Dewey and Roosevelt
Our Readers Speak Out

Progressive Education
A Scapegoat

Economic Freedom
When is It Freedom?

The Antithesis
True and False

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Significant Facts

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The CALVIN FORUM
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The Voice of our Readers

DEWEY versus ROOSEVELT

Managing Editor,
THE CALVIN FORUM,
Franklin St. and Benjamin Ave., S.E.,
Grand Rapids, Mich.

Dear Sir:

Our amusement knew no bounds when we read your partisan and prejudiced views concerning our presidential election.

There are millions of loyal Americans who for good and sufficient reasons do not believe the present administration should employ a lot of words, but it doesn’t prove anything. Personally, I believe that if you had given this editorial a little more thought you would have modified your statements about the president and been a bit more sympathetic to your political opponents. Yours for a better FORUM,

J. VAN BRUGGEN.

Crown Point, New Mexico
October 15, 1944

Dr. Clarence Bouma,
1511 Seminole Dr., S.E.,
Grand Rapids, Mich.

Dear Sir:

Sorry to see your plug for Roosevelt in THE CALVIN FORUM. In a forum there ought to be opportunity for both sides. Your coming out with that plug for your man in the last issue before the election makes it impossible for those who are on the other side to have an equal chance. This is an unfairness of which you may not have thought, but it is felt by those who feel just as strongly for Dewey as you do for Roosevelt.

Sincerely yours,
HENRY VERDUN.

The Calvin Forum,
C. Bouma, Editor,
Grand Rapids, Mich.

Dear Sir:

After re-reading the editorial “Roosevelt and Dewey,” I was at a loss to know why you did not caption this editorial properly, viz., “I believe in the indispensable man.” The last paragraph of this article compels any thoughtful reader of THE CALVIN FORUM to draw that conclusion.

Surely, in a democracy we should not have any thought of an indispensable man. To say that this war demands F. D. Roosevelt be reflected is to underestimate the mind of America. Any president would need competent advisors to guide him, and I am of the personal opinion that T. E. Dewey would seek more competent advisors than F. D. Roosevelt ever engaged. I love this country as much as you do, and I do not appreciate your remark of calling my political wisdom as “consummate folly” just because I am to vote for the Republican candidate. To call our president such “a wise and masterful pilot” is to

THE CALVIN FORUM, * * * NOVEMBER, 1944

Sincerely yours,

THE CALVIN FORUM,
C. Bouma, Editor,
Grand Rapids, Mich.

Dear Friend:

When I wrote the last letter, the thought of expressing myself more fully was on my mind. However, in view of the fact that the election will be over by the time the next issue of THE CALVIN FORUM arrives, I felt it was useless. After thinking about the matter, I feel there are two things that ought to be expressed in fairness to the readers of THE CALVIN FORUM.

This “Roosevelt and Dewey” editorial appeared in the October issue, too late for any Republican to give a suitable reply, as the November issue of THE FORUM will arrive after the election. Why did you not write such an editorial in the September issue, so that your political opponents could express their viewpoints in the October issue? Would that not have been the fairer thing to do, seeing you had the same convictions in September as you did in October?

Furthermore, in a forum the editor should not merely give his opinion of political issues; he should have both sides presented. Why did you not invite two people of opposite political faiths to present their views in THE CALVIN FORUM? That would have been the proper thing to do.

With best wishes, I am,
J. VAN BRUGGEN.

Crown Point, New Mexico
October 15, 1944

2041 Mulder Ave., S.W.,
Grand Rapids, Michigan
October 18, 1944

Dear Dr. Bouma:

I have read past and previous issues of THE CALVIN FORUM and have enjoyed them. I would like to be listed as a subscriber.

Your editorial on Dewey and Roosevelt has left a very favorable impression with readers here. Yet it must be admitted this impression comes too much from a definite bias favoring our President, rather than from an independent view of the independent voter or reader.

Therefore my comment, which esteems your editorial, is directed not so much to this particular editorial and its contents as to the forces finding effective expression in you and by you through the articles written. To speak more plainly, I like your individualism, which is the result of your own clear thinking. Too often the traditionalism tempering our present mind and the desire to conform to the first rootlets of Calvinistic conceptions has tended to make the thoughts, the ideas, and the mental researches of our leaders circle and intentionally spoke around our collective views of the doctrines of Calvin.

Your individualism, in whatever field, is like the little violet in the forest, which draws from mother earth the
strength and fertility to affect it in its own small way. The violet brings forth a fragrance and displays a tender beauty. Such also is your individualism. It results from your will to take and draw from the Calvinistic doctrines and views so as to render them effective with a more human touch and a more practical application.

Your stand for our President checks the 99% disfavor found in our group of ministers and professors against our President. They too often, as the 99%, leave the impression that Republicanism is synonymous with Christianity. I am too much of a history student to swallow such an impression.

In closing, may all your writing retain that characteristic of individualism. They who do their own thinking are greatly encouraged by your display of it.

Sincerely yours,

JOHN H. SITTEMA.

1015 N. Humphrey Ave.,
Oak Park, Ill.,
October 11, 1944.

Dear Dr. Bouma:

YOUR editorial, "Roosevelt and Dewey," prompts me to enclose a booklet, "Is America Facing Sunrise or Sunset." You may already have one. You may retain it, since I have several.

In a friendly way I wish to state that the last paragraph of the editorial seems to express a bit of your personal politics. My opinion does not coincide with yours, and it is not because I expect any Utopia from any political party. Besides myself, there are many who feel that there are issues which require just as much attention as the war. I do not believe our present "pilot" is necessary, i.e. indispensable. After all, the top men in the military services are really running the show.

Favoring the fourth term for the present "pilot," we have the most interesting line-up of bosses: Flynn of New York, Kelly of Chicago, Hague of Jersey City, and Hannegan. Disregarding their reputations, is it merely a coincidence that these men are all Roman Catholics? Are there any "spiritual" forces involved? A Presbyterian editor put it this way: 

... anyone who knows history knows that a country is less in danger from a machine run by plutocrats, or Wall Street, interests, ... than when under a machine run by the Jesuits, for they aim at more than political control and here is the great danger. As an editor you are informed, no doubt, as to what the Vatican, and Roman Catholicism in general, have been doing and are doing. The Church Herald (R. C. A.) has recently called attention to the growing influence of Romanism, and so have other periodicals. Our present "pilot", you know, has a hand in this, and there is considerable reliable opinion to the effect that he has been quite lenient with certain issues which require just as much attention as the war. Frankly, I am sadly disappointed. "The usual bla-bla to which we are wont to be treated," to quote your own words, certainly does not give us the information that we as Calvinistic voters so desperately need to enable us to vote intelligently.

As a subscriber of THE CALVIN FORUM since its inception, I have great admiration and keen appreciation for the splendid contribution it is making to propagate our Calvinistic world and life view. I exceedingly regret that it has failed to enlighten its readers on the all-important and vital issues of this presidential campaign. This criticism is made in all charitableness, and I trust that in the future we may receive more light by means of THE CALVIN FORUM as to the top politicians and forces that are shaping our political, social and economic life, and what our attitude as Calvinistic Christians towards them should be.

Most cordially yours,

G. B. VAN HEYNINGEN.

Grand Rapids, Mich.,
October 10, 1944.

Dear Dr. Bouma:

HAVING re-read your editorial on "Dewey and Roose­velt" I wish to express my appreciation for this brief but sane article. Without picturing the President as a sort of indispensible tin-god-on-wheels who never makes mistakes, as some people seem to picture him; or, as the one who should be prodded out of the White House at any cost even if heaven and earth have to be turned upside down to do it (the attitude you describe as the personal hatred bordering on the psychopathic); your terminology is, I think, very realistic when you write "a wise and masterful pilot who has guided the ship of state through the turbulent waters of world war and international upheaval." Also when you call attention to the fact that other great leaders "knew what it meant to be hated by the very people to whom he dedicated the best that he had." These statements are no endorsement of everything the President has said or has done; just an acknowledgement, sane and simple, that he is the man of the hour, God-send, not as indispensable, but as quite capable to act progressively and cautiously in times of gravest emergencies.

I'm glad, too, that you point out that many newspapers give us the impression that the greatest struggle is not as much against Nippon and Hun, but "against Britain and the President of the United States." Surely, this war in which our boys are dying, is far from over, and the sooner we realize it, the better. Changing horses in the middle of a dangerous stream is alright if you have a poor stick of a critter to begin with, but not if you have a good working horse that's getting you there. We need progressive-liberal humanitarianists at times like these. It's a
fine thing that instead of a bloody revolution started by jobless, hungry fathers of hungry families, we got a work-project administration which at least placed some purchasing power in the hands of those who would feed their dear ones. I shudder to think what might have happened if the government would simply have taken the stand of “Am I my brother’s keeper?” This government has made mistakes, but it has been at least realistic and progressive.

We don’t blame poor Hoover for all existing evils as some have done. Neither are we underestimating Dewey’s ability as a governor. When we vote we do not have an indispensable candidate against an incapable man; we simply have two able men, and it’s up to you and me to determine which of the two is the most able and experienced. Although most Christian Reformed preachers seem to view the Republican candidates as the men for whom Christians should vote, you at least, as one of our progressive church leaders, have dared to express the saner view that good men are found in both major parties, and that we must not allow ourselves (moved by a strange psychopathic hatred for the President) to oust a valuable leader in blind haste. After all, to be the leader of a family as huge as this United States, with its many nationalities, and as many more ideologies and theories—that is no easy matter. It is natural that during a period of eleven years of executive duty several imperfections can readily be found. The strange part of it all is that all his opponents have failed to offer a constructive substitute program in the past, and that Dewey, insofar as he does offer anything, is merely endorsing (in reduced form) what this administration has already done—only, the opposition will do these things “so much more efficiently.”

Thank you, Dr. Bouma, for your courageous and sane editorial.

Sincerely yours,

Albert Piersma.

The Scapegoat in Education

WHEN things go wrong, somebody or something is to blame. Men forthwith put forth every effort to single out the culprit. And as they are on the lookout (in attempting to fix blame they are never on the “lookin”) for likely candidates for a scapegoat, they are rarely controlled by cautious and sane judgment. Probabilities in this field of investigation with incredible swiftness become certainties. The Jews had the Christ. Hitler had the Jews. And America has Progressive Education. And thus something or somebody must suffer with more or less justification—usually less.

Progressive Education on the Defensive

There seems to be an almost unanimous opinion that Progressive Education shall be elected to the dubious honor of being America’s scapegoat today. The representatives of this movement have sensed that and many of them have attempted to back away from the charge that has been placed against them. It is generally agreed that Progressive Education is on the defensive now. T. Brameld in the August, 1944, number of Current History writes at length about the fact and the methods of its defensive. Educators have attempted self-defense by indicating the results of their work. That procedure is at least true to their philosophy of education. The Progressive Education Association has gone to the extreme of changing its name into a less offensive one, to wit, The American Education Fellowship. They have taken cognizance of the desertions that have thinned their ranks and the editor of a prominent school journal hopes against hope when he wrote, “If our contemporary progressives desert their colors, it is the present writer’s belief that a new group of progressives should be organized to replace them.”

Now what is the nature of the attack that causes so much consternation in the camp of the Progressive educators? Why, it is a veritable avalanche of criticism that has been directed from almost every conceivable source.

The Prosecution Presents Its Witnesses

Last year there was placed in the Congressional Record an address by the Hon. E. Celler, representative from New York. It is entitled “The Great Books Are Being Closed.” Though the name Progressive Education is not used, it is obviously an attack on the practice of altogether too many so-called Progressives who are debunking history and past thinking because these smack of the authoritative. And authority is not at all compatible with the genius of the type of education the Progressives advocate.

No less an authority than J. Edgar Hoover, prominent in the work of the F.B.I., has been taking pot-shots at the American type of education. His word, of course, carries weight, for he is an expert at ferreting out criminals and the cause of their sins against the nation and society. He, too, seems to be quite sure that the alarmingly high rate of child-delinquency can be and should be traced back to those responsible for the training to which the children of America have been and are exposed. And Hoover’s observation has been approved by a chorus of “Amen’s” that have resounded from the Atlantic to the Pacific and from Canada to the Gulf of Mexico.

Outstanding educators in the country have not hesitated to raise their voices against it. Butler in
New York with something akin to ridicule speaks of this distinctive American system of education as "The Rabbit system of Education." This is not a direct criticism of the results of the education, though that may be implied. His shafts were directed against the methods employed. There is a bit of nibbling here and there. There is the reception of smatterings of knowledge without a firm grasp of any of the fundamentals that give solidity and permanency to the education received.

Hutchins of Chicago has also directed ruthless criticism against the scapegoat. And nothing has been quite so devastating as the way in which he at times treats the once popular system of education as if it were not.

Such a popular columnist as Mallon has exposed what he deems to be the deficiencies of Progressive Education. He has been merciless in attack, though at times, I fear, a bit extravagant. And his articles struck a responsive cord in the hearts of thousands upon thousands of people and even of numerous teachers who, not even to this day, dare to come out into the open expressing their misgivings about the educational trends in which they were unwilling co-operators.

Even the military authorities have not been beyond taking a blow at the type of education prevalent in this country. They have voiced the complaint that the registrants have not been taught the virtue of discipline. That, of course, is correct. We are an undisciplined people and our educational facilities have done practically nothing to get rid of this rather dubious characteristic. They have discovered also that the knowledge of history and other related subjects regarded as essential to the proper training of men in our service has been sadly neglected. They seem to be agreed that "The Great Books Are Being Closed."

One can go right into the home and find indications of dissatisfaction. In the American Home of April, 1944, there is a striking article entitled "I've Raised Three Selfish Little Savages." The mother complains bitterly about the uninhibited, undisciplined, discourteous and selfish traits that her children manifested. The mother might have examined her own educational methods in the home, but her method was easier and less hard on her conscience. But she could with some justification declare that the school system had certainly lent her no support in whatever effort she may have put forth in training children to be disciplined and courteous.

And so one will not lack in the number and in the varied character of the witnesses that may be called to the stand to testify against Progressive Education. That is by common consent the national scapegoat.

Let us reflect upon this matter for a moment. I hold no brief for Progressive Education. I think that it is fundamentally wrong. One can, however, gratefully accept whatever contributions it may have made to education (and it has made many contributions that are received without acknowl-
Freedom in the Post-War Economy

 REGARDLESS of the disagreements and the bitter controversy of these pre-election days men of all political convictions are pretty well agreed on what they want after this war, namely economic freedom. All Christians are, or should be, agreed on the desirability of a post-war economic order in which the goal of each individual would be to live productively, creatively, not just to get and to have but to give himself completely to the serving of his God above all and of his neighbor as himself. But after doing lip service to the statement of such an ideal, men straightway forget what they have uttered and proceed to work, to argue, and even to fight for conceptions of economic freedom that would deny the ideal just expressed.

Conflicting Ends

The business man wants economic freedom, and he should, provided it means freedom for him and for others to develop all their resources. The laboring man desires freedom from want and he has a right to expect it, if he is willing to give all of himself to realize it for himself and for others. The business man may believe that his end can be achieved only by complete freedom of action, with no government control of his or any other business, may believe that anything else is perilous, even ruinous. The laboring man may believe that the spirit of America. It showed America up to itself.

No, the trouble lies much deeper. It is the spirit that began its destructive course in the Garden of Eden. The word began with a "God-centered" philosophy. Satan suggested the change. God is not the focal center of the universe declared the devil in effect. But man is, he continued. All things must serve him. He must become as god. That philosophy has been popular. That is what we live in and breathe in. Education falling in line became "child-centered" or at times even "teacher-centered," but refused to adhere to the principles that obtained in the pre-Fall period. And so don't relax in smug complacency when you see the little goat, labelled Progressive Education, walking reluctantly toward the wilderness. All that he is guilty of is bleating too consistently and loudly about the spirit to which men in response to sinister forces have committed themselves.
Proper Perspective Needed

To achieve the goal of economic freedom men should know what they want and for whom they want it. In working to reach that goal they should be quite certain of the means and the methods they use. A real desideratum today is proper perspective, that is the ability to see the place and the function of methods and institutions in the light of their history and of the attitudes which men have taken toward them in the past as well as in the present.

This is apparently a period of great prosperity. But one who knows the record of other periods of war prosperity knows that this is a seeming, or a false prosperity. Approximately half of what we are now producing has but passing value, is indeed used for an economically destructive purpose. The end of the war, unless anticipated by careful planning will, therefore, bring a dread awakening. Prosperous as these years are for those at work at home, they are terribly wasteful of human effort and of natural resources.

This year we are producing at the rate of one hundred and fifty or more billions of dollars, and destroying a large part of what we produce. Ten or twelve years ago the dollar value of goods and services produced was about one-third of what it is now and only a little more than one-half of what it was in 1929. During the depression we might have produced twice as much or more than we did—also a terrible waste of time and of resources, human as well as material. We can improve our perspective, so far as the consideration of postwar economic freedom is concerned, if we keep in mind the lessons to be learned from both the war and the depression periods.

If we are not to make shortsighted and unwise statements concerning economic freedom and the course which our economy should take after the war, we might recall the observations and actions of men in the past. Adam Smith, the great proponent of a free economy, did not think the corporate form of organization should be used in the conduct of business. Could we conceive of our present economy without it? Could we conceive of the amazing productivity of privately owned business without it? Was Adam Smith, therefore wrong? Yes, in so far as he did not foresee the usefulness of the corporation, he was. He was, however, right in his feeling of concern. It is the corporate form of organization which makes possible the monopolies which, in spite of any good purpose they may possibly serve, bring with them serious threats to our freedom. One of the soundest analyses of conditions in this country just before and after 1929 led to the conclusion that monopoly control of basic industries with its restriction of production and rigid control of price was one of the outstanding factors in causing the depression and its resultant loss of productivity.

At the close of the eighteenth century the English parliament forbade the meeting of men for the purpose of forming labor organizations. Parliament leaders argued that such organization could not raise wages or lower hours, that it would in fact destroy business. A thirteen hour day for children in the textile industry, it was said, could not be changed because such interference with necessary freedom of action would spell ruin. Today every civilized country has its labor unions, and in this country both political parties openly admit the need and the value of them.

Those who dared to jeopardize their jobs and their personal freedom to urge upon society the need of a little more social security, for the worker, in England and France in the early decades of the last century, were called radicals. They were often labelled as socialists whether they were actually socialists or not. Now both of our political parties promise to extend social security to larger numbers than ever before, and, if current statements are not to be empty promises, this security will have to extend to phases of the workers' lives not covered up to the present time.

Fortunately the lessons of the past have not gone unobserved. The present administration has been making plans for the postwar period, and our fears need not be so great as they were a year or so ago. There is not at present very great fear of extensive unemployment or of lack of markets after the war. Some writers are indeed very optimistic, predicting a continuation of production on a one hundred and fifty billion dollar level after conversion permits us to settle into our postwar stride. Even if this is over-optimistic, the great backlog of demand that has piled up during the war, together with "the substantial un throttling of i ndustry which is in prospect assures us of a splendid fighting chance," to quote Dr. Harold Moulton of the Brookings Institution.

Government Ownership a Matter of Concern

There is one recent development that is causing many of our leaders much concern. Consider, as dispassionately as you can, the fact that our federal government now owns from twenty to twenty-five per cent of the productive capacity of the nation! Government ownership of plant capacity ranges from ninety per cent in the aircraft industry to ten per cent in the steel industry. It is so great and powerful that it has broken the private monopoly in the production of aluminum. Seventy per cent of the capacity to produce this light and highly desirable metal is now owned by the government. The capacity to produce magnesium, also highly centralized and subject to monopoly control before the war, is now ninety per cent government owned. The government's capacity to produce synthetic rubber is eighty per cent of the total.
Three-quarters of the ship building resources are in its hands. The production of machine tools is fifty per cent government owned. Twenty per cent of the nation's entire land area belongs to the federal government. In addition to all this productive capacity the government has, or may have when the war ends, fifty billion dollars' worth of finished surplus goods of all kinds.

**Such Ownership Not New**

To those who have not realized what has been happening these last few years this may seem to be a shocking revelation. There are indeed aspect of this development that should cause us real concern. Not, however, the mere fact of government ownership. Kings have owned so-called crown lands for centuries. A Pharaoh was advised by Joseph to accumulate a stock pile of grain, and he later sold it to his own and to other peoples. We may believe that he did it to promote the welfare of his people, a function of good government throughout the ages and specifically provided for in our constitution. In the middle ages there was such extensive control of business and of property by the few in power that individual freedom was all but absent. We should, today, be concerned both about the possibility of deadening state ownership and control, and the great danger to our economy and our freedom in any ill-advised and thoughtless disposal of government owned properties.

**Some Government Ownership and Sale of Goods May Be Desirable**

So far as the surplus goods are concerned it is obvious that they should be sold. Hasty unloading of these goods would be dangerous to our present price structure and to business prosperity. To leave them in storage or to destroy them would be as inadvisable now as it was to kill surplus little pigs during the depression. These goods must be directed into existing trade channels and through existing means of distribution as carefully as possible. They may, indeed, provide for unsatisfied wants which reconversion cannot immediately satisfy and, in addition, drain off some of the purchasing power that might cause inflation if the supply of goods were too small.

Government owned forest land, it would seem, as experience has proved, should not be put back into private hands. Nor should such projects as the Tennessee Valley Administration. This great improvement project, impartial investigation has proved, has been too great a boon to the area concerned and to the country as a whole to permit it to slip out of government control. Such of our munition plants as we may need in the future for the manufacture of the implements of war might better remain in government hands than in private. That would be consistent with the general desire to take the profit out of war. Our great shipbuilding facilities may have to be closed down in large part if we do not want to monopolize world shipping. In this respect we shall have to consider the needs of other nations, especially their freedom of action, as well as our own.

**Private Ownership Should be the Rule**

Granting all this, what should be done with the government-owned factories? Much of this plant capacity the government was compelled to build because private industry feared the gluttoning of the market which over expansion might cause. Industry held back in spite of the fact that the government held out favorable inducements as a bait to private expansion. Now industry is faced by greatly expanded facilities and government competition besides. Business does not want government competition but it is also loathe to buy the plants, unless it can get them at a very low price. Since the country as a whole bore the risk of building them, private interests should, if they want them, pay a just price for them—cost less depreciation, for example.

If the plants are purchased by private interests they should be operated, not closed up to cut down the possibility of competition. To prevent the closing down of certain of these plants it is being suggested that the government should keep and operate enough of the plant capacity in the raw material industries to prevent a restoration of monopoly with its restriction of supply. Such government operation, it is claimed, would provide a yardstick for the measurement of private operation, and especially of privately determined prices. If the government-owned plants were operated by public corporations, separated from the government, subjected to the competition of private concerns, and compelled to pay taxes on the same basis that they are, this solution should merit the most serious consideration, especially in the production of aluminum, magnesium, or other basic materials. It should be well known by this time that the oligarchical power of monopoly has not only interfered with but also destroyed economic freedom in the past, both nationally and internationally.

The fear of leaving plant capacity in the control of the government, it is said, will hang like a dead hand over business. That would be true if the government tried to operate very extensively. Private industry must be given the opportunity to buy and to operate wherever it is consistent with the maintenance and extension of economic freedom. While insisting on this opportunity for industry, men should not forget, however, the unbalance, the chaos that so frequently develops in a privately
owned, highly competitive order. Freedom for all should not be interpreted to mean a free-for-all.

We have been given the command to subdue and exploit the earth for the good of society as well as of the individual. This will involve constant change in methods of production and in types of organization, if productivity is to be maintained and increased. Economic freedom is not a bed of roses for any one. It should, if properly interpreted and implemented, result in productivity by all and for all.

The False Antithesis

TODAY throughout the country we love so well we are celebrating Labor Day. There is something unique about this celebration.

With one or two exceptions the modern world, in spite of the tremendous impetus given by various organizations to the self-consciousness of labor as a vital group in every national economy, knows of no country other than our own where Labor Day is a universally celebrated holiday. For the most part business ceases and the wheels of industry are at rest. This very fact demonstrates the American attitude towards the worker and his place in society.

However, our celebration is not characterized by unmitigated joy. Certain problems force themselves upon our minds and hearts. We are still living in a world of social relationships which to a large extent is characterized by the creation and maintenance of false antitheses.

We as Christians realize that human life, when regulated by the revealed will of God, demands place for the antithesis. By means of these we would place in direct contrast those facts and factors in life which are mutually exclusive or contradictory. These stand in opposition to each other, wage ceaseless warfare, and rest not until the conflict is resolved not by compromise but by the victory of the one over the other.

It is sad that in the realm of labor and industry we here in America as well as in other parts of the world are still living too much by the false antithesis. Only the Christian can truly understand what is wrong in these relationships and can apply the remedy provided by God in His Word.

I.

Britannica Book of the Year (1944) tells us that after a quiet year in 1942, the number of strikes rose to more than 3,500 and the number of strikers to nearly 3,500,000. In the larger industries, such as coal and rubber and steel, millions of man-days were lost. Although the primary cause at this particular time happened to be the dissatisfaction with the principles of wage control devised and administered by the government agencies, there is in the background of all these labor disputes the influence of the false antithesis.

According to it Capital and Labor are regarded as mutually exclusive and hostile parties in the economic sphere, each seeking its own advantage necessarily at the expense of the other. Throughout the western world under the rise of the capitalist system they consider themselves opposing parties who must achieve their goals and ends by means of class struggle.

We have more or less divided our working world into two classes, those having money and those having skill. The administrators who are hired to keep the wheels of industry turning smoothly and swiftly form a class of their own somewhere in between. In the minds of many the idea is very prominent that Capital is always seeking to exploit the laboring man purely for his own selfish gain, and that therefore Labor must necessarily withstand the monied interests with all its power through the various organizations which it has set up for that purpose. That conception which accepts as inevitable and necessary the presence of an irreconcilable conflict between these two parties or groups in our industrial relationships we would call the false antithesis.

II.

In order that we may understand a little of the seriousness and complexity which is confronting us as a nation in this area of human life, let us trace a bit of the history of these relationships.

There was no such conflict present in the life of man from the beginning. God had created Adam in His own image and after His own likeness. To man He gave the high calling, “Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” Thus as the crown of God’s creative activity Adam was endowed with the qualifications and responsibilities of ruling over the world as vice-regent for God.

By the entrance of sin this was not fundamentally vitiated or annihilated. Indeed, as a penalty upon man’s willful disobedience God said unto...
Adam, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.' Here it is evident that God in no wise retracted the original mandate which He had imposed upon man. Adam was still required to work in order that the earth might be subdued. Tremendous difficulties and obstacles would now lie strewn in his way. Untold hardships and sorrows would cross his path. And yet he could not enjoy any rest and find any self-fulfilment, unless he took seriously the command to work.

The very nature of man, wherewith he was endowed in the hour when he came from the Creator's hand, demands activity on his part. For that reason we may never view leisure as our ideal. Indolence in one form or another is suicide of the spirit and may even in extreme cases lead to physical suicide, which is but its logical counterpart. Thus, in spite of the presence of sin, we must believe firmly in the universality and the dignity of labor. There are no classes excluded from this original mandate of God. As Longfellow has expressed it, man finds his self-fulfilment in the thrill of labor:

"Work is my recreation,
The play of faculty; a delight like that
Which a bird feels in flying, or a fish
In darting through the water—
Nothing more."

That there has arisen within human society the class distinction which has given birth to the class struggle and its attendant problems lies not in the nature of things from the beginning but rather in their adverse development in the course of human history. The difficulties were already present in the ancient cultures. They meet us there in the form of human slavery, which is fundamentally a denial of the inviolability of human personality. This form of class struggle found its nadir in Rome with the violent clashes between patricians and slaves in the various revolts.

After the Fall of Rome a new beginning was made in Western Europe. During the Middle Ages the guilds were developed. These upheld the dignity of the trades in a very fine way. The apprentice would hire himself out to the master in exchange for learning the trade. In turn he came to occupy the position of master and had apprentices serving under him. In this way clashes within the given guild were avoided since there could be no privileged class as such.

During this time the great banking houses of Europe also developed. The increase of trade and the greater ease of transportation and communication exerted a tremendous influence on civilization. However, the new day finally dawned at the time of the Industrial Revolution. The world changed overnight. In the wake of these changes came innumerable abuses. It was the day in which the laboring man was exploited by the man who had sufficient capital to set up or invest in a business. Personal contact of the sort which had characterized the guilds was lost between employer and employee. The whole was in danger of degenerating into a form of impersonal and inescapable slavery. Man worked without the joy of working. His only concern was for a full stomach for self and family.

It could be foreseen that a system into which so many abuses had crept would be attacked. This manifested itself in the form of the theory of Karl Marx, who together with his economic interpretation of human history insisted on the validity of the class struggle. His fundamental ideas were crystallized in the socialism which swept over Europe during the last half of the nineteenth century and were made absolute in communism which sought to wipe out all distinctions.

In America we live in a capitalist economy. However, the form which it has taken differs quite definitely from that in Europe, particularly in its practical aspects. There was here, because of the newness of land, culture and industry, a far greater opportunity for the individual. He was not lost in the mass, as had too often been the case in the Old World. However, also here abuses crept in which seemed to require stringent action.

In several quarters men have sought to overcome the abuses and solve the problems found in our industrial relationships by a modified, and often even disguised, Marxism. The theory of class struggle was made basic to the theories and practices of certain labor organizations. At times they were organized in direct opposition to the associations of manufacturers and business men.

Now it is not our purpose to condemn the organization of either manufacturers' associations or labor unions, or both. In fact, there is a definite place for both types of organization in our present economy. Under the right leadership both could make an invaluable contribution to social relationships. However, and that's where the present difficulty lies, altogether too often both are on the wrong track. They, too, whether consciously or unconsciously, have been upholding and promoting the false antithesis which lies at the root of many if not most of the problems confronting us in this field.

III.

The rise and maintenance of this false antithesis has generated much of the present conflict. The net result has been abuses by both Capital and Labor. On the one hand there are intolerable working conditions, starvation wages and unbearably long working-days. Much of this, indeed, has been
curbed by state and national legislation. However, we are still far from the ideal. On the other hand, we have illegal strikes and sabotage. Among the workers there seems to be little or no concern for giving a full day's work for a full day's pay.

To anyone who is aware of these conditions the situation may seem at first glance rather hopeless. However, for the Christian this is not so. The conflict can be resolved by calling men everywhere back to the principles of the Word of God.

That Word upholds the fundamental conceptions of the universality and the dignity of all labor as the pillars upon which the structure of our economic life rests. There is no room here for the communistic levelling of all class and group distinctions. This conflicts very specifically with the God-ordained variety of gifts and calling.

It is undeniably true that God's Word does not give us a specific pattern to follow in the adjustment of social and economic relationships. In that sense it is no manual for the Christian which he can pick up in order to find a specific and detailed answer to his every problem. Rather, the divine revelation concerns itself with the abiding principles which must govern human life in all ages and under all circumstances. These are permanently valid because they are rooted in the will of God, which is always regulative for human life. And that Word very definitely speaks of the place of various differences and distinctions. Solomon tells us, "The rich and poor meet together: the Lord is the maker of them all." Paul in several of his epistles (and Peter as well) speaks of various classes in human life, also those of master and slave, recognizing that the calling of both is to deal justly and honestly, each giving to the other his rightful due in the sight of the Master in heaven. This warrants the conclusion that the present-day distinction between those who have money, those who have the knowledge, and those who have the skills is by no means contrary to the revealed will of God. Rather, each of these because of the distinctions present can and should make its unique contribution in the field of industry.

The possibility of a happy and prosperous relationship between these various classes of Capital and Labor lies in the recognition of certain fundamental truths.

First of all, it should not escape us that all men are called of God. In His providence He apportions to each one his own niche in human history. Therefore to all He in His inscrutable wisdom also gives certain talents. The one may receive one, another two, and a third five talents—but all talents come from God only who wills to use them unto the greater glory of His name. God's calling, for this conception involves the recognition that all are thus specifically called by God, is both personal and concrete. Such a conception can come to its own only when there is present the humble and joyful recognition

"This is my Father's world,
O let me ne'er forget
That tho' the wrong seem oft so strong,
God is the Ruler yet."

Furthermore, all classes and groups are equal before the face of God. This recognition belongs also to the very heart of the Reformed religion. Bowing only before the sovereign majesty of the Most High, the Calvinist recognized no privileged classes upon earth. Before the face of the Creator and Sustainer of the universe all distinctions were levelled. The fact that the one was endowed with greater wealth gave him no inherent right over the soul and body of another. Neither did the gift of a stronger intellect allow a person to use the skill of another purely to his own personal advantage. Rather, as Christians it was incumbent upon those more highly privileged to remember the rights and needs of those who were not. Thus the one with the greater gifts was called upon to serve the other to the glory of God.

Thus each was directly responsible to God also. This emphasis by no means repudiated the necessity of responsibility to human authority. In so far as the employee was under the authority of the employer in the execution of his daily calling, he was also answerable to him. However, in harmony with the teachings of St. Paul it should be stressed that Labor must serve and obey "in singleness of heart, fearing God," and that Capital must give to its employees "that which is just and equal; knowing that ye also have a Master in heaven." By placing everyone with his individual responsibility face to face with the Creator and Redeemer of the world, the Scriptures maintain the universality and dignity of all labor.

Thus the goal of everyone, whether he belong to the group designated as Labor or the one called Capital, must of necessity be that of seeking the greater glory of God. He has created all things unto Himself. Therefore no one can attain self-fulfilment and enjoy true rest unless he rests in the works and the will of the Lord.

From this it must be evident that the Scriptures teach us that all men are called to labor. Indeed, their callings will vary. Yet the truth holds that "if any would not work, neither should he eat."

IV.

In the face of the false antithesis by which the world is seeking to live, the Christian Labor Association has a high calling. Indeed, in so far as you have constituted yourselves a union, you possess the right of seeking justice for yourselves. There are certain inalienable rights, bestowed by the Creator, which you not only may but also must seek for yourselves in order that He whose is the earth and the fulness thereof may be glorified.

However, for the Christian laboring man and his organization the Word of God comes with a far
more fundamental ground for existence. Your passion should always be for righteousness and justice in all social and industrial relationships. The call also in that field is always Pro Rege, for the King!

To respond to that challenge requires that by various means your organization through its members disseminates the principles given in God's Word on labor and its relation to capital. Even where there is seemingly no immediate possibility of establishing a Christian local (which must ever remain the highest ideal to attain the goal), the call remains. Those who for one reason or another seem compelled to hold membership in the neutral unions must also be enlightened on their Christian calling. For them there is in such an organization no possibility of assuming a neutral attitude. They also must seek the guidance of God's revelation.

What a challenge the Word flings out to us! We are to emphasize in a world where human life has become incredibly cheap the truths of the universality and dignity of labor. There is no false antithesis between Capital and Labor. In so far as the influence of sin has maintained this, Christians are required to fight against it with the sword of the Spirit, which is the Word of God.

In the truest sense, all men are laborers. They have been created in the image of God Himself, who is eternally active. Concerning Him the Lord Jesus Christ said, "My Father worketh hitherto, and I work." Believing that in the fulfilment of his earthly calling lies not only his personal joy but still more the reflection of the glory of divine grace in and through him, the Christian in answer to the call of God says humbly, "Here am I; send me."

He who desires truly such self-surrender to the perfect will of God lives not by the false antithesis which characterizes the world but by the true antithesis of sin and grace also in the sphere of labor relations.

Population Changes and Educational Policy

Lambert J. Flokstra
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That we are living in a period of rapid social change is obvious to anyone who is at all conversant with present day development. What is not so apparent is the function of education and the role of the school in this changing civilization. Regarding the relationship of the school to the social order one may adopt any one of several points of view.

Four Points of View

There are those who hold that the school is primarily an agency of personal culture and self-realization. According to this view the school should be "child-centered" rather than "society-centered." It emphasizes the freedom of the individual pupil and encourages creativity on the part of the child. This laissez-faire and individualistic point of view, originally developed in modern times by Rousseau is adhered to by many of the "Progressive" educators in our day. Adopting this position one need not concern himself particularly with the changing social scene and the cultivation of social understanding.

Another point of view is that of considering the school as a means of preparing the child for the existing social order and of maintaining and perpetuating the present scheme of things. This is the viewpoint of the educational conservative. Its merit lies in the fact that in many respects the school should be a conservative preservative institution. There is, however, a basic weakness in this position. It represents a policy of drift and of blind allegiance to tradition; it does not recognize, at least not consciously, that the social order is constantly being modified.

There are still others who consider the school to be an instrument of revolutionary social change. Its proponents are the educational radicals who believe that the present social and economic order has outlived its usefulness and who visualize a utopian social order of the collectivist type. According to this view it is the task of the school to indoctrinate the child in terms of this ideal social order. It is the point of view held by Counts, Kilpatrick and the entire Social Frontier group of educators.

A fourth point of view holds that the school is an agency for developing social intelligence, an agency aiming to give the individual a comprehensive and critical understanding of the social order in which he lives. In this program of social orientation recognition should be given to the fact that human society is basically and fundamentally the same in all ages and that the eternal verities in social relationships should undergird every type of human society. Social intelligence also implies a knowledge of the changes that are taking place in
a dynamic social order. Those who accept the viewpoint just described are in agreement with the following words spoken by Ex-President Lowell of Harvard to the graduating class of 1933—a message which may well be heeded by educators in mapping education in the post-war world: "We are told that, conditions having changed, with them ideas must change and former principles become obsolete. That is only partly true. More than in uneventful times one must endeavor to distinguish between the enduring and the temporary, between the things essential to the framework of every good human society and the expedients useful for the movement . . . The cardinal virtues,—justice, prudence, temperance, and fortitude—are not evanescent nor can they ever become obsolete." This position is also essentially that of the Christian educator. In the social principles embodied in the Decalogue he has norms for evaluating the social forces. In the light of these principles he will critically and intelligently study social change, adapting his educational program where adaptation is desirable but resisting those influences in social life which would subvert the ideals fundamental in any human society.

**Decline in Population Growth**

Among the significant recent social changes are those that have taken place in the population structure of our country. There are four aspects of population change that are outstanding, viz., decline in population growth, changing age composition, differential fertility, and mobility of population.

The curve of population growth in our country has been an uneven one. Before 1890 the growth of population was tremendous; in fact no other comparable geographical area has witnessed such a phenomenal growth in the history of the world. During the nineteenth century the population of our country increased nearly fifteen-fold. Since 1890 the rate of growth has decreased sharply. An important factor contributing to this decrease is the declining birth rate. This decline began in the New England states about a century ago and in our day has affected, to a greater or less degree, all groups in our society. According to census statistics for the country as a whole, in the year 1790 there were 780 white persons twenty years or older for every 1,000 white children under sixteen years of age; in 1830 there were 2,013 white persons twenty years and older for the same number of white children. In other words, in 1830 there were proportionately two and one-half times as many adults over twenty as in 1790. Census figures further reveal that in our country the annual number of births per 1,000 white women of child-bearing age in 1800 was 278, in 1900 it was 130, and by 1940 it had dropped to 78. These figures indicate a consistent decline in the net reproduction rate.

To maintain a stable population in terms of the birth rate (not considering such factors as immigration and the like) a net reproduction rate of 1.00 is necessary i.e. to replace the population in one generation without increase or diminution requires a net reproduction rate of 1.00. In 1930 the net reproduction rate in our country was 1.11; by 1940 it had dropped to .96. In other words the birth rate as of 1940 is not high enough to maintain net reproduction. According to present trends this small family pattern will be adopted more generally in the future than in the past. It is estimated that we will have reached our maximum population in the next twenty or thirty years. After that we will be confronted with the problem of a declining population.

**Changing Age Composition**

This decline in the net reproduction rate has resulted in a changing age composition. In relation to the total population, young people have numerically become an element of declining importance. The ratio of young people to the total population has decreased consistently since 1790. In 1950 for every 1,000 adults in the age group 20-69 years there were 1,000 young people under 18; in 1940 for the same number of adults there were only 500 young people under 18; and, if present trends continue, in 1970 there will be only 375 young people for every 1,000 adults.

Although relatively the number of young people has been declining since 1790, it was not until the decade from 1930-1940 that the absolute number of children and young people diminished. During this decade the number of persons under twenty years of age decreased about two million; in the same decade the total population increased seventeen million. This decrease was especially marked in cities of more than 10,000 inhabitants. In these cities the population under fifteen years of age decreased 12.5 per cent. In the last few years the decrease in the absolute number of children has reached the high school age group.

On the other hand the number of adults has increased 20-64 years, generally considered to be the productive group in our economy, constituted 59 per cent of our total population in 1940. This percentage will increase gradually in the next few decades. The percentage of older adults, i.e. those in the 45-65 year age group, has more than doubled in the last century. These facts clearly indicate that we are rapidly becoming a nation of adults.

**Differential Fertility**

A third aspect of population change relates to differentials in fertility. That the birth rate in some regions is higher than in others, that it is higher in rural than in urban districts, and that it
varies according to economic-cultural status and plans of living are generally known facts. As to regional variation the birth rate is highest in the southeastern and southwestern parts of our country and lowest in the Far West. Turning to the rural-urban differences in reproduction rates we find these to be very striking. The 1940 census reports that in the country as a whole the net reproduction rate for the cities (2,500 population or above) is about 26% below the replacement level while it is approximately 44% above that point in the rural districts. In other words, the reproduction rate of the rural element is about double that of the urban group. These reports further disclose that the reproduction rate decreases with striking consistency as one passes from the rural farm community through villages and small towns to the large cities. These facts clearly imply that the cities, most of which are in the North, to maintain their present population size a generation hence will have to absorb the surplus population of the rural areas, especially those of the South.

More disturbing still than those already mentioned are the differences in reproduction rates between groups of different levels of economic-cultural status. All of the studies which have been made in this field point to the fact that families in the lower economic levels and in the lower cultural groups are those with relatively many children while the families in the upper income brackets and in the higher cultural groups have relatively few children. Some years ago a study was made of the birth rate of certain broad occupational classes for the country as a whole. This study disclosed the following net reproduction rates (a net reproduction rate of 1.00 is necessary for population replacement): agriculture 1.32, unskilled labor 1.17, semi-skilled labor 1.06, business and clerical groups .85, professional groups .76. In another investigation the United States Health Survey took a sampling of cities to study the net reproduction rates of whites according to family income and to educational status. This investigation showed that the higher the income the lower the reproduction rate. The net reproduction rate of families with an annual income below $1,000 was .96 while in the case of families with an annual income of $3,000 or more it was only .42. This study also showed that the higher the educational status measured in terms of schooling the lower the birth rate. In families in which the parents had not gone beyond the seventh grade the net reproduction rate was .97 while in homes in which the parents had attended college it was .52. It should be noted that this study included only a sampling of cities and did not include rural areas where the birth rate is consistently higher.

Numerous other studies confirm the evidence just cited. They all indicate that the lower the plane of living economically and culturally the higher the rate of fertility. In 1930 over half of the children were born into homes of less than $1,000 annual income. The only groups in our society which are reproducing themselves above the replacement rate are the unskilled labor group in our cities and the rural farm population. The counties and regions of high fertility are the regions where there are poorer schools, libraries, hospital and other cultural facilities.

Mobility of Population

Another important population trend is that of mobility of population. The history of our nation is characterized by migration of people from one region to another. The pattern of this migration, however, is not consistent. From the beginning of our history to the end of the nineteenth century the movement of population was from the more complex industrial society of the East to the simpler agricultural social and economic organization of the frontier in the West. The history books refer to this migration as the Westward Movement. Since approximately the beginning of the present century the movement of population in the main has shifted. The cheap fertile lands of the West no longer served as a magnet. Factors such as the high reproduction rate among the farmers, the mechanization of agriculture, the increased productivity on the farm per individual worker, the loss of foreign markets for agricultural products and the decline of domestic markets because of the declining city population,—all of these combined to produce a rural to urban movement. In the last half century the movement of population has been from farm to city. Although the depression of the 1930's considerably slowed up this process of interchange of population from farm to city, it didn't fundamentally change the trend. By the end of the decade the movement from farm to city was again on the upswing.

More particularly this movement is largely one from the agricultural South to the industrial cities of the Great Lakes and northeastern states. No longer is the migration from a more complex type of social and economic organization to a simpler one. It is rather the reverse. It should also be noted that the movement is largely one of young adults; youth is the dominant element in this rural-urban migration.

These changes in our population structure have far-reaching implications for our entire political, social, and economic life. They obtrude themselves upon almost every social issue. Such problems as state vs. federal controls, social organization and mobility, the smooth functioning of our economy, and many others are all bound up with population trends. They also have significant consequences for education and the schools. The effect of these changes on educational policy will be considered in a subsequent article.
CONSIDERABLE water has flowed under the bridge since I last wrote you. I trust, however, that I shall be able to bring you up to date on ecclesiastical developments in eastern Canada, without too much difficulty.

Last June the Seventieth General Assembly of the Presbyterian Church in Canada met in Toronto. I was fortunate enough to be a commissioner this year. In a way it was interesting, but in another way rather disappointing. After the sad experience of church union which we had in 1925, it is astonishing to find a very considerable number of our ministers now advocating church cooperation measures which will undoubtedly lead to another union movement in a few years. The one hopeful sign of the whole meeting was that this union tendency was vigorously opposed by the younger men, for doctrinal reasons. Our insistence was laid upon the necessity of maintaining our distinctive Reformed witness and not hiding it by cooperation with the United, Baptist, or Anglican churches.

This church union tendency came out particularly clearly in the question of mission cooperation, and in the question of the proposed Divinity Faculty at McGill University. So many of our men appear to care very little whether we stand for the distinctive Reformed witness and not hiding it by cooperation with the United, Baptist, or Anglican churches.

We have also had considerable discussion recently on the subject of religious freedom. The Canadian Broadcasting Corporation, which controls all radio broadcasting in the country, is trying to set itself up as a censor of religious broadcasts for the whole Dominion. Then in the Province of Ontario a bill has been passed which gives the provincial government very wide powers to fine and imprison anyone who causes another "discomfort" by criticizing either his religious beliefs or his race. It is a perfect example of totalitarianism. Finally, to cap all this, one of our Quebec Roman Catholic representatives in the Federal senate made an attack upon the subversive activities of a Roman Catholic sponsored society, and was immediately removed from his position as head of the Quebec Hydro Commission.

As a result of these events the Presbytery of Montreal brought in a resolution concerning the growing tendency of the civil government to interfere with religious freedom of speech. It caused considerable stir, as we have been the only religious group so far to take a stand on this issue. As a result there has been a controversy in the columns of the local papers; and I hope that it has roused some of our people to see what we believe to be our sacred duty to shield western culture and Christianity. It cannot be an indication to them that Central Europe has been turned over to an exclusive sphere of influence of Soviet Russia. We, as citizens of the United States, understand the logic of demonstrating allied solidarity, but the Hungarians in Hungary will never get over the feeling that the West turned them over to another variation of the fundamentally same oriental influences against which the Magyars have always felt it their sacred duty to shield western culture and Christianity. It cannot be but an indication to them that Central Europe has been turned over to the exclusive sphere of influence of Soviet Russia. If such were the case, it would involve the complete bankruptcy and futility of a more than a thousand year old Hungarian policy and mentality. It could not but hurt the Hungarians in the very core of their political, moral, intellectual and spiritual world. If the West and the great democracies can do no better than to come to them under the sole representation of Soviet Russia, we fear that it cannot but engender despair and bitterness in them toward the West and the democratic world.

The possibility of the rise of such a mentality is very disquieting also for us, Americans of Hungarian lineage. It could not but seriously affect our cultural and spiritual ties with the people and the land of our origin. It would leave nothing for a spiritual import for us from Hungary and it would prevent us from any spiritual export into that land. The course that enveloped Hungary gave us severe jars during this war, but we always looked for a development that would leave Hungary in the family of Christian and Western nations and would give us a better chance to bring American ideals closer to the people of Hungary. Now we have the feeling that this one outstanding hope of ours is in danger. We confess that this feeling feels us with agony and horror.

FROM OUR CORRESPONDENTS

THE REFORMED TESTIMONY IN CANADA

4330 DeLormier Ave., Apt. 3, Montreal, P. Q., Canada,
October 21, 1944.

Dear Dr. Bouma:

In concluding I might just say that we are beginning to see what we believe to be an upswing in the general interest in the Reformed Faith. Rev. J. M. Kik with his Sunday broadcasts has done much in this direction; and his paper, *Bible Christianity*, for which a number of us are continually writing, is also spreading Biblical doctrine. It is a slow process, but we hope and pray that its slow momentum will guarantee real solidity of achievement.

With best wishes, Sincerely yours,

W. STANFORD REID.

HUNGARIAN-AMERICAN PLEA IN BEHALF OF TRANSYLVANIA

The following is a copy of the letter sent by Hungarian-Americans to President Franklin D. Roosevelt on October 6, 1944, on the matter of the Rumanian armistice terms. It was drafted by our own Hungarian-American correspondent, the Rev. Dr. Charles Vincze of Perth Amboy, N. J., who is President of the American Hungarian Reformed Ministerial Association, and was also endorsed by Rabbi Frank Weiss, Vice President of the Rabbinical Association of the State of New Jersey, and by the Rev. Leonard Horvath, President of the Catholic American Hungarian League. Because of its humanitarian value and by reason of the bearing the matter has upon a large group of European Calvinists in Transylvania, we place the letter, sent by our correspondent, in full.—EDITOR.

Americans of Hungarian descent are naturally concerned about the armistice terms granted to Rumania. Those terms involve the people and land of their origin. A closer knowledge of Hungarian history and mentality enables the Americans of Hungarian origin to appraise those terms from the Hungarian point of view better than could be expected from any other group in America. With this in view a three-fold observation is presented concerning the armistice terms to Rumania.

I. First, it could not but give a painful impression to the Hungarians that both Great Britain and the United States, these western, Christian and really democratic powers, were represented solely by a general of Soviet Russia. We, as citizens of the United States, understand the logic of demonstrating allied solidarity, but the Hungarians in Hungary will never get over the feeling that the West turned them over to another variation of the fundamentally same oriental influences against which the Magyars have always felt it their sacred duty to shield western culture and Christianity. It cannot be but an indication to them that Central Europe has been turned over to the exclusive sphere of influence of Soviet Russia. If such were the case, it would involve the complete bankruptcy and futility of a more than a thousand year old Hungarian policy and mentality. It could not but hurt the Hungarians in the very core of their political, moral, intellectual and spiritual world. If the West and the great democracies can do no better than to come to them under the sole representation of Soviet Russia, we fear that it cannot but engender despair and bitterness in them toward the West and the democratic world.

The CALVIN FORUM * * * NOVEMBER, 1944
II. Rightful exception can also be taken to the two-way handling of the territorial changes that took place in the heyday of Hitler’s power. According to the armistice terms Soviet Russia retains what she took from Rumania (Bessarabia and Northern Bukovina) in the wake of her pact with Germany. But “The Allied Governments consider the decision of the Vienna award as non-existent and agree that Transylvania, the whole or the major part of it, is to be returned to Rumania, which is to be confirmed in the course of a peace settlement.” This article brings out too glaringly the difference between the victor and vanquished, the so-called “metalled” little country. It plainly shows the truth in the old adage: What is good for the gander is not good for the goose.

One must know a few things concerning those Hitlerian “awards” to Hungary. First of all the fact that it was Great Britain and France that turned Hungary over to the jurisdiction and jurisprudence of Hitler and Mussolini at the Munich Conference in 1938. The Hungarians tried to move heaven and earth at that time to have their territorial claims also reviewed by Great Britain and France sitting in. But Chamberlain and Daladier went home, and Hungary left at the grace of Hitler and Mussolini. These two dictators were made the arbitrators in Central Europe. They were given the chance to use ancient Hungarian religious and national freedom was Transylvania that. What is good for the gander is not good for the goose. It is chiefly this article that we feel compelled to call attention to. Against the disarmament and internment of the armed forces no one can say anything. We do not envy the special provision safeguarding those of Jewish nationality either. They deserve no better. They deserve the light of a long-standing Rumanian record in the matter of treating the Jews. It is not an unnecessary provision. What strikes one hard is the obligation placed upon “the Government and the High Command of Rumania to carry out measures for the internment of civilians . . . who are living there”.

There are approximately two million Magyars living in old Rumania and in disputed Transylvania. All of them are Christians: Roman and Greek Catholics, Calvinist Reformed, Presbyterians, Lutherans and Unitarians. All of them with a long history and with a traditionally peaceful relationship with each other. And now all of them: Men, women, youth and children, sick and well, as no question the Hungarians will interpret it, turned over officially to the traditional and Hitlerian, fascist and Mussolinian, arbiters and swearers. No sweeter job could have been given to the Rumanians than to drive these out of their ancestral homes, because they are not settlers or immigrants, and to herd them like cattle into horrible concentration camps. As we know the passions and the ingenuity of the Rumanians for torture, the carrying out of the provisions of Article 2 by the Rumanians is tantamount to the annihilation of nearly two million Christian Magyars. There can be no more shocking travesty of the Atlantic Charter than this civilian clause in the armistice terms granted to Rumania. She will use it as a charter to solve her nationality problems in her own radical way. And if we leave the Soviet as the sole representative of the United Nations there, the world might not even know what took place in Transylvania, in the European cradle of religious freedom.

This is what shocks us, Americans of Hungarian ancestry. It seems to be worse to us than what Genghis Khan was doing to conquered peoples. He had them put to the sword, but did not turn them over to the lust and revenge of any subject people. This is not an exaggeration. We know the Rumanians. We saw what they did to liberty and property in 1919, when they occupied most of Hungary, allegedly to put down bolshevism and to save Hungary for Christianity. An American general, Harry H. Bandholtz, whose statue stands in front of the Hungarian National Museum, was driven by indignation to interpose himself between the pillaging zeal of Rumania and the Hungarian treasures of culture and arts.

What will they do when they are given a direct commission “for the internment of civilians who are living there”? It is a nightmare for us even to think of it. We are stricken with grief and terror. We are alarmed. Hungarians never interned any Americans. On the contrary, until March 19, 1944, their country was a veritable haven of refuge for the haunted of Europe. We feel an unbridgeable contradiction between our official pronouncements, and this civilian clause in the Rumanian armistice terms. Are our own God-fearing boys bleeding on the furfanging battlefields for this kind of a New World? Did we protest oppression and cruelty that for the sake of changing the victors into conquerors? Did we denounce and abhor the system of concentration camps just for the sake of giving sanction to the creation of larger and more effective concentration camps? We have been deeply moved by the sufferings of one people, shall we prove ourselves indifferent toward the sufferings of other peoples; peoples, who were hardly
more than the unfortunate victims of unfortunate circumstances and of a fateful geographical location on the globe? Will this be the way in which we hope to bring lasting peace and contentment into the torn life of humanity? If anything, the impending doom of the Magyars in Transylvania and Rumania shows that this or a similar question cannot be left to the nearest victorious power. A situation like this cannot be handled locally. Questions of this nature require the light of the whole world. They belong to the whole of cultured, civilized, and, shall we say, christianized humanity.

We do not condone anything that the Hungarians or Hungary did contrary to American or humane interests and ideals. We never did. There were times when we were unappreciably sad and ashamed. To combat wrongs we had thrown in everything we had into the struggle to help American, humane ideals win, and thereby also to give them a real chance to act. In harmony with their real peace-loving, noble and humane self. There were no traitors or saboteurs among us. This fact gives us courage to plead the cause of our blood brethren in Transylvania and Hungary, who, now that they are down, are fighting for nothing else but for their bare existence. We turn to the magnanimous soul of America for mercy and for a few morsels of humanizing treatment. In the Lord, regardless of whether we worship, we appeal to our fellow-Americans. Do not pass over lightly the already developing plight of the Magyar civilians in Transylvania and Rumania. Do not delegate the power and responsibility that is our country's without absolute humane guarantees to any other earthly authority. Take care that the honorable name of America shall not be exposed to any identification with and blame for any atrocities that might belie everything we are and aim to be, not only in the sight of the world, but even in our own conscience.

It is not only a general Christian and humanitarian feeling that makes us speak. It is not even just the natural sentiment for Hungary and for things Hungarian, which we always assumed as not incongruous with a down-to-the-death loyalty to the United States. It is also this deep-seated sincere love and admiration for this country, the United States of America, that prompts, that forces us to speak. We want to see America's name untarnished, her flag unspotted in the heart of all decent peoples. She is the last bulwark against cruelty, slavery and barbarism on this sin-soaked and misery-besieged globe of ours. She is the last earthly hope of the hopeless. We beg her, as we beg God Almighty alone, not to compromise away her ideals, but steadfastly to remain true to herself, and so to justify the faith of her own citizens, the faith of suffering humanity, and the blood sacrifice of all of her children regardless as to where they came from in order to become, after God, hers and hers alone.

"GOD WILL TAKE CARE"

Oak Harbor, Wash., September 13, 1944.

Dear Dr. Bouma:

I N READING the June-July issue of THE CALVIN FORUM, I noticed especially a letter written by Ezra P. Giboney entitled, "God Will Take Care," and felt that some reaction to the sentiments expressed in it ought to appear in the pages of THE CALVIN FORUM.

The writer, it will be recalled, remarked upon the fact that "we do not have any more heresy trials." This he appeared to consider a wholesome condition, since now we are letting God "take care of." The writer contained a number of illustrations of the way in which God is "taking care of," such departures from the faith by letting them fall and closed with the remarks, "Why go into the church courts and disturb the rhythm of the smoothly running machinery in order to find a remedy? Cannot we leave this, as many other matters of the same nature, in the hands of that One who 'never slumbers nor sleeps'?

I was very much interested in a number of the illustrations advanced of the way in which God has been "taking care of" churches that have departed from the faith. I'm sure that we are all in hearty agreement on the fact of this providential government of the Lord in the world, where He does bring down those that oppose Him. The Scriptures are full of allusions to that fact. The deductions which the writer draws from that fact, however, are sharply at variance with God's Word, and are, I fear, the more pernicious because they seem to be becoming so general. God government of all the events that take place in the world may never be used by us as an excuse for following an easy, do-nothing policy toward the wrongs that exist. We may never shirk our responsibilities, by sanctimoniously saying, "Let the Lord do it!" when He clearly tells us what we must do. That principle applies to every phase of Christian activity. It is equally valid here.

The Word of God itself, while it indeed tells us that God will in due time judge error, never leaves us in the dark as to the attitude we must take toward it. We do find an illustration of the principle expressed in the article that we should leave the matter of false teaching to God and do nothing ourselves. It is in the case of Gamaliel in Acts 5. He, too, counselled the ecclesiastical court to do nothing—"for if this counsel or this work be of men, it will be overthrown: but if it be of God, ye will not be able to overthrow it; he is able to do more than men.

We hope to bring God's government of all the events that take place in the world, however general it may be, into the torn life of humanity?

The attitude that the church must take is not this all too popular weak, temporizing, backhanded, Gamaliel-counsel, but it is the fearless and vigorous one of the Apostle Paul. When there was error and disciplinary laxity in the Corinthian church, he sternly reprimanded it and ordered it to get busy and do everything possible to remedy the situation. "Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven that ye may be a new lump, even as ye are un­leavened. . . . For what have I to do with judging them that are without? Do not ye judge them that are from among yourselves?" (I Corinthians 5:6, 7, 12, 18.) Notice the distinction that is drawn. God will judge the individual in question if he does not repent, but does that mean that the church may do nothing? Does it mean that the Christian should "not go into the church courts and disturb the rhythm of the smoothly running machinery in order to find a remedy"? Absolutely not! Apparently there were people then just as our brother who wrote the article who were following that counsel thinking to promote the peace of the church. The Apostle orders them at once to renounce this do-nothing policy and discipline the erring member for his welfare as well as the health and safety of the church. Admittedly the case in question was one of morals, but identically the same principle applies and down for dealing with those who teach false doctrines. "If any man preacheth unto you any gospel other than that which ye received, let him be anathema" (Gal. 1:9). "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us." (I Corinthians 1:9). "If any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed" (II Thess. 3:6, 14). Again John points out in the same vein, "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he giveth him greeting partaketh in his evil works" (II John 9:11).

These and many another instance of the same teachings make it abundantly evident that while God will judge
false teaching, we, too, are called upon to warn against it, to have no fellowship with it, to work with might and main to keep it out of the fellowship of our churches. If we do not do that God will judge us, just as he has been judging whole denominations in which those who were themselves faithful took the easy course of letting false teachings remain in the church.

Perhaps this principle is brought out most clearly in the Lord's own survey of the seven churches in Revelation 2 and 3. He commended the church at Ephesus because it could "not bear evil men, and didst try them that call themselves apostles, and they are not and didst find them false," as well as because it hated "the works of the Nicolaitans which I also hate." On the other hand He warns the church at Pergamus, "I have a few things against thee, because thou hast there some that hold the teaching of Balaam ..." as "also some that hold the teaching of the Nicolaitans in like manner." He threatens, "Repent therefore or else I come to thee quickly, and I will make war against them with the sword of my mouth." To the church at Thyatira He says, "I have this against thee, that thou sufferest the woman Jezebel, who calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication and to eat things sacrificed to idols." Thus the Lord makes clear that while He will judge false teaching, He judges also the church that is lax in tolerating it and condemns the one that is vigorous in combatting it. While we know that we are called to a spirit of peace and love, it is equally clear that that may never take the form of a pacificistic or appeasement policy toward false doctrine or life in our churches. That is as fatal to the safety of a church as it is to that of nations.

The Lord judges it.

I do not write these lines in a spirit of captious criticism, but because I honestly feel that the sentiment expressed in the letter constitutes one of the most serious failings and one of the biggest dangers to that part of the church that we may still call Christian. When Christians attempt to defend the toleration of false teachings in their churches by such specious reasoning as this, it is no wonder that Modernism is one of the biggest dangers to that part of the church that we may still call Christian. When Christians attempt to defend the toleration of false teachings in their churches by such specious reasoning as this, it is no wonder that Modernism makes the inroads that it does. God will indeed judge the false church, but let us not forget that He will also judge Christians who passively permit their churches to become a prey to falsehood. God has called us not to preserve the "rhythm of smoothly running machinery," but to "fight the good fight of faith." When we Christians are no longer ready to fight for our faith, we are betraying it. It is my hearty wish and prayer that all our Christian brethren may desist from the do-nothing policy and may get busy about contending "earnestly for the faith which was once for all delivered unto the saints." When we all as faithful Christians begin doing that we may ask and expect the Lord to bring brighter days to His church.

PETER DE JONG.

[Dear Mr. Editor:]

WEEKS ago I enjoyed the singular pleasure of having (Dr.) Henry Zyistra as my overnight guest. We are within calling distance of each other and hope to be able to contact each other again. During our chat together, Zyistra mentioned THE FORUM. I determined then to set aside part of my next pay for a year's subscription. While in Grand Rapids I read it at the Library—out here there is no library! Please find enclosed Money Order for $2.00 in payment for a year's subscription.

Most cordially,

D. L. VAN HALSEMA.

H. & S. Co., 8th Marines,
Second Marine Div., F.M.F.,
15 September, 1944.

THE immediate occasion for my writing is the sad circumstance that I haven't seen hide or hair of a CALVIN FORUM lately, much less tasted its well-cooked meat. I feel the desire for THE FORUM peculiarly now that Saipan and Tinian are history and I have some opportunity for quiet reading. Possibly my subscription has expired. If that is so I wish to renew it. Just make it a two-year subscription regardless, and add as much to the bill as is necessary to send the last four issues and the next four successively by air mail. The bill goes to Papa Boer—J. Boer, R. 5, Holland, Mich.

I ask for this extra trouble on your part as a favor because 2nd class mail is about 6 weeks in getting here. Be sure to add the full airmail cost to the bill. Out here money is the least of our worries. I haven't drawn a cent for 4 months, and have spent about as much. Money is a means of exchange, the economists tell us, and has no value as such. That's all words to the seniors in Prof. Ryskamp's classes, it was to me; out here one realizes that it's true for the simple reason that there's nothing to exchange except remarks about the rain and about the efficiency (or lack of it) of the Marine Corps when a battle is on. Perhaps this principle is brought out most clearly in Scriptural theology I am not surprised or overly hurt to see attendance at divine services beginning to approximate pre-battle proportions. But it irks one to see unnumbered crowds go to the movies at night, and sometimes sit through the rain, 7 nights a week, whereas the hold a chaplain has for divine worship is a tenuous one indeed. More than ever I love our staunch faith, our church, our institutions. God bless them all and may our common efforts to add to, strengthen, and perpetuate our heritage be blessed indeed.

Well, I close, but not before expressing the hope that when this miserable war is over and God spares my life, I hope to put in at least a semester at Calvin. Hoping soon to receive THE FORUM, and thanks for the added trouble,

Your friend and colleague in the Great Cause,

HARRY L. BOER, Lt., Ch. C, U.S.N.R.

369th Station Hospital,
Apo 244,
Sept. 19, 1944.

My dear Dr. Bouma:

I AM enclosing a money order for $2.00 to cover my subscription to THE FORUM for another year. It is usually a time of inspiration when I receive another issue. In a sense I can say it provided an intellectual boost. Living among men who in discussing present-day issues lay almost complete emphasis on ethics, it is necessary to receive intellectual reinforcement at times, in order to carry on the battle for our Calvinistic view of life. Three days ago I received the June-July issue out here on Saipan. I have not yet had time to read it, but it looks like a very interesting issue. I hope that by the time another subscription becomes due, I can give you a civilian address again. However, out here in the Pacific the war has actually only just begun. May God have
mercy on us, when the real push gets under way, as He
has had mercy upon us since June 6 in Europe.

With Christian greetings,

JOHN C. VERBRUGGE, Chaplain.

Some Island in the S. W. Pacific,
September 14, 1944.

Dr. Clarence Bouma,
Calvin Theological Seminary,
Grand Rapids, Michigan.

Dear Doctor Bouma:

RECENTLY I was asked by the War-Time Service
Commission of the Presbyterian Church, to answer
some questions which folks back home are asking
about the work of Chaplains. It occurred to me that you might
be interested in my answers to those questions. Hence, I am
enclosing a copy of the letter I sent to the Commission. If
there is any special use to which you desire to put my paper,
you are free to do so.

This is our third location since we arrived overseas on
the 3rd of May, but the first place where we have been oper­
at ing at full capacity, as a hospital, and that for over two
months now. Soon, however, a new Station Hospital on our
island will receive most of our cases, and gradually we will
get ready for another move presumably. Who knows, we may
go to the Philippines; if not at once, then eventually, perhaps.

About two weeks ago the last fighting took place on our
island. Things are so quiet now that we don’t even have
air-raid alerts anymore. The Japs never have given us any­
thing worse than nuisance raids, and that on only two occa­
sions, and then only with two planes, at night. Our com­
bat casualties have been very light here. The tragic thing
is that so many of our casualties were and are due to acci­
dents, many resulting from plain carelessness.

On our medical and surgical staff we have several doctors
who were specialists in their respective fields back in the
States. It is marvelous what they are doing. And, as you
can infer from the enclosed account of my experiences, this
has been and is a rich laboratory for the study of human
nature, and a marvelous field in which to apply the gospel
of comfort and encouragement.

Both in the States and out here I have become acquainted
with several Christian Reformed boys. In fact, at Camp
White the larger part of my Wednesday evening Bible class
were Christian Reformed men. Two of them were from Grand
Rapids: Cpl. John Heerema, whose residence is 749 Henry

Then, on maneuvers in Central Oregon, I became acquainted
with Chaplain John Vander Meer, who was with the 108th
Evacuation Hospital. I spent many happy hours of fellowship
with him. He hails from Chicago, I believe, and was a mis­
sionary in New Mexico formerly. The latest address I have
for him is: 105th Evac. Hospital, APO 403, c/o P. M., N. Y.
City, N. Y.

Out here on this small island there are two Christian Re­
formed men who regularly attend both my Sunday and mid­
week services. They do not belong to my own outfit, but are
located very near to us. They are: T/S Fred Trizenberg, 3rd
Portable Surgical Hospital, APO 704, c/o P. M., San Fran­
cisco; home address: 6400 W. 95th St., Oak Lawn, Ill.; and T/5
Donald H. Van Tongeren, 2nd AAA Maint. Team, 307th
Ord. Comp. Co., APO 704, c/o P. M., San Francisco. His home
address is: 401 W 51st St., Los Angeles 37, Calif. It has
been a pleasure to work with Dr. Harry Dykstra when he visited
Camp White a long time ago. I had made all the arrange­
ments for his second visit in March, 1944, at Camp White, when
I was transferred to this unit suddenly, 2 hours before he arrived
(as I learn from a brief note in his column in The Young
Calvinist, which I get regularly). So you can see I

am trying to be of service to your men in every way possible.

I wonder how your Seminary program is being affected this
Fall by the new ruling of the government on students headed
for the ministry. We hope you may find some satisfactory
solution for the problem.

If you do make any use of the enclosure I would appreciate
knowing about it, but would appreciate hearing from you on
any score. If it wouldn’t be asking too much, I would appreci­
at e a copy of THE CALVIN FORUM from time to time. Such
magazines take about 2 months to reach us, but THE FORUM
can stand to be read at that time as well as earlier.

Best wishes to you and Mrs. Bouma. I hope we may finish
up our job out here so as to be back with our loved ones at
least by Christmas, 1945;

Cordially yours,

LEONARD DE MOOIR
Chaplain (Capt.) U. S. A.

71st Evacuation Hospital (Sem)
APO 704, San Francisco, Calif.,
September 12, 1944.

The Rev. Roy Ewing Vale, D.D., LL.D.,
War Time Service Commission,
156 Fifth Ave., New York, N. Y.

Dear fellow Presbyterian Christians:

In answer to the request in your letter of August 7th, for
the relating of useful and interesting experiences which I have
had as a Presbyterian chaplain, to be used at discretion in
connection with publicity for the latest campaign of the War­
Time Service Commission, I submit the following, which I be­
lieve speaks for itself.

1. “What is your most interesting and productive inter­
view with a service man?”

A. On at least three occasions it has been my privilege to
bring consolation to soldiers who came to me with the sad news
of the death, in battle, of a brother, and help the baffled
soldier to compose an appropriate letter to the loved ones in the
States, so that they may not sorrow overmuch, and have the assurance
that the son remaining would carry on the more bravely in
God’s name. As a chaplain it gives me profound pleasure
and joy to be instrumental in eliciting faith in those sorrowing
ones, that “we cannot drift beyond His love and care.”

B. A fine sensitive Christian Infantry soldier, a patient in
our hospital, came to me weeping and sobbing one day not long ago.
He had been face to face with the necessity of killing
two Japanese soldiers—one an officer, or else be killed himself.
He said he hoped he would never have to do such a thing again,
since his whole being revolted against it, though he hastened
to add that he was no conscientious objector. The reason he
gave for his feeling was, that he realized all the Japs, are human, and
if not actually, then potentially they, too, are the sons of God. He could not reconcile his grim deed with
the teachings of Christ, he said. I tried to reason
with him of the death, in battle, of a brother, and help the baffled
soldier to compose an appropriate letter to the loved ones in the
States, so that they may not sorrow overmuch, and have the assurance
that the son remaining would carry on the more bravely in
God’s name. As a chaplain it gives me profound pleasure
and joy to be instrumental in eliciting faith in those sorrowing
ones, that “we cannot drift beyond His love and care.”

Intel­
lectually he consented to the validity of all the arguments which
I advanced in defense of this thesis; but emotionally he was
not persuaded. I told him that I honored him for his reval­
sion against lifting up violent hands against our enemies, but
that he should try to believe that God does not hold us re­
sponsible for any killing which comes with the carrying out of
this grim task—at least there is no individual responsibility,
though we all share in the corporate guilt. He asked me to
pray with and for him, and I noticed that it calmed him a good
deal. Still a patient in our hospital, he comes to me daily, and
I try to talk to him as a father would talk to his son. He says
he believes God will give him strength and courage now, to do
his duty.

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THE CALVIN FORUM • • • NOVEMBER, 1944
C. While still in the States, it was my lot to console a soldier whose father, a Methodist chaplain in Italy, was killed in action. He had not been enough a favor enough to visit his mother, brothers and sisters in their common grief. I wrote a letter of condolence to the griefstricken wife and mother, and received, in reply, one of the most touching letters I have ever received. She was especially grateful that I had suggested to her son that he prayerfully consider whether this might not be a divine call for him to enter the ministry. In my last interview with him he expressed it to be his personal conviction that he should take up the torch handed to him by his father.

2. "What is your most interesting experience in leading a service man to accepting Christ?"

When still a chaplain in the States, with an Engineer regiment, I received a letter from the mother of a soldier who asked me to help her son to become more thoroughly indoctrinated in the basic Christian beliefs. I called the boy in. I got his story, on the experience while still at home, which had brought him on the verge of accepting Christ as his Saviour. Concluding to his mother's request, I asked him to give him further instruction. We studied Dr. Kerr's book: Faith and Life—a concise compendium of things most certainly believed by Christians. I could observe his growing faith. At the conclusion of the series of studies he gave his heart to Christ and entered the Christian fellowship.

3. "What is the most interesting experience you have had with the sick and wounded?"

A. For the last three days I have talked to and prayed for and with a soldier, when he was conscious, whose spine has been irreparably shattered in an accidental shooting. He is paralyzed from practically the neck down. His ward surgeon says that he is certain to die. Without desiring to shock him with the knowledge of his true state, I nevertheless asked him the state of his soul, and whether he was afraid to die. He said this morning, "I am not; for he has made his peace with God. I have prayed that God may sustain him even though he may be called upon to pass through the valley of the shadow of death. He asked me this morning to write to his mother if and when anything might happen to him, so that she may know how her son spent his last days on earth. It is a heartrending duty we chaplains have in this connection, but one which is nevertheless our high calling—a high privilege.

B. I quote from letters received only recently from loved ones of wounded soldiers to whom I had written about their sons, brothers, and husbands. These letters are only some of my most prized possessions of this nature, and I believe they, too, speak for themselves:

1. "Dear Sir: In regard to receiving the purple heart (medal) you sent for my son, I am grateful to you; and I'd love to have any information you can give me of my son. Please do all you see fit for my only son, as he is so precious to me, and as fine a boy as I know you have met, and I hope and pray he knows you as often as you can and as I do. But it is so terrible when they are so far away, and when mother can't get to him."

2. "Dear Chaplain: Thank you very much for your letter of the ______ in regards to my brother, Pvt. ______ of the Parachute Infantry. You were exceptionally nice to take the time to write us about it. Personally, I don't see how you can find time to do these good deeds, but it certainly is a pleasure to those to whom you write to have this knowledge. . . . Good luck to you in your work, and please take pleasure in knowing that these letters you write to families of the service men are a source of joy to those families."

3. "Dear Sir: Thank you sincerely for your letter written on my brother's behalf. I am thankful that his injury is not serious, but I am sure, since you are a chaplain, that you will understand when I say that I am even more concerned about his permanent injury than his physical condition. Up until the time he was sent across, and so far as I know even now he doesn't seem to give any consideration to the things of God, I know that you are busy, but will you do everything in your power to show him that it is important that he do so? As I go to prayers each day, I will ask God's richest blessings may fall on you, as you try to help him and all the boys who need help so much. I am trusting that they will return home with their characters grown bigger rather than be lesser characters. I appreciate more than I can tell you, the fact that you took time to write for him."

4. "What is the response of the men in uniform to religion and chaplains?"

A very intelligent soldier patient came to me recently, and expressed his deepening conviction regarding the exquisitely beautiful literary and philosophic features of the Bible. Our discussion helped to strengthen him in this appraisal. But mindful of how Jesus handled the learned Nicodemus, I urged upon him to consider that more was necessary than this; that he needed to be "born again."

B. "Dear Sir: You were exceptionally nice to take the time to write me, and pray for the welfare of my son. You were exceptionally nice to take the time to write me, and pray for the welfare of my son. I am thankful to you; and I'd love to have any information you can give me of my son .... While overseas I am happy to state that the study of the Gospels, which we then did with the aid of Dr. Kerr's book: Faith and Life, a concise compendium of things most certainly believed by Christians. I could observe his growing faith. At the conclusion of the series of studies he gave his heart to Christ and entered the Christian fellowship.

5. "What is the attitude of officers to your work?"

As long as we were still in the States, serving with three different units in the army, I was left keenly disappointed in the nonchalant attitude of army officers to the Christian faith. But since we came overseas I am happy to state that the attitude has to some extent changed for the better. Several of the officers of my present unit came to me with the request for a Bible Study Class for themselves. Naturally, I was happy to comply. We met twice a week, and from the various lines of approach which I suggested to them, they selected the study of the Gospels, which we then did with the aid of a harmonization of the Gospels. It was an eye-opener for me to realize, from our discussions, what warped and childish conceptions these men entertained about Christianity, and the Bible and Christianity in general and particular. In their training for the medical profession it was evident that their intellectual development relating to religious matters had been sadly neglected. Most of their difficulties root themselves in the holding of indefensible principles of Bible interpretation, or no principles on that subject at all. They also entertain many unfounded prejudices regarding the teaching of the Christian church. I hope I have been successful, at least in a small way, in helping to make Christianity more intellectually respectable. After the war, and even now, I feel deeply that the task to which the church will need to gird itself, is the teaching and indoctrinating of our children and youth in the faith once and for all delivered unto us, and translating it into the living fabric of our social life. The neglect of this in recent years is the major sin of the church, and we are reaping, in the spiritual barrenness of the young people of our day, the fruit we could only have expected.

6. What do you want those of us who are at home to do for you?"

A. Pray for the men: That God may bring forth profound personal triumph out of chaos, confusion, and bewilderment.

B. Let the home folks send only letters of encouragement to their sons, husbands, and brothers; mention nothing to disturb them and to make them anxious, but rather only those things which will spur them on to do their duty manfully.

LEONARD DE MOOR,
Chaplain (Capt.) U. S. A.
Book Reviews

THE WORLD ORDER AND RELIGION


This is one of the volumes in the series on "Religion and Civilization." Ernest Johnson, the general editor of this particular work, is also a co-author. The opening chapter, an excellent discussion on "Contemporary Secularism as an Impediment to Religious Effort," is from his pen, as is also a ten-page summary at the close. The other fifteen chapters are by men of various religious faiths, either religious leaders or specialists in a particular field. Thus three chapters are devoted to a "Survey of Proposals for Post-War Reconstruction." One is by a professor of systematic theology at Union Theological Seminary; a second is by a Jesuit; a third, which I found very stimulating, is by a Jewish Rabbi.

The spirit and tendency of this series of lectures, delivered at the Jewish Theological Seminary of America, may perhaps best be characterized by the absence of the word "Christian" from the title of the book. In some of the lectures the liberal and humanistic approach is not lacking. Religion is then vaguely conceived of as something apart from supernatural revelation.

The unity of this series must not be sought in a concerted effort to apply the present world the principles of the Christian religion based on divine revelation, though it is true that in some cases this effort is made. Indeed, one may go so far as to question whether in all cases the flag really covers the goods. "Religion and" at least presupposes some nexus between the spiritual or religious and the secular, and though Johnson rightly deplores the dualism that now exists and pleads for a closer conception, some of the discussions appear to be on purely secular planes.

Most of the lectures are brief, and contain helpful suggestions rather than exhaustive discussions. This is therefore not a detailed blueprint for a new world order. The general theme is a better order than now exists in government, law, international order, and in the wide sphere of man's social relations. There is a fairly satisfying chapter on "Religious Liberty"; and another, more thinly dilute discussion on the relation of "Religion and Democracy." Though the writers do not agree in their fundamental conceptions of God and the nature of man, there is an obvious attempt to apply religious, ethical and moral standards of evaluation, which is in so far deserving of commendation. The reasoning is in places cogent and convincing and even where the logic is less held the work as a whole makes stimulating reading.

Calvin College.

P. Hoekstra.

MINORITY GROUPS


The problem of the minorities, disturbing as it was before the war, will certainly rise to plague us again before the peace is made. Little has been done to explore the situations out of which cultural misunderstandings and prejudices arise. Careful study and widespread publication of the results of such study is necessary, for we have "group images" or "stereotypes" in our minds of Negroes, Jews, Poles, Russians and other groups, rather than accurate knowledge of them. Reference to minority groups invokes those mistaken ideas or impressions rather than true understanding. Group relations are, therefore, carried on in an atmosphere of unreality.

The first section of this book presents discussions of some of the minority group situations and problems in this country, those of the Eastern European nationality groups, the Italians, the Negroes, the Chinese, Roman Catholics, Jews, and Quakers. A reading of these chapters should prove to the reader that he does not know our domestic cultural problems, and should convince him that we have set up artificial barriers between groups; economic, social, and religious barriers which prevent sympathetic interrelationship and understanding. In this country there has, however, been a "will to assimilate" and to cooperate that has made our problems easier to solve than those of other parts of the world. We have been living in a new country which, up to the present at least, has presented us with boundless opportunities. Almost every one needed to use the same language in order to get along and to share in the economic abundance. Cultural differences tended, therefore, to disappear or to be minimized. Serious as our differences are, or may become in the future, they are hardly to be compared with those that vex other countries.

It is well known that the present conflict in Europe is not just international but inter-cultural. The cultural map of Europe is such as to defy any attempt to straighten out the difficulties by a readjustment of geographical boundaries, or by means of political self-determination. The tendency of the dominant group to assume an attitude of group superiority toward other groups, to deal with minorities as objects, and to ignore the individual is general. In countries where Jews, Poles, or other folk are in the minority, hatred against them takes the form of hatred of the whole group. The individual is treated as if he were little better than an animal or an inanimate object. Where, as in Poland and in Hungary, there are numbers of minority cultural groups within the boundaries of the territory governed by the majority group, the situation becomes not only serious, but tragic. Since no acceptable set of boundaries could do justice to the demands of all groups, some other remedy is indicated. As several writers in this book point out, what is needed is better understanding of each group as a number of living persons, and the extension to every minority group of the same principles of democratic and religious freedom which men insist must be followed in dealing with individuals. Reshuffling of territories, or of power will not settle international problems if men insist in their worship of the fetish of national sovereignty. Within nations there will be little progress toward the solution of cultural difficulties if men insist on cultural uniformity. There must be opportunity for cultural self-determination within nations if men are to live in peace.

It is the purpose of this book and of The Institute for Religious Studies which published it, to present the points of view of many cultural groups, to encourage more informal group relationships, and to stimulate new attitudes. The appeal is to the democratic and the religious appreciation of the uniqueness and the dignity of the individual, and to the value of cultural pluriformity. The subjective discussion of the problems of intercultural relations in this country, Latin America, India, and Europe, and the call for the development of more wholesome attitudes, which it presents, is necessary for a sound approach to our present world problems.

H. J. Rybkamp.

THE CALVIN FORUM * * * NOVEMBER, 1944
TWO BOOKS TO STUDY DUTCH


The first book is by the present reviewer. It is built along both inductive and deductive lines. The lessons begin with folkloristic rhymes and poems. Then follow conversations, remarks about phonetics, remarks about grammar, drills, exercises for translation, and vocabularies. The introduction contains rules for pronunciation and spelling. There is also a translation of the new spellings of 1834 and 1836. This volume is meant to be for first-year students for whom the Dutch language is totally foreign. It is meant to stimulate speaking and reading, and to acquaint the student with the grammar of Dutch conversation as well as of Dutch literature. It contains numerous poems and prose selections so that it may also be used as a first Dutch reader.

The second book is written for students who have had one or more years of German, or at least a year of Dutch. It contains a short and a long Dutch grammar, the first one followed by fifteen pages of easy Dutch prose and poetry, the second grammar by about 100 pages of Dutch reading material, partly literary, partly geographical, partly historical, divided into two sections for two semesters; finally there are five pages of translations and two pages of Dutch questions based on the preceding selections. The last part of the book is a Dutch-English dictionary of 90 pages. And, if this were not enough, there is a two-page list of dates from Dutch history, and a list of books for third and fourth year study of Dutch literature.

This excellent handbook has been prepared by the professor of Dutch in Melbourne University, Australia, for English and American students who want to travel to the Dutch East Indies for trade, or who want to find there a position after the World War. Professor Lodewyczx, according to some prose selections, had his education at Leyden University and seems to be well versed in Dutch idiom, grammar, and literature, though we found a few non-Dutch idioms on pages 43 and 47.

The literary and other selections are not only from modern works, but also from those of the Middle Ages, the Golden Age, and the Romantic period. The Calvinistic authors are not adequately represented, and now and then reflections are cast on our Calvinistic forefathers, which taste a little bitter; Catholics are treated more fairly, though one cannot foresee the impression that liberal authors represent the flower of the Dutch nation. But that does not take away the fact that the handbook is a very useful help for those who want to acquire a reading vocabulary of about 5,000 words, and who want to be informed on many details of Dutch grammar.

The study of etymology or word architecture is totally disregarded in the Dutch Grammar which may be helpful in the study of older and modern authors.

Since the study of Dutch Calvinistic works on theology, ethics, literature and culture is of great importance to Calvinists of English and American extraction, we have taken the liberty to review the two books together. They form a sequel that is of great interest especially to Dutch American Calvinists. We hope to keep the readers informed of other books of this nature.

H. J. V. A.

AMERICA'S DUTCH IMMIGRANTS


This scholarly short history is number 19 of the series of publications of the Netherlands Information Bureau. It contains a brief account of the migrations under the Dutch flag, the migration under British rule, the migration of the revolutionary period (1776-1815), and of the great migration (1847-1890).

This booklet is of special interest to Dutch American Calvinists because it spreads some new light on the causes of what the author calls the Great Migration of Van Raalte and Scholte. Were the main causes religious persecution under the conservative liberal government in church and state, or, were they economical? Here are some of the author's data. According to "the Staatscourant of September 5, 1848, of the 2,334 heads of families and single persons emigrating in 1847—the top year of the Dutch migration—only 439 listed a desire for greater freedom of worship among their reasons for leaving the country. Of these, not more than 140 declared that they emigrated exclusively from religious consideration. Neither were the Seceders the only ones to leave; in fact, they constituted but a minority. Of those who left in 1847, 1,189 belonged to the Hervormde Kerk; 653 were Seceders; and 452 Roman Catholics. For the period from 1831 to 1856 inclusive, these figures were as follows: 4,518 Hervormd; 1,337 Seceders; and 1,806 Roman Catholics" (p. 90).

Here is another fact: "In certain cases the persecution continued until 1846" (p. 89).

The author states that, when the new liberal constitution of 1848 had been adopted, there was no longer any possibility of discrimination against the Seceders.

He forgets, however, that a certain passive persecution persisted till several years later. No free Christian schools might be established without governmental consent until 1857. The Christian Separated Church might not call herself Christian Reformed until about the same time. Social discrimination against the disturbers of the complacent and rationalistic element in the Dutch Reformed Church continued for many more years, not to speak of economic discrimination. The offspring of the liberal of those days, and they are many in numbers, also in America, would like to be excused of the persecution of our Calvinistic forefathers with a generous gesture. But we cannot be so easily satisfied. Persecution there was before 1847, and persecution there was after 1847. We want all the facts. And we would like to hear a note of repentance, as the Calvinists have expressed in regard to the Servetus case. Of course, this is not the author's task. But, to collect all the facts is not more than fair.

Nevertheless, we are thankful for Mr. Wabeke's documented study. We know now for sure, that economical reasons were not the only ones for the migration. There were weighty religious causes. We know now that there was persecution until 1846, and not a little of it. At least 493 plus 149, i.e., 688 individuals and heads of families in 1847 were affected by this persecution, that is at least 25% of the immigrants, and probably many more, for the Reformed religion, according to the author, is responsible for the success of the different colonies! This is an acknowledgement for which we can be very thankful. After a century of "miskennin" we have received at last a measure of justification and recognition. Our Dutch colonies in America will be happy to receive more studies like Mr. Wabeke's.

H. J. V. A.

MAKING THE REFORMERS LIVE


It is no easy matter to make the great figures of the Reformation and their work live in the consciousness of twentieth century Americans. Yet that is exactly what we need today if the spiritual heritage we prize is to live from generation to generation. Dr. Szabo's book can be a great aid to accomplish this end. On the pages of this vividly written book they come to life: Wycliff and Huss, Melancthon and Luther, Farel and Calvin, Reza and Knox, William of Orange and Stephen Bocskay, Roger Williams and Oliver Cromwell.
Dr. Szabo has not written a ponderous history. He offers sketches, miniatures. Precisely this is the appeal of this 380-page book that would bring the age of the Reformation very close to us today. Dealing with twenty Reformation leaders, some theologians, others statesmen, he seizes upon an outstanding and crucial event in their life and draws a word picture of eight or ten pages which gives a glimpse into the soul of the man whose significance for the Reformation he is painting. The writer employs the devices of dramatic description and realistic conversation to accomplish his end of etching each one of these heroic figures on the plates of our memory. Reynold Weidenmaier's pen drawings of each of these outstanding figures, of whom in many cases so few pictures are either available or current, greatly aid the attempt to have these men come to life.

Next week we again commemorate Reformation Day. Let this book help you to make the Reformation vivid and real and interesting. Put it in the hands of your boys and girls. Let church libraries procure this book.

C. B.

**RECENT MAGAZINES OF VALUE**


Anthropology. By Lewis Sperry Chafer.


Jobine Theology. By Ralph Rogers Hawthorne.


Political Duties of Christians. By Edward W. Hooker.

The Doctrine of Infant Salvation. By Alan H. Hamilton.

The Baptism with the Holy Spirit.

Book Reviews.


The Approach to Calvin. By T. H. L. Parker.


Christianity and Civilization. By H. S. Curr.

Jesus Christ the Same Yesterday, To-Day and Forever. By Wm. Childs Robinson.

Book Reviews.

**The Reformed Theological Review.** May, 1944. Published by the Calvinistic Society of Australia. Editorial Address: 304 Glenferrie Road, Hawthorn, E.2, Melbourne, Australia.

Trade Agent: S. John Bacon, 317 Collins Street, Melbourne, Australia. (Price: 2 shillings per copy).


Christian Education. By H. T. Langley.

Dora Greenwell. By John Gillies.

Review of Books.

**Theology Today.** Vol. I, No. 3. October, 1944.

Editorials. By John A. Mackay.

“The Lord of Years”. By Henry Sloane Coffin.

Approaches to History. By William A. Mueller.

Augustine's City of God. By Frederick W. Loetscher.

The Hebraic and Hellenic Strands in Western Civilization.

By James D. Smart.

The Churches and World Order. By John Foster Dulles.

The Reformed Tradition in the Life and Thought of France.

By Emile Cailliet.


By Joseph G. Haroutunian.

Some Leading Ideas from Toynbee's A Study of History.

By Edward D. Meyers.

The Church in the World. By Ecumenicus.

Book Reviews.

**The Union Seminary Review.** Vol. LV, No. 4. August, 1944.

(Union Seminary Library Number.)

The Heritage of Yesterday. By John A. Mackay.

The Library of Union Theological Seminary, 1806-1944. By Henry M. Brimm.


Living Voices. By James Sprunt.


Book Reviews.


Augustine Is With Us Still! By David Wesley Soper.

Personal Religion Divorced from Objective Christianity. By R. B. Kuiper.

Celsus and the Old Testament. By Edward J. Young.

Review of Books.