one
American dollar. Although this rate for some time
governed all formal commercial transactions in
which American and Chinese monies were in-
volved, even as early as the summer of 1942 it was
a simple matter to exchange one's American cur-
rency for rates exceeding 20 to 1. Let it be remem-
bered also without further comment that prior to
the war, Chinese currency was valued at approxi-
mately 3 to 1, so that the legal rate in 1942 already
showed a tremendous decline of value.

Upon my first arrival in Kunming, Chinese cur-
rency was being sold privately at twenty-six to one.
A few months later in Chungking, it was up nine
points or thirty-five to one. At this time one could
purchase goods and services at relatively small cost.
In the summer of 1943, upon leaving China for a
few months' assignment in India, barely a year
since I had arrived, Chinese currency was being
converted into American currency at the rate of 55
to 1. I returned in September to find the rate up to
70, and a steady increase with few fluctuations—
occasionally there was a drop in exchange value of
American currency—continued throughout 1944;
July—180, August—220, September—270, October
—290, November—310, and so on, with variations
of twenty points in different areas. Generally Kun-
ming offered a more advantageous rate than Chung-
king, probably because Kunming was the center of
trade as well as the locale in which were concen-
trated more American servicemen than anywhere
else in China at that time.

Whither the American currency went once it had
passed into Chinese hands it is doubtful to say. No
doubt some of it was used in legitimate trade for
purchase and transport of goods from abroad, al-
though legitimate international trade with China
had been practically at a standstill since the Japa-
nese blockade of the Burma Road. That some of it

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was hoarded by Chinese merchants and bankers is also a reasonable assumption, based on the familiar law that "bad money drives the good out of circulation." The lavish dumping of Chinese paper currency deprived businessmen of confidence in their own currency and induced them to seek security by accumulating American notes. A third and equally likely assumption is that a good deal of this currency found its way into the black market of illegitimate intercourse with such areas as Indo-China, Burma and occupied China. That trade and commerce and transportation were moving freely over belligerent borders is a blunt established fact, not inconsistent with those extreme economic conditions of the country which more than any moral and ethical code, political or religious creed determine the activity and policy of China and the Chinese today.

Inflation and International Exchange

The spiral of inflation in currency was accompanied of course by a weird and spectacular decline in purchasing power and corresponding rise in prices of services and commodities. Within the period of my stay in China the cost of bus service in Chungking multiplied 400 per cent for the consumer; the transport system still operated at a loss and required government subsidy to continue operation. Clothing increased 1000 per cent in price, food from 1000 to 2000 per cent; ricksha travel and all services became similarly expensive. The humble haircut even rose in price from 6 to 100 yuan during this period. Tangerines, once 1 yuan a piece, in 1945 were 10 yuan a piece. Needless to say, government employees and professional people fared worse than tradesmen and laborers, who periodically hiked their prices to correspond to the devaluation of currency and the increase in the cost of rice. Rice being the staple food in China served as the index of the value of currency and the cost of living.

Today three system of exchange govern the use of foreign currency in China. For commercial transactions the official rate is still 20 to 1; for transactions by private foreigners the official rate is 40 to 1, and for transactions involving military supplies (Lease-Lend) there is no-rate accounting, i.e., the exchange value will remain in suspense until after the war. This is the sorry picture of Chinese currency today. In summation, and not to prolong a distinct agony of imagination: the yuan was worth five American cents in early 1942; its value catapulted for three years until in April, 1945, it was worth (in actual purchasing value) one-fifth of one cent; and later this year it became worth even less. Fortunately, the Chinese government circulates 500-yuan bills, and the physical problem of paying one's way is therefore lessened. The only other and rather cheerless consolation one can find in the total financial situation up to this point in time is that Shanghai money, maintained in circulation by the Japanese, is rated at one-eighth the value of a Central Government dollar. This steep pyramid of value may be simply expressed as 1/8 (Shanghai dollar) of 1/500 (Chinese National yuan) of 1 American dollar.

In view of this situation, many reputable Chinese were unable to live decently without a source of income supplementary to that normally available to them. Somewhat ironically, I knew an employee in the Chinese Foreign Affairs Bureau in Chungking who was able to live comfortably only because her parents in Shanghai-Jap occupied—periodically transmitted goods and money to her. Conversely, a Chinese colonel with wife and child had to live most frugally on his military stipend and the rice ration allotted him, if he and his family were to survive honorably.

However, many shrewd Chinese businessmen from the coast found Chungking a bonanza even in this inflationary period. The reason is not hard to find. By clever banking, foresighted calculation of the money market, collusion—or rather, cooperation—with government and banking officials and by basic reliance on the stability of American and British currencies, Chinese bankers were able to amass and control fortunes simply by exercising shrewd control of loans and securities. The taste of fortune could not have been too sweet a thing, however. A fortune in money is a bitter and futile thing when there are no security, commodities and facilities to be obtained. A happiness which is dependent on material goods is rarely to be found—and then in very limited fashion—in China these days. But the Chinese it seems to me must have learned to taste bitterness without astonishment. In China bitter fruit has amply thrived these many years. For a decade China has been the land where labor turns to sorrow and hope to ashes. But even in its desperation China with a kind of resigned, unseeing, inbred, plodding wisdom follows the hard way of planning, working and surviving. For do not wells spring from the bowels of a barren earth? And replete with terrors though the night has been, does not joy come in the morning?

Social Survival Value Inherent

So one may pit corrupt uninspired government, rampant uncontrolled economy, disorganized and dislocated society against a silently patiently striving nation—and it is not chaos nor engulfment nor oblivion, but the nation—the individual members thereof—who will survive the ordeals of time and circumstance. It may be an excellent thing that today China is not a closely-knit people strongly nationalistic. For if the people today were to rely on the Central Government for guidance, control, inspiration, achievement, one might confidently expect complete disintegration. It is only because the
Chinese is not yet possessed of a nationalistic spirit that he is still able to fend for himself, rely upon himself and upon his own rather than the government's resources to provide the means of survival for his family. For the Central Government of course it is a pathetic truth but for the people it is a good thing. An old man in Chungking once told me with twinkling eyes, "Chiang Kai-Shek is an absolute dictator; yet the people are as free as birds in the air."

Fascist as may be the inclination of the Central Government, it does not yet possess the influence or make the appeal necessary to the effective functioning of a state. And I think it is nowhere so nearly true as in China that the people are more oppressed than benefited by their government. Sad indeed is the plight of China. Her people lack essential education. Her government lacks high-minded progressive leadership. But so long as the Chinese have sinews and the inherited wisdom of the past, no temporary failings will irrevocably doom them. The common citizen of China is as hardy and sensible, as intelligent and good-humored, as energetic and determined an individual as the frontiersman. In fact, the hardships of the frontier have not been a phase but a permanent condition of his life. And therefore in the Chinese people as such—not as a political body—there is reason for great hope, for steadfast survival and for significant contribution to tomorrow's world.

[This is the second article of Lt. Van Zwoll on China. The first appeared in the June-July issue under the title of "Fantastic China."—Editor.]

Psychological Adjustment of the Veteran

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For many thousands of Americans the war has already ended. Other thousands are being returned to civilian life from training centers without participation in combat. Each day more men are being discharged, and eventually, in the years to come, the great body of fighting men and women will return home. Their presence and their health will affect most every institution and family in our nation. This paper will consider some of their problems in adjusting to us and our problems in adjusting to them.

Each veteran will have his peculiar adjustments to make. For many, the return will be entirely joyous. The healthy ones will return with added maturity and experience, with a keener sense of what is important to him, ready and eager to tackle his financial, employment, familial, and other problems. He will use his new initiative to find a better job than he had when he went away. He will find renewed interest in being accepted as an adult whereas before he had been an adolescent.

Many a veteran, however, will not be so capable of handling his situation. And many changes may have arisen which will challenge him beyond his ability to deal with it alone. Let us discuss some of the common hurdles facing our returnees.

Jobs:

One of the service man's greatest concerns is where he will work after the war. Because so few employers have kept in close touch with their former employees, men in the field and on the sea discuss at length their chances of finding work that will pay, be interesting, and for which they will be fitted.

Few servicemen realize that by law they are entitled to their former jobs. The 1940 Amended Selective Service and Training Act obligates the employer to rehire a veteran who held other than a temporary position; who is discharged under honorable conditions; who is still capable of doing his job. It is necessary for him to apply within forty days after discharge. Private employers and government units must restore a veteran to his job or one of like seniority, status and pay unless the employer's circumstances have so changed as to make it impossible or unreasonable to do so.

The restored Civil Service employee shall participate in all employee benefits as though he had been on leave, and he shall not be discharged from such position without cause within one year after restoration. These re-employment rights apply to all men and women who have satisfactorily served whether by induction, enlistment, commission or otherwise, in the Army, Navy, Marine Corps Coast Guard (except the Coast Guard Auxiliary), and Merchant Marine. Veterans have the right to: District Court Action to settle job disputes and assist-
in local separation centers there are trained personnel helping discharges know their rights, study themselves, and discuss individually their difficulties in getting started at home.

Re-employment will be induction in reverse, with the local draft board's Re-Employment Committee being responsible for reinstating the veteran to his former job. He may be referred to the United States Employment Service's Veteran's Division where a local Veteran's Employment Representative will help him to find a job in private industry. Referral is made to the Civil Service Office if a federal, state, or local government job is desired. The veterans receive five point preference on civil service examinations or ten point preference if he is disabled or has served overseas.

By law and by anticipation of the problems of the veteran seeking work in a democratic economy, the government is planning to obligate business to assist the veteran to the fullest extent. The U.S. Employment Service is altering its organization to meet the flow of returned veterans by expanding the Dictionary of Occupational Titles. It is developing conversions from war to civil jobs. Promotion possibilities are being added to job classifications. By knowing more accurately the physical demands of jobs, more satisfactory placements can be made of disabled veterans. Development of manning tables during the war should assist in post-war conversion and planning of industrial personnel placement. Emphasis is also being directed on supplying better vocational guidance and counseling in the USES offices.

The veteran's family is included in job preference benefits of the Veteran's Preference Act of 1944. Wives of disabled veterans, widows, and disabled veterans themselves shall have special advantages over ordinary applicants especially in applying for, being promoted in, and during reductions of, civil service positions. Numerous other financial and medical aids are available in the form of pensions for disabilities, unemployment assurances, hospital care, loan guarantees for farms, homes and businesses, vocational rehabilitation, and the provision of prosthetic appliances. All of these and other aids are being provided by a thoughtful public for helping its returning service men and women.

Congress, the Veteran's Bureau, the U.S. Employment Service and many industries have prepared sensibly and effectively for restoring veterans to useful jobs. Most veterans take the attitude that they'll believe it when they see it. War experience makes men skeptical—particularly of promises and plans. Many do not desire their old jobs or even their former types of employment.

Along with the administrative task of job supply is the more intricate psychological function of helping veterans make decisions regarding the type of work, place, and conditions under which he chooses to work. Mechanical placement of veterans by means of tests or brief interviews will result in much dissatisfaction and job nomadism. Unless the organized agencies can handle properly the emotional aspects of his job placement, it would almost be better to let the veteran seek out his own position.

**School:**

The same holds true for the acceptance of the educational benefits of the G.I. Bill. There will be many applicants who have interest in schooling for which they have little aptitude and in which they are almost certain to fail. There are many capable veterans too confused, indecisive, or disinterested to utilize training facilities for which they are excellently qualified. Consequently psychological skill must utilize not only measurement of abilities and interests, but must bring into focus the underlying wishes, goals, conflicts and feelings that each veteran has regarding his decisions that surround choices of a school or a curriculum of study.

Our schools will be flooded with men who have undergone stress, separation, illness, fatigue, monotonous isolation, and frustration. The amputee, the improved psychoneurotic, men anachronistically matured, professional men who have been so far away from their fields that they feel school offers the best avenue of return to their special jobs—all will enroll. In general, the ones who have already enrolled in schools and those who will continue to do so, are a practical lot, easily irritated by theoretic verbiage, restless, aggressive, and somewhat more explosive than the usually passive student who sits quietly taking notes through any type of lecture.

High school and college deans will find the veteran to be much like other students; the stable ones will not be as difficult to teach and to help with course and vocational planning as those men suffering from physical and emotional difficulties. Indecisive changing of courses, absenteeism, dissatisfaction, cynicism, and hostility are some of the typical post war reactions which must be understood and handled with more than ordinary adroitness.

The veteran is reorienting the other phases of his life at the same time he is attending school. Teachers consequently will find themselves as counselors to veterans in many instances. What is said and done in handling individuals who bring their personal problems is a vital function in the effort of schools to help the veteran. As counselors, teachers must understand that all behavior has causes; they must be willing to be truly accepting, permissive, and tolerant of all of the divergent attitudes expressed in his individual contacts with the veteran who airs his perplexities. It is not easy for teachers to be accepting when the student is resentful and critical of concepts close to the teacher's heart. Yet insight and growth on the part of the veteran is dependent on the counselor's ability
to understand and clarify expressed feelings verbally so that the veteran can integrate and carry on. Simple listening is one of the safest and best tools for the teacher to employ who is untrained in dealing with adjustment problems.

To be effective schools must be concerned with his mental and physical health. Most veterans react unfavorably to mass treatment, to authoritarianism and to being treated as a juvenile. He wants his schooling in a hurry and he wants it to be practical. His self-confidence, restlessness, and volatility will result in many explosive reactions to undemocratic, academic and impractical approaches to subject matter.

Employers and teachers, job agencies, Veterans' Bureau counselors and others will be dealing with the veteran. They will be handling problems daily that once were considered only the business of trained social workers, psychiatrists or psychologists. Laymen must be taught what their best function is and what their limitations are. Clinical facilities should be utilized intelligently. A layman who recognizes a seriously disturbed state in one of his students or employees should tactfully refer to medical facilities available to veterans.

Family:

Basic to the fighting man's mental health while he is at war is the quality of his familial-emotional development, and the feeling of confidence that he has in his parents or wife. His readjustment to his family upon his return continues to be basic to his functioning at work or school. Sadly enough, there are many thorns in the path of the veteran's establishing satisfying family relationships.

The weakest individuals, the ones who most need emotional support of wife or parent, are usually the most vulnerable to disappointment.

Many of us dealing with overseas returnees see the impetuous ones flee into marriage as one attempt to meet their deep emotional frustrations, usually existent before the war, and accentuated by combat and separation. The delinquent who got by the induction and training screenings often reverts after months of danger and isolation by running away, over-indulging, or marrying hastily. The one with the punitive parent reacts violently to the constant pressure of military authority. Immaturity trends: the youngest sibling, the passive neurotic, the dull hypomanic, the emotional orphan, are some of the types of service personnel who are likely to be inefficient on duty and who are most likely to become psychiatric casualties or discipline problems under the stress of constant warfare. There is no special military categorization of maladjustments. The weak act under stress of war about as one might expect. Integrated, healthy men tolerate great suffering, danger and noise better than some unstable neurotics tolerate being sent from home to a training center. All this is mentioned under family, because the quality of early emotional relationships is so vital to the mental health of the veteran in action and after he returns.

The majority of men will return and, after a period of getting reacquainted, will live their life in much the same way as they did before. Some younger men will have out-grown parents who insist on carrying on the old relationship and will rebel at criticism of their new maturity and independence. Those whose wives and sweethearts have forsaken them may take to the road, persecute themselves, overindulge, or be cynically compliant regarding work or social relations. The idealized phantasies of home usually are rudely grounded in even the more realistic adult veterans. Unfaithful wives, death, illness and tragedy in homes have caused untold misery in the lives of men at war. Death adds its toll to family casualties; but death is almost easier to adapt than a mate's unfaithfulness, permanent hospitalization, or definite personality change. To the stable person, the loss of an arm or leg is not as traumatic as is his moral idealogic or spiritual deterioration. The point is that war does change some people; the weaker the original character the more susceptible he is to environmental strain, and the more difficulty he has in adjusting to the changed demands of his family after he returns.

Religion:

Belief in God has aided many a fighter and many a waiting, hoping family during the long months of separation. Research known to the author on returned combat men reveals that a firm religious faith assisted men materially in maintaining stability in battle and shortened the period of recovery from combat fatigue. Although there is about as much religion among troops as there is at home, the man in danger usually prays and finds support from religious faith. Returnees will probably attend church in proportion to pre-war attendance. Combat fears are usually not permanent religious influences.

For every family involved there will be a period of readjustment and accumulated decision making. More than ever before the minister will be called upon for counsel. Like other, lay, counselors he must learn to refer intelligently; he must listen; he must refuse to play an authoritarian role. He should not advise, exhort or judge. Ministers will be called upon for assistance with religious problems, marriage and divorce decisions, feelings of inadequacy, guilt and other numerous personal dilemmas. Whatever the problem, the minister does not have to be concerned with diagnosis or with seeking out causes. His best function is to allow the veteran to air his situation as completely as possible, create an accepting non-judgmental atmosphere, limit his interviews as to time, and help the individual to use the time to see himself and his own situation more clearly. This frees the person emotionally to make more rationally the decision that he must ultimately make for himself. It frees him to be more independent, more insightful, and less irrational. If there had not been conflict in the person's feelings he would not have asked for help.
Many a minister feels that when he has given an opinion or warning, added facts or judgments, he has done his duty. As a counselor he should assume a different role and a different set of attitudes than his pulpit role calls for. This is not denying his Christianity but making it work more effectively when dealing with individuals rather than congregations. Many ministers are not called upon voluntarily to do pastoral work because of fear of the parishioner of being preached to, criticized or not being accepted.

The most effective approach is to help the person to help himself by allowing all the negative, hostile, conflicting attitudes to be expressed. As the pastor verbalizes these feelings, the person comes to see himself with increasing insight. In later interviews he may decide what to do about his situation. No solutions should be set forth by the minister and he should not be obligated into answering questions, giving reassurance, or evaluating behavior. In most cases the veteran knows from his preaching what the minister believes. Giving the veteran a chance to do his own thinking, talking, and decision making is the surest way for the lay counselor to do no harm. It is also the safest way to help him gain maturity and strength for handling the present situation and future dilemmas that will arise.

In group work, the minister and teacher will find much attention-seeking behavior among veterans. The immature boy who has been made more unstable by combat, will compensate with demands on groups and group leaders to seek the attention and affection that he now needs more than before service. Proper handling by useful participation, legitimate exhibitionism, and other sound educational methods will help that person to adjust himself through group activities. Squelching will only serve to frustrate him further and arouse the general feeling of the insecure serviceman that "civilians don't know what war is and can never appreciate what I've done for them."

Another common reaction that will cause group workers difficulty is the battle-fatigued youth that withdraws, is bitter, irritable, asocial, and dysphoric in mood. He should be tolerated, accepted, and gradually involved in small working groups. He is easily frightened away by overzealous leaders. His problem is worth study and care in handling, because socialization is one of the most therapeutic steps in his readjustment.

In the immediate future we must learn how best to deal with the psychological adjustment problems of veterans as they begin their lives anew in our communities. We must also understand the psychology of the organized veteran and learn to utilize rather than bluntly oppose the power of this group. We must know our local facilities for dealing with the increasing number of people who will need care beyond that which laymen can offer. Above all we must beware of trying to do too much for the veteran.

Our most important responsibility is to interfere as little as possible in his life and whenever possible to help the veteran develop, in his own way, his independence, find his security, and establish his unique place in the society he fought to preserve.

AUTHOR’S NOTE: The opinions contained in this paper are those of the writer and are not to be construed as official or reflecting the views of the Navy Department.

SUGGESTED READINGS:
1. You and Joe and His Job. Pacific Coast Electrical Association, 1945. A booklet written for industrial managers concerning a proposed program for the employment of service personnel. Can be obtained for $1.00 at P. O. Box 3831, San Diego 12, California.
4. Rogers, Carl R., Counseling and Psychotherapy. Houghton Mifflin, Chicago, 1942. ($3.75.) Detailed exposition of the counseling viewpoint described briefly in this article.

"The Journey of a Pilgrim Echo"

The last garish blast of "music" crashed through the interstices of a gaudy-fronted "juke-box" and left an echo, strange and mal-harmonious, quivering upon the heavy air. The echo flew through an open door and out upon the fresh air as though eager to escape its confreeres sauvages. And so, it drifted along, farther and farther and from the tawdry tinsels of its erstwhile Saturnalia.

The echo floated through a tree where it caught the soft music of the breeze strumming its fingers on the leaves. It mingled with the notes that bubbled from the ecstatically swollen throats of little birds. It fell down into the busy street, to be quickly drowned in the cacophonous cymbals of traffic. It swept quickly into a shaded lane to touch for a moment the shrill piping laughter of children at play.

Mellowed and sweetened by these varied associates, the little echo floated in through a window, into the fetid air of sickness, and blended itself with the low moan of a sufferer in agony. It found its way later behind a small red-bordered flag, emblazoned with a single star, and softly caressed a bowed and graying head, whose eyes, blurred and sightless, gazed upon a small yellow sheet of paper, and the echo caught up the dry choking sob that burst the barriers and fell with a tear. And still mingled with that muffled cadence, the little echo floated where a mother lay and crooned a lullaby to her babe, and that meltingly sweet tone entered the symphony that now formed the retinue of the pilgrim echo.

With its new companions, the echo floated away and found its way at last through the darkened

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depths of a great vaulted doorway into a building whose air quivered with deep organ tones and the little echo felt as though it were home at last. And it floats there still, playing round and round the rustic beams, darting in and out through that hallowed shade, shuttling through tinted rays of light that lean against high stained windows, and its mellowed music mingles forever with the songs of faith that rise to the praise of God.

"Music it was we brought from Heaven
On an angel's breath so pure;
And it alone shall we carry back
As a thing which shall endure."

— ALA BANDON

A LETTER FROM THE NETHERLANDS

Dordrecht, Netherlands,
June 16, 1945.

Dear Friends:

HOW unbelievably long ago it is that I wrote my last letter to you in America! When the war rolled over our country, it was suddenly impossible. And now that the flood has receded, what is more natural than for us to resume our correspondence. Besides, there came a cordial telegram from my old friend Clarence Bouma containing a touching congratulation on our liberation and at the same time a call to resume sending letters for THE CALVIN FORUM.

From that telegram at least two things became quite clear to me, namely, that C. B. is still alive and also the C. F. Both might have perished meanwhile. We here in Holland have at least learned that there is nothing permanent here below. How many people with whom we entered the war, are no more in the land of the living. I mean young people. To take an example. This week there was with me the young wife of a clergyman, named W. J. Van Enk, Reformed minister of the village of Vries, Drenthe. Only a few months ago her husband was taken from his home by the Germans and after spending some weeks in a concentration camp, a so-called Vernichtungslager, he was dead. He is one of the many colleagues and friends whom I shall never see again. The number of people put to death in this fashion is extremely large. The lists of them are sure to be published some time. You on the other side of the ocean cannot form a correct idea of what we have gone through and sometimes not by choice. A new word was coined these days, viz., "dive under", that is, to go in hiding. No doubt it is difficult for you to understand this verb with its special meaning. But here it is clear to everybody. How often we had to flee or to hide, especially in the evenings, for it was a German custom to take people from their beds when they wished to arrest them. I cannot count the evenings that I stole away from my parsonage to go and find a place to sleep in the house of some unknown person. Later on the Gestapo also got to know this trick and they came in the middle of the day.

So they came one Monday morning, after a sermon the day before which had not been to their liking. Just then I had a sore throat and was in bed with a fever, the only Monday morning I was ill during my six-year stay at Dordrecht. There they came, the two of them. To flee was out of the question, although such a last minute flight has saved the life of many a person. Some colleagues of mine are known to have fled up to the rafters of the steeple of their church and remain there in hiding unnoticed. But they came, the two of them. To flee was out of the question...

Perhaps some of you ask: why are you not one of them? Have you bought your life by keeping silent? Or by standing aside? When they took away Van Enk because he did speak up in his pulpit, why not you? Very well, my friends. I welcome your frank questions and shall be equally candid in return.

The Germans often set to work in a haphazard way. They gained information from traitors to our Dutch nation, the so-called N.S.B.-era, the quislings of our people. Hence it is not true that only the courageous perished and the cowards remained alive. It often would happen that someone would offer a prayer in behalf of Queen Wilhelmina at the cost of his life in a concentration camp. It meant death for him, while others, who had said far more, week after week, from their pulpits, were saved from their enemies in a wonderful way. There is a grace of God which sometimes puts the enemies to silence. That grace was my personal experience more than once. I could fill many letters about the time of the occupation, but it is not possible to tell everything. However, let me make just one point and give one of the reasons why one clergyman is still living and another has been put to death.

When the Gestapo agents came to the house of a clergyman, it might happen that one was not on home on purpose and sometimes not by chance. A new word was coined these days, viz., "dive under", that is, to go in hiding. No doubt it is difficult for you to understand this verb with its special meaning. But here it is clear to everybody. How often we had to flee or to hide, especially in the evenings, for it was a German custom to take people from their beds when they wished to arrest them. I cannot count the evenings that I stole away from my parsonage to go and find a place to sleep in the house of some unknown person. Later on the Gestapo also got to know this trick and they came in the middle of the day.

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expected visit. There was a few seconds of counsel and our answer was ready. Tell the men they may come and get me, but in so doing they may also be infected with the diphtheria bacillus! I thought, namely, that I was also suffering from this disease, though the doctor had not yet showed up to see me!!! And really, that worked! The fellows preferred to leave without the clergyman with them. They would return as soon as the doctor would pronounce the danger of infection over! The story would be too long. Measures were taken so they never returned, but this happened in such a peculiar way that I had better not tell you how, except to say that it was accomplished by the help of my underground friends, viz., by threatening them.

Only the grace of God has led me safely through all these trials of a terrible period as I attended the work of a pastor and minister. There is the pastoral work. Think of visiting a quailing family to warn them against their evil practice, and then to be threatened in return that you will be taken prisoner. So the fact that one clergyman was killed and another is still living was not because the dead had been faithful and the living untrue to their principles. It would be quite wrong to think so. To be sure, there were also those who remained silent. That was a very bad thing. The Churches cannot very well punish them, for they will say: "Have not I preached the true gospel? A man ought to be prudent." It was a time for the testing of one's character. The congregations are certain to do so too at the moment.

By the side of these continual spiritual dangers there were also others: bombs and shooting from airplanes. They gave it to us in abundance. The Nazis had nestled so close to our house that it often was very difficult for the Hurricanes and Liberators to distinguish the right targets, and so an anti-Nazi clergyman got more than he liked or deserved. But we carried on, though sometimes we were very nearly hit by our own allies. But there is more to be told. There was the terrible spectre of starvation. It came nearer and nearer every year. We had to struggle through the last winter without fuel, without electricity, and with hardly any food.

You can understand our joy when we were finally liberated. How inexpressibly thankful we were! It is largely due to your fellow-countrymen that we were saved from destruction and that many people were saved from death. We are filled with gratitude toward God. We are like people who have sat in the dark for a very long time, and now suddenly see the light. For the moment our eyes are blinking, because we must get accustomed to new conditions. But how happy we are! You will forgive me for writing so long a letter. Mutually we are happy to hear from one another.

And meanwhile, there has arisen a secession in the Reformed Churches. I am very sorry I must mention this. I shall not dwell on it now. Later I intend to tell you more of this. In my own church here in Dordrecht there are very few who tear themselves loose from the lawfully constituted authority which God has placed over His churches.

Brethren and sisters, I should like to see you. How much I could tell you of our experiences in our country and our church during the last five years! Who knows, I may see you some time in the not too distant future. Cordial greetings. God be with you, also in the further task of our common war against the enemy!

Yours faithfully,

The Editor of CALVIN FORUM,
Franklin St. & Benjamin Ave.,
Grand Rapids, Michigan.

Dear Dr. Bouma:

With greetings to the Forum family I relate my observations of two notorious Nazi concentration camps deep in the heart of Germany. The war in Europe, thank God, is not the time to discuss the indices against the German people because we hope to win them to our way of life. Perhaps you have heard about the military policy of non-fraternization and I like to tell you something of the reason for such action. Many of you have sons sleeping beneath these white crosses, of which there are thousands over here. It is not easy for you to retain a loyal sense of patriotism. It is not easy for the soldier to retain that either. Certain factors in the military life induce him to become a bit cynical. I think you should know what the Allied armies have done inside Germany. To know that you should know what the Nazis have done to the world. For the last six years you have heard many reports of the S.S. atrocities and you have questioned their veracity. I can state the facts and they are factually. The walls still echo the terrible agonies of victims and the horrible atrocities of the S.S.

The concentration camp at Buchenwald is a rather large place with various buildings used as barracks. These were long one-story buildings with no windows save some skylight. Two factories had been on the premises where the prisoners were forced to labor, but these were destroyed completely by our airplanes last August. At the time our army liberated the prisoners, there were 55,000 present, consisting of Russians, Poles, French, Belgians, Dutch, and others from the various Balkan countries. The camp appears exceedingly small for so many people who, nevertheless, were crowded into those barracks, as I shall explain presently. Each building was large enough to accommodate about 200 people but as many as 1,500 were crowded into it. Each prisoner slept on crude boards and was given no more than one blanket. Along each side of the barracks were four shelves on which the prisoners slept. These shelves were close together and were built into compartments about four feet wide. Such a compartment could accommodate two people. However, two didn't sleep there, nor four, but six. There was no other way out except to sleep in shifts. One such barracks was used for a hospital and there the S.S. guards permitted five to lie in such a compartment. One asks about women and children. They were there, too; even children of five years. Only a very few places were available where prisoners could relieve themselves. This phase of life was appalling!

One of the horrible practices at Buchenwald was the use of human beings for experimental purposes. The S.S. doctors took one of the healthiest specimens in the camp and tested his reaction to a new serum of some kind. Practically everyone who entered building was never seen again. Then the doctors performed an autopsy and placed some of the vital organs on display. I viewed such an array of hearts and lungs preserved in jars of alcohol.

When one became too ill to work he went to the dispensary for treatment. There the S.S. doctor took the patient to a little room, placed him on a small stool near a door, and administered an injection into the arm. In a few moments the patient fell to the floor, struggled a bit, and died. The doctor expelled the stomach contents through the door and summoned the next patient to the room where the bodies were ejected and I witnessed the blood-stained walls and floor. According to the guide who escorted me, 2,800 were killed by the doctor in six months time.

Malnutrition was perhaps the worst scourge in camp. At least, it was a continuous one. The prisoners were fed about one pint of thin soup with a slice of bread in the morning and a small portion of soup again at night. Consequently, most of the deaths were due to malnutrition. From forty to sixty died every twenty-four hours. These bodies were carried to the crematorium to await disposal. When the American soldiers came they found a pile of bodies there awaiting cremation. I did not witness this because I was not there immediately after the liberation. In fact, I was not able to visit the place for some time because the camp was closed due to a fearful outbreak of typhus.

Now, I wish to tell you the most gruesome phase of all. In a place such as Buchenwald one would expect to see even more results of the past horrors and atrocities committed. I saw the portable gallows on which the condemned were hung. The gallows were used in front of the camp. The condemned were allowed to remain on them for some time. I saw some racks and other instruments of torture as well. A horrible death
awarded those who were condemned to die for some reason, known perhaps only to the S.S. Those slated for such punishment were forced to enter a certain yard late at night. An S.S. guard held the gate ajar, just clearing a trap into which they fell, one by one, as they entered the court. This trap was a concrete pit about three feet square and nine feet deep, the floor of which was level with the floor of the basement. The room below was about fourteen feet square with large iron spikes about three feet apart firmly fixed in the wall just below the ceiling. The unhappy victims were forced to stand, one by one, on a little bench, and the rope was tied about their necks. The guides informed me these were even beaten while hanging in order that their death might be hastened. I saw these iron spikes about the entire room. I saw the little benches. Even though the place was cleaned and whitewashed, I could see the marks on the wall where the unhappy victims had scratched and kicked in the agony of death.

After death had relieved the victims from their suffering, the bodies were placed on a hand elevator and elevated to the main floor where they were cremated. The crematorium was a huge blast furnace composed of six ovens into which the bodies were placed. The ovens were like huge grates and the bodies were placed on iron stretchers in the ovens, about three bodies on each stretcher. When the American soldiers came they found the furnace burning with partially burned bodies in the ovens. The guides claim that thousands of bodies were cremated there.

The guide was a Jugoslavian of 61 years. He was employed at the Brooklyn Navy Yards from 1920 to 1929. After returning to Europe to visit his mother, he fell in love with a young lady, so settled in Jugoslavia. The Nazis apprehended him because he had three sons in Tito's army and was accused of carrying food to the patriot soldiers. He informed us that the laborers worked long days, sleeping only from about 10 o'clock to 4:30. The wages he received was three marks (30 cents) for a period of two weeks. In a vivid way he described these horrors which he witnessed during his eleven months imprisonment. Night after night he watched vigorous flames belch from the colossal chimney of the mammoth furnace with its six ovens.

I should like to visit the notorious Dachau with its gas chambers. Of all the concentration camps in Germany—and there are many—this is the most notorious. However, I have visited another which is even larger than Buchenwald, namely, Nordhausen. This place is famous for its mammoth underground factory where these diabolical V-1's and V-2's were manufactured. I saw many parts of these dreaded instruments of death. Unlike Buchenwald, Nordhausen seems to have been a place more for labor than for punishment. The prisoners with identical malnutrition and long working hours were compelled to labor in this underground factory. Many of them, especially in building it, were not permitted to come outside for months. Consequently, very many developed tuberculosis.

At this place I obtained a Holland guide who explained many of its horrors to me. He was a former medical student at the University of Utrecht, imprisoned because he refused to sign the National Socialist declaration. He escorted me to a hospital barrack where I saw many emaciated bodies in the last stage of the white plague. While there I saw two men who had just died from the dread disease. Outside the crematorium were two pits of human ashes. The pits were 5x5x5; one was filled with ashes and covered with earth, the other was half full of ashes.

Thus, you are able to perceive something of the diabolical system of the Nazi State as executed by the S.S. These concentration camps are an actuality of slave labor, punishment, and extermination accompanied by that dreadful and slow murderer of men—malnutrition. In this way the foreigners and non-Nazis were systematically eliminated. There were thousands and thousands of slave laborers on the farms and in the factories of Germany who were not in the concentration camps. These laborers would have spent their entire lives in Germany and thus have died childless had not the Allied armies conquered the country of National Socialism.

At the present time I am stationed in Kassel, Germany. I wish to tell you about an atrocity that occurred at this city. It happened about a month before the American army conquered the city. A prisoner-of-war train stopped here for a few hours. Because seventy-eight hungry Italian prisoners left the train to obtain some potatoes growing in a field adjoining the railroad tracks they were shot to death by the German escort guards. All seventy-eight bodies were thrown into a bomb crater and covered with earth. After we arrived here some German civilians were forced to exhume these bodies and give them a decent burial. I saw these bodies exhumed.

These are some of the things that occurred in Germany, the land of the totalitarian State. I could tell you much more but now you know there were ideologies in this war. The Third Reich is no more; Germany's glory is past. Whether there will be another Germany is questionable, but her danger to civilization is over for a considerable time to come. I wish you could see the destruction and desolation. The Nazi regime denied God His rightful place in the world of men. It degenerated to denying man the respect due the crown of creation. Germany reminds one of the Biblical descriptions of Tyre and Sidon. She appears to have been cursed by the Almighty. "Come, behold the works of Jehovah, what desolations he hath made in the earth... he shall be exalted among the nations, I will be exalted in the earth."—Psalm 46.

Yours in His service,

F. W. VAN HOUTEN.

FROM SOUTH AFRICA

University College, Potchefstroom, South Africa, May 10, 1945.

Dear Dr. Bouma:

THIS is a very appropriate and happy date for a correspondent to any Christian periodical to communicate with other Christians of a like mind. Today is Ascension Day. Here in South Africa it is a public holiday, rather a Christian holy day, for on this day some 1900 years ago our Lord and Saviour "was taken up into heaven," but "shall so come in like manner as ye have seen him go into heaven.

May we in 1945, still like his disciples of old, look steadfastly toward heaven from where our only earthly and heavenly hope can come to us, poor sinners and sufferers.

As I write, I have only to look outside my study to see the earthly calm and beauty that has still been left to us. It is a beautiful day, sunny, calm and fair. As I write, I have only to look outside my study to see the earthly calm and beauty that has still been left to us. It is a beautiful day, sunny, calm and fair. It is a day that turns the heart of the believing Christian to higher than purely earthly things, that commands our thoughts to go out to the only Lord of peace and happiness. Happily in South Africa this is still a day of thanksgiving and remembrance. All our Churches are open today and the ministers of the Word of God can once again bring the glad tidings of salvation to the longing soul—the message that our Lord in His infinite kindness and love "came, saw and conquered," although he suffered as no man ever suffered or shall suffer, He, the Lord of Creation coming in the image of man, suffering for sinful, unbelieving man, saving many, the chosen, from the murdering clasp of the Prince of Darkness. May the Lord have mercy on us!

The End of the War

In another sense this is a happy day. The war in Europe is over, and the untold sufferings have begun to diminish. The horror of war between Christian brethren has come to a (temporary) end. We in South Africa have suffered during this long and cruel war, but like you Americans, our homes, our cities have been spared the horrors of this most dreadful war.
What, my dear friend, must be the conditions in poor, destroyed Europe? Many of the homes and the cities that have gone down here are our enemies, but after all they are still our neighbors, our brothers and sisters in Christ. In my own heart there can be no rejoicing on this day—there is only a feeling of thankfulness that the Lord of Hosts has in his kindness put an end to this devilish killing and destruction. I cannot rid myself of a feeling of profound uncertainty as to the future which to me is only one cloud of darkness, more often than right a darkness of despair. What about the future of the Christian religion? Has the Prince of Darkness finally been given power over the world?

In happier moments infinite trust in the love and kindness of our heavenly Father does get us the upper hand in one's thoughts over the depressing power of anxiety and fear. Now is the time for believers in the guiding hand of God Almighty in all earthly matters as well, to put all their trust in Him; but nevertheless, the future remains dark, pitch black in its darkness. May the hand of the Lord guide and protect us. Even in this dark hour of humanity, let not our heart be troubled as our Lord Christ commanded us in His farewell discourse: "Ye believe in God, believe also in me. In my Father's house are many mansions. . . . I go to prepare a place for you. . . . I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." For all those without homes, this surely will be an absolute consolation. Not our earthly home but "the place prepared for us by our Saviour," is after all the only thing that really matters.

Dear friend, my heart bleeds so much for poor stricken humanity that I can not today write about any of our ordinary doings—it looks so futile, even so irreverent. You will, I hope, pardon me, and I know that you yourself can not feel any better or more hopeful than I do today.

Celebrating V-E Day

Yesterday we had a public holiday, the so-called V-E day. Many people considered this a day of extravagant rejoicing. I went into town to have a look around. Everywhere flags were displayed; there was some shouting and rejoicing, but underneath this overt display of joy I noticed a current of seriousness that makes people evidently feel that all is not as well with this world. Festivities among the serious-minded were short-lived. But what a contrast there was! I saw many a young man—and he should have been the last, because it is the young man who went through all the horrors of war—miserably drunk. It would have been even worse if our government had not wisely ordered all bars and bottle stores to be closed within two hours after the formal declaration by Mr. W. Churchill that the war in Europe was over. Not that we are a drinking nation, but there are men (and women) who can express their joy only in drunkenness, sad to say. I suppose that you had the same experience over there. This is another sign that depresses me and casts a dark shadow over the future. War, wine and women—they go together in the lives of the unbelieving sinner. There are no higher and deeper thoughts and aspirations.

I must call a stop to my dark thoughts and feelings. I am sorry to have written you such a letter, but I know that you in your kindness and sympathy will forgive me, because you will understand.

With kind regards,

FROM PRINCETON SEMINARY

Dr. C. Bouma,
Grand Rapids, Michigan.

Dear Dr. Bouma:

The busy days of the Princeton Institute of Theology came to an end yesterday, and with it, a group of more than 300 pastor students have left Princeton. A blanket of deadening calm seems to hang like a pall over the campus, and only a vague nostalgia for the days of inspiration just gone by remains. A few faces familiar to Forum readers also appeared such as J. T. Holwerda from Midland Park, N. J., C. Booms from Imlay City, Mich., Dr. C. Van Til from Philadelphia, Pa., and others. Guest speaker for the 3rd Annual Summer Institute of Theology was the internationally-known Dr. John Baillie, present incumbent of the chair of Systematic Theology at the University of Edinburgh, and writer of Our Knowledge of God, An Invitation to Pilgrimage, and a host of others. For five successive evenings, Dr. Baillie, in his concise, lucid style, spoke to a large, eager audience on the subject of Christian Civilization. In passing, the speaker lamented the "spiritually neutral" schools of our country, and pleaded for the establishment of Christian Day Schools. In Scotland, with its strong Calvinistic tradition, such schools is controlled by the State obtain.

Other speakers on the Faculty of the Institute besides the regular Faculty of the Theological Seminary, were Emile Callist, authority on Pascal and Professor of French at the University of Pennsylvania; J. G. Ramsay, labor leader; H. E. Kirk, Presbyterian pastor from Baltimore, Md.; and J. S. Bonnell, Fifth Ave Presb. Church, New York City. Dr. John A. Mackay, president of Princeton Seminary climax the session with a soul-penetrating address on The Christian Church and the Everlasting Gospel.

This past year inaugurated a new School of Christian Education on the Seminary Campus. Its purpose is to provide a comprehensive preparation for young women teaching the Christian religion whether on the Mission field or in the churches. It intends to equip the student as assistant to pastors, director of religious education, as a teacher in church schools, colleges, or as intelligent worker on the mission field or in social work. Much of the work is coincidental with the work for the B.D. degree, also comprising a three-year course. Instead of the original languages of Scripture, stress is laid upon Educational Methods and Theories.

Because of this new addition, two additions have been made to the faculty. Dr. J. Donald Butler, formerly teaching at New York University, has been appointed Associate Professor of the History and Philosophy of Education. Dr. Rudolf A. Clemen has also been here as a Visiting Lecturer in the Social Sciences. Dr. Clemen occupied the chair of Economics at the Graduate School of the American University.

Again this year, summer school is being held in compliance with an emergency order issued by the Government. Princeton Seminary has the second largest number of V-12 ministerial students in this country. Due to the limited posts established by the government for this work, the students are not limited to the Presb. Church, but also include men from the Baptist, Orthodox Presb. and Christian Reformed Churches. The Christian Church in the Reformed Church has one such student, Mr. Snapper from Lynden, Washington. Upon graduation from a two-year accelerated course here, they are commissioned as chaplains in the U. S. Navy.

Besides your correspondent, Mr. Henry Bajema of Grand Rapids is also doing graduate study. He is a candidate for the Doctorate in the field of Systematic Theology. The Rev. John Kromminga, Newton, N. J., attends classes twice per week, and has almost completed his residence requirements. The Rev. James Daane, Preakness, N. J., has finished his residence work, and is working on his dissertation. His dissertation deals with a comparative study of Hegel and Kierkegaard. Others of similar status to Mr. Daane are the Rev. Anthony Hekema, Grand Rapids, Mich., the Rev. John Luchies, Lansing, Mich., and Prof. Wm. Hendriksen, Calvin Seminary.

[Note: Our correspondent himself has completed his comprehensive examinations for the doctorate in the Old Testament and is writing his thesis on "The Hebrew Variants in Kings." This summer and next year he will be a teaching fellow in Hebrew and Old Testament Introduction under Prof. Gehman while working on his dissertation and taking some advanced Semitic work with Professor Hilti of the Graduate Dept. of Princeton University.—Editor.]
Princeton Seminary is the home of two annual lectureships, the Students’ Lectureship on Missions, and the well-known Stone Lectureship. This past year’s Mission Lecturer was the Rev. Robert J. McMullen, Ph.D., who for many years was president of Hangchow University, China, and is now president of Centre College, Kentucky. Dr. McMullen’s topic was China’s Church Challenges. Dr. Howard F. Lowry, president of Wooster College, Ohio, was the L. P. Stone Lecturer on the topic The Tragic Resolution. In choice language, he discussed the concept of tragedy in Classical Literature. The lectures will be published in book form in the near future. Dr. Lowry was formerly Professor of English Literature at Princeton University.

Throughout the various lectures given from time to time, the special speakers, the classroom exercises, one feels throbbing one dominant beat: the urgency of the theological message. One cannot philosophize in one’s armchair, placidly discussing theology. The gospel with its “objective content, its subjective experience, and its cosmic hope” must be proclaimed to dying men and women. We cannot be dispassionate; the church must bear witness to the gospel. In the closing words of Dr. Mackay’s recent address, “Does the Church exist? It must exist. It must go forward.”

Cordially yours,

JOHN WM. WEVERS.

WESTMINSTER - O.P.C. LETTER

Dr. Clarence Bouma, Editor
THE CALVIN FORUM,
Grand Rapids, Michigan.

Dear Dr. Bouma:

REPORTS of the disappearance of your eastern correspondents are grossly exaggerated. That is also true of any thought of his lack of interest in his reportorial job. Proof of that continued interest should be apparent from this rather lengthy letter.

Westminster Seminary Notes

The sixteenth commencement exercises of Westminster Seminary were held on May 9, 1945. “Faith As An Organism” was the intriguing theme of the main address, given by the Rev. Wm. B. McIlwaine, D.D., who for more than twenty years was missionary to Japan under the Presbyterian Church in the U. S. (Southern). Taking his cue from James 2:17 (“Even so faith, if it hath not works, is dead, being alone.”), Mr. McIlwaine dwelt very effectually on the organic character of the Christian faith. The faith cannot be parcelled out, it cannot be cut down to a bare minimum. Those who think they can win people for the Kingdom by preaching a thinned-out and emasculated gospel do violence to the organic structure of truth. Though the theme of the address sounds a bit strange, perhaps, its thrust was most salutary in this day when there is so much of what a friend of mine has called gospel “chattering”.

With his usual pertinence and power Prof. R. B. Kuiper, as Chairman of the Faculty, addressed the graduating class of some twelve men on the words of II Cor. 13:8—“For we can do nothing against the truth, but for the truth”. The new young preachers were told that they could do nothing against the truth because, first of all, the truth is of God and will ever be; and because, in the second place, the state of the regenerate mind will not permit them to hurt the cause of truth. It was further pointed out that, although the truth does not need us, yet God in his good pleasure permits us to be co-laborers with him in the grand cause of truth. Calling upon the graduates to deal with ruthless dispatch with sinful tendencies toward error in themselves, Professor Kuiper concluded with the injunction and challenge that the graduates give themselves with self-forgetting devotion to this greatest cause and thus do something for the truth.

A book entitled The New Modernism by Dr. C. Van Til will soon be off the press. It will be a thorough and trenchant study of Barthianism. . . . Professor Kuiper takes his sabbatical leave this year. It will be most interesting to see what his pen will produce. . . . Finally unforeseen impediments are keeping us from seeing the Twelfth Anniversary volume prepared by the faculty of Westminster Seminary. Thus Westminster Seminary carries on the battle for the renaissance of the Reformed faith in our time.

Twelfth Assembly of The Orthodox Presbyterian Church

On May 17 the commissioners to the Twelfth General Assembly of The Orthodox Presbyterian Church met in the library auditorium of Westminster Seminary. An air of expectancy pervaded the ranks. Momentous issues were to be debated, issues on which in certain instances feeling had run a bit too high for calm and dispassionate judgment.

There was only one nominee for the office of Moderator, the Rev. Robert S. Marsden, Secretary of the Committee on Home and Foreign Missions. The Rev. D. Eugene Bradford of Philadelphia was chosen Clerk. His assistant was the Rev. Charles H. Ellis of Collingwood, N. J.

More than two days of the Assembly’s time was taken up in debating the Complaint brought against the action of the Presbytery of Philadelphia in ordaining Dr. Gordon H. Clark. The Complaint was signed by twelve ministers and one elder, five of the signers being members of the faculty of Westminster Seminary. The complainants argued their case on four major doctrinal points, namely, the incomprehensibility of God, the relation between divine sovereignty and human responsibility, the presence of emotions and their proper function in God and man, and God’s sincere offer of salvation to all men.

Those who favored the ordination of Dr. Clark are to be congratulated on doing an astute job in attacking the Complaint. A great advantage can be made by saying that the ground was considerably advantageous by winning the first two rounds, namely, that having to do with the legality of the meeting at which Dr. Clark was approved for ordination, and that having to do with the amendments the Complaint asked to redress the error charged by the complainants.

But the main part of the Complaint, the doctrinal part, was not set aside. Neither a motion to set this section aside, nor a shrewdly conceived motion to erect a committee to study the four doctrinal questions without reference to Dr. Clark found favor with the Assembly. Finally, a committee of five was elected to study the doctrinal part of the Complaint and to report to the next Assembly. Professor John Murray of Westminster Seminary heads this committee. Thus the issue is still very much alive, though we trust it will be dealt with more soberly than it has been in the past.

The theological issues in the “Clark case” are such that the church cannot help gaining considerable theological education through this prolonged discussion. The undersigned can sincerely attest to such enlightenment for himself. And there are several signs that such theological enlightenment won’t hurt the Orthodox Presbyterian Church any. Support for this statement is found, for instance, in the Answer which a committee of the Presbytery of Philadelphia drew up to refute the charges of the Complaint. Interestingly enough, the Presbytery would not adopt this Answer as its own. In this Answer is considerable exegesis of pertinent passages, some of it quite forced, it seems to me, as that on Is. 55:8-9. Also, a clear indication of Dr. Clark’s intellectualistic emphasis is found in the startling statement that “regeneration, in spite of the theory of the complaint, is not a change in the understanding of these words (Christ died for sinners)”.

Along this same line reference can be made to some of the debate that occurred in the meeting of the Presbytery of Philadelphia on March 19, 1945. At that time one of Dr. Clark’s most able supporters declared that he had Dr. Clark’s approval for the statement that the natural man possesses two elements of saving faith, namely, notitia (knowledge) and assensus (as-
sent), but he does not possess the third element, fiducia (trust).

When challenged on the gravity of his assertion the speaker countered by saying that he was just informed that Dr. Clark would say that unregenerate man had only the first element of saving faith (sustinens). (Dr. Clark was present at this meeting.) It does not take too much theological discernment to see what such views do to the foundations of the whole structure of Christian theology.

Other Matters

On other important issues the temper of the Assembly was rather clearly and significantly demonstrated. The Assembly voted to elect a committee to study the possibility of establishing a consultative relationship with the American Council of Christian Churches. A minority report asking the church to join the Council did not find favor. Several arguments have weighed against joining the organization. One consideration, adduced by a spokesman for the California churches, is that the heterogeneity of religious groups associated with the American Council in California would put the Orthodox Presbyterian Church there in an unfavorable position. Among others the main objection to the Council is to its leadership. The president, the militant Fundalnist the Rev. Carl McIntire of Collings­wood, N. J., has in the past proved himself unfair and inaccurate in his dealings with the O. P. C. Also, he seems unable to achieve an air of cooperation. This failure he showed recently when he, along with several other Fundamentalist ministers in the Philadelphia area, carried on a sensational campaign of protest against the action of station WPEN when its new purchaser, The Evening Bulletin, dropped Mr. McIntire's Sunday broadcast and that of others from its program. In this controversy Mr. McIntire did not represent the American Council. However, his penchant for fumbling the ball in close fighting showed itself when he declared valiantly that his constitutional right of freedom of speech was abridged by the action of a private corporation. Much as one sympathizes with Mr. McIntire and his colleagues in their fight to maintain these broadcasts of the gospel, one can readily see that this type of careless debate is not the kind the Orthodox Presbyterian Church would seek to express its voice on the most questions of the day.

The Assembly voted to elect a new committee to study the reports published by the Committee on Theological Education. These reports have to do with the relationship of the church to Westminster Seminary.

Another issue that showed the temper of the Assembly was also related to the Clark matter. This issue really boiled down to this—was The Presbyterian Guardian to be penalized for the stand it took in the Clark case. Some supporters of Dr. Clark's ordination took vigorous exception to that stand and to the manner in which the Guardian gave expression to that stand. This vigorous protest took concrete form in an effort to have the Assembly instruct all three of its standing committees to curtail or cut off their subsidies to the Guardian (subsidies paid to the journal for space used by the committees to further their work). The Assembly rather emphatically showed that it did not wish to penalize the Guardian, and the subsidies were not cut off.

The Calvinistic Philosophy Club

On May 14, 1945 the Calvinistic Philosophy Club met at Westminster Seminary. Dr. Van Til read a learned and significant paper on Natural Theology. This paper may well serve as a thorough and authoritative Reformed treatise on this important theme. Since this news letter has become quite long, I shall not dwell on the contents of this splendid paper here. This paper is to be a chapter in the Fifteenth Anniversary volume put out by the faculty of Westminster Seminary. Your correspondent would urge every sincere student of theology to put in an order for this volume at the seminary, Chestnut Hill, Philadelphia 18, Pa., and read this paper and other splendid papers for himself.

At this meeting an important step was taken. A motion was passed to accept the invitation of the Michigan Calvinistic Philosophy Club to merge with them in the formation of one national Calvinistic Philosophy Club. Furthermore, the executive committee was instructed to meet with representatives of the Michigan group to consummate the marriage. Just what the consequences and fruits of this merger will be one cannot as yet speak about with any sense of certainty. An enlarged Proceedings containing the papers read before both clubs will result. Both chapters will continue to hold their respective meetings, although joint meetings may very well be held on occasion. It is hoped that by this joining of forces and efforts a greater impact can be brought to bear upon at least some sections of modern religious and philosophical thought by the efforts of a united body of men devoted to the elucidation and propagation of that system of thought that has its roots in and is validated by the One Supreme Reality and the Eternal Fountain of Truth, the absolute, personal, self-existent God.

The president and secretary of the eastern chapter will serve as president and secretary of the entire organization for the time being. Dr. C. Van Til will therefore be president and the undersigned secretary.

Cordially yours,

EDWARD HEESEMA.

A LETTER FROM SEATTLE

June 19, 1945.

Dr. Clarence Bouma,
Grand Rapids, Michigan.

Dear Dr. Bouma:

YOUR letter of inquiry concerning church news of general interest should have been answered sooner. Reports recently made available, give the startling information that the state of Washington stands lowest of all the states in the proportion of the population connected with the church. Only 21% are members of any church, Catholic, Jewish or Protestant.

The bill passed by the last session of the legislature providing released time from attendance at the Public Schools for instruction in religion by the churches was vetoed by Governor Mon C. Wallgren. The reason given by the Governor for the exercise of his right of veto in this matter was that there is plenty of time for parents and the churches to instruct their children on Saturdays and Sundays without interfering with the work of the public schools.

The constitutional provision of the Commonwealth of Washington for complete separation of Church and State has been interpreted and applied in a very strict manner. The law passed at a former session of the State Legislature providing for the use of public school funds for the transportation of parochial school pupils in a test case was declared unconstitutional by the Supreme Court of the state.

The use of state University buildings for holding a public assembly to be addressed by Stanley Jones and others accompanying him was refused by the university authorities. The same group of speakers were permitted to hold similar meetings on the campus of twenty-one other Universities of the country.

The extension service of the university recently made the announcement that study classes on “The Bible as Literature,” would be opened in Parington Hall on the campus.

Many strong churches flourish in the neighborhood and on the streets bordering the campus. The University Presbyterian is accumulating a fund of one hundred thousand to erect a building and provide lectures and classes in religious topics for the students. Many of the denominations are also maintaining “Religious Foundation Centers” in an effort to interest the students in their respective churches.

EDNA F. GIBONEY.
THE WESTMINSTER BIBLE ATLAS


In recent years there has been remarkable advance in Palestinian archaeology, both as to methods and results. The discoveries which archaeological expeditions have brought to light in the Holy Land and in the Near East generally and especially too the correlation of the findings, have provided us with a much better knowledge of biblical locations, of the ancient peoples themselves, their cultural life and their customs, and a new degree of mastery of their languages.

A new Biblical Atlas which takes into account these archaeological discoveries has become a real need. This need the Westminster Atlas has sought to supply, and has spared no amount of effort or expense to achieve its purpose. The volume is replete with geographical information acquired through these discoveries describing these ancient peoples, their culture, the places in which they lived, their means of communication, and the general aspect of their countries. In addition to the descriptive material found in the 114 pages—each page measuring 16 x 11 inches—the volume contains thirty-three maps in full color and two in black and white, and seventy-seven photographic illustrations. The maps are newly and carefully constructed, and have marked with greater precision the location of Palestinian sites, thereby eliminating many errors found in older maps. The map-making technique and the photographic art of the illustrations is superb. In an eight-page supplement appear two indexes, one a six-page index to the maps, with five columns to the page, a veritable topographical concordance, the other a two-page, five-column index to the text.

The volume presents to us the historical geography of Palestine in Bible times, beginning with the world of the Patriarchs and through the journeys of Paul and the early expansion of Christianity. By constant reference to ancient customs and conditions the story is made very interesting and informative. In addition it devotes a few sections to the Great Empires which dominated Palestine in Bible times. For its source material it relies largely on the results of explorations. The references to Scriptural incidents are not detailed and not as numerous as are found, for instance, in The Students’ Historical Geography of the Holy Land by William Walter Smith. It has an imposing introductory article by William Foxwell Albright on “The Rediscovery of the Biblical World,” describing how excavations are conducted in the Near East, how written documents are interpreted, and how ancient dates are fixed, ancient sites are identified, while as a supplement is appended an article on the history of excavations in Palestine and the progress these have made, especially since 1920.

We could wish that this Atlas, which has several admirable qualities, had been written from a definitely conservative Scriptural point of view. While in the Preface the editors warn us that “Geography may explain the conditions of divine revelation, but cannot provide a substitute for it” (p. 5), yet nowhere in the book do we find any indication that the divine revelation intended was distinctly supernatural in origin and essence, given by God to men who were miraculously inspired for this purpose. On the other hand the close relationship between the cultural (including the religious) ideas of the Israelites and the inhabitants of Syria and Mesopotamia is constantly stressed, in fact, because of the lack of reference to supernatural revelatory acts of God, becomes overstressed.

The following statements culled from the book support the above contentions: “The cultural life and material civilization of Palestine were oriented mainly toward the Fertile Crescent on the north and northeast. When we examine the Israelite beliefs about life after death, about the essentially anthropomorphic rather than theomorphic nature of God, about man as created for the service of the Divine, and about the divine activities concerning both the ritualistic and the moral law, it becomes clear that the closest kinship of these beliefs is with the conceptual life of the Fertile Crescent” (p. 5). “The story of the Flood indicates that we are dealing, not with a Babylonian, but with a North Mesopotamian edition” (p. 26). “We do not think that the number of the Hebrews involved in the Exodus was so large that it caused a tremendous economic blow to Egypt. Even accounting for the provision of manna (probably a honeylike substance still produced by certain species of tamarisk trees in Sinai), between two and six thousand people would appear to be a reasonable figure. Numbers, chs. 1 and 26, contain census lists which state the male population of the Hebrews in the wilderness was over 600,000, a figure which would mean a total of at least two or three million when women and children are included. Most Biblical scholars have assumed that these figures are completely unhistorical, but a saner view which has recently been gaining ground, holds that they are misplaced census records of the time of David” (pp. 37, 38). The book accounts for the absence of a direct Scriptural statement relating the conquest of central Palestine, where the Joseph tribes, Ephraim and Manasseh, settled, in the following manner: “It is possible that friends or relatives of Israel were already in control of this region, so that all Joshua had to do was to make a treaty or covenant with them. Most scholars believe this to be the case. In control of Shechem, it is thought, were Hebrews who had never been in Egypt, or more probably had come out of Egypt at an earlier time, some perhaps at the expulsion of Hyksos and some, just possibly, at the burial of Jacob” (p. 39). “For the moment we are led to the conclusion that Jericho fell, not to Joshua, but to relatives of Israel, perhaps from the Shechem area, during the disturbances of the fourteenth century. According to this view the conquest was a gradual one, covering a considerable period, though the climax came in the thirteenth century when the army under Joshua entered the country from the East” (p. 40). To one holding such views, what is left of the supernatural revelation of the God-inspired book, and what becomes of the veracity of Scripture, not only in an isolated passage here and there, but in whole sections of Scripture which are inapparably connected with such passages or dependent upon their truthfulness? Incidentally, those who believe in the infallibility of Scripture can gain much comfort from the results of recent archaeological explorations as recorded in this book. A generation ago it was nothing uncommon for liberal scholars to deny the historicity of such men as Abraham, Isaac, and Jacob,—they were but personified clan names or legendary tribal chiefs. Now we are informed “archaeological and historical study support the substantial reliability of the stories about Abraham, Isaac, and Jacob—and this is one of the most significant discoveries of the present generation of Old Testament students . . . the recovery of the life and times of the Patriarchs is a most important achievement, one which has revolutionized our understanding of the book of Genesis and to some extent our whole approach to the historical books of the Old Testament” (p. 26). Indeed, well must such views of Genesis and the whole O. T. be revolutionized which have taught that the Patriarchs of the Bible were just Idealized Arab Sheiks, incapable in their day of the lofty views attributed to them, and that even men of Moses’ day were analphabets who could not read a written
law and that the Decalogue must of necessity be a much later development, coming after prophecy, and all sorts of late redactions must have been inserted on the ground that they represent too late a cultural development to be possible at these early dates. Today the large number of political and business documents unearthed reveal indisputably that the standards of civilization and morals were at a much higher level in the Patriarchal age than these critics were ever ready to admit. Even on a purely naturalistic basis the conception of the religious and moral ideas and ideals of Bible times will have to be modified greatly, and the low primitive standards attributed to leaders of early Bible times will have to be pushed back a few millenniums, and the evolutionary views applied to men of Bible times may undergo some serious reconstruction in order to be maintained at all. It is clear that on the orthodox position, which maintains that a supernatural revelation formed the heart of the religious ideas of the Israelites, the problem becomes simple. It is heartening to hear critics speak today of the verisimilitude of the Pentateuch and the unity of thought in such disputed books as Isaiah, which formerly had been made out to be composed of numerous heterogeneous fragments.

Another example of the manner in which the truth of the Bible narrative is progressively being confirmed is the interpretation of the Habiru (Khabiru) who in the documents unearthed are reported to have been a menace to the kings of Jerusalem and of other Canaanite cities a century or two before the day of Joshua. Formerly not a few considered them to be Israelites who had infiltrated into Canaan before the Mosaic exodus. But today we are told that the term “Hebrew” (the Khabiru) included “many other seminomadic peoples designated by the same name. The term was confined to Israelites at a very much later time” (p. 35). Such disclosures can at least clear the way for the complete defense of the Biblical representation that the Israelites first came into Canaan with Joshua.

We are grateful for the confirmation of the Scriptural accounts received from recent explorations in Palestine and the Near East as recorded in this book. It does make one hope that the Archaeologists will keep on digging.

Apart from the stricture regarding the theological position of the Editors, which manifestly is not the conservative position that accepts the Bible as the infallible Word of God, this reviewer has much praise for the illuminating geographical information which the volume contains and the excellent form in which the work is gotten up.

* H. Henry Mester.

Calvin College.

AMERICAN PSYCHIATRY


This book is what the Germans call a Sammelwerk—the work of many hands. It is published to celebrate the one hundredth anniversary of the founding of the American Psychiatric Association. The list of authors contains such well-known names as that Sigerist of Johns Hopkins; Overholser of Washington’s Saint Elizabeth; Zilboorg, author of our best history of medical psychology; and Deutsch, author of The Mentally Ill in America.

Probably the best way of informing the reader as to the contents of this book is to list the main chapter headings:

Here, with a few omissions, is the table of contents:

The Beginnings: from Colonial Days to the Foundation of the American Psychiatric Association, Psychiatry in Europe at the Middle of the Nineteenth Century (Sigerist), The Founding and Founders of the Association, The History of American Mental Hospitals, A Century of Psychiatric Research in America, a Century of Psychiatric Literature, The History of the Century, The History of Psychiatric Therapies, The History of Mental Hygiene (Deutsch), Military Psychiatry: the Civil War (Deutsch), Military Psychiatry World War I, Military Psychiatry World War II (Deutsch), A Century of Psychology in its Relationship to American Psychiatry, American Psychiatry as a Specialty, Legal Aspects of Psychiatry (Zilboorg), The Influence of Psychiatry on Anthropology in America during the Past One Hundred Years.

Of course, being a Sammelwerk, the contributions are unequal in merit, but the average is surprisingly high. In the reviewer’s opinion one of the best contributions is Zilboorg’s on “The Legal Aspects of Psychiatry.” It is loaded with dynamic dealing with highly controversial problems. If some of the chapters are a bit arid, the average of interest is high. Deutsch gives an especially interesting account of the origin of the National Committee for Mental Hygiene and the share Clifford Beers had in its founding.

The book is in every way a credit to the association whose founding it celebrates. Paper and presswork are excellent. The binding is a strong buckram. There are thirty-five illustrations, nineteen being portraits, that of Beers being exceedingly interesting.

Two anonymous gifts made this expensive venture possible. J. Broene.

CHURCH HISTORY FOR HIGH SCHOOLS


Publishing a book is often a hazardous business from the point of view of public opinion. Friedrich Hayek, for example, has found that to be so since the appearance of his controversial volume, The Road to Serfdom. The New York Times Book Review calls it “one of the most important books of our generation”, but the New Republic bitterly claims that it is “an abysmal distortion of history”.

Professor Kromminga need not fear that anyone will pronounce so severe a judgment upon his latest work. We are accustomed to receiving from his able pen publications of high integrity and thorough scholarship. He writes as he teaches—carefully, fairly and with keen awareness of the importance of details. These admirable traits give to his writings, as to his lectures, a comprehensiveness that is irksome to the student who likes to be educated by headlines only.

At the request of the publisher this book was written “as a text for teaching Church History to high school pupils beyond the ninth or tenth grade.” That there is need for such a textbook has long been felt by our Christian High School teachers. We are therefore indebted both to the author and to the publisher for having supplied us with this text.

It is too early to state how well this book will serve that purpose. The venerable author is a learned seminary professor. The academic distance between a theological seminary and a senior high school is obviously great. This distance is measurable not only in terms of years and credits, but also in terms of emotional and temperamental differences. Whether or not Professor Kromminga has succeeded in simplifying his material down to the high school level is not immediately apparent. The final verdict must necessarily be based upon actual classroom experience.

The reviewer is of the opinion that much will depend upon the instructor. He will have to supplement the use of this text with review questions, diagrams and maps. Such visual aids are found in L. F. Quilben’s college text on Church History which prove exceedingly helpful.

Professor Kromminga has adopted the usual three-fold historical division: Ancient, Medieval and Modern, with special attention given to the Modern period. His arrangement of the material is more topical than chronological. High school students will welcome this feature. His concluding chapter on
Recent Developments brings us within the framework of Hitler's Europe.

The reviewer is happy to learn that Dr. Earl Strikwerda, head of the Department of History in the Grand Rapids Christian High School, plans to use this text in his Church History classes next semester.

Leonard Greenway.

SOME BIBLE TOPICS


Calling all Sunday School Teachers! Here is the next “must” list! The author is Professor of New Testament Interpretation, Concordia Seminary. A number of important works have been written by this modern exponent of historic Christianity, among them, God and the Cosmos, War in the Light of Prophecy, etc.

In his introduction Dr. Graebner frankly states that this book “is intended not for the theologian but for the non-professional student, particularly for the teachers in Sunday Schools and other part-time educational agencies of the Church”. The material gathered in this volume was collected during the preparation of the 1940 revision of the Concordia Bible Dictionary. It is not offered as anything more than a book of ready reference on matters historical and archaeological connected with the study of the Bible.


One minor criticism. The author seems to represent archaeological discoveries as “confirmations” of the Bible. We prefer not to state it that way. The Bible doesn't need confirmation in that sense. Rather, the Bible confirms archaeology. Christian faith is made neither firm nor infirm by man's discoveries.

Leonard Greenway.

LIFE IN A CHRISTIAN FAMILY

From Scenes Like These: Life in a Christian Family, By Ethel Wallace. Hathaway and Brothers, Philadelphia, 1945. $2.00.

Here are 210 pages of delightful reminiscences, reflections, character sketches, and letters, together constituting so many etchings of the life and experiences of a better-class Presbyterian family dwelling in the suburbs of Philadelphia in the closing decades of the previous and opening decades of the present century. The first part of the book, dealing with the earlier years of the author's life, reflects the quiet, happy, Sabbath-keeping, and God-fearing life of the Wallace family in the days when people still had time to live, to think, and to enjoy one another's company. The author has succeeded in transferring to the pages of her book much of the—now almost quaint—flavor of life as it was lived before 1900 in large, rambling mansion by a refined Christian family consisting of “Father and Mother, and five of us children, and Grandma, and two cousins of Mother's who were nearly as old as Grandma, and Great-Aunt Lizzie who was paralyzed and required a trained nurse.”

Life as depicted against this background is tranquil, human, the opposite of sensational, yet at no time unnatural of stufy. Genial humor, bantering narrative, and exalted reflection make up these pages. Not only saints and sinners, but also dogs and negroes, tramps and burglars are portrayed in perfectly natural fashion. “Life was not nearly so rushed and complex then and we had time to watch and listen, to meditate and dream. So everything became a great adventure." Letters from a brother who served in the first World War, and of a nephew still in arms in the present conflict, carry the thread of the family tradition forward and bring it up to date.

Although autobiographical reminiscences like these will from the nature of the case possess greater interest for the author and her family than for others, this book will be welcomed by all who would cultivate the simple virtues of Christian living as expressed in family life. Without preaching, the author, who today is none other than Mrs. Samuel G. Craig of Princeton, N. J., has succeeded in distilling the atmosphere and flavor of the fear of God into these delightfully ingenuous sketches.

If you like Jean Carter Cochran's Church Street (now 23 years old), you will also like From Scenes Like These. Both deal with life in a Presbyterian home. Both may well be found in every home and church library.

C. B.

THE FEDERAL COUNCIL OF CHURCHES


The secretary of the National Association of Evangelicals herewith furnishes a very informing pamphlet which he subtitled: An Appraisal of the Federal Council of the Churches of Christ in America. The Federal Council, formed in 1908, has a membership of twenty-four denominations comprising a constituency of twenty-six millions. But it does not truly represent these millions and much less the evangelicals in America. It has sabotaged Christian doctrine and made the social gospel its watchword. High-ranking members are Dr. Harry Emerson Fosdick, who holds that Christ “died for His convictions on a cross, and whose dust is still in an unknown Syrian grave;” Dr. Henry Sloane Coffin, who criticizes certain hymns because “they still perpetuate the theory that God punishes sinners because Christ purchased that pardon by His obedience and suffering;” and Bishop Francis John McConnell, who does not hesitate to imply that the “tendency to deify Jesus” is “more heathen than Christian”. The war record of the Federal Council is hardly one to be proud of. Says Wright: “It is difficult to reconcile the extreme pacifism of the Federal Council in the 'Armistice Period', with the willingness of their spokesmen to discuss revolution against the government and the American way of life. Dr. Kirby Page plunges for revolution. Dr. Ivan Lee Holt talks pacifism and revolution in the same breath, leaving one with the impression that he is unwilling to sanction the use of force against anyone except his fellow Americans who like the capitalistic system.” Concerning organic union of Protestantism, the Rev. J. E. Wright informs us that the Federal Council feels that federation is not enough; that Dr. William Adams Brown envisions the union of Catholicism and Protestantism; that Dr. Holt wants an agency that will not only speak but also act for the denominations, while Dr. Shailer Matthews disperses the minorities by saying: “We may . . . expect to see the elimination of religious bodies that no longer serve the purpose for which they were organized.” Anyone who wants to know the ecclesiastical score in America is advised to obtain this booklet. It ought to open the eyes of many.

John Weidenaar.

MOODY PRESS BOOKS

The following books have been received from the Moody Press, 153 Institute Place, Chicago, Ill.

The Messianic Hope of Israel, by Max L. Reich. Price $1.00.

The author is committed to the position that Israel is like a scheduled train placed on the side-track, which will be put on the main track as soon as the unscheduled Gentile-special has passed through. It is a vivid portrayal of the hope of Israel as seen through pre-millennial glasses.

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A series of practical interpretations of The Song of Songs. This material in an abbreviated form was used in radio school and enjoyed apparently a very popular response. The title suggests the general interpretation.

GOLD FROM GOLGOTHA, by Russell Bradley Jones. 96 pages. $1.00.

A series of sermons on the words of the Cross. Practical, interesting, abounding in illustrations and quotations, even from the well known Dr. Schilder.

REACHING YOUTH FOR CHRIST, by T. Johnson and R. Cook. 96 pages. Price $1.00.

A book telling the reader of the methods and messages used for winning the youth for Christ. The report centers about Chicago, where the response of the youth was amazing.

FROM HEAVEN'S GLORY, by Kenneth S. Wuest. 46 pages.

A study of the parts of the Bible that have something to tell us about what the first Christmas meant for Jesus.

REACHING CHILDREN, by Mildred Morningstar. 176 pages. $1.50.

A practical book on the methods of dealing with little children. Contains many practical suggestions for Bible Schools, Bible Clubs, Sunday Schools, and other agencies to bring the Gospel to the little ones.

BORN CRUCIFIED, by L. E. Maxwell. 192 pages. $1.75.

Twenty-five brief studies on what the cross means for the believer in his daily life. A practical spiritual study by the principal of the Prairie Bible Institute, Three Hills, Alberta.

H. S.

BOOKS IN BRIEF


This is an account of the marine landings on Tulagi, Guadalcanal, and Tarawa as observed by Chaplain Willard, who was himself present. Chaplain Willard is the Christian chaplain at his best, risking his life gladly to win souls, presenting the Gospel in all its fulness. The book contains many stories of thrilling escapes and of quiet heroism, amidst the blood and noise and violent death of these beaches. Combined with this is a great mass of material that is trivial and inconsequential, which distracts the reader and spoils the effectiveness of the book.


This book has been widely advertised as the heroic defense of the island of Malta. In reality the book is a confession of faith by the author, well-described by its sub-title, A Tribute to the Faithfulness of God. The author illustrates God's faithfulness by relating numerous experiences in his own life, among others, the defense of Malta. The book is simply and sincerely written. It includes a discussion of Christianity and military service.


Mr. Miller is a prolific biographer, having written lives of Luther, Livingstone, Muller, Niemoller, Finney and Hyde. If they are all as good as this one on Wesley, he has achieved much. This makes good reading for young folks. I would recommend it for church libraries.


Mr. Wallace sketches briefly the lives of ten famous people, showing that in spite of physical, mental and environmental handicaps they achieved great successes. There is the well-known invalidism of Elizabeth Barrett Browning, the mental depression of Cowper, the poverty of Marie Curie, the pulmonary consumption of Schiller. Some of the other great people who appear are Beethoven, Parkman and Spinoza. There is no Christianity in the book. These all apparently triumphed in their own strength. So be it!


These are the Norton Lectures for 1933-34, delivered at the Southern Baptist Theological Seminary by the professor of Comparative Religion and Missions of the same institution. There are four lectures, “Return of The Spirit,” “Finding the Self in a Scientific World,” “Gaining Truth and Reality,” and “Finding God.” The standpoint is that of conservative, orthodox Christianity. Good survey of the thought-trends of the twentieth century. At the low price of one dollar it is a good buy.

W. T. RADIUS.

Calvin College.


This is the third edition of an exceedingly well received work on the Book of Revelation. The author presents the progressive parallelistic interpretation in scholarly fashion and in popular style. It abundantly deserves the reception that it has received. It has been favorably reviewed in these columns when it first appeared.

H. S.

AND SO ALL ISRAEL SHALL BE SAVED, by Prof. Wm. Hendriksen. Baker's Book Store, 336 pages. $3.50.

A powerful statement against the popular opinion that “All Israel” in Rom. 11:22 refers to the Jewish people as a whole. It is a splendid bit of exegetical work on the first part of the text indicated above. The author's argument has yet to be answered. The settlement of the question raised in this pamphlet puts to effective flight a host of theological vagaries anent the future of Israel.

H. S.


A little day book for spiritual meditation and edification. It consists of over 350 pages, each of which offers some suitable Scripture passages, a spiritual poem, and a brief prayer. Uplifting both as to form and content. Very suitable for presentation gift as well as for daily devotional use.

C. B.


Forty-five devotional messages on as many different topics. The sub-title appropriately speaks of "little messages on subjects which are vitally close to the heart-strings of human-kind." Mr. Meyer, who has been the book store manager for Mr. Eerdmans for these last eleven years, writes out of a Christian experience that has been enriched and deepened by the loss of his life companion. He dedicates these heart-beats to his two daughters. Devotional, Christ-honoring, uplifting, practical. One regrets the slip in the last sentence.

C. B.