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E D I T O R I A L

DAYS AND NIGHTS of hard thinking lay behind the speeches made at the recent celebration of the thirtieth anniversary of the founding of the American Friends Service Committee. To the Quakers who gathered at Haverford College to honor that organization

Quakers Urged to Shift Emphasis

for the noble work it has done overseas and in underprivileged communities on this continent, a succession of its leaders, headed by Clarence E. Pickett, executive secretary, called for a fundamental change in purpose and method. Instead of placing major emphasis on raising and distributing relief funds, and on the revival of already exploited towns and social groups, these leaders declared, the A.F.S.C. should henceforth devote its primary attention to influencing public opinion at the home base. What this means, we take it, is that the Quakers are discovering that works of mercy, however intelligently performed, do not constitute a sufficient Christian witness in a world hurtling toward destruction. Neither does a personal intent to oppose war or to refuse to bear arms mean much after atomic warfare is allowed to start. The Quaker responsibility, therefore, when all humanity is threatened with extinction, must be something more than that of an ambulance squad and something more than an illusory attempt at withdrawal. It must be aimed to stop war before it starts, or else it will be largely irrelevant to the human crisis. Quaker leaders, in discovering this and pressing it home on the supporters of the A.F.S.C., were speaking to more than the membership of the Society of Friends.

President Roosevelt's Secret Files

PRECEDENT supports the instruction issued by Franklin D. Roosevelt that certain of his files shall be kept under seal until after the death of individuals who might be embarrassed by immediate publication. Some of the letters of Abraham Lincoln in the vaults of the Library of Congress will not be published until next July. (Selected historians, however, have already been permitted to study them.) But if the actions of the late President were, as

historically important as he believed—and they were—there can be no justification for his demand that letters in his “famous person’s file” which he deemed sufficiently vital to write in longhand “should never be made public.” We predict that in time the pressure for full knowledge by the American public and historians will break down that prohibition. That is, unless counter-pressure from those involved succeeds in having these letters destroyed. Meanwhile, Mr. Roosevelt’s specific reference to his letters to the King of England and the late Cardinal Mundelein raises speculation concerning them. The nature of his confidential correspondence with the king can be surmised. But what went on between the President and the cardinal that must never see the light? Can it be that these letters deal with the establishment of Myron Taylor’s embassy to the Vatican? And did the President of the United States think it would be unwise for the American people ever to know all the facts about that venture in fishing for the Catholic vote?

Worse Than the Atomic Bomb?

WHEN the destructive potentialities of atomic warfare are discussed, informed military men are prone to remark that biological warfare within another generation will probably prove more deadly. To the general public, however, this has seemed a vague and therefore largely meaningless threat. We have read John Hersey’s *Hiroshima*. We have seen the newsreels of Bikini. But what is this microbe warfare? Last week the American Association of Scientific Workers published a 40,000-word report which supplies some of the answers. Not all of them, for the report is careful to tell nothing about developments in this field since 1942. It therefore tells nothing about what the Germans and the Japanese found out from the experiments they were conducting throughout the war. And it gives no hint of the army’s development of methods to spread disease by airplanes and rocket missiles. The only thing it does is to tell what American scientists had been able to work out *six years ago* as the most effective (meaning ghastliest) forms of germ warfare. By that date it had

been demonstrated that these agents of destruction were available: Botulinus toxin, "10,000 times deadlier than potassium cyanide," especially good to render water supplies lethal; leptospira, which causes Weil's disease among those washing in water it has contaminated; anthrax bacillus; pneumonic plague; influenza virus; measles and mumps viruses; psittacosis; glanders; meliosis; tularemia; brucella melitensis; yellow fever virus; dengue fever virus; tick-borne relapsing fever, spotted fever and "Q" fever viruses; a filterable organism of the pleuropneumonia group; horse encephalomyelitis virus, and a whole group of germ diseases that will wipe out cattle, poultry, swine, sheep, goats and other animals. Scatter these germs in clouds over armies and cities, spray them over reservoirs, or in some cases simply spread them on grass or on barbed wire, and they will either kill or render incapacitated whole populations. Six years ago the scientists knew this as theory. Today, says their report, the methods have been worked out by which to put the theory into practice.

What's Behind Student Strikes in China

STUDENT STRIKES in Nanking, Shanghai and other Chinese cities are not to be lightly regarded. Ever since 1919, when student resentment at the Shantung clauses in the Treaty of Versailles forced the Chinese government to refuse to sign that document, student demonstrations have proved the most powerful expressions of public opinion in China. The tendency has been to regard the recent riots as Communist-inspired affairs, aimed further to embarrass Chiang Kai-shek in his lagging military operations against the red forces and to hasten the nationalist government's slide toward financial collapse. Because there are so many Communists among Chinese college students, this explanation has seemed reasonable. But study of the newspaper support being given the rioting students indicates that the true source of the demonstrations is probably not the Communists but the discredited and reactionary "Chen clique" of the Kuomintang. The recent reorganization of the government, as Dr. Frank W. Price showed in his article in our issue of May 14, left the Chen brothers out in the cold. In its current issue *Time* features a study of Chen Li-fu which depicts that leader of the "Chen clique" as a misunderstood Confucian philosopher-statesman who wants to rebuild China on a basis of the Sun Yat-sen brand of socialism combined with traditional Chinese culture, but without recourse to the "Americanism" of men like T. V. Soong and the new premier, Chang Chun. The article goes very light on the terroristic methods by which Chen Li-fu's "thought police" attempted, during the days when he held high office, to spread the "benevolent paternalism" which is declared to be his ideal of government. Nor does it hint at the lengths to which he may go to upset any government from which he is excluded. But if the student demonstrations persist, they are likely either to drive a frustrated Chiang Kai-shek into the arms of reaction, or to precipitate all nationalist China into a civil war of its own. Either way, such an outcome will cost American sympathy, and cut off the last chance of American financial support for Chiang's hard-pressed

government. In that case the Communists will really owe the "Chen clique" a vote of thanks, even though they continue to proclaim them their bitterest foes.

Wallace's Tour Draws Tremendous Crowds

WHITE HOUSE circles, according to the Washington correspondents, are disturbed at the response Henry Wallace is gaining during his current cross-country tour. Some of the largest crowds this country has seen at political rallies, except in meetings addressed by presidential candidates, have greeted the former vice-president. They have paid admission to get in (up to \$3.50 a seat) and once they were in have contributed large additional sums to the organization sponsoring the Wallace tour. The stupid tactics of Wallace's opponents in refusing to rent some halls and denying him the opportunity to speak in certain places has, as might have been expected, only added to the number of those who want to hear what he has to say. By and large, the newspapers have printed very little about his meetings—which he probably regards as vindication of his strategy in launching his campaign of opposition to the Truman policy against an English sounding board. The core of the Wallace prescription for dealing with the world crisis, as he gave it in his San Francisco speech, turned out to be this:

1. A military settlement providing for enforceable world control of atomic energy, the internationalization of strategic areas, disarmament in weapons of man's destruction, and the development of a world security system.
2. A political settlement providing for the final liquidation of fascism, the settlement of civil war in Greece and China according to the principles of the United Nations Charter, the fulfillment of the aspiration of unfree peoples and homeless peoples, and the growth of a world bill of human rights as part of an emerging system of world law.
3. An economic settlement providing for a 10-year program of world economic reconstruction, underwritten by American resources and administered by United Nations agencies for the sole purpose of raising standards of living and serving the general welfare of the world.

These huge outpourings for the Wallace meetings mean something. They may not mean that any large part of the American public is as yet ready to join the "Wallace in '48" clamor. But they do mean that hosts are resentful at the failure to turn victory into peace, have no confidence in the Truman Doctrine and the Truman international policies, and are open to the appeals for another leadership.

Trying to Shift Blame To the Germans

HAVING MADE a woeful mess of their administration of western Germany, the occupying powers are now trying to blame German hunger and privation on the Germans themselves. Ernest Bevin, British foreign minister, recently sounded off to this effect. Some of the military commanders in the occupation zones have made statements calculated to give the impression that the trouble is largely a result of German failure to collect available food supplies. Thomas Mann warns the world against be-

on this matter. Its action to extend full rights of citizenship to this huge minority did it credit. By placing in the constitution of the new India the statement that "untouchability in any form is abolished and the imposition of any disability on that account shall be an offense," it took a step which comes close to Lincoln's emancipation proclamation in importance. Of course, a decision by the constituent assembly to include this clause in the constitution will not immediately remove the disabilities of the scheduled castes, any more than Lincoln's action or the fourteenth amendment to our basic law removed the disabilities of the Negro. But the assembly has raised a standard around which the forces of liberation may rally for as long as necessary. And it also struck a blow against the elements which are attempting to tear India apart into rival religious communities.

Protestant Position on School Aid in a Nutshell

HEARINGS are now under way in Washington on a number of bills designed to provide federal aid for elementary and secondary schools. That the schools need such help, especially in low-income states, is no longer contested in most quarters. Protestants want to see such aid voted. But most of the bills now before the Senate and House provide, in one way or another, for extension of this federal aid to private—which means, parochial—schools. Accordingly, Protestant misgivings are aroused, and the Protestants who have been appearing before the congressional hearings have almost unanimously opposed these provisions of the proposed legislation. It is time, however, that Protestant church membership at large had a clearer understanding of what is at stake in these measures. To that end the Federal Council of Churches has just put out a 24-page booklet, *Federal Aid to Sectarian Education?*, and it would be hard to imagine how more clear facts could be presented in an equal space. For 15 cents sent to the Federal Council at 297 Fourth Avenue, New York 10, any American can now obtain this compact and effective statement of what the issue is, what the Catholic position is, and why Protestants need to awaken to the peril which confronts the American principle of separation of church and state.

Officer's Conviction Symptom Of Moral Breakdown

THE CONVICTION of Col. Jack W. Durant for his part in the theft of the crown jewels of Hesse, his dismissal from the army and his sentence to fifteen years at hard labor will be noted by the American public with mixed feelings. There will be little disposition to question the correctness of the verdict or the severity of the punishment. There will also be a widespread desire to see the other high-ranking officers alleged by the prosecution to have been involved in the theft brought to trial. The press reports that some of these are generals. But there will still be a pervasive skepticism as to whether Colonel Durant and his wife, a former WAC officer, would have been brought to account in this fashion if they had been more selective in

their pilfering. The looting record of the American army in the recent war was too black to make it possible to pretend that only an occasional officer or enlisted man indulged in such practices. But when it came to "liberating" treasure estimated to be worth \$1,500,000 from the vaults of a family which retained enough influential friends to make an outcry that would carry high and far, then the army concluded that the airforce officer had gone too far. The fact is, however, that this whole sorry episode has been only one more instance, although a glaring instance, of the moral breakdown which swept through the American armed ranks as soon as the fighters for democracy found themselves conquerors. Perhaps this propensity of American soldiers to help themselves to anything removable is one reason why Mass Observation—the British Gallup poll—last week reported a steady increase among the English of unfavorable views concerning Americans. In any event, the Durant trial should serve as a reminder that not least among the tragic moral effects of war are what it does to the morals of the victors.

Italians Bar State Aid To Church Schools

STALE SUBSIDIES to denominational schools were recently outlawed by a vote of 244 to 204 in the constituent assembly of Italy. This action climaxed one of the bitterest debates in Italian parliamentary history, according to the Religious News Service correspondent in Rome. It was opposed by Christian Democratic party leaders, but the combined efforts of the parties of the left carried the day. The action is the more surprising because it followed the recognition by the assembly of the Lateran treaties, which accorded a position of special privilege to the Roman Catholic Church. That it could be taken now probably reflects the increased confidence of the Communist minority, which recently won a majority in the elections in Sicily. Henceforth the schools of the Roman Catholic Church will depend upon the contributions of members of the church for support. Most Italian children attend public schools, which permit pupils to receive religious instruction if the parents so desire but do not permit them to receive credit for these classes. Thus Italy reaches the climax of a prolonged struggle to disentangle public education from the grip of the papal church. That the grip should be broken at a time when the Roman Catholic Church in the United States is waging a determined and partially successful campaign to secure public funds for its schools or their corollary services should furnish Americans with food for reflection. The Italian people have good reason to know what happens when the church dominates the state and its educational system. By demanding a separation of church and state in this vital matter they have provided an example which should stiffen the determination of those who are defending our own constitutional principle. All over the country this struggle is going on. In half the states of the union it centers on the issue of whether the public treasury shall pay for transportation of pupils to parochial schools. In Washington it comes to focus on whether sectarian schools shall share in federal aid to education. Wherever Prot-

estants have understood the gravity of the issue, they have risen up to defend our American heritage. But many still sleep.

Protestant World Relief

AMERICAN PROTESTANTS, by giving \$15,000,000 during the past year through Church World Service for war sufferers overseas, registered an achievement notable in several ways. During a year when more of the earth's people confronted the possibility of death by cold, hunger and disease than in any previous year in human history, their action represented a heartening Christian response to human suffering. Compared with the agony of millions, what was given was not enough, but it made the difference between life and death to great numbers. Compared with anything the churches had done before, either unitedly or separately, it was an amazing and unequalled accomplishment.

Church World Service itself was organized only a year ago, and few even of its most cordial well-wishers expected that it would reach this goal. That it has done so reflects the highest credit on its leadership and on the churches. Gifts included \$10,000,000 in money and the remainder in food, clothing, bedding, seeds, tools and medicine. Because Church World Service led the way, the Christian people of this country have helped to sustain life and to keep hope from dying in Asia as well as in Europe. More than 2,000,000 Chinese got food, seeds and tools. Over 300,000 Siamese were treated for malaria. Food and medicine went to Korea, Japan and Burma. Churches, mission hospitals and schools were helped to rise above the sea of chaos and to begin anew their healing ministry.

In Europe, Church World Service aided persons in no less than seventeen countries. Soup kitchens and child feeding centers were set up in Austria, Hungary and Germany, where the ration was and still is reduced to a semi-starvation level. A thousand bicycles were given to pastors who are trying to serve scattered congregations in spite of the breakdown of all other means of travel. Food and clothing were shared with as many of the millions of displaced persons and uprooted refugees as could be reached with the supplies available. Books and religious literature were given to pastors and theological seminaries, and a number of bombed-out congregations started life anew in barracks chapels provided by Church World Service. An institute was launched for the training of an interim leadership for the churches, whose supply of fully trained ministers was reduced by half by the war.

As might have been expected, cooperation among churches was substantially strengthened by this venture in Christian service. Driven by the urgency of a crisis which permitted no delay, the Federal Council of Churches, the American committee of the World Council of Churches and the Foreign Missions Conference united to open this channel of common action—and Christian compassion did the rest. At first no one dreamed that this "material aid" program would or should develop to the dimensions it has reached. But few anticipated that the victors would make

peace more horrible than war itself or that the second winter after the war would bring worse suffering than anything that had been known before. It is to their credit that under these circumstances the churches have so largely put aside their differences and waived their vested interest in the administration of greatly increased relief.

Not all relief efforts channel through Church World Service, and perhaps not all of them should. Over and above the \$15,000,000 administered by that agency, the Methodists have sent \$13,000,000 in aid to persons overseas. The Presbyterians are well along toward their goal of \$27,000,000, of which a substantial share is for relief. The Lutheran denominations cooperating in the National Lutheran Council are spending about \$13,000,000 on their own relief program. The American Friends Service Committee is budgeting \$8,000,000, of which more than four-fifths comes from non-Quakers who are generally Protestants. American Roman Catholics and Jews have also sent very large sums, in goods and cash, for relief, but we are not in possession of the exact totals for either of these great charitable efforts.

Not the least of the accomplishments of Church World Service is that it has been able to enter a field already pre-empted by less inclusive denominational efforts without arousing rivalries and competition, at least so far as the public knows. One reason is that most of the churches, including the bodies named, administer a part of their program cooperatively, using the facilities of Church World Service. Far more important is the fact that Church World Service, like its parent, the World Council of Churches, regards itself as an expression of the unity of the churches and not in any sense as a rival to them in the areas in which they have not yet achieved unity.

Nevertheless, it may not be too early to raise the question whether Church World Service should not be thought of as something more than a stop-gap agency created to meet the present postwar emergency. The growing sense of unity among the churches will continue to find occasions for common action in world service. The missionary enterprise, while it serves admirably as an adjunct to the work of relief and reconstruction, cannot, by reason of its rootage in denominational societies, organize such work in behalf of the entire Christian community. Protestant world strategy requires that Church World Service now present itself as an attempt, worthy but still far from adequate, unitedly to meet a great emergency. Protestant world strategy ought to have the foresight to see that for a long time to come, the needs to which Church World Service is addressing its energies will continue, or others like them will emerge. To meet them a strong and even more effective agency should be maintained.

Missionary effort and denominational relief work can be supplemented and strengthened by this additional arm of Christian action. Church World Service is primarily concerned to maintain and extend the Christian witness, as its executive vice-president, Dr. A. L. Warnshuis, said when the \$15,000,000 goal was reached. "Although the results of the year's work are gratifying and mark a milestone in Protestant cooperation, the figures by themselves do not begin to give the true significance of what was accomplished," Dr. Warnshuis declared. "Millions of

rate and a contracting economy, cannot continue to hold 110,000,000 people in subjection, especially in this day when the 110,000,000 are afire with new ideas of self-determination and the right of independence. Because they do not see this, because they are determined to go on attempting the impossible, they will only succeed in bleeding their own nation to death.

But if France does not retain its proud position among the imperial powers, most Frenchmen argue, France will sink to the position of a second- or third-rate nation in Europe. Yes, it may. And what if it does? Will the individual Frenchman be any worse off? Will he not be better off? Sweden is a second-class nation, measured on this scale. Denmark is a third-class nation. Switzerland may be reckoned even a fourth- or a fifth-class nation. But is the lot of the Swedish, the Danish, the Swiss worker and farmer any the worse because of that? Are they not, in fact, in a position which appears infinitely more fortunate than that of the French masses?

For the United States, faced by the desperate pleas of the Ramadier government for help, this French obsession with the lure of empire poses a peculiarly difficult problem. How could international action lead to more complete frustration than by providing a needy nation with help which she will thereupon use to complete her own destruction? For as long as the imperialist fever continues to burn in French veins, all efforts to bring security and a restored prosperity to the common people of France are doomed to end in failure.

Presbyterian Conscience In Action

[EDITORIAL CORRESPONDENCE]

Grand Rapids, Mich., May 28

REVIVALS of religion have started in strange places, though not often in a discussion of a denominational budget. Yet just such an awakening may have been launched here this week by the 159th General Assembly of the Presbyterian Church, U.S.A. Early in the assembly session there was audible grumbling and a strong minority vote when the general council of the church confronted the 856 commissioners with a \$17,444,000 budget for the work of the denomination outside the local congregations. Coming on top of the Restoration Fund drive, which has raised \$22,746,000 and still has \$4,000,000 to go, this increase of 62 per cent in the amount asked from the churches for the regular budget was more than many commissioners were ready to accept without a struggle. They said so from the platform and in their conversations, and when the issue was driven through, the crackle of "No!" votes was too loud to be ignored.

The remaining time of the assembly was completely docketed for other matters, but when Calvinistic consciences are engaged, committees on the order of business have to give way. In two more sessions the commissioners, who are equally divided between ministers and ruling

elders, went over the budget item by item. They discovered that it included a sum of \$175,000 for a church paper, although they had not yet agreed to subsidize a paper. This was explained as money that would have to be spent for promotion in any event; if not through a church paper, then in other ways. The moderator and representatives of the boards assured the commissioners that no other undisclosed items were hidden in the budget.

Then the mood of the assembly began to change as the commissioners saw for themselves that each budget item represented realities which could not be ignored. Gradually the fact that the church is really fighting for its life and for the soul of the world laid hold of the spiritual descendants of Calvin and Knox. Criticism did not subside all at once, for the democratic tradition of sturdy dissent is strong in this church. At Grand Rapids it was particularly strong among that half of the commissioners who are laymen. In this assembly, for the fourth time in the long history of the denomination, a layman had been elected as moderator. This lay moderator, Attorney Wilbur LaRoe of Washington, was as deeply resolved as the most intransigent rebel that every relevant fact should be laid on the table as the church determined the scope of its work in the year ahead.

I

The issue came to a decision in a session in which Mrs. Paul Moser of New York made a short speech. She tartly reminded the commissioners, who are all men, that in some of the countries she visited on a recent trip to the mission fields an important share of the delegates to national Presbyterian bodies are women. Then she told of her visit to the Philippines, where 80 per cent of church property has been destroyed. On Leyte she saw the monument which the Filipinos have raised where American troops first landed. Near by is a cemetery where 12,000 white crosses and stars of David stand row on row. While she was looking for the grave of a friend's son, Mrs. Moser said to the Filipino pastor who accompanied her: "We paid a heavy price, didn't we?" Instead of replying, he bared his head and raised his voice in a simple prayer of thanksgiving to God that the American boys had come again and of petition that the Filipino church might be worthy of their sacrifice. She joined him in prayer.

"I prayed that the American churches would make themselves as expendable as our boys made themselves," she said. "I come here to ask you to do just that. We can have one world if we care enough. We will never get it by sending our sons out with guns or our diplomats with ultimatums. We can have it only if we are ready to expend ourselves utterly in sending out men of good will to preach the gospel. If we fail, if we do not build one world, it will be because the church in America is too complacent to be able to see the opportunity God is putting into our hands today."

That speech decided the issue. Commissioners rose to say that while they had struggled with each other and with their consciences they were now ready to return to their churches to enlist cooperation in achieving what they frankly considered an impossible task without divine help. When the question was finally put, the new budget was

(over)

approved without a dissenting vote. Then followed the singing of a hymn of thanksgiving and such a transformation in the whole meeting as can only take place in a Christian assembly.

The struggle over the budget gave far more impetus to the New Life Movement, which this assembly launched to win 1,000,000 new members to the church, than did the carefully prepared presentations intended to gain this result. It provided a powerful drive for the formation of the National Council of Presbyterian Men, a new laymen's organization. It set forward the movement toward a far-reaching change in the church's plans for religious education which were adopted here. If the budget produces in the churches the kind of tension between conscience and self-interest that it caused in this assembly, it may actually drive the denomination back to dependence on a power not its own which will call forth a resurgence of Christian faith.

The attitude of this General Assembly toward other denominations was wholesome. It indulged in no recriminations against the Protestant Episcopal Church for summarily refusing to authorize its churches to study the proposed basis of union between these two bodies. Instead, it invited the Episcopalians to reopen negotiations looking toward union. It approved for study in the churches a plan of union with the Presbyterian Church, U.S., providing that body takes like action next week. Included in the new budget is a sum of \$40,000 for the Federal Council of Churches. In two separate actions this assembly criticized the President for maintaining an ambassador at the Vatican.

II

All of this should not be taken to indicate that everything was sweetness and light at Grand Rapids. After a short but sharp debate, the assembly voted to disapprove of federal aid to education, either with or without safeguards against aid to sectarian schools. Dr. Rasmus Thomsen of Amarillo, Texas, led an attack on federal aid on the ground that "that church which seeks to overthrow separation of church and state will get control" of any such program. He succeeded in overthrowing the recommendation of the social education and action committee that federal aid be approved providing no aid went to church schools. In discussing a new catechism, the assembly defeated a motion that a conscience clause be inserted in a section dealing with the relation of the Christian to the state. In doing so it came dangerously close to nullifying Chapter I, section 1, of the "Form of Government," the basic law of the church, which states that "God alone is Lord of the conscience" and that the church holds "the rights of private judgment, in all matters that respect religion, as universal and inalienable."

The assembly also took what seemed to this observer a backward step on the question of its church paper. Two years ago, the Minneapolis meeting of the General Assembly decided to launch a church weekly which would be outstanding in Protestantism. It was conceived on the best journalistic lines and was intended to give its editorial staff complete freedom, starting of course with the assumption that the publication would stand for Christ and the

church. A campaign for subscriptions was launched, and by the time of this assembly some 77,000 had been signed up at \$2.50 a year. The committee began to search for an editor and to plan its publication.

But the longer the committee talked and searched, the higher soared the costs of printing. Months ago it became evident that the publication could not be self-supporting on the basis on which it was originally planned. The committee came to believe that for its first year it would need at least \$175,000 over and above what could be secured from 100,000 subscriptions and advertising. Where was the money to be obtained? It could be provided from the benevolence funds of the church. But this would require that the expenditure be justified by the boards by having the paper carry promotional material for the causes they represent. Then what would become of the paper's freedom?

III

Caught in this dilemma, the 1947 General Assembly chose to launch an official publication which would carry promotional material for the great enterprises in which the church is engaged. It is to be called *Presbyterian Life*. It is to have a board of directors on which the boards will be represented, but a majority of its members will represent the churches only. The board will be appointed at once by the moderator of the assembly. Beginning next year, one-third of the directors are to be elected each year by the assembly on nomination by the general council. The staff of the paper is responsible to the General Assembly through the general council. The subsidy for the first year was voted by the assembly with the understanding that the next two assemblies will be asked for subsidies of about \$100,000 a year.

A high moment came to this assembly when it approved without dissent the transfer of Presbyterian missions in China and the Philippines to the national union churches which have arisen in those countries. The foreign board recommended the action in an overture which hailed the rise of national Protestant churches as a major event in the expansion of Christianity. It rightly looked upon its own share in the development of these churches as a "great historic achievement in the history of Presbyterian foreign missions." By action of the assembly, Presbyterian missionaries in these countries will become an integral element in the new churches. The denomination will make its contribution to the growth of the Christian movement there under the direction of the younger churches. It is to be hoped that the example of the General Assembly will give courage to other churches in this country whose mission boards are under fire from sectarian minorities who have no interest in the development of what the Presbyterian board describes as its objective—"an indigenous church, self-propagating, self-supporting and self-governing."

The assembly voted to meet next year in Seattle. Dr. William Barrow Pugh, stated clerk, said his office has in bonds the additional \$100,000 which it will cost the denomination to hold its assembly so far from the center of population.

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status to India within three months, preparatory to full freedom next June, points to the fact that the British government is rapidly losing all control of the situation. A dominion form of government would throw almost complete responsibility on Indian leadership. If this had been offered in 1942 and if the date of independence had been firmly fixed then, as *The Christian Century* urged, it might have been possible for India to emerge into the postwar world as a united nation. But when the showdown came then, Mr. Churchill clapped thousands of Congress leaders into prison and gave free rein to the Moslem League to press its fantastic scheme for the partition of the country along communal lines. Now the fruits of Mr. Churchill's folly must be reaped.

Italian Protestants May And Should Unite

WALDENSIANS and Methodists constitute the largest bodies of Protestants in Italy. Religious News Service reports that a synod of the United Methodist Church, which was formed in September 1946 by the union of the Methodist Episcopal Church (stemming from American missions) and the Wesleyan Methodist Church (of British origin), has voted approval of a proposed merger with the Waldensian Church. Both groups are thoroughly Italian in membership and ministry. Though the Waldensian movement originated in France, almost 800 years ago, practically its entire development has been in Italy and for centuries it has been as Italian as spaghetti. The Methodist churches, though planted and fostered as missions from Protestant countries, have long since become thoroughly naturalized in Italy. As far back as twenty-five years ago the Methodist superintendent was a native Italian. While Catholic counter-propaganda has always tried to provoke patriotic resistance to Protestantism as a foreign invasion (as always in historically Catholic countries), that argument has lost whatever force it may once have had. The Waldensians have followed the Presbyterian system in theology and polity and have had fraternal relations with the Reformed churches. Union with the Methodists would not only widen the fellowship and strengthen the position of both groups but would be an object lesson in union for Presbyterians and Methodists elsewhere. The proposal is that a new confession of faith be formulated which shall "reaffirm the fundamental principles of the Christian faith in scriptural terms, not tied to a particular school or theological system," and that the united church be called "the Evangelical Church of Italy." It sounds good. It would be better still if the Italian Baptists, a smaller but not inconsiderable body, could see their way to join the merger.

Indian Service Appropriations Reveal Catholic Influence

CONGRESS is slashing departmental appropriations right and left these days. Among the heaviest hit have been the funds for the department of the interior. The department asked for \$295,000,000 and the House gave it \$161,000,000—a cut of 45 per cent. Western states

which depend on conservancy measures are already raising a howl; Republican party leaders from those states say that if the Senate does not restore most of the conservancy cuts, the House and Senate seats which their party won last November will be lost next year. One of the cruellest cuts is aimed at the Indian service. More than \$10,000,000 has been carved out of the Office of Indian Affairs, and the administrators of that office say this will have to mean closing 14 out of 18 boarding schools for Indians in western states, thus throwing out of school from 4,500 to 5,000 Indian children for whom no provision can be made elsewhere. In Alaska it will close 23 day schools and deprive another 1,200 children of an education. The House appropriations committee argued that Indian children should be taken care of in the regular public schools, but church and school administrators who know the situation say that not more than from five hundred to a thousand can be looked after in this manner. That's one side of the picture. Now look at the other. At the very time Congress was thus betraying the nation's trust for its young Indian wards by voting to close schools right and left, and in the same appropriation bill, it voted to increase funds for church mission schools—which largely means Roman Catholic schools—from \$97,000 to \$185,000! Cut the government's public school budget for Indian youth until most of the schools must be closed and the pupils scattered over the reservations; increase the budget for the Catholic schools by 90 per cent! This, too, in face of the fact that any such federal appropriations for maintaining church schools are probably unconstitutional. Yet there are those who still wonder where the power lies at Washington!

Will Amsterdam Feel Lay Influence?

CONTINENTAL church leaders almost without exception agree that the revival of Europe's churches largely depends on the lay leadership which can be recruited. With this in view, increasing attention is being given to the development of lay institutes, such as at Sigtuna in Sweden, the "Church and World" institute founded by Hendrik Kraemer in Holland, the Bad Boll conference center near Stuttgart and the ecumenical institute just outside Geneva. The Roman Catholic Church, likewise, is placing great stress on multiplying forms of lay activity which it lumps under the general head of Catholic Action. And an ever larger number of American church leaders insist that a great increase in lay leadership must precede any marked growth in church influence in this country. In the light of these facts, the question whether lay thought is to be adequately represented at next year's inaugural meeting of the World Council of Churches becomes an important one. With only 450 voting delegates to be selected from most of the non-Roman communions, it will take both wisdom and genuine self-sacrifice on the part of the clergy who handle ecclesiastical machinery to see that the Amsterdam gathering gives the lay voice any real chance to be heard. The prospect of a conference almost exclusively clerical is foreshadowed by the report, sent from Geneva to Religious News Service, that a meeting for laymen to be held two years after Am-

terdam is being urged in World Council circles. This compensatory proposal hardly fits with the remark attributed to Dr. W. A. Visser 't Hooft, general secretary of the World Council, that if the Amsterdam session is to generate "new vision, new ideas and new insights" its delegations must represent "the prophetic, the theological and the lay 'grass-roots' elements" in the churches. It is to be hoped that the idea of a follow-up meeting for laymen and laywomen does not mean that ecumenical leaders are already resigned to a World Council gathering "for ecclesiastical mechanics only."

The French Tragedy

SUDDENLY, the American people are awakening to a realization that something is tragically wrong with France. But what that something is, few yet comprehend. They see that the French nation, which had to be rescued from Hitler's occupying armies by an Anglo-American invasion, has not recovered from the weaknesses laid bare by the war. It is, if anything, less confident of its future than it was on the day of liberation. Some ascribe this progressive deterioration to the unresolved crisis in the French economy. And some hold it a result of the growing Communist menace. Both these elements must be taken into account. But the French tragedy lies deeper; it is lodged in the minds of the French people.

It is true that the French economy is in imminent danger of collapse. Prices are soaring, wages lag far behind. The black market is almost out of hand. There is an acute bread shortage, and bread is the staff of life for most Frenchmen in a literal sense which has no parallel in this country. There is virtually no meat, except on the farms and in the black market which only the wealthy and the restaurants catering to tourist trade can afford to patronize. French industries languish for lack of coal or for lack of modern machinery. The imports which formerly came from the colonies are no longer available.

Faced by this economic dilemma, the present French government is trying to stabilize both wages and prices. But the factory workers, the railway workers, all the urban workers who have watched their wages consistently lose in purchasing power since the end of the war, are losing patience. They are demanding that the government, if it insists on holding the wage-price line, shall quickly find a way to supply them and their families with much more food. The only way by which Premier Ramadier and his old-line Socialists can hope to do this is by obtaining far greater loans and credits from the United States than have so far been promised. Whether these will be forthcoming on the scale required—many economists estimate it will take American loans of at least \$1,000,000,000 a year for up to five years—is doubtful.

It is also true that France faces a rising Communist menace. This does not come from Russian pressure, although Russian pressure is to be felt, but from the swift internal growth of the power of the French Communist party. The Communists are now the largest party in

France. Moreover, they are growing most rapidly in rural districts—the very parts where peasant conservatism might have been expected to offer most resistance to communist blandishments. Their youth groups are the most vigorous in the country. Their party discipline surpasses that of all the others—the Catholic M.R.P., the old-line Socialists, what is left of the "Radical" party that governed up until the time of the Nazi invasion, and all the little parties of the right. Most important of all, the Communists control the *Confédération Générale du Travail*—the big federation of labor unions, with its 6,000,000 members.

General de Gaulle's return to French politics is an effort to unite all Frenchmen who have not gone over to the Communists against further Communist gains. It is clear that none of the existing non-Communist parties will ever do it, and without such a union the likelihood of keeping the Communists from taking over the government within the next year or two is slim. But De Gaulle, with his demand for a strong centralized executive and his mystical talk about a "rally of the French people," fills the minds of historically instructed Frenchmen with dread. France has had more than her share of "the man on a white horse"—the two Napoleons and Boulanger, for example. De Gaulle's price for saving the country from communism, millions of Frenchmen fear, would be another dictatorship.

But the French tragedy lies below these levels of economic and political crisis. It derives from the fact that in the minds of the French people the tradition of imperialism still holds sway. France lost most of her empire during the war. Parts of it which were not cut away then are in an ugly mood now, verging on open revolt. She has neither the troops nor the other resources to subdue Indo-China, Madagascar and the African colonies. Yet she is ready to bleed herself white in the effort to do it. *Worldover Press* recently pointed out, for example, how what little shipping France now has, which might be bringing sorely needed food supplies to the French people, is being used to support the troops that are battling to put down independence movements in Indo-China and Madagascar.

The French tragedy consists in the fact that if the economy of France were, by some near-miracle, to be restored and if the Communist drive for power were to be turned back, the French people would still insist on destroying their nation by trying to retain and hold down an empire that is just too much for them to police. All the French parties, including on vital votes the Communists, insist on this effort to hold the French empire. To be sure, the various parties are willing that it should no longer be called an empire. The constitution adopted last year calls it a French Union, and purports to give full citizenship rights to all its inhabitants everywhere. But no one believes that these are more than paper grants. French colonial administrators still scoff at the idea of any true self-government in the dependencies. The assembly of the new French Union is to be simply a debating society, without any law-making power.

The French people—and this is of the essence of their tragedy—do not realize that the end of imperialism has become a historical necessity for them. They do not see that a nation of 40,000,000 people, with a declining birth

forgot their conflicting long-range diplomatic and economic interests. Hence the series of commitments and agreements that have afforded materials for controversy ever since—the McMahon agreement with the Arabs, the Balfour declaration to the Jews, the Sykes-Picot agreement between Great Britain and France, the terms of the treaty and the mandates, and all the other instruments, misunderstandings, conflicts and compromises from that day to this. These matters (plus discussions of concrete cultural achievements and social conditions) fill nearly 1,200 pages of these two volumes; and after that there are more than 100 pages of bibliography and index. The work is written from a definitely Zionist point of view, but it is done conscientiously and accurately. Any reader who is intelligent enough to be interested in such a book can distinguish at once between its statements of fact, upon which he can safely rely, and its opinions and evaluations, about which he is entitled to exercise his own judgment. There is an accompanying portfolio of very fine large-scale maps.

W. E. GARRISON.

Books Received

(Some of these will be reviewed)

By Their Fruits, The Story of Shakerism in South Union, Kentucky. By Julia Neal. University of North Carolina Press, \$3.50. A carefully studied account of the Shaker community in Logan county, Kentucky, which was planted in 1807 and survived until 1922. The story of the Great Western Revival, on the wave of which the Shakers came into Kentucky, is told from the Shaker standpoint, and that point of view is retained throughout. The immediate result of the interesting Shaker experiment was some prosperous communities and some godly characters; its ultimate fruit was failure.

Proceedings of the National Conference of Social Work. Maude Barrett, chairman of editorial committee, Columbia University Press, \$5.00. Selected papers from the 73rd annual meeting, held at Buffalo, May 19-23, 1946. In range and authority, these papers constitute almost an encyclopedia of current practice and problems in social work.

The Garden of the Little Flower and other Mystical Experiences. By Helen Fiske Evans. Morehouse-Gorham, \$2.50. The author, a devout Episcopalian, had many visions (1928-31) of St. Therese of Lisieux (the "Little Flower"), the Lord, and others from which she derived religious teaching and comfort that she desires to pass on to others. Two Episcopal bishops testify to their belief in the "authenticity" of the apparitions.

The Gentle Bush, A Novel. By Barbara Giles. Harcourt, \$3.50.

Lyman Pierson Powell, Pathfinder in Education and Religion. By Charles S. Macfarland. Philosophical Library, \$3.75. Dr. Powell made an academic beginning, at Johns Hopkins and the University of Pennsylvania, became an Episcopal clergyman, was a leading figure in the "Emmanuel movement," and wrote a biography of Mary Baker Eddy which came nearer to satisfying the Christian Scientists than any other presentation by an outsider ever did. Dr. Macfarland's biography is a tribute to a friendship extending over many years.

The Way to Christ. By Jacob Boehme. Translated by John Joseph Stoudt. Harper, \$3.00.

The Soul of Frederick W. Robertson, the Brighton Preacher. By James R. Blackwood. Harper, \$2.00. Not so much a biography of the great nineteenth century preacher as a study of his method and work and an appreciation. Robertson's influence still echoes in many British and American pulpits, and it is a good influence.

The Private Life of Henry Perkins. By John Murray Reynolds. Thomas Y. Crowell Co., \$2.00. A whimsical novel of a London porter who had an escape from his drab routine into a dream life, and ultimately found a real escape in a rather usual manner.

Rural Worship. By Herbert H. Wintermeyer. Christian Education Press, 1505 Race St., Philadelphia, \$1.50. A discussion of rural religion with sample services.

New Testament Origin. By George M. Lamsa. Ziff-Davis Pub.

Co., \$2.00. Based on the familiar hypothesis, which few scholars accept, that the New Testament was originally written in Aramaic, and that the Peshitta is this original. "The Pauline epistles," says Lamsa, "were written many years after the Gospels were in circulation."

PAMPHLETS

Recent Trends in Alcoholism and Alcohol Consumption. By E. M. Jellinek. Hillhouse Press, New Haven, Conn., 50 cents.

The Increasing Peril. By Wilbur M. Smith. Van Kampen Press, Chicago, 75 cents. Peril "of permitting the dissemination of atheistic doctrines on the part of some agencies of the U.S. government," also UNESCO and certain universities.

Two Hymn Preludes for the Pipe Organ. By Wm. Wehmeyer. Concordia, 50 cents.

Religion, Barrier or Bridge to a People's World? People's Institute for Applied Religion, Birmingham, Ala., 50 cents.

All of Us Have Troubles. By Harold Seashore. Association Press, 25 cents.

Biblical Theology and the Sovereignty of God. By Leonard Hodgson. Macmillan, 50 cents.

The Anglican Communion Today. By John S. Higgins. Church Historical Society, 4205 Spruce St., Philadelphia, 25 cents.

Democracy's Case Against Religious Education on School Time. By Gerald F. Weary. Beacon Press, 25 cents.

The Bible Comes Alive, Biblical Sermons in Costume. By Norman E. Nygaard. Walter Baker Co., Boston. Twelve short dramatizations.

Answers on the Palestine Question. By Carl Hermann Voss. American Christian Palestine Committee, 41 E. 42nd St., New York, 15 cents. Favoring unlimited Jewish immigration.

CORRESPONDENCE

The Experience of Ontario

EDITOR THE CHRISTIAN CENTURY:

SIR: I have spent the past two years in an exhaustive investigation of the educational activities of the Roman Catholic Church during the last hundred years in the province of Ontario. As I read in American papers of the Supreme Court decision regarding parochial schools in New Jersey, the demand of Roman Catholics for state support for their schools which is before the court of Pennsylvania, and the repeated endeavors to compel the public school board in an Ohio town to consider a parochial school to be a public school—as I read these demands, after my investigation in Ontario, it seems like looking at the first reel of a moving picture for the second time. The church's aggressive plan of action in the United States is following the same pattern that they have worked out so successfully in the Protestant province of Ontario during the last hundred years.

In order that Protestants and Jews in the United States may realize, before it is too late, the nature of the fight before them, an outline of the encroachments of the Roman Catholics in the schools of Ontario should not only be enlightening but a warning of the result of pacific indifference and blind tolerance. In 1843, two years after the union of Ontario and Quebec, separate (parochial) schools were forced on an unwilling and Protestant Ontario by the overwhelming votes of Catholic Quebec.

At first a separate school could be formed in a school section (district) where a group of Catholics dissented and separated from the public school. They still had to pay taxes to the public school but received a school grant. But not for long. In a few years they had sloughed off the taxes for public school purposes, and collected instead taxes from their supporters for their own parochial school; a few years later the collecting of their school taxes was made a municipal obligation. Next they were allowed not merely to injure one public school district by withdrawing pupils and taxes from it but were allowed to draw pupils and taxes from all adjoining school districts within three miles of their school. In this way every

(over)

as background for Hollywood *erotica*, church musicians will devote their time and talent to the performing of true sacred music, and our worship services will be transformed

from meaningless mockeries to exalting religious experiences as we translate into action the ancient invitation, "O sing unto the Lord a new song"!

BOOKS

Jewish Hopes and Claims in Palestine

PALESTINE, A STUDY OF JEWISH, ARAB AND BRITISH POLICIES. Published by the Esco Foundation for Palestine. Two volumes and a portfolio of maps. Yale University Press, \$12.00.

ZIONIST claims, Arab rights, United Nations control or independence for Palestine—these are all aspects of a problem as intricate and controversial as any now on the international calendar. The Esco (Ethel S. Cohen) Foundation has performed an important public service in projecting, producing and financing these splendid volumes. The twelve members of the board of the foundation constituted the study committee, twenty other scholars (four or five of whom are not Jews) are listed as contributors, and on the basis of their materials and conclusions the director of the foundation "wrote the integrated text of this work." The cooperation of all these has produced the most detailed and thoroughly documented treatment of this subject that has yet been published.

Volume I gives a survey of nineteenth century Zionism, the status of the movement at the outbreak of World War I, the Balfour Declaration and the parallel British promises to the Arabs and agreements with the French, the peace conference and the British mandate, and subsequent developments during the relatively peaceful years down to 1929, which might be called an "era of good feeling" when compared with what followed. Volume II treats of the rising conflicts and tensions between Jews and Arabs, the policies of the British government in Palestine, the partition proposals, the limitation of Jewish immigration, the effects of World War II, and subsequent events leading up to the failure of the mandate and the present impasse.

The work is, in effect, an extended brief for the Zionist case. Most American readers would probably rather have a detached and objective presentation of the material than one slanted toward a conclusion which, as they have reason to suspect, was fully determined in the minds of the authors before their study began. But that would probably be asking the impossible. The best statement of the Arab case down to its date of publication (1939) is *The Arab Awakening*, by George Antonius, but no one would say that it is not *ex parte*—very honest and persuasive but still an attorney's brief for his side.

It is the misfortune of the Jews, so far as they are Zionists, that what was the land of their fathers before the ruthless Romans moved in on it, had become a place of strategic value to competing powers before it occurred to any considerable number of Jews that a "return" to Palestine would be desirable. When Napoleon was trying to weaken British power in the Near East (1799), he offered to rebuild the Temple and restore the Jews to Jerusalem if they would help him take Palestine from the sultan, who was Great Britain's ally; but they did not rise to this bait. There were not many Jews in Palestine then, and Nelson's victory in the

battle of the Nile quickly showed Napoleon's inability to carry out his plan for Palestine. But Egypt (backed by the French) gained control over Palestine in 1833; and Turkey (backed by the British) got it back in 1840. About that time Christian missionaries, Catholic, Protestant and Orthodox, began to take a new interest in their "Holy Land." The Jews in Europe suffered from cycles of anti-Semitism and experienced diverse movements of assimilationism and separatism.

The conflicting forces of liberalism and reaction in Europe through the middle half of the nineteenth century brought little good to the Jews and made them more acutely aware of their ills. There was much talk about return to Palestine before anything was done, or even attempted, and Zionism had a literature before it had a history. Hirsch Kalischer (1832) helped to bring the ideal to earth by urging that the restoration of Israel would not come by a messianic miracle but must be achieved by practical methods. Moses Hess (1862) contributed a pattern of non-Marxist communism. The Earl of Shaftesbury, with an eye to the Suez canal and the route to India, wrote (1876) that England should "foster the nationality of the Jews" in the interest of her own imperial interests. Actual colonization began (1882) with the migration of groups from Russia. The romantic and eccentric Laurence Oliphant, fresh from his years of fanatical discipleship to the fantastic American prophet Thomas Lake Harris, tried in vain to get from the sultan a charter for a colony in Palestine but settled there anyway and gathered around him a few odd characters. The case of Oliphant indicates only that the current of Jewish Zionism had become strong enough to pick up and carry along such bits of Gentile flotsam.

Zionism became a very complex concept by the latter part of the nineteenth century. For purposes of restoration to Zion, is Judaism to be considered a religion, a hereditary strain (race, in the loose sense), a nation, or a culture? Or any two or three of these? Or all of them? Theodor Herzl became the exponent of political Zionism. His first project was for a colony in Palestine, which would be, in effect, a state under Turkish sovereignty and with German patronage; but the sultan and the kaiser were both suspicious and the Jews would not agree. Herzl wanted a state. The place meant little to him. So he proposed a colony in British East Africa; but the first Zionist congress rejected this idea. In 1907 the "practicals" outvoted the "politicals"—i.e., the view prevailed that there should be colonies of Jews in Palestine without waiting for the establishment of a Jewish political state. By the time of the outbreak of the First World War there were over forty Jewish agricultural settlements in Palestine, with colonists from many lands speaking many languages, the revival of the use of Hebrew as the common language was well under way, beginning with the elementary schools, and the Jewish population had risen to 85,000-90,000.

Then came the war. With the war both Great Britain and France felt the immediate need to gain the support of the Jews in Palestine, and also of the Arabs, but neither of them

parochial school formed stirred up disunity and weakened the finances and lessened the attendance of from three to seven or eight of the adjoining public schools.

At first these privileges were controlled by the legislature of the province and could have been repealed at any time. But when the provinces were confederated into the Dominion of Canada in 1867, these special privileges to Roman Catholics were woven into the constitution and made legal rights that even the Parliament of Canada cannot weaken or modify, let alone repeal. They are almost as secure as the laws of the Medes and Persians. Only by an act passed by both houses of the Canadian Parliament and ratified by the imperial Parliament of Great Britain can these rights be modified by one jot or tittle.

Without the consent of the public school board, the municipal council or the provincial department of education, any five heads of families who are Roman Catholics can call a meeting and in five minutes form a separate (parochial) school corporation, withdraw their pupils and assessment from the public school, and demand an equal share of all legislative grants. A thriving public school corporation wakes up some fine morning and finds half its pupils gone, half its assessment withdrawn, and its grants shrunk to poverty proportions.

But this is not all. At first a separate school could be formed only by separating from a previously formed public school. But the hierarchy watched its chance and at the psychological moment wrung from a floundering government the right to establish the first school in new communities. As a result in more than nine-tenths of this province Roman Catholics have gained the exclusive right to form separate schools, quite independently of the presence of a previously formed public school. Indeed, by hampering regulations on the formation of public schools, separate schools can be established much more easily and under more favorable circumstances.

Remember that most of these separate schools receive three-fourths of all the capital expenditure to obtain the site and build and equip the school, as well as four-fifths of the current expenditure, from provincial legislative grants. At least three-quarters and probably nine-tenths of the revenue for these grants is paid by non-Catholics, yet no Protestant or Jew has a right to send a pupil to the school, to attend a school meeting, even when it is the only school in the community, or to be a trustee. It is an outrage that in nine-tenths of the province these exclusive schools have a preferred position over the all-inclusive public school, which all pupils, whether rich or poor, Protestant or Catholic, British, French or Chinese, have a right to attend, and whose control is in the hands of all the people of the community. It is also to be remembered that in these new areas only Roman Catholic separate schools have these special privileges. If a group of Mennonites, Jews, Finns or English Protestants wished to form a similar separate school it could not be done.

But the Roman Catholics have not been satisfied with the legal privileges which they have been able to wring from hard-pressed governments, clutching at straws to keep their political heads above the troubled waters of a rising public disapproval. They do not hesitate to violate the law when they can get away with it. Among many illegal practices which they have introduced I will only mention one which is so outrageous that one wonders that even the hierarchy could have had the ingenuity to plan such a scheme and the effrontery to carry it to a successful issue. The Roman Catholics have established what we have called "dummy" separate schools. Five heads of families in the regular manner call a meeting and form a separate school corporation. Yet they buy no site, build no school and hire no teacher, but illegally farm out the pupils to an adjoining school. For this "dummy" school they receive government grants and collect taxes from the Roman Catholics of the community which legally belong to the public school of the section. In at least one of these "phantom" schools they collected in one year over \$13,000 in grants alone. Such schools had a rapid growth during the last few years until at last they were exposed in a brief before the Royal Commission on Education in Ontario.

Is not the best plan of those who oppose the encroachments of the United States hierarchy in the field of education to present to

your people the outrageous and ruthless inroads which they have made in a Protestant province in Canada similar in almost every respect to most of the states of the union? We are forwarding with this letter a research report for the editor in which every statement made in this letter is completely documented from official reports.

Interchurch Committee on
Protestant-Roman Catholic Relations,
Toronto, Canada.

GEORGE A. CORNISH,
Executive Secretary.

Dust in the Air

EDITOR THE CHRISTIAN CENTURY:

SIR: The furor over Mr. Wallace having somewhat subsided, it is time to be fair in presenting not only the "grave disservice" which he rendered, but also the real service in awakening public opinion.

A large group of thinking people are secretly in agreement with Mr. Wallace that all is not well with our foreign policy. This group had no voice until he spoke, and in principle they agree. Facts such as those revealed in The Christian Century article, "Let's Get the Truth on Greece," make all of us wonder just how imperialistic this nation is.

When a speech made by an ex-vice-president incites such a storm, one must ask whether or not dust is being raised to conceal a controversial policy.

Shady Avenue Presbyterian Church,
Pittsburgh, Pa.

PAUL M. CONLEY.

From William Penn's Commonwealth

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial comment concerning that type of foreign policy for the United States represented by the reported speech of Senator Edward Martin of Pennsylvania leads me, as a native citizen of that state, to add that some of us still greatly admire the historic example of our founder, William Penn, and are not ready to repudiate that example in favor of going our way "with an atomic bomb in one hand and the spirit of the cross in the other."

Jefferson Methodist Church,
Clairton, Pa.

A. D. EBERHART.

What Will He Think of the Article on Page 739?

EDITOR THE CHRISTIAN CENTURY:

SIR: After reading Mr. Hedden's letter in your May 21 issue I would like to make a few comments on congregational singing. In our Presbyterian church we have two choir directors of exceptional ability and one of the finest unpaid choirs I have ever listened to. In spite of this excellent leadership the congregational singing is terrible. If the choir should suddenly stop, you could hear a pin drop. This is not because the people do not like to sing but because of the hymns they are asked to sing.

With each revision of the *Presbyterian Hymnal* the music is made more difficult and raised farther above the heads of the people. With each revision, more of the old familiar tunes are eliminated and the words of other fine old hymns reset to more difficult music on the theory that the excellence of the words is not in keeping with the mediocrity of the tune. The result is a collection of hymns unsingable for average untrained voices. Another detriment to healthy congregational singing is the almost universal tendency of ministers to select "theme song" hymns; in other words, hymns whose words tie in with the theme of the sermon regardless of musical settings much too difficult.

What if the good doctors of music do consider hymns on the order of "The Old Rugged Cross" or "Leaning on the Everlasting Arms" too low-brow for the *Presbyterian Hymnal*? If people enjoy singing them they should have them. Leave Bach and Beethoven to the choir but give musical morons like me hymns not too difficult to sing and enjoy.

Troy, Pa.

HENRY B. VAN DYNE.

Germans Seeking Church-Labor Tie

Means of Developing Understanding Are Discussed at Bad Boll Sessions Attended by Factory Workers

KARLSRUHE, GERMANY, May 16.—Typical of the attempts the German Protestant church is making to establish rapprochement with other groups through the Bad Boll Institute was a recent session attended by factory workers from the district of Esslingen. During the first days of the meeting they discussed such subjects as "Can one still believe in God today?" and "Modern man before the question of Christ." The closing days were occupied with a frank discussion of the relation of the church to the labor movement, with Karl Aberle, Social Democratic editor from Goppingen, speaking for labor and Bishop Theophil Wurm for the church. Aberle pleaded for a recognition by the church of the ethical issues involved in social questions and appealed to churchmen to seek closer fellowship with members of the labor group. "The threads between church and labor must become stronger," he declared. Bishop Wurm reviewed past mistakes of both the church and the socialists. "Today the prejudices have been pushed aside and a new foundation found," he said. "Real socialism needs for its realization an attitude which can come only from the Christian faith."

* * *

Institute Seeks Application Of Christianity to Life

The institute at Bad Boll, a Württemberg resort town, is one of the media by which the church seeks to bring together churchmen and laymen in a consideration of the relevance of the Christian faith to contemporary problems. It can accommodate 250 persons. Most of the visitors remain for a fortnight. Since the institute opened in October 1945 more than 4,500 persons have attended the sessions—laborers, farmers, teachers, students, business and professional men, youth leaders, journalists and government officials. Part of the sessions is devoted to small discussion groups which meet informally to deal with topics close to the personal lives of the laymen. At larger meetings all participants unite in "days of peace and recollection." Many prominent men from university faculties in the British and American zones have appeared as speakers. The opening meetings are usually addressed by Bishop Wurm, who in spite of his advanced age has visited most of the institute sessions.

* * *

Army Youth Program Is Chiefly Recreational

A million young people and 50,000 army personnel take part each month in the youth program sponsored for the past year by the American army. Most of the larger towns now have youth centers which offer a varied program of cultural and recreational activities. Theoretically, the program emphasizes discussions and forums, but that sort of

thing is beyond the abilities of the untrained men who are relieved of army duties to assist in carrying out the plan. Cooperation between the two groups is difficult because Americans tend to set up the kind of non-political, non-sectarian organizations to which they are accustomed, while Germans are used to youth groups sponsored by political parties, trade unions or churches. In practice, therefore, the program consists mainly of athletic contests, parties and movies. However, it does afford a means of friendly contact between Allied personnel and the leaders of tomorrow's Germany, and will, it is hoped, help to check the rapidly rising delinquency rate.

* * *

Problems Increase After Two Years of Peace

The second anniversary of the end of hostilities in Germany finds political life purged of nazi influence, transportation and communication facilities restored, industry beginning to operate and educational institutions largely resuming their work. At the same time, the political outlook is worse than it was at the time of the nazi collapse, and the economic situation of the average German has steadily deteriorated. Hopeful experiments in state and local governments are overshadowed by the continued zonal divisions and the well-nigh universal fear that Germany is destined to be the battlefield in a conflict between the great powers.

* * *

Insufficient Food Is Greatest Problem

To most Germans, political affairs are a minor matter compared with the problem of getting food and replacing worn-out clothing. In many localities it has been impossible to maintain the official ration of 1,550 calories. Thus far, reliance has been upon bread and potatoes; now potato stocks are exhausted and the bread ration has been curtailed. A military government survey shows that the average person has lost from 1.8 to 6 pounds in the past year. Doctors report that the chief sufferers are the children. The food crisis has occurred in spite of the importation of American food costing \$240,000,000 a year. Although authorities place part of the blame on the refusal of German farmers to deliver produce and the diversion of food into black market channels, the fact remains that Germany always was a food-importing nation and that under the Yalta agreement it lost part of its most fertile farmland. Starvation and pestilence will undoubtedly remain until the country is permitted to manufacture sufficient industrial goods to pay for food imports. Clothing is practically impossible to obtain through legal channels.

CHESTER L. HUNT.

Miami University Votes Racial Equality in Athletics

When the student body of Miami University, Oxford, Ohio, voted on whether the school should schedule athletic contests with colleges which prohibit Negroes on opposing teams, the "Y" organizations conducted a door-to-door campaign which resulted in an overwhelming victory for the proponents of racial equality.

Urge More Aid For the Hungry

Federal Council Executive Committee Calls for Greater Relief Efforts, Deplores Martial Threats

NEW YORK, May 28.—The executive committee of the Federal Council of Churches at its bimonthly meeting last week adopted a resolution calling for more help from both government and private sources for relief of the present hunger crisis in Europe, which, it points out, is accentuated by the 25 per cent failure in last year's crops. It advocated that every church family, until the next harvest, make a monthly contribution equal to one-tenth of its own food budget. In discussing the near-starvation in Germany, the committee strongly criticized the action of a military government official in Germany in threatening "half-starved people with the harshest punishment, including death." It expressed its gratitude to General Clay who "instructed the regional official to soften the most extreme aspects of his statement by omitting the threat of martial law." When masses of people are in despair because of hunger, the committee pointed out, "it is active sympathy, not intimidation, for which the occasion calls."

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Plan for University in Japan Presented

The proposed plan for establishing a Christian university in Japan was presented to the committee by Ralph E. Diffendorfer, who said: "The breakdown of Japan's old religious institutions gives us a chance to develop a free Christian university." Dr. Diffendorfer noted that both the Federal Council and the Home Missions Conference have acted with favorable unanimity on the proposal, and read in detail the plan of organization and development and presented the immediate needs for the project. The committee adopted unanimously a motion to cooperate in forwarding the proposed plan and referred to the finance committee the council's share of an enabling expense budget of \$15,000,000.

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Set United Evangelistic Advance for 1949-50

The department of evangelism of the Federal Council reported to the executive committee a plan for a United Evangelistic Advance to begin on World Communion Sunday in 1949 and continue through 1950. The plan is backed by the secretaries of the major denominations. Concurring in approval, the committee authorized the setting up of a committee of 50 to carry out the program. Phillips Moulton reported the results of the University Preaching Mission, which was attended this year by more than 100,000 students in 19 colleges and universities. The committee later accepted the resignation of Professor Moulton, to take effect June 15, with "deep regret and appreciation." Greetings to the meeting were brought by Robert van Goethen, chief Protestant chaplain of the Belgian armed forces.



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